

THE
PROTOCOLS
AND THE
PURGE TRIAL

A REPORT OF _____

_____ *ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH* _____

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THE PRAGUE PURGE TRIAL AND _____

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COMMUNIST PROPAGANDA USE OF AN INFAMOUS FORGERY:

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION _____

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PURGE TRIAL

A HALF-CENTURY AGO, the Russians invented one of the biggest and cruelest lies in the history of mankind. It was a political lie, diabolically conceived and viciously spread to the point where it became a world wide hoax. That lie was the Protocols of the Learned Elders of Zion, a fantastic forgery that has since become the sacred book of anti-Semitism. Hitler borrowed it as a propaganda weapon for fascism. Now, in a new generation, its creators, the Russians, are reviving the lie. This time as propaganda for communism.

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WHAT we know about the Prague purge trial of November 1952, is what the Communists told us. Why did they tell us?

The news blackout that surrounds the once democratic republic of Czechoslovakia is tight and complete. Except for diplomatic reports that reach our State Department by courier's pouch and the occasional, unconfirmed story that escapes with an emigre, news of Czechoslovakia travels only in the direction pointed by the government's propaganda bureau.

Thus, the free world's knowledge of what transpired at the grotesque trial that convicted 14 Czech Communist leaders of "treason" comes exclusively from pruned and edited broadcasts of Radio Prague, as recorded and translated in Vienna. Whether the defendants confessed what Radio Prague said they confessed, we do not know.

We do know that the trial was much more than a purge of highly placed comrades suddenly in disfavor with Moscow. The Communists have quieter means of liquidation and generally they do not make a fetish of publicizing such incidents. But this time they propagandized the event throughout Czechoslovakia and purposefully beamed it to the rest of the world. The trial, then, *was more propaganda than purge.*

Why the propaganda? Here the speculation starts. Is it to divert attention from Czechoslovakia's depressed economy? (A condition that has dispirited the Czech populace, forced to set a poor dinner table, and has displeased the masters in Moscow, unable because of low Czech production to maintain their high looting quota.) Is it to strengthen the Soviet hold on East Germany? To appeal to the latent anti-Semitism among West Germans? To win the oil and friendship of disgruntled Arab nations? The shockingly anti-Semitic character of the trial, the revival of a policy of using the Jew as a political scapegoat, give support to these theories.

Whatever the Communist purpose, its method is clear and recognizable. Like Hitler did, the Communists are using anti-Semitism as a political weapon.

But even more revealing is the distinct similarity between the propaganda language of the trial testimony, as blared by Radio Prague, and an earlier Russian technique of Jew-baiting, first organized and exploited by the Czar's secret police. This was the fantastic forgery called the Protocols of the Learned Elders of

Zion, the greatest anti-Semitic fake in human history. The Czarists fabricated it as propaganda for their pogroms.

Now the Communists have revived it — for their own kind of pogroms?

Explosion of a Myth. Communist use of the discredited Protocols must come as a shock to western adherents and apologists of the Soviet Union — particularly those who constantly exploit the myth of communism's defense of oppressed minorities. The Soviet constitution expressly forbids anti-Semitism. Hatred or abuse of Jews is a punishable crime and a governmental bureau exists to enforce this law. These are, of course, gestures. They have not, in the past, prevented Soviet officialdom from negligently shrugging off the anti-Semitic violence that erupts from time to time in various parts of the motherland.

More transparent, however, is the contradictory nature of the Communist's protective law for Jewish citizens. It has been official policy — as part of the government's anti-religion drive toward a classless state — to suppress ruthlessly all aspects of Judaism as a religion, a culture and a way of life. This suppression, we are informed with Kremlin inimitability, is not anti-Semitism at all. One must marvel at such hard-headed logic: the surest way to crush anti-Semitism, the Communists reason, is to crush Judaism itself. Whether or not the Kremlin acted "constitutionally" when it publicly rebuked Jewish authors and intellectuals for their Jewishness, again depends on what definition of anti-Semitism you use.

Heretofore, a Russian or satellite-nation Jew who, in the Politburo's judgment, wandered off the Communist line, got himself denounced as a "cosmopolite" and a "deviationist." These are distinctly Soviet types of infamy conceived for home consumption and not calculated to horrify the rest of the world. For the propaganda circus staged at Prague, the Kremlin required an indictment of wider scope. Thus, it resurrected the Protocols of the Learned Elders of Zion with its hoary but redoubtable charge of an "international Jewish conspiracy."

To prove conspiracy the Kremlin dramatized, via Radio Prague, a Communist adaptation of the Protocols not much altered from the Czarist fake. Whatever originality the stolid Soviet mind could add to the tested Hitler formula of mass scapegoating was found in the nature of the defendants. Unlike Hitler, the Kremlin,

for staging purposes, pinned the hoax not on practicing Jews, but on dedicated Marxists of Jewish birth who had disavowed their heritage to serve as apostles of communism.

But like Hitler, the Kremlin did not seek judgment on a few disinherited men. The propaganda experiment at Prague, disguised as a court trial, was to impose false judgment on the Jewish community throughout the world.

The "Guilty." Anti-Semitism is the distinguishing feature that sets off the Prague affair from all previous Soviet purge trials. The prosecutor's indictment and the robot-like testimony of the doomed defendants made clear that neither "bourgeois nationalists" nor "Zionists" alone — but Jews — are the target of the most vicious anti-Semitic attack by a major power since Nazi Germany. The official indictment distinguished between "Czechs, Slovaks, and persons of Jewish origin," a formula used by the Nazis. Eleven of the 14 defendants were Jews and each made a point of confessing — as part of his "shady past" — to his birth and youth in a "Jewish bourgeois nationalist" family. The leading defendant, Rudolf Slansky, former chief of the Czechoslovak Communist Party, who also held office as a deputy prime minister, testified he came from a family of "wealthy Jewish merchants." He made it sound like a heinous crime.

Slansky was hanged. So were seven other Jews, all of whom held high office in Communist Czechoslovakia: Otto Sling, Communist Party secretary in Brno; Bedrich Geminder, chief of the International Department of the secretariat of the party's all-powerful Central Committee; Ludvik Frejka, head of the National Economic Branch of the President's office; Andre Simone, editor of Rude Pravo, Communist daily newspaper; Bedrich Reicin, deputy minister of national defense; Rudolf Margolius, deputy minister of foreign trade; and Otto Fischl, deputy finