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# The Protocols

II of the

## WISE MEN OF ZION

¶ Translated from

The Russian to the English Language for the  
Information of all *TRUE AMERICANS*  
& to Confound Enemies of Democracy &  
the *REPUBLIC* also to Demonstrate  
the Possible Fulfillment of Biblical  
Prophecy as to  
WORLD DOMINATION  
by the  
CHOSEN PEOPLE

⋮  
¶ Published by The Beckwith Company at 162  
East Twenty-third Street, City of New York, 1920





## Prologue

*THE* *Protocols of the Wise Men of Zion* are presented herewith to the American public with the hope that they may throw some light upon the great conspiracy of destruction which at present is threatening the peace of the world and Christian civilization.

§ The origin of this document is lost in obscurity. Whether it is the work of a group of men sitting in session as it purports to be, or of one man of literary genius and masterly intellect, or is a collection of rules and precepts which have come down through the centuries, we do not know. One thing, however, is obvious, no such brilliant piece of psychology, however perverted, could have been written with the purpose of throwing discredit upon a race. The diabolic cleverness of the whole plan must have been the work of a man or men inspired by religious enthusiasm and guided by years of study and precept. Internal evidence would lead us to suppose that it was written about 1893. It is known to have been in existence before 1905 and was in the British Museum in 1906.

§ If there were no evidence in the world to-day which would point toward the fulfillment of this plan, the document would be interesting only as a psychological study of religious and race fanaticism. It would have no practical bearing. But the most startling thing about these *Protocols* is the way in which they describe the plan of campaign which has been followed to a large extent by the Bolsheviks of Russia and by those who are directly or indirectly playing the game of a world revolution.

§ The plan to break down modern government by teaching the masses a distrust of their own leaders, and in the consequent confusion to seize the power and establish a dictatorship of a small minority, is here laid down in great detail,

and



*g* It seems incredible that the radical revolutionary movement, based upon false economic premises and upon a complete distortion of human nature, should be carried on entirely by a group who have been converted spontaneously to communist ideas. Is it not possible that behind this well-organized and well-financed world movement, there lies another motive which is not apparent upon the surface? Is it not possible that this document explains the inner nature of that motive and the racial and religious fervor which gives it its rapid growth and its terrific power?

*g* No one wishes to fan the flames of racial prejudice unnecessarily, but if history has taught the world any lesson, it is that no race has a right to dominate by force or cunning. Many great nations have tried to conquer the world. It is not beyond the limits of possibility that another such attempt is now in progress. If so the world has a right to know who is making this attempt and what are the ambitions behind the mystery.

*g* If the publication of this document brings into the light of day any of the hidden plans beneath the world confusion or opens for discussion any dark chapter of the human lust for power, it will have justified itself.

*g* The background of the book and the history of the manuscript are described in the epilogue. Our only reason for presenting it to the public is a desire that all may view from every possible angle the motives of those who do not believe either in a republican government or the moral principles accepted by civilized countries throughout the world.

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## THE PROLOGUE TO THE PROTOCOLS OF ZION

AS WRITTEN BY SERGEI NILUS (EDITION OF 1917).

"The Protocols of the Wise Men of Zion" and their first appearance in print—Their probable source—Theodor Herzl and Zionism.

IN 1901, I happened to have placed at my disposal a manuscript, and this notebook, comparatively small in size, was destined to produce in my world outlook such a deep change as can only be produced in the human soul by Divine Power. It was comparable to the miracle of restoring sight to the eyes of one born blind.

"Verily, the hand of God is apparent in this!"

This was entitled, "The Protocols of the Meetings of the Wise Men of Zion," and was given to me by Alexei Nikolaievich Sukhotin,<sup>1</sup> since deceased, formerly *Uezdny* (County) Marshal of the Nobility of Chernsk, and later Vice-governor of Stavropol. At that time, I had already begun to work with my pen for the glory of the Lord and I

<sup>1</sup> God-loving reader, remember to pray for the repose of the soul of Alexei.





was on friendly terms with Sukhotin as he was a man of my own views and convictions, *i. e.*, "extremely conservative," as he would be now termed.

In handing me the manuscript, Sukhotin said:

"I place this entirely at your disposal. Read it through, gain inspiration, and make something from it for the benefit of Christians souls, for in my hands it might continue to lie unused and to no purpose. In its political bearing it is useless, for it is too late to do anything; whereas in its spiritual bearing, that is a different matter. God willing, it may still somehow bear fruit."

Incidentally, Sukhotin informed me that he, in his turn, had received the manuscript from a lady who habitually lived abroad, and that this lady, a landowner of Chernsk, (I recall that he mentioned her name and family but have forgotten them), had obtained it in some very secret manner, possibly through theft. Sukhotin also spoke of the fact that this lady gave one copy of this manuscript on her return from abroad to Sipiagin, at that time Minister of the Interior, and that subsequently they killed Sipiagin. . . . He told me many other things of the same mysterious character. As soon as I became acquainted with the contents of the manuscript, I was convinced that the manuscript itself, in its terrible cruel and outspoken truth, gave such evidence of authen-

ficticity in origin from the "Wise Men of Zion" that no other testimony was needed as to its original source. But I was then still fairly young and insufficiently acquainted with the Word of God. I was not yet in association with the leaders of the orthodox faith, and therefore my first act was to turn to the powerful ones of this world for the purpose of warning them, by means of the Protocols, of the impending danger.

One highly placed person whom I thought to interest in the manuscript and who, it seemed to me, might be able to have an influence on the course of events in Russia, answered me: "Slavdom has not yet uttered its last word. Therefore, no matter how strong and clever the 'Wise Men of Zion' may be, their efforts will not bear fruit. There is no need to be disquieted."

Another still more highly placed person, to whom I referred the Protocols, was the martyred Grand Duke, Sergei Alexandrovich. After examining them, he directed a person close to him to say to me only two words: "Too late!"

I made subsequent and far-reaching attempts to bring the manuscript to the attention of the proper people but did not meet with success.

Thus passed the time from 1901 until December, 1905, when finally appeared the second



edition of my book, *The Great in the Small*. In this, I first turned to the reading with a word concerning "Anti-Christ as a near political possibility." In this the Protocols were also incorporated.

This, so far as I know, was the first time that the secret Jewish-Masonic conspiracy against the Christian world was made public, its original source revealed by acknowledgment of the leaders and directors themselves. The publication of these Protocols produced a scarcely noticeable impression upon the world that lay outside of the Christian Church. The periodical press, mostly either in the hands of Jews or under their direction and influence, endeavoured to stifle their appearance, skipping over and touching upon them lightly in passing as a wild tale or invention. But in the world of believing Christians, the Protocols did their work and gave to my book a success that exceeded every expectation. They spread a knowledge and understanding of the hidden secrets of the present time into a very wide circle of the Christian family.

Since that time my book has already reached the fourth edition but it is only definitely known to me now and in a manner worthy of belief, and that through Jewish sources, that these Protocols

are nothing other than the strategic plans for the conquest of the world under the heel of Israel, and worked out by the leaders of the Jewish people, wrestlers with God, throughout many centuries of their dispersion and read to the Councils of Elders by "The Prince of Exile," Theodor Herzl<sup>1</sup> during the first Zionist Congress, summoned by him in August, 1897, in Basle.

The so-called "Zionist movement" among the intelligentsia and other representatives of the Jewish people appeared not more than thirty or forty years ago as an evidence of their struggle for a new exodus toward the promised land. The impetus for this purely original, newly-created outburst was given to it by Herzl, who, as it were, represented himself an image of that false Elias to whom the dreams of Israel of the Talmud assign the place of prophet in foretelling the coming of a false Messiah, a world ruler of the seed of David.

How these documents which represent the "Holy of Holies" of the dreams of Israel, for many centuries the secret of its leaders, were able to

<sup>1</sup> Exilearchs, Eshmalotarchs, Resh-goluts. Concerning them the Talmud says: "The Princes of Exile (those also 'of the captivity') hold the sceptre of Israel." These Princes are usually hidden carefully from the gaze of all non-Jews (and even from the unconsecrated in the very midst of Israel.) Theodor Herzl, until the Basle Congress, was officially the Paris correspondent of the influential Vienna "Neue Freie Presse," subsidized by the Viennese Rothschilds.





reach the general public, remains unknown and it is doubtful if it ever will be explained definitely. As was stated above, they were furnished me in 1901, and in the same year, in Circular No. 18, and in others, issued by the Zionists in the name of the Zionist "*Actions Comité*," Herzl already complained that "certain confidential communications" in spite of warnings had not been kept secret and were given undesired circulation.

Even if this was simply an accident, still it is not lacking in significance and importance. An event of this sort may be reasoned out as an evidence of design. It is the finger of God, pushing aside the veil that concealed a secret, centuries old, and writing upon the walls of Christian temples throughout the world in letters of fire, the words of the scripture: "MENE, MENE, TEKEL, UPHARSIN."

I believe that all my brothers in the Christian faith share this conviction. It was without result that the First Congress at Basle, giving incredible flight to the hopes of Jewry in its dispersion, raised to a hitherto unknown height in the heart of the Jewish people the name of its inspirer. It was not without result that the Protocols received such a wide circulation in Christian society.

Was it wise for the impressionable sons of the

"persecuted" race as a manifestation of such "exultation" to talk about it and reveal the secret? Even Herzl himself according to the assertions of his warm adherents, was not above "babbling" and was forced to excuse himself before his own associates. The accusation against him was made in connection with the needless frankness of a London speech, made under the fresh impression of extraordinary news received by him to the effect that the relations of William the Second to Zionism justified him in using such words as these: "There are moments," he said, "when you learn a new fact, a fortunate circumstance or happening, which for reasons of caution it is not desirable to reveal because you do not wish to kindle enthusiasm but desire to hold restraints within the bounds of prudence and gradual progress towards success. It will be fully understood if it be regarded not in a political sense but in the human sense. It will be understood, if you have been under the influence of a new fact of which I speak, if at such a moment, when suddenly you are convinced that the Zionist Movement, considered wild and extravagant, is fully recognized in the world of actual realities—a fact which cannot be denied by even its bitterest enemies. It will be understood if, in the intention



of telling everything, at that moment of joyful satisfaction, the words sprang forth, 'Prior to this, I have never told you definitely that I believe in the fulfilment of our plans in a future so near that even people of my own years will live to see it.'

"Such a promise is not without foundation and does not threaten to raise harmful enthusiasm. The words which I spoke in London fortunately fell on fruitful soil and kindled a little the zeal of our friends. This perhaps would not maintain itself at a proper height on a basis of speeches and mathematical reports alone. I do not know whether or not in this way I sinned against the movement, against the wisdom of our agitation."

If, from delight, the Prince of Exile himself could not avoid talkativeness, then could complete secrecy have been demanded from his followers?

Such is the chronological explanation of the discovery in our country of the "Secrets of lawlessness!" Such is the cause of the publication of the "Protocols of the Wise Men of Zion." \* \* \*

\* \* \* \* \*

<sup>1</sup> Herzl at that time (about 1900) was not more than forty years of age.

<sup>2</sup> Stenographisches Protokoll des III Zionisten-Kongresses. S. 80-81.

## ± The Basic Doctrine — "Right Lies in Right."

**FORMULATION of the system** = Mankind essentially selfish and yields only to force = Political freedom is non-existent and such an idea can be used only for political ends = A new authority supercedes a government weakened by liberal ideals = The power of gold has replaced faith = Masses are not guided by academic argument but by passions and sentiment = Politics and morals have nothing in common = Right lies in might = Do evil that good may come = Necessity overrules the moral = The masses are blind and led by upstarts who have no political sensibilities = Power and hypocrisy, violence and cunning, bribery and treason, all help to reach the goal and are therefore duties = Terrorism leads to blind submission = Prosperity and Gentle government = The abolition of privileges which were the last bulwark of the people = Greed and material desires stifle initiative = Any government may be changed like a pair of worn-out gloves.

## Protocol i



REGARDING mere words and phrases, we will analyze the significance of every thought, and interpret events in the light of comparisons and deductions. I will formulate our system, both from our standpoint and from that of the Gentiles.

¶ It should be noted that people with evil instincts are more numerous than those with good ones; therefore, the best results in governing them are attained by intimidation and violence, and not by academic argument. Every man aims for power; everyone desires to be a dictator, if possible; moreover, few would not sacrifice the good of others for the attainment of their own ends.

¶ What has controlled the wild animal called man? What has ruled him until the present time?

¶ At the beginning of social organization, men submitted to brute force; later, they obeyed the law, which is the same force, only in a masked form.

Consequently



Consequently, I draw the conclusion from this, that, according to the laws of nature, right lies in might.

¶ Political freedom is an idea, not a fact. It is necessary to know how to apply this idea when there is need of a clever bait to gain the support of the people for one's party, if such a party has undertaken to defeat another already in power. This task is made easier if the opponent has himself been infected by principles of freedom or so-called liberalism, and for the sake of the idea will yield some of his own power. It is in this that the triumph of our theory appears: the weakened reins of government are immediately grasped by a new hand in compliance with the laws of existence, for the blind force of the people cannot exist without leadership even for a day. The new authority simply steps into the position of the old, already weakened by liberalism.

¶ In our times, the power of gold has become the substitute for the rulership of liberalism. Faith ruled at one time. Liberty, however, is unattainable, because no one knows how to use it within bounds. It is sufficient to give the people self-government for a time for that government to become dissolute. Then come dissensions and strife steps in, followed by class struggles. Governments are thus destroyed and their significance turned to ashes.

¶ Whether the government exhausts itself, or whether internal strife places it in the hands of external enemies, in either case it may be considered as irretrievably lost; it is in our power. The despotism of capital, which is entirely in our hands, stretches

stretches forth a straw that the governments must grasp, or plunge into the abyss.

¶ I would ask the following question of him who, from a liberal heart, regards such arguments as unprincipled: if every government has two enemies and it is permissible to use all methods of warfare against the external enemy, and it is not considered unprincipled to do so,—as for example to keep the enemy in ignorance of plans of attack and defense, in the use of night attack or attack by unequal forces,—why should similar methods towards a worse foe, one who transgresses against social order and propriety, be called unallowable or immoral?

¶ Can a sound and logical mind hope to govern successfully the masses by arguments and reasoning, when there is the possibility of counter-arguments, perhaps even stupid, but which nevertheless might present themselves as more agreeable to their superficial minds? People in masses and people of the masses are guided by exceptionally shallow passions, beliefs, customs, traditions and sentimental theories and are inclined towards party divisions, a fact which prevents any form of agreement, even when this is founded on a thoroughly logical basis. Every decision of the mob depends upon an accidental or prearranged majority, which, owing to its ignorance of the mysteries of political secrets, gives expression to absurd decisions that introduce anarchy into the government.

¶ Politics have nothing in common with morals. The ruler guided by morality is not a politician, and consequently he is not seated firmly on the throne. He who desires to rule must do so by cunning and hypocrisy.



hypocrisy. The great qualities of the people—honesty and frankness—are essentially vices in politics, because they dethrone more surely and more certainly than does the strongest enemy. These qualities are attributes of Gentile rule; we certainly must not be guided by them.

¶ Our right lies in force. The word "right" expresses an abstract idea. It has no proof. The word means nothing more than: "Give me what I want, that I may have the evidence of my superior strength over you."

¶ Where does right begin? Where does it end? ¶

¶ In a government with poorly organized authority, in which the laws and the ruler are powerless amid the flood of rights ever multiplying out of liberalism, I find that there exists a new right: the right of the stronger to attack and destroy all existing regulations and statutes, to take the law into his own hands, to change all institutions and become the ruler of those who give that right by yielding it voluntarily through their liberalism.

¶ With the present instability of all authority, our power will be more unassailable than any other, because it will be invisible until it has gained such strength that no cunning can undermine it.

¶ Out of the temporary evil to which we are now forced to resort will emerge the good of a permanent government, which will restore the orderly functioning of the mechanism of people's existence, now shaken by liberalism. The result will justify the means. In laying our plans, we must turn our attention not so much to the good and the moral as to the necessary and the useful. Before us lies a project

ject embodying a strategical line of action, from which we must not diverge if we are to avoid the risk of a collapse of the work of many centuries.

¶ In working out an expedient plan of action, it is necessary to take into consideration the meanness, the vacillation, the changeability of the crowd; its inability to appreciate and respect the conditions of individual life and well-being. It is necessary to realize that the force of the masses is blind, unreasoning, and unintelligent, prone to listen now to the right and now to the left. The blind cannot guide the blind, without leading them to the precipice; consequently, units from the crowd, upstarts from among the people, even if extremely gifted with cleverness, but without political understanding, cannot come forth as leaders of the masses without ruining the entire nation.

¶ Only the person educated from childhood for rulership can understand the words which are spelled with the letters of politics.

¶ The masses left to themselves, that is, to the direction of upstarts from among them, wreck themselves by party divisions created by the struggle for authority and honors, and the disorders arising therefrom. Is it possible for the masses of the people quietly and without rivalry to judge impartially and manage properly the affairs of a nation in such a manner that they will not become tangled with personal interests? Can they protect themselves from external enemies? It is unthinkable, since a plan split up into as many parts as there are heads in the crowd loses its unity and consequently becomes incomprehensible and impracticable.

¶ Only





¶ Only the plans of an autocrat can be laid out on a broad scale, clearly and in order, distributing everything properly in the mechanism of the government machinery. From this the conclusion is inevitable that the best government is one that is concentrated in the hands of one responsible person. Civilization cannot exist without absolute despotism, exercised not by the masses but by their leader, no matter who he may be. The barbarous crowd shows its barbarism on every occasion. When the mob grasps liberty in its hands, it soon changes it into anarchy, which is in itself the highest degree of barbarism.

¶ Look at these beasts, steeped in alcohol, stupefied by wine, the unlimited use of which is granted together with liberty. Surely we cannot allow our own people to come to this. The people of the Gentiles are stupefied by spirituous liquors; their young people are insensible to aught else than classicism and early vice, which has been encouraged in them by our agents—tutors, footmen, and governesses in the houses of the rich, by clerks and others, and by our women in places of dissipation frequented by Gentiles. Among the latter, I classify so-called society women, voluntary followers of vice and luxury.

¶ Our password is force and hypocrisy, for only force can conquer in the realm of politics, especially if it is concealed in the talents essential to statesmen. Violence must be the principle, hypocrisy and cunning the rule of governments which do not wish to lose their power. This evil is the sole means of reaching the goal of good. For this reason, we must not hesitate at bribery, deceit and treachery, when these can help us to achieve our end. In the field

field of politics, it is necessary to take the property of others without hesitation, if by that means we secure submission and authority.

¶ Our government, following a line of peaceful conquest, has a right to substitute for the horrors of war less apparent and more effective executions of people, by which terrorism can be supported, thus bringing about blind submission. Just but merciless severity is the greatest factor in the strength of government. We must follow a program of violence and hypocrisy, not only for the sake of gain, but also as a duty and for the sake of victory. The doctrine of self-interest is as potent as are the methods employed by it. Consequently, we shall triumph, not so much by the methods employed, as by the doctrine of severity, and shall subjugate all the governments to our super-government. It is sufficient for all to know that we are inexorable, and disobedience will cease.

¶ Already in ancient times, we were the first to shout the words, "Liberty, Equality, Fraternity", among the people. These words have been repeated many times since by unconscious poll-parrots, flocking from all sides to this bait, with which they have ruined the prosperity of the world and true personal freedom, before so well protected from the pressure of the mob. The presumably clever and intelligent Gentiles did not understand the symbolism of the uttered words; did not observe their contradiction in meaning and their interrelation; did not notice that in nature there is no equality; that there can be no liberty, since nature herself has established the inequality of brains, character and ability



ability and has established subjection to her laws. They did not reason that the power of the crowd is blind, that the upstarts selected from it for government are just as blind in politics as is the crowd itself, whereas the initiate even though a fool, can rule, while the uninitiate, though a genius, will understand nothing in politics. All this has been overlooked by the Gentiles.

¶ Meanwhile, dynastic government has rested on this, the father passing on the knowledge of the course of political affairs to his son, so that nobody except the members of the dynasty understands, or could disclose such secrets to the people whom they ruled. As time went on, the significance of the dynastic transmission of the true situation of political affairs was lost, thus aiding the success of our undertaking.

¶ From all ends of the world, the words, "Liberty, Equality, Fraternity", brought whole legions into our ranks, through our blind agents carrying our flag with delight. Meanwhile, these words were cancer-worms at work, undermining the prosperity of the Gentiles, everywhere destroying peace, quiet, and solidarity, wrecking all the foundations of their governments. You will see finally that it assisted our triumph, for it gave us incidentally the opportunity to grasp the trump card, the abolition of privileges, in other words the very basis of the Gentile aristocracy, the only protection which peoples and nations had against us.

¶ On the ruins of the natural and hereditary aristocracy of the Gentiles we have set up the aristocracy of our educated class and over all the aristocracy

racy of money. We have established the position of this new aristocracy on the basis of riches, which we control and on the science guided by our wise men.

¶ Our triumph has also been made easier because, in our relations with the people necessary to us, we have always played upon the most sensitive strings of the human mind—on calculation, greed and the insatiable material desires of men. Each of these human weaknesses, taken separately, is capable of paralysing initiative and of placing the will of the people at the disposal of the purchaser of their activities.

¶ The abstract conception of liberty made it possible for us to convince the crowd that government is only the management for the owner of the country, the people, and that the steward can be changed like a pair of worn-out gloves. The possibility of changing the representatives of the people has placed them at our disposal and, as it were, has placed them in our power as creatures of our purposes.



## ✠ Economic War and Disorganization Lead to International Government. ✠

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WAR, shifted from a territorial to an economic basis, thus eliminating frontiers, will finally result in the establishment of an international government = The use of untrained and servile administrators as camouflage for trained specialists and talented advisors = Gentiles are uncritical and guided by routine: "let them live to amuse themselves or in the past!" = Disorganizing effects of Darwinism, Marxism and Nietzscheism = Political action to be successful must suit the temperament of the people = The press is a great modern force in which free speech is triumphant but it has fallen into our hands = "It has gathered for us influence and gold while we remain in the shadow."

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## ✠ Protocol ii ✠

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**I**T IS indispensable for our purposes that, as far as possible, wars should bring no territorial advantages. This will shift war to an economic footing and nations will perceive the strength of our superiority in the aid we render. Such a condition of affairs will place both sides under the control of our international agents with their million eyes, whose vision is unhampered by any frontiers. Then our international rights will eliminate national rights in the individual sense, and will govern the peoples as the civil power of governments directs the relations of their subjects among themselves. ✠

☪ The administrators chosen by us from the masses for their servility will not be persons trained for government and consequently they will easily become pawns in our game, played by our learned and talented counsellors, specialists educated from early childhood to administer world affairs. As we know, our specialists have been acquiring the necessary knowledge for governing from our political plans,

from



from the lessons of history and from observation of current events. The Gentiles are guided not by the practice of impartial, historical observation, but by theoretical routine without any critical sense for its relation to results. Therefore, we may disregard them entirely. Until the time is ripe; let them amuse themselves, living in the hope of new entertainments or in the memories of past joys. Let those theories of life, which we have induced them to regard as the dictates of science, play the most important rôle for them. To this end, we shall certainly endeavor to inspire blind confidence in these theories by means of our press. The intellectual Gentiles will pride themselves on their knowledge, and without verifying it logically, apply in action all this scientific information which has been compiled by our agents for the purpose of directing the education of their minds along lines that suit our needs. ¶

¶ Do not think that these statements are empty words. Note the successes we have achieved in Darwinism, Marxism, and Nietzscheism. The demoralizing effects of these doctrines upon the minds of the Gentiles should be evident at least to us. ¶

¶ It is essential that we take into consideration contemporary ideas and the character and tendencies of peoples, in order to avoid mistakes in policy and in guiding administrative affairs. The triumph of our system, parts of whose mechanism must be differently adjusted to attune with the temperaments of different peoples, cannot be attained unless its practical application is based on the sum total of experience of the past bound up with the present. ¶

¶ There is one great force in the hands of modern governments

governments, which creates thought movements among the people, that is, the press. The presumed rôle of the press is to indicate supposedly indispensable needs, to register popular complaints and to create discontent. The triumph of free speech rests in the press. But governments are unable to profit by this power, and it has fallen into our hands. Through it, we have attained influence while remaining in the shadow. Thanks to it, we have amassed gold, though it has cost us torrents of blood and tears. ¶

¶ The return has been worth the price though we have sacrificed many of our own people. Each victim from our ranks is equivalent to a thousand Gentiles in the eyes of God. ¶





## ✠ Methods of Conquest.



"THINGS Near at Hand," the goal = Authority built on terrorism = Rulers and masses cannot combine = Authorities taught to abuse their power = Unlimited oratory = Attacks on administrative personnel = Constitutions now include fictitious and not actual rights = The proletarian is a slave either to his economic master or his comrades = Aristocracy, the natural protector of the people, now destroyed = Extending pretended help under the guise of socialism, anarchy, and communism = Famine and malnutrition gives capital the power over the worker and therein lies Jewish power = Teaching the science of the construction of human society = Equality cannot exist = Suffering to be abolished by diminishing the discrepancy between education and work = Hatred toward superior classes = "The One Big Strike" = The French Revolution = Repeated disappointment of the masses = An unconquerable international force = The word Liberty pushes society into a struggle against all authority.

## ✠ Protocol iii

**L** CAN tell you to-day that our goal is close at hand. Only a small distance remains, and the road travelled by us will complete the cycle of the symbolic snake that represents our people. When this circle is completed, all European governments will be enclosed in its coils as in a vise. ✠

☪ Contemporary constitutional balances will soon break down, for we have set them unevenly in order that they may not cease to fluctuate and wear out their supports. The Gentiles thought that these scales had been fabricated accurately and expected them to regain their equilibrium, but the supports, that is, the rulers, are hampered by their representatives, who make fools of themselves, carried on by their uncontrolled and irresponsible authority. Their authority, moreover, has been built up on the terrorism spread through the palaces. Having no direct contact with the hearts of the people,



the rulers cannot combine with them and fortify themselves against those ambitious for power. The visible power of royalty and the blind power of the masses have been separated by us and thus both have lost all significance. Thus, royalty is like a blind man without his stick, powerless. ❧

❧ To induce ambitious persons to abuse their power, we have set all forces in opposition, one against another, after developing their liberal tendencies toward independence. We have aroused all forms of initiative in that direction; we have placed weapons in the hands of all parties; we have made power the goal of all ambition. We have made gladiatorial arenas of different governments in which uprisings and revolts take place. Disorders and bankruptcy will shortly appear everywhere. ❧

❧ Irrepressible speech-makers have changed parliamentary sessions and administrative meetings into oratorical controversies. Daring journalists, and audacious pamphleteers make daily attacks upon the personnel of the administration. The abuse of authority is definitely preparing the downfall of all institutions and everything will be overturned by blows coming from the infuriated populace. ❧

❧ The masses are condemned more surely to heavy labor by poverty than they were by slavery and serfdom. Against the latter they could struggle and somehow or other free themselves, but from the bonds of poverty they cannot escape. We have included in the constitution rights for the people that are fictitious and not actual rights. All those so-called "rights of the people" can only exist in the abstract and can never be realized in practice.

What

What difference does it make to the laboring proletariat, bent under the yoke of heavy toil and crushed by fate, whether chatters receive the right to talk, or journalists the right to mix nonsense with facts, when the proletariat gains no more from the constitution than the miserable crumbs thrown to him from our table in return for his votes to elect our agents and pass our measures. Republican rights are a bitter irony to the poor man, for the pressure of daily labor prevents him from using them, and at the same time, deprives him of the guarantee of a permanent and certain livelihood by making him dependent upon strikes, organized either by his employers or his comrades.

❧ Under our guidance, the masses have destroyed that aristocracy which was their natural protector and nurse, and whose interests were indissolubly bound up with the well-being of the people. Now, however, with the destruction of aristocracy, the masses have fallen into the clutches of bullying, avaricious scoundrels, who have fastened themselves on the workers as a merciless burden. ❧

❧ We will represent ourselves as the saviors of the laboring classes who have come to liberate them from this oppression by suggesting that they join our army of socialists, anarchists, communists, to whom we always extend our help, under the guise of the fraternal principles of the universal human solidarity of our social masonry. The aristocracy, who rightfully benefited by the labor of the workingman, had a natural interest in seeing that the workers should be well-fed, healthy and strong. We, on the contrary, are interested in the opposite —the



—the degeneration of the Gentiles. Our strength lies in the chronic malnutrition and weakness of the worker, because through this he falls under our power and is unable to find either strength or energy to struggle against it. ¶

¶ Hunger gives the power to capital over the worker more truly than did royal authority by law give it to the aristocracy. ¶

¶ Through want and the jealous hatreds engendered by it, we manipulate the masses and eliminate those who stand in our way. ¶

¶ When the time comes for our universal ruler to be crowned, the same hands will sweep away all that may oppose him. ¶

¶ The Gentiles have lost the power of thinking without our scientific counsel. Consequently, they do not see the urgent necessity of that which we, when our kingdom comes, will immediately insist upon, namely that the one true science must be taught in the public schools—the most important of all—namely that of the structure of human society and social existence, which requires division of labor and consequently the division of people into classes and ranks. It is essential that all should know that equality cannot exist owing to the relative importance of various activities; that there cannot be the same responsibility before the law in the case of an individual who commits a crime which compromises an entire class and one whose act affects only his own good name. ¶

¶ The true science of social structure, the secret of which we conceal from the Gentiles, would demonstrate to all that position and labor must be kept in their

their separate spheres so as not to cause human suffering through lack of coordination between education and manual work. Instruction in this science will lead the masses to voluntary submission to the authorities and to the differentiated class system organized by them. ¶ But in the present state of science and owing to the line in which we have directed it, the people, blindly trusting the printed word, and in their lack of understanding, guided by erroneous illusions that have been nurtured by us, feel a hatred towards all classes whom they consider superior, since they do not understand the significance of each class. ¶

¶ This hostility will be still more accentuated as the result of crises, which will close stock exchange operations and stop the wheels of industry. Having organized such a general economic crisis by all the underground means available to us, and thanks to the assistance of gold, all of which is in our hands, we will throw whole crowds of workmen into the streets simultaneously in all the countries of Europe. These crowds will gladly shed the blood of those whom they, in the simplicity of their ignorance, have envied since childhood and whose property they will then be able to loot. ¶

¶ They will not touch our people, because we shall know beforehand the moment of attack and will take measures to protect our own. ¶

¶ We have convinced the Gentiles that "progress" is leading all to a reign of reason. Our despotism will appear such, since it will be able to pacify all uprisings by wise severity and eliminate liberalism from all institutions. ¶

¶ When



¶ When the people realize that all kinds of concessions and lenience are made to them in the name of liberty, they imagine that they are the masters, and endeavor to grasp power. But like every blind person, they will run against a mass of obstacles. They will hasten to seek a leader, without thought of returning to the former régime, and will lay the offer of power at our feet. Remember the French Revolution, to which we gave the name "great." The secrets of its instigation are well known to us, for it was entirely the work of our hands. ¶

¶ Since then, we have led the people from one dis-appointment to another in order to make them renounce even us in favor of that ruler of Zionist blood, whom we are preparing for the world. ¶

¶ Being an international force, we are at present invulnerable, because if we are attacked by one government, other governments uphold us. The unlimited meanness of the Gentiles, who grovel before force, who are pitiless toward weakness, mercifulless to error, and condescending to crime, who are unwilling to face the contradictions of social freedom, who are patient unto martyrdom under the violence of a bold despotism—this meanness serves as the means of maintaining our independence. They tolerate and endure abuses from modern premier-dictators for much less than that for which they would have beheaded twenty kings. ¶

¶ How explain such a phenomenon, such an illogical attitude on the part of the masses toward events which seem to be of the same order? The phenomenon is explained by the fact that these dictators whisper to their people through their agents, that

that although they may apparently abuse power and do harm to the governments, this is done for the lofty purpose of promoting the welfare of the people and international brotherhood, solidarity and equality. Naturally, they are not told that this unification is to be achieved only under our rule. So the people condemn the righteous and justify the evil-doer, more and more convinced that they can do everything they please. As a result they destroy all stability and create disorder at every step.

¶ The word "Liberty" goads human society into a struggle against all authority, even that of God or of Nature. This is the reason why during our reign, this word must be excluded from the lexicon of humanity. For it appeals to brute force, which turns the crowd into blood-thirsty animals. It is true that these animals fall asleep as soon as they are satisfied with blood, and when sleeping they are easy to shackle with chains. But if blood is not given them, they will not sleep but struggle. ¶





## The Destruction of Religion by Materialism.

**A**LL republics pass through several phases: the first is that of "senseless ravings"; then appears that of "demagogy which breeds anarchy" and this finally becomes a despotism which through its secret character remains unknown to the people = The laws of existence establish servitude, and therefore they are contradictory to liberty, free from belief in God or brotherhood of man, and exclude the thought of equality = Religion must therefore be undermined to be replaced by materialism = The enemy common to all will be forgotten by directing the attention of the Gentiles to trade and industry, which eventually to be disorganized, must be put on a speculative basis = Highly developed industrial life has evolved a cold and heartless society, which has a true cult for gold and material pleasures = The lower classes of the Gentiles will join us against the intellectual Gentiles.

## Protocol iv



**E**VERY republic passes through several stages. The first is that of senseless ravings, resembling those of a blind man, throwing himself from right to left. The second is that of demagogy which breeds anarchy and inevitably leads to despotism, not of a legal, open, and consequently responsible character, but an unseen and unknown despotism, felt none the less because exercised by a secret organization. Such a despotism acts with even less scruple because it is hidden under cover and works behind the backs of various agents, the shifting and changing of which will not harm its secret power, but each serves it, since such changes will relieve the organization from the necessity of expending its resources on rewards for long service.

**¶** Who and what can overthrow this invisible power? For such exactly is the character of our power. External Masonry acts as a blind mask for it and its aims. The plan of action of this power and even its



location, will always remain unknown to the people.

¶ Liberty, even, would be harmless and coexist with a governmental program without injury to the welfare of the people if it were based on the principle of belief of God and on the brotherhood of man, but excluded the idea of equality, which is contradicted by the very laws of existence that establish submission to authority. With such a faith, the people would be directed peacefully within the guardianship of their parishes and under the guidance of their spiritual leaders, accepting the Divine order of things on earth. It is for this reason that we must undermine faith, eradicate from the minds of the Gentiles the very principle of God and soul and replace these conceptions by mathematical calculations and material desires.

¶ To divert Gentile thought and observation, interest must be deflected to industry and commerce. Thus, will each nation seek to gain its own advantage and in striving for it, will not notice the enemy common to all. To make it possible for liberty definitely to disintegrate and ruin Gentile society, industry must be placed on a speculative basis. The result will be that all products extracted by industry from the soil will not remain in their hands but will pass through speculation into our possession.

¶ The intense struggle for supremacy and the hard knocks of economic life have already created and will continue to create, a society which is disillusioned, cold and heartless. Such a society is completely estranged from politics and religion. Lust of gold will be the only guide of the people. For this they have

have a true worship, owing to the material pleasures which it can give them. Then, not for the sake of good, nor even for the sake of riches, but solely on account of their hatred of the privileged classes, the lower classes of the Gentiles will follow us in the struggle against our rivals for power, the Gentiles of the intellectual classes.



## † Despotism and Modern Progress. †

**P**LANNING a strong central government for countries in which "morality is now sustained by police measures" = Mechanical regulation of all forms of government function and social life = Despotism and modern progress are not incompatible = Idea of "personal rights" inspired among the people, disintegrating social discipline, and then authority becomes public property = Government of the masses by "cunningly constructed theories and phrases" devised by "our administrative specialists" = The Jesuits and Catholics = A "coalition of Gentiles against us" is not possible owing to dissensions among them as personal and national interests have been brought into conflict by stirring up religious and race hatreds = Omnipotence of this secret power.

## Protocol v

**W**HAT form of administration can be given to a society in which corruption has permeated everywhere, where riches are obtained only by sharp practice and fraudulent methods, where dissoluteness reigns, where morality is maintained by police measures and severe laws, not by voluntary acceptance of principle, and where the spirit of internationalism has eliminated devotion to country and religion? What form of government can be given to such a society, if not a despotism such as I shall describe? We will create a strongly centralized administration so as to grasp all the social forces in our hands. We shall mechanically regulate by new laws all the activities in the political life of our subjects. These laws will eliminate one after another all liberties and freedom permitted by the Gentiles. Our kingdom will develop into such a majestic despotism that it will be able to crush at all times and in all places antagonistic and discontented Gentiles. It may be said that the despotism which I shall describe is incon-



sistent with modern progress, but I will prove to you the contrary. ¶

¶ When people regarded rulers as manifestations of God's will, they subjected themselves to the autocracy of monarchs without a murmur, but as soon as we inspired in them the idea of their personal rights, they began to regard rulers simply as mortals. The anointment by God as monarchs fell from them in the eyes of the people; and when we deprived the masses of their belief in God, ruling authority was thrown into the gutter, where it became public property and we seized it. Moreover, the art of governing the masses and individuals by means of cunningly devised theories and phrases, by communistic programs and other schemes not understood by the Gentiles, belongs to the specialties of our administrative intellect, educated to analysis and observation, so exact that we have no rivals, just as we have no rivals in planning political action and solidarity. Only the Jesuits can be compared with us in this respect but we have been able to discredit them in the eyes of the unintelligent masses as a visible organization, while we, with our secret organization, remained in the shadow. Moreover, is it not the same to the world who will be its ruler, the head of Catholicism or our autocrat of Zionist blood? To us, however, the Chosen People, it is not a matter of indifference. ¶

¶ A world coalition of the Gentiles could cope with us temporarily, but we are insured against this by roots of dissension amongst them so deep that they cannot be torn out. We have created antagonism between the personal and national interests of the Gentiles

Gentiles by arousing religious and race hatreds which we have nourished in their hearts for twenty centuries. Thanks to this not one government will receive assistance from any source, when it stretches forth its hand, since each must consider that an agreement against us will work to its own disadvantage. We are so powerful that we must be taken into account. Nations cannot arrange even a private understanding without our being secretly involved in it. ¶

¶ *Per ME reges regunt*—"through Me shall kings reign." The prophets have told us that God Himself chose us to reign over all lands. God has given us the genius to undertake the task. Were there such genius among our enemies, they could still struggle against us, but newcomers are no match for such old hands. The struggle between us would be merciless such as the world has never seen before; but their genius will come too late. ¶

¶ All the wheels of the government mechanism are driven by the motor which is in our hands, and that motor is—gold. The science of political economy, evolved by our wise men, has long since demonstrated that the power of capital is greater than the prestige of kings. ¶

¶ Capital, in order that it may operate without interference must secure freedom to monopolize industry and trade. This is already being put into execution by an unseen hand in all parts of the world. Such freedom will give political power to the leaders of industry, and will aid in subjugating the people. At present it is more important to disarm peoples than to lead them to war. It is more important





important to utilize flaming passions for our benefit than to extinguish them. It is more important to grasp and direct the minds of others in accordance with our will than to banish them.

¶ The most important problem of our government is to weaken the mind of society by criticism; to dissociate this mind from thought which creates opposition; to deflect mental effort into mere empty eloquence.

¶ In all times, nations as well as individuals have accepted words for acts. They have been satisfied by what is shown them, rarely noticing whether the promise has been followed by fulfillment. For this reason, we will organize "show" institutions which will conspicuously display their devotion to progress.

¶ We will adopt for ourselves the liberal side of all parties and all movements and provide orators who will talk so much that they will tire the people by their speeches until they turn from orators in disgust.

¶ To obtain control over public opinion, it is first necessary to confuse it by the expression from various sides of so many conflicting opinions that the Gentiles will lose themselves in the labyrinth and come to understand that it is best to have no opinion on political questions, which it is not given to society at large to understand but only to the ruler who directs society. This is the first secret. The second secret of success in administration consists in so increasing and intensifying the shortcomings of the people in their habits, passions and mode of living, that no one will be able to collect himself in the chaos and

and, consequently, people will lose all their mutual understanding. This measure will serve us also in breeding disagreement in all parties, in disintegrating all those collective forces which are still unwilling to submit to us and in discouraging all personal initiative which can in any way interfere with our undertaking.

¶ There is nothing more dangerous than private initiative if it has a touch of genius, for it can accomplish more than millions of people among whom we have sown dissension. We must so direct the education of Gentile society that its hands will drop in the weakness of discouragement in the face of any undertaking where initiative is needed. The concentration arising from freedom of action dissipates when it encounters the freedom of others. From this will come severe moral shocks, disappointments and failures.

¶ We will so wear out and exhaust the Gentiles by all this that they will be compelled to offer us an international authority, which by its position will enable us to absorb without disturbance all the governmental forces of the world and thus form a super-government. In the place of existing governments we will place a monstrous organization which will be called the "Super-government Administration." Its hands will stretch out in all directions like pinchers, in connection with an organization so colossal that it cannot fail to subjugate all nations.



## ✠ The Acquisition of Land and the Encouragement of Speculation. ✠

**E**STABLISHMENT of monopolies, huge reservoirs of wealth = Development of the Super-government, which will reward those who subjugate themselves = The Gentile as a landowner is "harmful to us" as it means independence in sources of supply = Land must come under control by increasing land obligations = Then, "land ownership will be on a par with servitude" = Encouragement of speculation by which "money should pass into our hands" = Gentiles will then be thrown into the ranks of the proletariat = Raising of wages to give no relief as prices of necessities will also rise = Undermining of the sources of industry by teaching workmen anarchy and the use of alcohol. = Active propaganda masked by a pretended desire to help working classes.

## ✠ Protocol vi ✠

**W**E SHALL soon begin to establish huge monopolies, colossal reservoirs of wealth, upon which even the big Gentile properties will be dependent to such an extent that they will all fall, together with the government credit, on the day following the political catastrophe. The economists here present must carefully weigh the significance of this combination. We must develop by every means the importance of our super-government, representing it as the protector and benefactor of all who voluntarily submit to us. ✠

¶ The aristocracy of the Gentiles as a political force has passed away. We need not take them into consideration. But as owners of land, they are harmful to us in that they are independent in their sources of livelihood. Therefore, at all costs we must deprive them of their land. ✠

¶ The best means to attain this is to increase land taxes and mortgage indebtedness. These measures will



will keep land ownership in a state of unconditional subordination. Unable to satisfy their needs by small inheritances, the aristocrats among the Gentiles will burn themselves out rapidly. ¶

¶ At the same time, it is necessary to encourage trade and industry vigorously and especially speculation, the function of which is to act as a counterpoise to industry. Without speculation, industry will cause private capital to increase and tend to improve the position of agriculture by freeing the land from indebtedness for loans by the land banks. It is necessary for industry to deplete the land both of laborers and capital, and, through speculation, transfer all the money of the world into our hands, thereby throwing the Gentiles into the ranks of the proletariat. The Gentiles will then bow before us to obtain the right of existence. ¶

¶ To destroy Gentile industry, we shall, as an incentive to this speculation, encourage among the Gentiles a strong demand for luxuries, all-enticing luxuries. ¶

¶ We will force up wages, which however will be of no benefit to workers, for we will at the same time cause a rise in the prices of prime necessities, pretending that this is due to the decline of agriculture and of cattle raising. We will also artfully and deeply undermine the sources of production by instilling in the workmen ideas of anarchy and encourage them in the use of alcohol, at the same time taking measures to drive all the intellectual forces of the Gentiles from the land. ¶

¶ That the true situation shall not be noticed by the Gentiles prematurely, we will mask it by a pretended

pretended effort to serve the working classes and promote great economic principles, for which an active propaganda will be carried on through our economic theories. ¶



## ✠ A Prophecy of a World Wide War. ✠

AS PREPARATORY measures, concentration of armaments and the growth of the police powers of states are necessary = Only need is that of the proletarians, a few friendly millionaires, politicians and soldiers = In creating disorders and animosities, fear is inculcated and governmental cabinets and policies are entangled by cunning and evasiveness.

## ✠ Protocol bii ✠

**I**NCREASING concentration of armament, enlargement of the police powers of the state, these are all essential to the completion of the above-mentioned plans. It is necessary that besides ourselves, there should be in all states, only a mass of proletariat, and some millionaires, politicians and soldiers devoted to us. ✠

¶ We must create unrest, dissension and mutual animosities throughout Europe and with the help of her relationships on other continents. There is a double advantage in this. First, we shall command the respect of all countries by this method for they will realize that we have the power to create disorder or to establish order at will. All these countries will be accustomed to regard us as a necessary repressive force. Secondly, we shall entangle by intrigue all the threads stretched by us into all government cabinets through politics, economic treaties or loan conditions. To accomplish this, we must arm ourselves with great cunning and deception on the occasion of negotiations and agreements, though in so-called official language, we shall maintain the opposite tactics and appear honest and reasonable. In this way the people and





the governments of the Gentiles, trained by us to regard only the surface of that which we offer them, will look upon us as benefactors and saviours of mankind.

¶ To each act of opposition, we must be in a position to respond by bringing on war with the neighbors of any country that dares to oppose us, and if those neighbors should plan to stand collectively against us, we must let loose a world-wide war.

¶ The chief element of success in politics lies in the secrecy of undertakings. The word of a diplomat should not correspond to his acts.

¶ We must force the Gentile governments to adopt measures which will promote our broadly conceived plan, already approaching its triumphant goal, by bringing to bear the pressure of stimulated public opinion, which has in reality been organized by us with the help of the so-called "great power" of the press. With a few exceptions not worth considering it is already in our hands.

¶ In a word, to demonstrate our enslavement of the Gentile governments of Europe, we shall show our power to one of them by crimes of violence, that is, by a reign of terror, and if they should permit themselves to rebel against us, we shall answer them all with American, Chinese or Japanese guns.

## the Transitional Government.

"SUBTLE expressions and evasions" will justify unjust laws — The government will be surrounded by specialists who know the secrets of social existence, hidden meanings in politics, and who are familiar with the seamy side of human nature — Gentiles will not be recruited for this work — Economists who are chiefly Jews will swarm — Everything in the last analysis will be decided by figures — Only Gentiles "with a past" will be trusted.

## Protocol viii

WE MUST all provide ourselves with the same weapons which our enemies might employ against us. We shall be obliged to seek the most subtle expressions of the legal dictionary for justification on occasions when we shall be forced to announce decisions which may appear unduly audacious and unjust. For it is important that such decisions be expressed in phraseology which gives the impression of the highest moral and legal character.

¶ Our government will surround itself with all the forces of civilization, in the midst of which it is to function. It will surround itself with publicists, practical lawyers, administrators, diplomats, and finally with people trained along special lines in our special schools.

¶ Such persons will comprehend all the secrets of social being. They will know all the languages that political letters and words have formed. They will be familiar with the underlying side of human nature, with all its sensitive chords upon which they must know how to play. These chords are the mental make-up of the Gentiles, their tendencies and their failings, their vices and their virtues, and their peculiarities.



peculiarities of class and condition. It is evident that the highly talented co-workers of our government of which I am speaking will not be recruited from the ranks of the Gentiles, who are accustomed to performing their administrative tasks without questioning their aim. The Gentile administrators sign papers without reading them and serve from motives of profit or pride. ¶

¶ We will surround our government with a whole world of economists. It is for this reason that the science of economics is the chief subject of instruction taught by the Jews. We shall be surrounded by a whole galaxy of bankers, industrialists, capitalists, and especially by millionaires, because, actually, everything will be decided by an appeal to figures. ¶

¶ For the time being, until it will be safe to give responsible government positions to our brother Jews, we shall entrust them to people whose past and whose character are such that there is an abyss between them and the people; to people for whom, in case of disobedience of our orders, there will remain only the alternative of trial or exile, thus forcing them to protect our interests to their last breath.

## at The All-embracing Propaganda. ¶

¶ IN ADVANCING our plans, take notice of the character of the people in whose countries you are resident" = "Liberty, Equality, Fraternity" = Anti-Semitism has its place in restraining the Jewish proletariat = The super-government is to be a dictatorship = Monarchists, demagogues, socialists, communists and Utopians generally are "all in our service," all undermining authority and the existing order = Masses demand solution of social problems by international agreement = Coalition between rulers and masses is not to the advantage of the Jews = False economic theories and principles stimulated by us = Foretelling armed uprising.

## Protocol ix

¶ IN APPLYING our principles, give attention to the character of the people of those countries in which you will reside and work. For a general uniform application of them cannot meet with success until the people have been re-educated according to our plan. By proceeding cautiously in applying them you will see that a decade will not pass before the most stubborn characters will change and we can then count another nation among those already subject to us. ¶ For the words of the liberal slogan, actually those of our Masonic passwords, "Liberty, Equality, Fraternity",—when we reign we will substitute a modification in the words, "the right of Liberty, the duty of Equality, the ideal of Fraternity." By this we will take the bull by the horns. *De facto*, we have already eliminated every government except our own, although *de jure*, there are still many others left. At the present time, if any government raises a protest against us, it is only for the sake of form, it is under our control, and it is done by our direction, for their anti-Semitism is necessary



for keeping in order our lesser brothers. I will not explain this further as already it has been the subject of numerous discussions between us. ¶

¶ In reality there are no obstacles before us. Our super-government has such an extra-legal status, that it may be called by the energetic and strong word—dictatorship. I can conscientiously say that, at the present time, we are law-makers. We create courts and jurisprudence. We punish and we pardon. We, as the chief of all our armies, sit in the leader's saddle. We rule with a strong will because we hold in our hands the remains of a once strong party, now subjugated by us. In our hands lie uncontrolled ambition, burning greed, merciless revenge, and bitter hatred. ¶

¶ From us emanates a far-reaching terror. People of all opinions and of all doctrines are at our service, restorers of monarchy, demagogues, socialists, communists and other Utopians. We have put them all to work. Everyone of them from his viewpoint is undermining the last remnant of authority, is trying to overthrow all existing order. All the governments have been tormented by these actions. They long for quiet and are ready to make any sacrifice for the sake of peace. But we will not give them peace until they recognize our super-government openly and with submission. ¶

¶ The masses are clamoring concerning the necessity of solving the social problem by means of international agreement. The division into parties has placed them all at our disposal inasmuch as, in order to carry on war between them, it is necessary to have money and we have it all. ¶

¶ We

...

¶ We might fear the combined strength of the Gentiles of vision with the blind power of the masses, but we have taken all measures against such a possible contingency by raising a wall of mutual antagonism between these two forces. Thus, the blind force of the masses remains our support. We, and we alone, shall serve as their leaders. Naturally we will direct their energy to achieve our end. ¶

¶ In order that the hand of the blind masses may not free itself from the grasp of our leadership, we must at all times be in close touch with them; if not personally, then through our most trusted brethren. When our authority shall be recognized, we will talk with the masses in person and in public places and instruct them in political doctrines of a character that meets our needs. ¶

¶ How verify that which is taught in the village schools? Whatever a representative of the government, or the ruler himself may say will become known at once to the entire nation for it will be swiftly spread by the voice of the people. ¶

¶ In order not to destroy prematurely the Gentile institutions, we have laid our efficient hands on them, and grasped the springs of their mechanism. They were formerly in strict and just order but we have replaced them with a liberal, disorganized, and arbitrary administration. We have tampered with jurisprudence, the franchise, the press, freedom of the person, and most important of all, education and culture, the corner-stones of free existence. ¶

¶ We have misled, stupefied, and demoralized the youth of the Gentiles by means of education in principles



ciples and theories, patently false to us but which we have inspired. ¶

¶ Above existing laws, without actual change but by distorting them through contradictory interpretations, we have created something stupendous in the way of results. They are expressed, first, in the fact that our interpretations have put a different face on the laws from that intended and then rendered them completely unintelligible in the eyes of the government, owing to the impossibility of understanding such complicated legislation. Out of this comes the theory of deciding cases according to conscience (instead of law). ¶

¶ You say that they will rise in arms against us if they discover the true state of affairs before the time is ripe. In anticipation of this, we have prepared in the west a manoeuvre so terrifying that the bravest souls will shudder. Underground railways and passages will be established by that time in all capitals, and they will be blown up, together with all their institutions and public records. ¶

## the Abolition of the Constitution; Rise of the Autocracy. ¶

THE masses are satisfied by visible results in politics and to them nothing is more important than pleasure = No serious problems can be presented to the masses = Consequently, there is freedom of political action for us in reticence = The vote to disappear = Absolutism of the majority not to be obtained from the intellectual classes = Individualism to pass = Jewish blind authority to replace Gentile leaders = Democracy in government planning leads to kaleidoscopic misconceptions = Organization of contemporary institutions to be changed and harmonized with our plans = Introduction of the poison of liberalism causes a fatal weakness = Constitutionalism is only a school for dispute, disagreement, and party agitation = A president and officials with "Panama" = The Chamber of Deputies to be deprived of all power = Presidential authority to be attacked = He will turn to the masses, the leaders of which "we" control = "Political secrets must be preserved" an excuse for withholding information = Hostile legislative activity to be curbed by an appeal to the international majority = Shortening parliamentary sessions = Stirring up trouble in the official family = Destruction and imperceptible abolition of constitutions melting the government in to an autocracy.

## Protocol X



O-DAY, I shall begin by repeating what has already been stated. I beg you to remember that in politics governments and the masses are satisfied with appearances. Indeed, how can they examine the foundations of things when in the eyes of their representatives there is nothing more important than amusement? It is important to realize one detail of our policy. It will help us in passing to the discussion of the division of authority, freedom of speech, of the press, of religion (belief), the rights of association, equality before the law, inviolability of property and homes, taxes (including the problem of the indirect tax) and the retroactive force of laws. All these problems are such that they should never be directly or openly approached before





for the masses. In instances where it is necessary to refer to them, they should not be considered in detail but should be simply mentioned in general terms to the effect that we recognize the principles of modern law. The importance of this reticence lies in the fact that by the use of restraint in the exact designation of the principle, we are free to exclude one or another point unnoticed; whereas, if they are enumerated in detail, the impression is given that they have all been conceded. ¶

¶ The people feel an especial love and respect towards the genius who wields political power, and they say of all his high-handed actions: "It is base but clever! It is a trick, but how he played it! So majestic! So impudent!" ¶

¶ We count on attracting all nations to the constructive work of laying the foundations for the structure planned by us. It is necessary for us first of all to acquire the services of bold and fearless agents, who will overcome all obstacles in our pathway. ¶

¶ When we accomplish our government *coup d'état*, we will say to the people: "Everything has gone badly, all have suffered. We will eliminate the causes of your sufferings,—nationality, frontiers, and diversity of coinage. Of course, you are free to pronounce sentence upon us, but that can scarcely be just if you do so before giving a trial to that which we offer you." Then with one accord they will raise us high in a burst of hope and exultation. At this time, the vote, which we made the means of our ascension to power, through having accustomed even the smallest human units to it, by the organization

zation of group meetings and agreements, will have served its purpose and will play on this occasion its final rôle in expressing the wish of the people to withhold judgment until they become better acquainted with our proposals. ¶

¶ To this end we must introduce universal suffrage without distinction of class or caste so as to establish the absolutism of the majority which cannot be obtained by a vote of the intellectual classes or of castes. ¶

¶ Having in this way inspired everybody with the thought of their own importance, we will break down the influence of family life among the Gentiles and its educational importance. We will eliminate the possibility of individuals with clever brains coming to the front, for the masses, under our guidance, will prevent them from becoming prominent or even expressing their ideas. Already they have formed the habit of listening only to us for we reward them for their obedience and attention. Thus, we will create a blind power which will never be in a position to move except under the guidance of our agents, whom we furnish to them as leaders. The masses will submit to this régime, because they will know that their wages, tips, and welfare will depend upon our leaders. ¶

¶ The scheme of administration must emanate from a single brain for it cannot be established if we allow it to be divided into disconnected segments through the work of many minds. Therefore, we may know the plan of action, but we must not discuss it, lest we destroy its unique character—the bonds between its component parts, in practice the force



force of the secret meaning in its every point. To pass upon such a program and to amend it by vote in a body composed of many individuals would place upon it the stamp of disagreements in opinion, which have been formed without necessarily penetrating the depth and connections of its ideas. It is necessary that our plans shall be strongly conceived as a consistent whole. The inspired work of our leader therefore must not be thrown before a crowd to be torn to pieces, or even before a limited group.

¶ Our plans will not upset contemporary institutions immediately. Their management will only be altered and consequently the whole procedure of their activity will thus be directed according to the plans laid down by us.

¶ Approximately the same institutions exist in different countries under different names: representatives, ministries, senates, state councils, legislative and executive bodies. It is unnecessary for me to demonstrate to you the mechanism of the relationship of these institutions to each other, as this is well known to you. Note only that everyone of the above-mentioned institutions fulfills some important government function and in this connection, I beg you to note, that I apply the word "important" not to the institution, but to the function. Consequently, it is not the institutions that are important but their functions. The institutions have divided among themselves all the functions of government—administrative, legislative, and executive—consequently, they function in the government organism like the organs in the human



human body. If we injure one part of the government machine, the government, like the human body, will become ill and die. ❧

¶ When we introduced the poison of liberalism into the government organism, its entire political complexion changed. The governments developed a mortal disease—a decomposition of the blood. It remained only to await the end of their death throes.

¶ Constitutional governments were born of liberalism, replacing the autocracy that was the salvation of the Gentiles. For the constitution, as you well know, is nothing more than a school for disputes, disagreements, quarrels, fruitless party agitation, and party dissensions; in other words, a school for all that which lessens the efficiency of government. The platform, no less than the press, has condemned the authorities to inaction and powerlessness, thereby making them unnecessary and superfluous. For this reason, they have been overthrown in many countries. Then the rise of the republican era became possible and then in the place of a sovereign, we substituted a caricature of him, a president picked from the crowd, from among our creatures, our slaves. Such was the foundation of the mine we laid underneath the Gentile people, or more accurately, the Gentile peoples. ❧

¶ In the near future, we shall establish the responsibility of presidents. Then we shall no longer stand on ceremony in putting through things for which our dummy will be responsible. What difference does it make that the ranks of those with political ambitions will continually thin out and that confusion will follow inability to find presidents.  
a confusion



a confusion which will completely disorganize the country.

¶ In order to achieve this result, we will manipulate the election of presidents whose past contains some undisclosed dark affair, some "Panama",\* then they will be faithful executors of our orders from fear of exposure and from the natural desire of every man who has attained a position of authority to retain the privileges, emoluments, and the dignity associated with the position of president. The Chamber of Deputies will protect, cover, and elect president† but we will deprive it of the right of proposing laws or of amending them, for we will grant this right to the responsible president, a puppet in our hands. Of course, the power of the president will then become the target of all kinds of attacks. But we will grant him self-protection in the right of directly addressing the people for their decision, over the heads of their representatives. In other words, he will turn to our same blind followers, the majority of the crowd. Independently of this, we will furnish the president the right of declaring martial law. We will explain this action on the ground that the president, as chief of the national army, must have it under his immediate or-

\* To illustrate the use of the word "Panama" as it was generally used at one time in France: "A forcing of prices will be impossible [in Palestine], because the value of the land will be created by the Company through its organization of settlements, in conjunction with the supervising Society of Jews. The latter will see to it that the enterprise does not become a Panama but a Sucx."—"The Jewish State," by Theodor Herzl, p. 14. This pamphlet was published by Herzl in 1896.

† This refers, of course, to the procedure in France.

ders in case there is need of guarding the new republican constitution, to protect which is his duty as the responsible representative of this constitution.

¶ It is obvious that under these circumstances the key to the shrine will be in our hands and that no one but ourselves will guide the legislative power.

¶ Besides this, with the introduction of the new constitution of the republic, we will take away from the Chamber the right of interpellations concerning government measures, under the pretext of guarding political secrets. In addition, we will by the new constitution eliminate by that much, political passions and love for political activity. If, in spite of this, there still persists activity on the part of this minimal group, we will reduce it to nothing by an appeal to the majority of the whole people.

¶ Upon the presidents, will depend the naming of the presidents and vice-presidents of the Chamber. Instead of continuous parliamentary sessions, we will shorten them to a few months. Moreover, the president, as chief executive, will have the right to convene or prorogue parliament, and in case of dissolution, prolong the period until the calling of a new parliament. But to prevent the president, prematurely to our plans, from being held responsible for all these essentially illegal actions, we will inspire the ministers and other high administrative officials surrounding the president with the idea of circumventing his orders by their own personal measures for which the responsibility will fall on them instead of him. We especially recommend that the execution of this plan be given to the Senate, the

Council

ders





Council of State, or Cabinet and not to a separate individual. ¶

¶ The president, under our direction, will interpret in various ways the meaning of such existing laws as can be differently interpreted. Moreover, he will annul them when we indicate to him the necessity of this. He also will have the right of promulgating temporary laws and even of commanding new changes in the operation of the government constitution, giving as the reason both in the one end and the other case that the highest welfare of the government demands it. ¶

¶ These measures will give us the possibility of eliminating, little by little and step by step, all that which we may be obliged at the beginning, to introduce, into the government constitution, in the endeavor to acquire our rights, so as to bring about, unserved, the abolition of every constitution and when the time comes, to merge every function of government into our autocracy. ¶

¶ The recognition of our autocrat may come even before the abolition of the constitution. The movement for this recognition will come when the people, suffering from the irregularities and incapacities of their rulers, arranged by us, will say: "Take them away and give us one universal ruler, who will unite us and abolish the causes of dissensions and wars, namely, national frontiers, religions, government debts, and who will give us the peace and quiet which we cannot find in our present rulers and representatives. ¶

¶ But you well know, that to make possible the universal expression of such a desire, it is necessary incessantly

cessantly to disturb the relations between peoples and governments in all countries, so as to wear everyone out by dissensions, animosities, feuds, even martyrdom, famine, inoculation of diseases, want, until the Gentiles see no other escape except an appeal to our money and power and for our supreme rule. ¶


¶ Should we give the people a breathing space, however, the desired moment may never come. ¶



## ✠ The Constitution of Autocracy and Universal Rule. ✠

THE new constitution which establishes the government council as the visible part of the legislative body = Law, the judiciary and the court followed by a coup d'état = Freedom of expression to be silenced on appearance of the new constitution = Care in the promulgation of new ordinances = Despair following strictness and leniency are both detrimental to the new constitution = Quick action following terror and surprise of revolution fixes authority = Promises not to be kept = The threshold of universal rule.

## ✠ Protocol xi ✠

 HE Council of State will accentuate the authority of the ruler. In its position as the visible part of the legislative body, it will act as a committee for the promulgation of laws and decrees of the ruler. ✠

¶ The following is a complete résumé of the new constitution now in preparation. We will create a law-code, jurisprudence and courts: 1. In the form of recommendations to the legislative body. 2. By Presidential decrees in the form of general statutes, by Senate ordinances and by decisions of the Council of State in the form of ministerial ordinances. 3. In case the opportune moment arrives, through a *coup d'état*, overturning the government. ✠

¶ Having outlined approximately the *modus agendi*, we will now take up in detail those combinations by means of which we will finally reverse the movement of the government machinery and cause it to turn in the direction hereinbefore mentioned. Under these combinations, I include freedom of the press, the right of assemblage, religious liberty, universal suffrage and much else that must either dis-



appear from the repertoire of mankind, or must be fundamentally changed immediately following the promulgation of the new constitution. Only at that moment will it be possible for us to publish outright our new ordinances. Subsequently, every noticeable change will be dangerous and this is the reason: If a change of this nature is carried through with harsh severity and is in the nature of limitation and oppression, it may lead to despair arising from the fear of further changes in the same direction. On the other hand, if such a change is in the direction of further leniency, they will say that we admit that we were wrong and it will undermine the reputation of the new authority for infallibility. Or they will say that we were frightened and were forced to make concessions, for which nobody will be grateful since they will consider them obligatory. Either of these will injure the prestige of the new constitution.

¶ It is essential for us that from the first moment of its promulgation, while the people are still dumbfounded by the *coup d'état* and in a state of terror and indecision, they should realize that we are so powerful and so unassailable that we will under no condition give them any consideration and that not only will we ignore their opinions and wishes but that we are ready and able to suppress with overwhelming authority their manifestations and demonstrations at every time and place; that we seized outright everything that we wanted and that we will not divide our power with them under any circumstances. Then from fright they will shut their eyes to everything and await the outcome. ¶

¶ The

¶ The Gentiles are like a flock of sheep and we are to them as wolves. You know what happens to the sheep when the wolves get into the fold? ¶

¶ They will also close their eyes to everything because we will promise to return all the liberties taken away, after the enemies of peace have been subjugated, and all parties pacified. Is it worth while to speak of how long they will have to wait for their return? ¶

¶ For what have we conceived all this program and instilled its measures into the minds of the Gentiles without giving them the possibility of examining its underside, if it is not for the purpose of attaining by circuitous methods that which is unattainable to our scattered race by a direct route? ¶

¶ This has served as a foundation for our organization of secret Masonry\* the aims of which are unknown and are not even suspected by the Gentile cattle, attracted by us into the visible army of the Masonic Lodges, so as to detract the attention of their compatriots.

¶ God gave to us, His Chosen People, as a blessing, the dispersal, and this which has appeared to all to be our weakness has been our whole strength. It has now brought us to the threshold of universal rule.

¶ Little remains to be built on these foundations. ¶

\* Probably referring to the Grand Orient.



## ✠ The Kingdom of the Press and Its Control.

**A** DEFINITION of "Liberty," a word which will mean what we will = Tight rein upon the press = Pamphleteering to be made costly = Special stamp taxes on publications = Press espionage and methods of supervision = Heavy fines for those who attack = Suppression = Control of the world-wide news agencies = All liberals are anarchistic in thought = Protest for the sake of protest = The absolute control of cheap publications = Licenses to publish = Government ownership of newspapers = Conflicting propaganda to confuse readers and show an apparent division of opinion = Official organs and those designed to attract the indifferent = Periodicals of apparent opposition used to disclose enemies and to superficially oppose non-essentials = Press freedom to be apparent only = Dreams of the provincials = Aligning the country against the city = Social dishonesty and crime not to be exposed.

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## ✠ Protocol xii



THE word "Liberty", which may be variously interpreted, we will define as follows:

☞ Liberty is the right to do that which is permitted by law.

☞ Such a definition will eventually serve us, because all limitations of liberty obviously will be in our hands, for the laws will either permit or forbid only that which we wish, in accordance with the foregoing program.

☞ We shall handle the press in the following manner. What rôle is played at present by the press? It serves to inflame the passions of selfish partisanship, which our interests require. It is shallow, lying and unfair and most people do not understand what end it serves. We shall saddle it and keep tight rein upon it. We shall do the same also with other printed matter, for of what use is it to rid ourselves of attacks in the press, if we remain exposed to criticism through pamphlets and books.

We





We shall make over the organs of publicity, already expensive, thanks to the obligatory censorship, into a source of revenue for our government. We shall levy a special stamp tax and on the founding of a newspaper or printing enterprise, shall make the owners deposit securities as a guarantee against criticism of our government. We shall fine mercilessly for any attacks. Such measures as the stamp tax, security bonds and fines will yield a big income to the government. It is true that party organs may not begrudge the money, but these we shall suppress after a second attack upon us. None will be able to impugn the glory of our governmental infallibility and remain unpunished. The pretext for suppressing a publication will be that it stirs up the public mind without basis or reason. I beg you to notice that among those who attack us there will be organs founded by us, and they will attack exclusively those points which we plan to change or eliminate.

¶ Not one announcement will reach the people save under our supervision. We have attained this at the present time to the extent that all news is received through several agencies in which it is centralized from all parts of the world. These agencies will then be to all intents and purposes our own institutions and they will publish only that which we permit.

¶ If we have already managed to dominate the mind of Gentile society to such a point that almost all see world affairs through the colored lenses of the spectacles which we place before their eyes, and if now there is not one government with barriers erected

erected against our access to that which by Gentile stupidity is termed state secrets, what then will it be when we are the recognized masters of the world in the person of our universal ruler?

¶ Let us return to the future of the press. Everyone desiring to become an editor, librarian or typographer will be obliged to obtain a license, which in case of offense will be immediately revoked.

¶ With such measures, the handling of thought will be the means of education in the hands of our government, which will not allow the people to be enticed into the pitfalls and dreams of the blessings of progress. Who of us does not know that these phantom blessings are direct roads to dreams, from which comes anarchy in the relationships between the masses and the authorities, because progress, or rather the idea of progress, has led to the thought of every kind of emancipation without defining its limits. All so-called "liberals" are essentially anarchists, in thought if not in act. Each of them pursues the phantoms of liberty, thereby falling into a state of personal license, that is, into the anarchy of protest for the sake of protest.

¶ Let us pass again to the press. We shall exact stamp taxes per page, and require surety bonds on printed matter and, on books of less than thirty pages, a double tax. We shall classify them as pamphlets on the one hand, in order to lessen the number of journals which are the worst printed poison and, on the other, in order to force writers into such long productions that they will be little read, especially as they will be expensive. That which we ourselves shall publish for directing the public mind



mind will be cheap and widely read. The tax will discourage mere literary ambition, whereas the fear of punishment will make the writers subservient to us. Even if there should be those who may desire to write against us, no one will print their writings. Before accepting any work for printing, the publisher or printer must obtain permission from the authorities. Thus we shall know in advance what attacks are being prepared against us and shall be able to counteract them by coming out beforehand with explanations on the subject.

¶ Literature and journalism are two most important educational forces and consequently our government will become the owner of most of the journals. This will neutralize the harmful influence of the private press and wield a great power over the public mind. If we permit ten private journals, we shall organize thirty of our own and so on. This must not be suspected by the public for which reason all the journals published by us will be externally of the most contrary opinions and tendencies, thus evoking confidence in them and attracting our unsuspecting opponents, who thus will be caught in our trap and rendered harmless.

¶ The leading place will be held by organs of an official character. They will always stand guard over our interests and consequently their influence will be comparatively small. The second place will be held by semi-official organs whose aim it will be to attract the indifferent and lukewarm.

¶ In the third category, we shall place the organs of apparent opposition. At least one will be extremely antagonistic. Our true opponents will mistake this seeming

seeming opposition as belonging to their own group and will thus show us their cards.

¶ All our papers will support the most diverse opinions: aristocratic, republican, even anarchistic, so long of course as the constitution lives. Like the Hindu god, Vishnu, they will have an hundred arms, each one of which will feel the pulse of every type of public opinion. When the pulse rises, then these arms will guide the opinion in the direction of our aims, since excited people lose the power of thought and are easily influenced. These fools, who will believe that they are repeating the opinions expressed by their party newspapers, will be repeating our opinions or those things which we wish them to think. Imagining that they are following the press of their party, they will actually follow the flag which we hang before them.

¶ To direct our newspaper militia along this line, we must organize this business with great care. Under the title of the Central Bureau of the Press, we shall arrange literary meetings at which, unnoticed, our agents will give the passwords and the signals to each other. By always discussing and contradicting our writings superficially, and without touching upon their essence, our press will keep up a blank fire against the official newspapers, only to give us opportunity to express ourselves in greater detail than we could in our first declarations. This will be done when useful to us.

¶ These attacks against us will also convince the people of the full freedom of the press, and it will give our agents the opportunity of declaring that the papers opposing us are mere wind-bags, since they



they cannot find any real arguments to oppose our orders.

¶ Such measures, positive but imperceptible to the public, will lead public opinion always with increasing success to indicate a trust in our government. Thanks to them, we shall arouse or quiet the public mind on political questions as may be expedient; convince or eliminate from discussion; printing sometimes the truth, sometimes lies, facts or contradictions of them, according to whether they are well or badly received; always carefully feeling out the ground before stepping on it. We shall overcome our opponents without fail because they will not have organs of the press at their disposal. They will not be able to express themselves fully as one result of the above-mentioned measures against the press. We shall not even need to refute them in their fundamental ideas. When necessary, we shall promulgate ideas in the third section of our press as feelers, and then refute them vigorously in the semi-official press.

¶ Already there exists formally in French journalism a tacit masonic solidarity. All organs of the press are bound together by a professional secrecy. Like the ancient augurs, no member discloses the secrets of his information except when directed to make them public. Not one journalist dares to betray this secrecy for not one of them is admitted to the profession unless he has a disgraceful blot on his past and this blot might be immediately made public. Meanwhile, these blots remain a secret, known only to a few, and the prestige of the journalist

¶ Influences the opinions of the majority—they gladly follow him.

¶ Our calculations reach out especially into the country districts. There, we must necessarily arouse those interests and ambitions which we can always turn against the city, representing them to the cities as dreams and ambitions for independence on the part of the provinces. It is clear that the source of this will be precisely the same and that it will come from us. It will be necessary for us before we have attained full power to so arrange matters that, from time to time, the cities shall come under the influence of opinion in the country districts, that is, of the majority prearranged by our agents. It is necessary for us that at the psychological moment the cities should not have a chance to object to a *fait accompli*, on the ground that it is accepted by a majority of those who dwell in the country. ¶ When we enter the period of the new régime, passing over the transition of our accession to power, we must not permit the press to make any exposures of public dishonesty. People must be led to believe that the new régime has satisfied everybody so thoroughly that even crime has ceased. When crimes are committed, no one must know about them except their victims and accidental witnesses.



## Turning Public Thought from Essentials to Non-essentials. ✠

Passing laws under the cover of starvation as an aid to subjugation = Passing laws under the cover of contradictory confusion = Directing public opinion by a servient press = The raising of unessential political questions to deflect attention = Approbation through words and not actions = Gentle interests turned to trade, pastimes and "peoples' progress" = Losing the power of independent thought = Turning the thoughts into lines of progress = God's Chosen People are the bearers of truth, and progress is a false conception = A plan which is centuries old.

## Protocol xiii



THE need of daily bread will force the Gentiles to be silent and make them our obedient servants. Agents which we take from among their number for our use, will discuss in accordance with our orders that which it is inconvenient for us to publish directly in official documents, while we, at the same time, under cover of the noise raised by the discussion, will take up and carry out the measures we desire and present them to the public as accomplished facts. Nobody will dare demand their alteration once they are decided, the more so as they will be represented as an improvement. And at this point the press will divert public attention to new problems: for, of course, we have taught the people always to seek something new.

Then brainless guides of destiny who even now cannot realize that they do not grasp at all that which they undertake to study, will plunge into the discussion of these new questions. Questions of policy however are permitted to no one except those





who have originated the policy and have directed it for many centuries.

¶ From all this you must realize that by getting hold of the opinion of the crowd we only facilitate the functioning of our machinery and you may also notice that we seek approval, not for our acts, but for our words uttered in regard to one or another question. We always announce publicly that we are guided in all our measures by the hope and the conviction that we are serving the general good.

¶ To divert over-restless people from discussing political questions, we shall now bring forward new problems apparently connected with them—problems of industry. In these, let them lose themselves as much as they like. The people will be glad to rest quietly from the quasi-political activity, "in which we ourselves instructed them for the purpose of aiding us in our struggle against the Gentile governments." Under such conditions we shall make them think that the new questions have also a political bearing.

¶ To prevent them from really thinking out anything themselves we shall deflect their attention to amusements, games, pastimes, excitements, and people's palaces. We shall soon begin through the press to offer prizes for contests in arts and sports of all kinds. Such interests will distract their minds completely from questions on which we might be obliged to struggle with them. Becoming more and more unaccustomed to independent thinking, people will express themselves in unison with us because we alone offer new lines of thought—of course through

through persons whom they do not consider as in any way connected with us.

¶ The rôle of the liberal Utopians will be completely played out when our government is recognized. Until that time they will perform good service. For that reason, we will continue to direct thought into all the intricacies of fantastic theories, new and supposedly progressive. Surely we have been completely successful in turning the witless heads of the Gentiles by the word "progress," and there is not a mind among the Gentiles that would perceive that behind this word there is concealed a deviation from the truth, except in those instances where the matter has to do with material inventions, since truth is a unity and unique and there is no place in it for "progress." Progress as a false conception serves to adumbrate the truth so that no one may know it, save only we, God's chosen people, its guardians.

¶ When our kingdom is established, our orators will declaim on the great problems which have kept humanity in a turmoil to the end that it might be brought finally under our beneficent rule. Who will then suspect that all these problems were intentionally created by us, in accordance with a political plan which no one has disclosed during the course of so many centuries?



## ✠ The Destruction of Religion as a Prelude to the Rise of the Jewish God. ✠

TO DESTROY all religion as a preparation for the domination of the Jewish God is to be the present aim = The teachings of the religion of Moses = Gentile mistakes to be portrayed in darkest colors = Exploitation of liberty by a mass of adventurers = Present social structure to be represented as decayed and of an old type = Shortcomings of the Gentile religion = The creation of an immoral literature.

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## ✠ Protocol xib

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**W**HEN we become rulers, we shall regard as undesirable the existence of any religion except our own, proclaiming one God with Whom our fate is tied as the Chosen People, and by Whom our fate has been made one with the fate of the world. For this reason we must destroy all other religions. If thereby should emerge contemporary atheists, then, as a transition step, this will not interfere with our aims. It will serve as an example to coming generations who will listen to the teachings of the Mosaic religion. By its sound and reasonable system, we have achieved the subjugation of all nations. We shall emphasize its mystic law in which we will say lies all power. ✠

¶ On every occasion we will publish articles in which we will compare our beneficent rule with the past. The benefits of peace, though achieved through centuries of turmoil, will stand out in relief in this era of blessings. The shortcomings of the Gentile administrations will be pictured by us in the darkest colors. We will sow such antipathy toward their governments that the masses will pre-



for peace in a condition of servitude to the rights of the so-called liberty which so tormented them and destroyed the very springs of human existence and which were exploited by a host of adventurers, not realizing what they were doing. The masses will become so satiated with the endless changes of administration, which we instigated among the Gentiles when we were undermining their governmental institutions, that they will tolerate anything from us rather than risk undergoing again such struggle and hardships. We will especially emphasize the historical mistakes of the Gentile administrations which caused mankind to suffer for many centuries through lack of real understanding in all that concerned its true welfare, pursuing fantastic projects of social welfare and not noticing that these projects made worse instead of better the state of general relationships which are the basis of human existences. ¶ The chief strength of our principles and measures will lie in that they are put forward and interpreted by us as a sharp contrast to the old and decayed order of society. ¶

¶ Our philosophers will discuss all the shortcomings of the Gentile religions, but no one will be allowed to discuss our religion from the true point of view except our own people. We shall have a fundamental knowledge of it and will never dare to disclose its secrets. ¶

¶ In countries that are called advanced, we have created a senseless, filthy, and disgusting literature. For a short time after our entrance into power, we shall encourage its existence so that it may show in greater relief the contrast between it and the writ-

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ten and spoken announcements which will emanate from our exalted position. Our wise men, educated for leadership of the Gentiles, will prepare speeches, plans, notes, and articles, through which we shall influence their minds, directing them along the lines of knowledge and understanding which we intend them to follow. ¶



## ✠ Utilization of Masonry: Heartless Suppression of Enemies. ✠

**P**LOTS against the Jewish Government to be prevented by heartless killing and exile = Merciless measures are evidence of firm authority = The sole enemies to this program are the Russian aristocracy, now on the decline, and the Pope = Multiplication of Masonic Lodges during the transitory period which leads to power = Individual lodges to be centralized under one unknown to any but Jewish sages = Political secrets become known through lodge connections = The international police = Characteristics of those who join secret societies = Curiosity the impelling motive = Longing for the emotion of success = Gentiles discouraged by small things, even cessation of applause = Submergence of individualism is an infringement of natural law = Gentiles are "Seed of Cattle" = Enemies among the Masons die, when necessary, presumably from sickness, and this uproots the heart of protest = Prestige of law to be undermined = Forecast of future Jewish laws which will demand obedience = Those who fall in assisting maturity of Jewish plans will be like soldiers falling on the field of battle = The personnel of judges = The elimination of liberalism = Satisfying the masses = Obedience will be universal = The King of Israel will be the Patriarch of the world.

## ✠ Protocol xb ✠

**W**HEN finally we become rulers, by means of governmental *coups d'état* everywhere simultaneously and subsequent to the definite acknowledgment of the worthlessness of existing forms of government (and before this happens, considerable time must pass, perhaps even a century) we will endeavor to prevent all conspiracies against us. To achieve this end, we will execute without mercy all those who meet our rule with arms in hand. ✠

☪ The organization of any kind of secret society will also be punished by death, and those societies which now exist and which are known to us as having served or are now serving us will be dissolved and their members exiled to continents far removed from Europe. ✠





¶ Thus we shall deal with Gentiles among the Masons who know too much and if for any reason we extend mercy to them, they will remain in constant fear of exile. We will enact a law whereby all former members of secret organizations will be liable to exile from Europe as the center of our government. Our governmental decrees will be final and without appeal. ✽

¶ In Gentile society, where we have planted such deep roots of discord and protestantism, it will be possible to restore order only by merciless measures which will demonstrate our absolute authority. No account must be taken of the number of victims who fall, sacrificed to the future welfare. It is the duty of every government, which recognizes that it has obligations as well as privileges, to achieve ultimate good even by such sacrifice. The most important factor in securing stability of government is the strengthening of the prestige of its might, and this is only attained by an exhibition of firmness in authority bearing in itself evidences of invincibility through mystic origin, as if it were chosen by God. Until recent times the Russian autocracy was in such a position, and it was our one serious foe in the world, if we except the Papacy. Remember the example of Italy, streaming with blood, that did not touch a hair of the head of Scylla, who was responsible for it. Scylla, by his display of might, made himself a god in the eyes of the people although he maltreated them, and his fearless return to Italy raised him to a position above persecution. The people do not touch those who hypnotise them by their courage and strength of spirit. ✽

¶ Meanwhile

¶ Meanwhile, however, until our rule is established, we will organize and multiply lodges of Free Masons. In all the countries of the world, we will attract in them all those who are or may become prominent men of affairs, because these lodges will be important sources of information and means of influence. ✽

¶ All these lodges will be centralized under one administrative body, known only to us and unknown to the rest, which will consist of our wise men. The lodges will have their own representatives in order to screen the real administration from which will emanate the password and the program. In these lodges we will tie by a firm knot all revolutionary and liberal elements. Membership will be recruited from all strata of society. The most secret political schemes will become known to us and will fall under our guiding hands from the day of their conception. Among the members of these lodges will be almost all the international and national secret police. Their work for us cannot be replaced, since they can deal on their own authority with those who will not submit, and will serve also as a cover for our actions, provoke discontent, *et cetera*. ✽

¶ Usually it is the climbers, careerists and people generally speaking who are not serious, who most readily join secret societies, and we shall find them easy to handle and through them operate the mechanism of our projected machine. If world-wide disturbances occur it will be because it was necessary



sary for us to create such disturbances in order to break up a too great solidarity throughout the world. If in the midst of this a conspiracy is set on foot, at its head will be none other than one of our most trusted servants. It is natural that we and no one but us should direct Masonic activities, for we know whither we lead and the final aim of every action, whereas the Gentiles know nothing of this, not even its immediate result. The latter are usually concerned with how to attain the momentary satisfaction of their ambitions in carrying out something they have planned without even noticing that the very idea itself is not due to their initiative but to the direction which we have given to their thoughts. ¶

¶ The Gentiles join lodges out of curiosity or in the hope that through them they may worm their way into social distinction. Some join in order to have the opportunity of declaiming before an audience their silly and groundless ideas. They thirst for the emotion of popular success and for applause with which we are very lavish. We therefore give them this success so that we can take advantage of the self-conceit to which it gives birth and because of which people unconsciously accept our suggestions without examination, fully convinced that their own infallible minds evolve original ideas and cannot accept those of others. You cannot imagine to what an extent the most intelligent Gentiles may be brought to a state of unconscious naïveté under conditions of self-deceit, and how easy it is to discourage them by the least failure, even the stopping of applause, or to bring them into a state of servile subjection who

subjection for the sake of regaining it. The Gentiles are as ready to sacrifice their plans for the sake of popular success as our people are to ignore success for the sake of carrying out our plans. This psychology of theirs facilitates the task of directing them. These tigers in appearance have the souls of sheep and nothing heavier than air passes through their heads. We have seated them on a hobby, the hobby of the dream that human individuality be submerged in the symbolic unity of collectivism. ¶

¶ The Gentiles do not yet comprehend and will not comprehend that this hobby is a direct infringement of the chief laws of nature whereby from the very creation of the world every entity has been constituted unlike every other. If through it we have been able to lead them into such mental blindness, does not this show with astonishing clearness to what degree the Gentile mind is undeveloped as compared with our own? This, most of all, is the guarantee of our success. ¶

¶ How far-sighted were our wise men of old, when they said that to attain a serious aim one must not hesitate at the means or count the victims sacrificed for the sake of the cause! We have not counted the victims from among the seed of the Gentile cattle. Although we have also sacrificed many of our own people, we have already given them a position on earth of which they could not have dreamed. The comparatively small number of victims from our own people has safeguarded our own race from destruction. ¶

¶ Death is the inevitable end of everyone. It is better that this should come the quicker for those



who interfere with our work, than for our own people, the creators of this work. We will kill Masons in such a way that none but their brothers could suspect, not even the victims themselves. They will all die when it is necessary, presumably from natural illnesses. Knowing this, even the brothers in their turn dare not protest. By such measures we shall have eradicated by the roots from among the Masons all protest against our orders. While preaching liberalism to the Gentiles, we shall hold our own people and our own agents in unquestioning obedience.

¶ Under our influence, the execution of the laws of the Gentiles is reduced to a minimum. Respect for the law is undermined by the liberal interpretations we have introduced in this sphere. The courts decide as we dictate, even in the most important cases in which are involved fundamental principles or political issues, viewing them in the light in which we present them to the Gentile administration through agents, with whom we have apparently nothing in common, through newspaper opinion and other avenues. Even senators and administrative officials will blindly follow our counsels. The purely animal mind of the Gentile is incapable of analysis and observation and still less of foresight as to whether a given situation will lead.

¶ In this divergence between the Gentiles and ourselves in ability to think and reason is to be seen clearly the seal of our election as the chosen people, as higher human beings, in contrast with the Gentiles, who have merely instinctive and animal minds. They observe but they do not foresee, and they invent

vent nothing (except perhaps material things). It is clear from this that nature herself predestined us to rule and guide the world.

¶ When the time of our open rule comes, the time to declare its benefits, we will transform all legislation. Our laws will be short, clear, inescapable, and not subject to various interpretations, so that everyone will be in a position to understand them perfectly.

¶ The chief point in them will be obedience to authority, a teaching which will be brought to the highest degree. This will eliminate all evil-doing, for all will be answerable before the single representative of the highest authority.

¶ Abuses of authority on the part of those lower in rank than those of last instance, will be punished so mercilessly that everyone will lose the desire to experiment with his power. We will follow inexorably every act of the administration upon which depends the functioning of the governmental machinery, for slackness in this spreads slackness everywhere. Not a single instance of lawlessness or abuse of authority will remain without exemplary punishment.

¶ Concealment of guilt, connivance between those in the service of the administration, all this kind of crime will disappear after the first examples of harsh punishment. The prestige of our power demands severe punishments for the smallest offences against it that are committed for the sake of personal gain. Should the victim be punished disproportionately to his guilt, he will be as a soldier who falls on the administrative battlefield in the cause of Authority, Principle,



Principle, and Law, which permit no deviation from the road of social interest to that of personal interest, even on the part of those who drive the social vehicle. Our judges will understand that to gratify a stupid sense of pity is to violate the law of judicial procedure, created for giving exemplary lessons to the people by punishments and not for the display of moral qualities on the part of the judge. Such virtues are commendable in private but not in public life, for in the latter, account must be taken of larger educational values.

¶ The personnel of our judiciary will not serve beyond the age of fifty-five years. Firstly, because old men cling to preconceived opinions more obstinately and are less amenable to new methods. Secondly, because this gives us the opportunity of attaining a certain flexibility in changing personnel, which will bend more easily with pressure. He who wishes to retain his position must obey implicitly. Our judges will be selected from those only who will know positively that they must punish, and enforce the laws, and not dream about the application of liberalism to human society at the expense of the educational value of law, as the Gentile judges now dream. The system of changing the personnel will also serve to undermine the collective solidarity of the employees and all will be in the same service bound to the interests of the government, upon which their prosperity depends. Succeeding generations of judges will be trained not to allow abuses which might upset the established relationships of our different subjects among themselves.

¶ At

¶ At present, Gentile judges make exceptions of many crimes, not having a correct view of their own functions. This is due to the fact that when present-day rulers appoint a judge they do not trouble themselves to encourage the feeling of duty and consciousness of the work which is demanded of them. As the animal allows its young to hunt for prey, so the Gentiles elevate their subjects to good positions without taking the time to inculcate standards of activity. As a result, governments are being weakened by internal forces and through acts of their own administration. We must learn a lesson from their methods.

¶ We will eliminate liberalism from all those important strategic positions in our administration, for which civil service subordinates receive training. This kind of employment will be given only to those who have been educated by us for administrative work.

¶ In answer to a possible remark that the retirement of old officials will be an expense to the treasury, I may state first that private work will be found to reimburse them for that which they are losing; and secondly, I may remark that all the world's money will be concentrated in our hands, consequently our government need not fear expense.

¶ Our absolutism will be consistent in every respect, and consequently our authority will be respected and our orders executed in detail. Whisperings and discontent will be ignored, for all active manifestations of them will be restrained by exemplary punishment.

¶ We will abolish the right of appeal which will pass





pass exclusively to our jurisdiction—to the immediate cognizance of the ruler, for we must not permit the suspicion to arise among the people that an *incorrect decision* could be rendered among the judges appointed by us. Should, however, anything of this kind occur, we ourselves will grant the appeal, but at the same time we will punish the judge for misunderstanding his duty and his calling, thus eliminating the possibility of another similar occurrence. I repeat, that we will watch every step taken by our administration, which alone must be guided by the desire to make the people satisfied with our rule, for they have the right to demand a good appointee from a good administration.

¶ Our government will have the appearance of a patriarchal, paternal guardianship on the part of our ruler. The people and subjects will see in him a father anxious about every need, about every action; concerned with every relationship, both between the subjects and between them and the ruler. They will then become so imbued with the thought that it is impossible for them to dispense with this guardian and guide, if they wish to live in a world of peace and quiet, that they will recognize the autocracy of our ruler with devotion close to Deification, especially when they realize that his agents do not usurp his power but only blindly execute his orders. They will rejoice that everything is regulated in their lives, following the example of wise parents who desire to educate their children to a sense of duty and obedience. The world peoples are perennial children in their understanding of the

the secrets of our political plans, of no more understanding than their governments.

¶ As you see, our despotism is based on right and duty; the right to compel the performance of duty is the direct function of government, acting as a father to its subjects. Our despotism has the right of the strong and will use it for the benefit of directing humanity towards a society established by nature and founded on obedience. Everything in the world is obedient, if not to men, then to circumstances, or to its own nature, and in all cases to the stronger. So let us be that strongest power for the social good!

¶ Personalities must be sacrificed without hesitation especially those violators of established order, for in punishing evil as an example lies a great educational opportunity.

¶ When the king of Israel places the crown offered to him by Europe on his holy head, he will be proclaimed the patriarch of the world. The sacrifices necessarily made by him for expediency will never equal the sacrifices by victims to the mania of ambition during the centuries of struggle between the Gentile governments.

¶ Our ruler will be in constant touch with his people, delivering speeches that will be transmitted immediately to all parts of the world.



## † The Nullification of Education. †

NULLIFYING the influence of Universities = Infiltration of faculties by secret agents = Political questions to be excluded from curricula = Concoctions of political plans and constitutions by ignoramuses like conjuring comedies and dramas = Utopians created by super-education along political lines = Study of history warped to suit secret ends = Free education to be destroyed = Visual education.

## Protocol xbi



O DESTROY all collective forces except our own, we will weaken the universities, which represent the first stage of collectivism, by turning their educational activities in a new direction. Their officials and professors will be trained for their work by the study in detail of secret programs of action, from which they will not deviate for fear of punishment. The faculties will be appointed with especial care and will be placed in such a position that they will be dependent completely upon the government. ❧

¶ We will exclude government law from the curriculum as well as all those subjects which touch upon political sciences. Such things will be taught only to a few selected for their prëminent ability from the initiates. The universities must no longer send out from their halls ignorant people who concoct constitutions as authors imagine comedies and tragedies, constantly meddling with political questions which even their elders do not understand. Poorly directed studies of political questions create Utopians and poor citizens as may be observed in those who are subjected to the universal

education



education as conducted by the Gentiles. Of necessity we must introduce into their training those methods which have so successfully broken down their organization, whereas when we are in power we will eliminate from the curriculum all subjects which tend to disturb and we will make young people obedient children of authority, loving him who rules as their guarantee and hope of peace and quiet.

¶ The study of classicism and all studies in ancient history in which bad examples of human activity predominate over the good, will be replaced by a program dealing with the future. We shall erase from the memory of man all facts of previous centuries which are undesirable to us, retaining only those which demonstrate the mistakes of the Gentile administrations. The study of practical life, of the obligations of order, of the interrelationships of various peoples, of avoiding bad and selfish examples which plant the seeds of evil, and other questions of an educational character, will head the study courses. This list will differ in each profession, never permitting education to be general in its nature. Treatment of educational questions in this manner has especial importance.

¶ Every person will be educated within strict limitations which will include only the subjects related to the purpose and nature of his own work. The occasional genius always has been and always will be able to slip through into other spheres in life, but it is absolute insanity to open the door to the untaught for the sake of this rare accident and allow them

them *enr  e* into other callings where they occupy the places of those who are better fitted by birth and education. You yourselves know to what this crying stupidity has brought the Gentiles.

¶ That the ruler may be firmly installed in the minds and hearts of his subjects, it is necessary to instruct the people during his term of office both in schools and public forums, in the importance of his acts as well as his beneficent intentions.

¶ We will destroy all free education. Students of all ages will have the right to gather in the halls of educational institutions with their relatives as in a club. In these assemblies, on holidays, instructors will read free lectures on what will pass for problems of human relationships, on the laws of example, on repressions which are born of unconscious relationships, and finally on the philosophy of theories as yet non-existent. We will raise theories of this character to a position of dogmatic belief, using them as stepping-stones to our religion. Upon completing this program of our present and future actions, I will read to you the principles of these theories.

¶ We know from the experience of many centuries that people live and are guided by ideas, that people are imbued with these ideas only by the aid of an education which is provided equally for all ages but naturally by different methods. We will entangle and confiscate the last vestige of independent thought, which we have been directing for a long time towards subjects and ideas advantageous to us.

¶ A system of enslaving thought is already in operation through so-called "visual education" which will



will turn the Gentiles into thoughtless, obedient animals, who must see in order to understand. In France one of our best agents, Bourgeois, has already announced a new program of visual education.

## † The fate of Lawyers and the Clergy. †

**P**EOPLE chilled by technical jurisprudence and the courts demoralized = Lawyers to be deprived of contact with clients and to be hired by the state, thus shortening legal procedures = Discrediting the priesthood of the Gentiles, whose influence diminishes daily = The crash of the Christian religion = Other religions to be handled later = Pope's court to be annihilated by an invisible hand and its power undermined = The education of youth in intermediary religions = Fighting churches by criticism and insinuating disorganization = Spying to be laudable = Agents from all social classes = The Kahal.

## Protocol xvii

**T**HE practice of law develops men who are cold, cruel, persistent, and unprincipled and who take an impersonal and purely legal viewpoint in all cases. It teaches them to compute the value of everything as applied to the defence and fails to estimate results in terms of public welfare. Usually, defence is not declined and acquittal is sought at any cost through advantage gained by small technical points. This demoralizes the administration of justice. For these reasons we will place the legal profession in a narrow framework that will confine it to the sphere of public service. Lawyers, as well as judges, will be deprived of the right of contact with litigants. The former will receive cases only from the court, trying them after study of reports and documents and defending their clients upon facts obtained during interrogation in court. The lawyers will receive an honorarium without regard to the quality of the defence. Thus they will act as simple legal representatives in the interests of justice and in opposition to the public prosecutor, who will represent the plaintiff.





tiff. This will shorten legal procedure and establish an honest and unprejudiced defence, conducted not for the sake of personal interest but for the sake of principle. This, among other things, will eliminate the existing practice of corrupt bargaining between lawyers whereby the side which pays most, wins.

¶ We have taken good care long ago to discredit the Gentile clergy and thereby to destroy their mission, which at present might hamper us considerably. Their influence over people diminishes daily.

¶ Freedom of conscience has been proclaimed everywhere. Consequently it is only a question of time when the complete crash of the Christian religion will occur. It will be easier still to handle the other religions, but it is too early to discuss this phase of the subject. We will place clericalism and the clericals within such narrow confines that their influence will diminish in inverse proportion to previous strength.

¶ When the moment comes for the final annihilation of the Pope's court, the finger of an invisible hand will guide the masses in that direction. When the people attack, we will come forward in the guise of defenders to prevent excessive bloodshed. By this method, we will penetrate to its very heart, and we will not withdraw until we have undermined its power.

¶ The King of the Jews will be the true Pope of the Universe, the Patriarch of an International Church.

¶ Meanwhile, we will reëducate the youth to new intermediary religions and finally in ours. We will not touch overtly existing churches, but will fight them by criticism and thus create disorganization.

¶ Our

¶ Our contemporary press will expose governmental and religious affairs and the incapacity of the Gentiles, always using expressions so derogatory as to approach insult, the faculty of employing which is so well known to our race.

¶ Our rule will be justification for the conception of the divinity Vishnu, who is the physical expression of our aim. One hundred hands, each holding one, will actuate the springs of the social machine.

¶ We will see everything without the help of the official police, which according to the laws drawn up by us for the Gentiles, are an obstruction for proper government supervision. In accord with our program, one third of the people will watch the other two-thirds as a duty on the principle of volunteer service to the state. It will not be a disgrace to be a spy or an informer, but it will be regarded as laudable. Those who report matters without suitable foundation will be punished severely and abuse of this privilege prevented.

¶ Our agents will be taken from the highest and lowest ranks of society, from the gay administrative classes; they will be among editors, typographers, booksellers, salesmen, workmen, coachmen and footmen. This body of persons, without rights and not being authorized to act in any way on its own account, police without power, will witness and report only. Verification of this information and the arrests will be authorized by a responsible group of controllers on police matters. Actual arrests will be made by the gendarme corps or the municipal police. He who does not report that which he has

seen



seen or heard on political questions may be brought to trial for concealment. ❧

❧ Even now, our brothers are under obligation to denounce apostates of their own family or any person known to be opposed to the *Kahal*. When our kingdom comes, it will be necessary for all subjects to serve the state in a similar manner. ❧

❧ An organization of this character will eliminate all abuse of authority, coercion, corruption and all those things which have been introduced and accepted by the Gentiles upon our advice. This includes our theories of super-human rights. How could we multiply causes for disorder in the Gentile states by any other methods than those which have been detailed? One of the most important methods for us is the employment of agents for the maintenance of order, who will have full sweep for developing and displaying their destructive tendencies, their evil inclinations, their self-will, their self-authority and most important of all, their veniality. ❧

## ❧ The Organization of Disorder. ❧

**B**RINGING order out of chaos by oratory = Conspirators work for love of the game and for the sake of talking = Authority loses prestige when conspiracies are discovered = Conspiracies presume weakness = One method of disorganization is to promote treasonable groups and directing their discovery = Secret guards for Jewish rulers who are to use their authority for the good of the people :: No open protection to be used = The right of petition and the arrest of criminals.

## Protocol xbi



**N**HEN it becomes necessary to arrange measures for secret defence (admitting that the need of defence is a most potent poison for the prestige of authority), we will organize open disorder or the expression of discontent with the coöperation of the best orators. Sympathizers will cluster about them. This will provide the excuse for searches and a watchfulness by our agents who have been placed among the Gentile police. ❧

❧ As most conspirators work for love of the game and for the sake of talking, until they commit some overt act, we will not disturb them, but we will always keep watchful agents in contact with them. It must be remembered that the prestige of civil authority diminishes if conspiracies against the government are often discovered, for that implies a consciousness of weakness or what is still worse, unrighteousness. You must be aware that at one time we repeatedly attacked the prestige of the Gentile kings by attempting assassination acting through emissaries. Blind sheep of our flock, they were easily fired to crime by a few radical phrases, which are



are always effective whenever they have political coloring. We have compelled rulers to admit weakness by proclaiming openly the use of protective measures and by that method we will continue to diminish the prestige of their authority. ❧

❧ Our ruler will be watched only by an invisible guard, because we will not admit that treason is possible, which he is unable to neutralize and from which he is obliged to hide. ❧

❧ Should we permit this thought, as has been done and is being done by the Gentiles, that of itself would be signing a death-warrant, if not for him in person then in the near future for his dynasty. ❧

❧ According to a policy which has been planned with strict regard to appearances, our ruler will use his power only for the good of the people and in no case to stabilize his own dynasty. In maintaining this decorum, his authority will be respected and protected by his subjects, in the consciousness that with it is connected the well-being of every citizen of the kingdom and that upon it depends the social order. ❧

❧ To guard the ruler openly is synonymous with admitting weakness in his political position. ❧

❧ Our ruler, even among the people, will be surrounded as though by a mob of curious persons, men and women, who will occupy places close at hand. This will have the appearance of accident and stimulate respect for order. It will also influence others through force-of example to acquire self-restraint. If there is a person in the crowd who is endeavoring to present a petition and is threading his way forward, the nearest guard must take the petition and give

give it to the ruler in sight of the petitioner, so that all may know that it has reached its destination. This method of procedure will indicate that the king himself actually exercises authority. The divine head of the state must show established strength so that the people will be able to say, "if only the king could know of this", or "the king will know about that."

❧ With the establishment of open official protection, the mystical prestige of authority disappears. Given a certain audacity and everybody considers himself more or less a match for that authority. The agitator recognizes his power and watches for the moment as opportunity arises to strike against authority. We preached a different doctrine to the Gentiles. Judged by results we can see what has happened as the consequence of undisguised protection to their rulers. ❧

❧ At first we will arrest criminals on more or less well-founded suspicion. No opportunity should be given for escape to either political or criminal suspects owing to fear of possible mistake, for we will be merciless to them. Though it may be possible by stretching a point to consider motives in relation to simple crimes, still there can be no excuse for people to busy themselves with affairs which are incomprehensible except by those trained in governmental affairs. Moreover, not all governments understand the correct policy. ❧



## ✠ Mutual Understanding between Rulers and People. ✠

**P**RESENTATION of petitions encouraged because they disclose trend of thought = Disorder turned to mutual understanding = Taking away the prestige of martyrdom = The clever compilation of books on history = Increasing the contingent of liberals and radicals from the ranks of the Gentiles.

## Protocol xix



**THOUGH** we will not allow individuals to dabble in political affairs, we will encourage presentation of reports and petitions which suggest plans for bettering the conditions of the people. Thus, they will reveal to us the shortcomings of the government and the aspirations longed for by the people. Action will be the answer or intelligent denial, invariably showing the shortsightedness of the petitioner.

☞ Treasonable gossip is nothing more serious than the barking of a lap-dog at an elephant for a well-organized government, not from the aspect of the police but from the social standpoint. The lap-dog, wholly unconscious of his power and potential importance, barks at the elephant. As soon as the elephant gives an example of his strength, the dog barks no more and begins to wag his tail whenever he sees an elephant. ✠

☞ To remove the prestige of martyrdom attached to political crimes, we will place transgressors of this character in the same class with thieves, murder, and all kinds of abominable and disgusting criminals. Public opinion will then regard treason as disgraceful and will brand it with the same contempt as it does ordinary robbery. ✠





¶ We have attempted and I hope we have succeeded in preventing the Gentiles from using this method of resistance against sedition. With this end in view, through the press and speeches and also indirectly through cleverly compiled books on history, we have glorified martyrdom as though it had been taken up by the revolutionaries for the sake of the common good. This publicity has increased the contingent of liberals and attracted thousands of Gentiles as cattle to our ranks. ¶

## ¶ The financial program of destruction and construction.

**A**CTIONS to be measured in figures = No heavy taxes for self-defence when the Jews become rulers = The king will theoretically own everything = Progressive tax on property, the rich to bear the heavier part of the burden = Guarantees of honest gain = Social reform comes from the top and the time is ripe = Taxes on the poor are seeds of revolution = Lessening the growth of wealth concentration = Present personal tax a means of inciting revolt = Financial reports = Progressive stamp taxes on property transfers = The reserve and the cost of public works = Office of accounts = Economic crises caused by the Jews by withdrawal of money from circulation = The concentration of industry = Variable per capita supply of paper money = Gold exchange a source of destruction to Gentile governments = Discrediting Gentile budgets = Loans are the handles for gaining control, by "exhaustion of voluntary blood-letting" = Debt and government = "The genius of our chosen kind" = The accounting system = Gentile rulers are only screens for destructive programs, drawn up by Jewish agents.

## Protocol xx



O-DAY we will speak of the financial program, the discussion of which I have postponed to the close of my report as it is the most difficult, decisive, and concrete of our plans. In approaching it, I will remind you that I have already intimated that the sum total of our actions is measured in figures. ¶

¶ When we become rulers, our autocratic government, as a first principle of self-protection, will avoid burdening the people with heavy taxes. It must not forget to play the part of father and protector. But, as government organizations are costly, it is necessary to raise money for maintenance. Consequently, it is necessary to study carefully in this particular the problem of checks and balances. ¶

¶ Our government, under which the ownership of everything



everything in the kingdom will be granted to our ruler, by a legal fiction,—which may be translated easily into fact,—can resort to the lawful confiscation of all money in order to regulate its circulation in the kingdom. From this it follows that the best method of taxation is to establish a progressive tax on property. Taxes will then be paid without difficulty and without ruin to any in a percentage definitely proportionate to the amount of the property owned. The rich must realize that it is their duty to give part of their abundance for the benefit of the kingdom as a whole, because the government guarantees the inviolability of the remaining property and the right of honest gain. I say "honest" because control over property will prevent legalized thievery. ¶

¶ This social reform must come from above, for the time is ripe and it is necessary as a guarantee of peace. ¶

¶ A tax on the poor man is the seed of revolution and it is detrimental to the government which loses the big thing in its pursuit of the small. Aside from this, the tax on capitalists will lessen the growth of wealth in private hands, where we have concentrated it at present as a counterweight to the governmental power of the Gentiles, that is, their government finances. ¶

¶ A tax that increases in percentage ratio according to the capital will yield much greater revenue than the present individual or property tax which is useful to us now only as a means of inciting discontent and revolt among the Gentiles. ¶

¶ The power upon which our ruler will depend consists

consists in the balance and guarantee of peace to attain which it is indispensable for capitalists to part with some of their incomes for the sake of the smooth operation of the government machinery.

Government needs must be paid by those who will not feel the burden and have something to give.

¶ Such a measure will destroy the hatred of the poor towards the rich, who will be regarded as the financial support of the government and the exponents of peace and prosperity. The poor will realize that the rich are paying the money necessary to attain these things. ¶

¶ In order that tax-payers of the educated classes shall not distress themselves about new taxes, they will receive detailed reports of disbursements, exclusive of such moneys as may be appropriated to the throne and to administrative institutions. ¶

¶ The ruler will not hold property in his own name since everything in the government belongs to him anyway, and the two conceptions are contradictory. The fact of holding personal property destroys the theory of being the steward of all property on behalf of his subjects. ¶

¶ The relatives of the king, his heirs excepted, who will be supported by the state, must enter the ranks of government officials and work for the right to own property. The privileges accorded to those of royal blood must not act as an excuse for robbing the treasury. ¶

¶ The receipt of purchase money or of an inheritance will be subjected to a progressive stamp tax. Any transfer of personal property, whether in money or other form of value, if unrecorded, will render liable



able the payment of additional interest by the original owner, dating from the time of the transfer until the time of the reported evasion in recording the transfer. Transfer checks must be reported weekly at the local treasury with the statement of the name, surname, and the permanent address of the former owner to which the title of the property has passed. This tax on personal business transactions must be levied only on sums paid for articles which are definitely in the luxury class, that is, things which cost more than living necessities. The latter will be taxed through the medium of a stamp impost calculated on a percentage basis for each unit.

¶ To what extent such taxes will exceed the income obtained by Gentile governments, it is possible to calculate easily.

¶ The government must maintain a reserve fund and all sums in excess must be returned to circulation. This money will pay for all forms of public works. As the initiative for this work will be derived from government bureaus, these expenditures will form a strong bond of union between the working classes and the government interests and rulers. Some of this money will be used as prizes for inventions and productions.

¶ It should not be implied that even small sums are to be kept in the government treasury over and above a definite and broadly calculated budget, for money should circulate; and to hinder free circulation has a fatal effect upon the government mechanism, which it lubricates. The thickening of the lubricator may stop the correct functioning of the whole machine.

¶ The

¶ The substitution of a part of money exchange by discount paper has created just such an impediment. The results are already sufficiently evident.

¶ We will establish also an office of accounts where the king will find at all times a complete record of government income and expenses, with the exception of those of the current month, not yet written up, and of the previous month, not yet presented. The only person who will not be interested in the robbing of the government treasury will be the ruler, its owner.

¶ The presence of the ruler at receptions for the sake of etiquette will be eliminated for much valuable time is thus lost and he needs all for work and thought. Thus, his energy will not be wasted away merely for the sake of having him appear brilliant to the people of his entourage, who are concerned more with their own interests and not those of the government.

¶ We created economic crises for the Gentiles by the withdrawal of money from circulation. Mass capital stagnated, money was withdrawn from use by the various governments, and they in turn were obliged to turn back to the capitalists for loans. Such loans naturally embarrassed the governments, owing to the payment of interest charges and made them subservient to the capitalist. Furthermore, the concentration of industry in the hands of the capitalists, at the expense of the small producer, has drained the power of the people and likewise that of the states.

¶ The present production of money does not coincide generally with the needs per capita and consequently



quently it does not satisfy all the needs of the workingman. Money issues must be proportionate to the increase in population and children must be considered as consumers from the day of their birth. Re-examination of the question of money issues is a problem essentially for the whole world. ¶

¶ You know that the gold standard destroyed the governments that accepted it, for it could not satisfy the demand for currency, especially as we removed as much gold as possible from circulation. ¶

¶ We must introduce a unit of exchange based on the value of labor units regardless of whether paper or wood are used as the medium. We will issue money to meet the normal demands of every subject, adding a certain sum for every birth and decreasing the total amount for every death. Every department and every district will keep its own accounts. ¶

¶ To avoid delay in the payment of money in return for service and supplies to the government, the amounts and dates of payment will be decided by order of the ruler. This will prevent one ministry from developing one class of institutions at the expense of others. ¶

¶ Expense and income budgets will be drafted jointly to prevent lack of balance. ¶

¶ We will present the plans we have made for reform of the Gentile financial institutions and the principles upon which they are operated in such form that none will be disturbed. We will demonstrate the need of reform by pointing to the darkest pitch of disorder reached by the financial disorganization under Gentile administration. We will show that

that the first act of disorganization consisted in the method used by which a single budget was drawn up, increasing from year to year. This budget was made to cover half a year; then a revised budget was demanded, which was spent in three months, after which application was made for a supplementary budget. Then a liquidating budget finished the year. As the annual budget was based on the sum total of the preceding year, the annual divergence from the normal reached fifty per cent, so that the yearly budget trebled every ten years. Owing to methods allowed by irresponsible Gentile governments, their treasuries became empty. Then came the period of contracting loans and using up the assets that remained. This brought all the Gentile governments to bankruptcy. ¶

¶ You may well understand that such a policy, although inspired by us, cannot be followed by us.

¶ Every loan proves government inefficiency and ignorance of governmental rights. Loans, like the sword of Damocles, hang above the heads of the rulers, who, instead of placing temporary taxes on their subjects, stretch forth their hands and beg for charity at the hands of our bankers. Essentially, foreign loans are leeches, which in no instance can be removed from the government body until they fall off of their own accord or the government itself removes them. But Gentile governments, instead of removing them, continue to place more. They must perish inevitably through exhaustion by voluntary blood-letting. ¶

¶ What is the ultimate effect of a loan, especially of a foreign loan, other than this? A loan is the issuance





issuance of government notes, pledging interest in proportion to the sum of borrowed capital. If the loan pays five per cent, then in twenty years the government has paid the interest in vain, for it is equal to the sum of the loan; in forty years, it has paid out an amount equal to the loan twice over; and in sixty years three times, while the original debt remains unpaid. -

¶ It is evident that in establishing an individual tax, the government takes the last pennies of the poor in the form of taxes to return loans to rich foreigners from which the state borrowed money in lieu of gathering those same pennies for its own needs without the payment of interest. -

¶ So long as the loans were domestic, the Gentiles only shifted the money from the pockets of the poor to the coffers of the rich, but when we bribed the necessary persons to make loans in foreign countries, those government treasuries began to pay us a tribute tax which acknowledged their servitude.

¶ The superficiality of the reigning Gentiles concerning government affairs, the corruption of their ministries and the ignorance of the rulers of financial problems has forced them to make loans for their countries from our treasuries. Thus unreturnable debts have accumulated. But it should be realized how great the cost to us has been in labor and money. -

¶ We will not permit money to stagnate, consequently there will be no government bonds except an issue paying only one per cent. This will avoid the payment of interest which is a means of subjecting government authority to the greed of leeches. The

The right to issue bonds will be granted exclusively to trading companies, for whom it will be easy to pay interest out of their profits. The government does not earn anything on borrowed money as do trading companies, since it borrows for expenses and not for operation. -

¶ Commercial paper will be bought by the government, which, instead of paying tribute on loans as at present, will grant loans on a business basis. A measure of this character will prevent the stagnation of money, parasitism and laziness, qualities which were useful to us as long as the Gentiles maintained their independence, but which are not desirable to us when our kingdom comes. -

¶ The visual limitation of the purely material minds of the Gentiles is apparent. It finds expression in loans taken from us on a percentage basis. They did not realize that in all cases of borrowed money, interest also must be derived from the government treasury and returned to us. How much simpler it would have been to take the needed money from their own people! -

¶ This proves the genius of our minds! We were able to present the proposition of loans in such a light that they saw in them an advantage for themselves. -

¶ We will show our accounts at the proper time which will be drawn up in the light of experience gained through centuries of experiments made by us in the Gentile governments. They will be distinguished by clarity and definiteness. They will show visually all the advantages of our system. They will end all abuses that made it possible for us to



to own the Gentiles and which cannot be allowed in our kingdom. ❖

❖ We will organize the accounting system so that neither the ruler nor the commonest clerk will be able to deflect the smallest sum from its destination or direct it in a different channel from that indicated in the definite plan of action. ❖

❖ It is impossible to govern without a definite plan. Traveling along an undetermined road with indefinite resources, ruins heroes and giants alike. ❖

❖ We have led the Gentile kings to neglect government work for grandiose receptions, etiquette, and the pleasures which are only screens for our invisible rule. Accounts of powerful favorites which substituted the rulers in work, were drawn up by our agents and their shallow minds were satisfied, when necessary, by promises that in the near future there would be economies and improvements. Economies in what? In new taxes? They could have been asked but not by those who read our reports and plans. You know to what their carelessness has led them; to what financial disorganization they have reached in spite of the wonderful industry of their people! ❖

## Domestic Loans and Government Credit. ❖

**P**ROFITING by corruption of the administrators and the negligence of rulers = Details of the floating of domestic loans = Conversions of bonds and methods used to accomplish them = Hanishment of the stock exchanges = Legal fixation of the prices of stocks = Government credit institutions which will increase Jewish power.

## Protocol xxi



**O** THAT which I reported to you at the last meeting I will add one more detail concerning domestic loans. I will not speak more of foreign loans for they turned to us the national monies of the Gentiles, whereas there will be no foreigners in our government, no outsiders. ❖

❖ We have profited by the corruption of the administrators and by the slackness of the rulers to loan sums that have been doubled, trebled and many times multiplied, loaning Gentile governments money that was absolutely not needed by their states. Could anyone do the same for us? Therefore, I will give details of domestic loans. ❖

❖ In announcing such a loan, the governments will open subscriptions on their own bills of exchange or bonds. To make them available for all, the price will be varied from one hundred to one thousand. A rebate will be given to the earliest subscribers. On the following day, the price will be raised artificially on the claim that everybody has hurried to buy. In a few days, announcement is made in pretense that the treasury is over-billed and there is no use for such a large amount of money. In such circumstances, why was the money accepted? It has



been said that the loan has been over-subscribed. In that lies the effect, for it has been shown in that manner there is confidence in the government bonds.

¶ But after the comedy has been played, the fact of a deficit emerges and usually it is a heavy one. New loans must be issued to pay interest, which do not liquidate, but raise, the sum total of the original debt. When credit has been depleted, it becomes necessary to raise new taxes, not for the purpose of repaying loans but to pay only interest. Taxes of this nature are a deficit, used to cover a deficit.

¶ Then arrives the time for conversions, which decrease payment of interest but which do not cover debts. Furthermore, they cannot be negotiated without consent of the bondholders. When a conversion is advertised, an offer is made to return the money to those who are unwilling to convert their bonds into new issues. Should all express their disagreement and demand the return of their money, the government would be caught by its own trick and would be unable to pay the demanded amounts. Fortunately for us, the Gentiles, ignorant of financial manoeuvres, always preferred losses on the market and reduction of interest to the risk of new investments. In this way they gave the governments more than one opportunity of discharging a deficit of millions. At present, the Gentiles cannot play such tricks with foreign loans for they know that we will demand the return of all our money.

¶ Avowed bankruptcy will thus be the best proof of the

the breach between the people and their governments.

¶ I direct your definite attention to these points and to the following: at present all domestic loans are consolidated into so-called floating debts, whose dates of repayments are more or less close at hand. These debts are usually placed in savings-banks and provident institutions. Since they are at the disposal of the government treasury for a long period of time, they vanish in payment of interest on foreign loans and are replaced by equal sums in government paper. They patch up all the leaks in the government treasuries of the Gentiles.

¶ When we ascend the thrones of the world, such financial expediences, not being in accord with our interest, will be definitely eliminated. The stock exchanges will also be permanently suppressed for we will not allow the prestige of our authority to be shaken by price fluctuations on our stocks. We will fix the full value legally without permitting any power to raise or lower it. Raising prices gives the pretext for lowering them which was what we started with the stocks and bonds of the Gentiles.

¶ We will replace stock exchanges by great government credit institutions, whose functions will be to tax trade paper according to government regulations. These institutions will be in such a position that they may market or buy as many as half a billion industrial shares a day. Thus all industrial undertakings will become dependent upon us. You may well imagine what power that will give us.



## † The Beneficence of Jewish Rule. †

SECRETS of past and present events = Gold, the greatest modern power, is all in our hands = Our rule decreed by God = The evil which we were forced to do for centuries will result in the evolution of order everywhere and the enjoyment of peace and happiness for the people = Freedom is not license to disturb others = Our power will rule and guide and will bring order and happiness = Power does not bow before any right, even that of God.

## Protocol xxii

**I**N ALL which I have discussed with you hitherto, I have endeavored to indicate carefully the secrets of past and future events and of those momentous occurrences of the near future toward which we are rushing in a stream of great crises, anticipating the hidden principles of future relationships with the Gentiles and of our financial operations. I have but little more to say.

¶ We hold in our hands the greatest modern power, —gold; in two days we could free it from our treasuries in any desired quantity.

¶ Is there need for us to prove that our rule is predestined by God? Does not such wealth in our hands prove that all the evil which we were forced to do for so many centuries has served in the end the cause of true happiness, the bringing of everything into order? Though through violence, yet it shall be established. We shall prove eventually that we are benefactors, who have restored to the people of a torn and mangled earth true righteousness and freedom of personality, bringing the opportunity of enjoying peace, quiet, dignity of relationships on condition of obedience to the laws which we will establish.





establish. We will prove also that liberty does not include ideas of license and irresponsibility any more than dignity and power imply the right of individuals to preach destructive principles in the guise of freedom of conscience, equality and other similar fantasies. In no sense does personal freedom grant the right of disturbing oneself and others, of disgracing oneself by orations in disorderly gatherings. True liberty comprises inviolability of personality by an honest and careful obedience to the laws of communal living. Human dignity implies the consciousness of one's own rights and lack of rights and not fantastic dreams on the theme of one's own ego.

¶ Our authority will be great because it will be sublime. It will guide and rule, and will not follow leaders and orators, shouting insane words which they call great principles which are nothing in truth but Utopianism. Our authority will bring order, happiness emerging for all peoples. The aureole of this power will excite mystical reverence from the people who will bow before it. True authority does not bow before any right, even be it that of God. None dare approach it in fear that its strength may be dimmed even by an iota. ¶

O BEDIENCE to be instilled through teaching modesty and limiting the production of luxuries = Customs, demoralized by competition, to be changed and handicraft encouraged = Lack of work for the people is dangerous to governments = People blindly obey a strong and independent hand = Raising order out of disorder by force = Criminals and followers of liberalism to be swept away = How before those who carry the stamp of predestination for rule!

## Protocol xxiii



O TEACH the people obedience, they must be trained in modesty and to accomplish this, the industrial production of luxurious things must be limited.

Thus we will improve customs which have been demoralized by a competition in extravagance. We will reestablish handicraft which will undermine quantity production at the hands of private capital. This also is essential because big manufacturers, although not always consciously, often guide the thoughts of the people against the government. ¶ A people devoted to handicraft do not know what it is to be out of work and that fact ties them to existing conditions and consequently to the power of authority. Unemployment is most dangerous to a government. For us its rôle is played as soon as authority falls into our hands. ¶

¶ Drunkenness also will be forbidden by law and will be punishable as a crime against the dignity of the people for drunkards become bestial under the influence of alcohol. ¶

¶ I repeat, that subjects blindly obey only that hand which is strong and entirely independent of them, in which they feel a defence and a support against



the blows of social and economic misfortune. Why should the ruler have an angelic heart? They desire one who represents majesty and authority. ¶

¶ Present governments are dragging out their existence endeavoring to manage the affairs of a society demoralized by us. The latter even denies the power of God and from its midst rise on all sides the fires of anarchy. Our ruler will replace these governments, and his first thought must be to extinguish this all-consuming flame. To this end, the ruler must destroy society, even if he drowns it in its own blood, and resurrect it in the form of correctly organized armies, consciously fighting every disease that attacks the body politic. ¶

¶ This chosen one of God is appointed on high for the purpose of breaking those insane forces moved by instinct and not by intellect, by bestiality and not by humanitarianism. These forces now triumph in robberies and in all forms of violence exercised in the name of liberty and right. They have destroyed all social order so as to raise on the wreckage the throne of the Jewish ruler but their rule will end on his accession to power. Then it will be necessary to sweep them from the road upon which not a single impediment, not even a twig, will remain. ¶ It is then that we will say to the people: ¶

¶ "Bow before your God and before his people who carry upon their faces the stamp of predestination, to whom God Himself gave his star as a guide that no one but He Himself should free you from these forces of evil." ¶

## ✠ The Jewish Ruler. ✠

**D**YNASTIC foundation of King David to be strengthened = Only a few individuals to be prepared for this rulership = Direct descendants not to inherit the throne if they show signs of frivolity, lenience, or tendencies detrimental to authority = Transference of authority in case of incapacity = The future to be in the hands of this Jewish Ruler and the three wise men who initiate him = Must often appear in public = He must not be influenced by passions = Personal desires to be sacrificed and he must be untouchable.

## ✠ Protocol xxiv ✠

**N**OW I will discuss the manner in which the roots of the house of King David will penetrate to the deepest strata of the earth. This dynasty, even to this day, has given the power of controlling world affairs to our wise men, the educational directors of all human thought. ¶

¶ A few members of the house of King David, including their descendants, will be prepared for the position of ruler. They will be selected not according to primogeniture but for their ability. Deep political secrets and the plan for rule will be confided to them but in such wise that no one will know. The object is that all should know that authority will not be given to those uninitiated into the secrets of political arts. ¶

¶ The practical application of all these plans will be taught only to those selected and by means of comparisons drawn from the experience of many centuries, with observations of politico-economic movements and in accord with social sciences; in short, entirely in compliance with the spirit of the laws irrevocably



irrevocably drawn up by nature for the purpose of regulating human relationships. ¶

¶ Direct descendants often will be prevented from inheriting the throne if during their periods of study they show signs of frivolity, lenience or other tendencies detrimental to authority which would make them incapable for government and in themselves dangerous to the calling of a ruler. ¶

¶ Only those undoubtedly able persons of a firm, even character will receive the reins of government from our wise men. ¶

¶ In case of illness or lack of will power or any other form of inefficiency, the ruler will be obliged to yield legally the reins of government to new and competent hands. ¶

¶ The plans of action which may be adopted by the ruler, both those of an immediate nature and those applicable to the future, will be unknown even to those called the closest advisors. ¶

¶ Only the ruler and the three men who initiate him will know the future. ¶

¶ In the person of the ruler, with will inexorable over himself and over all humanity, all will see their destiny with her mysterious ways. No one will foresee the plans of the ruler by the orders which he proclaims, and consequently no one will dare to oppose him. ¶

¶ It is understood that the mental capacity of the ruler must correspond with the program of rule. It is for this reason that he will mount the throne after a test of his mind has been made by our wise men. ¶

¶ To make people know and love their ruler, he must address the people in public places, thus establishing

establishing the necessary union between the two political forces now separated from each other by natural fear. This terror was necessary for us until the time came to make both parties fall under our influence. ¶

¶ The Jewish ruler must not be influenced by his passions, especially by sensuality. On no side of his character must he allow his animal instincts to rule over his mind. Sensuality more than anything else upsets mental ability and clearness of vision, directing thought to the worst and most animal side of human activity. ¶

¶ The descendants from the seed of David, the all-world ruler, must sacrifice all personal desires for their people for they are the support of mankind. ¶

¶ Our ruler must be irreproachable.













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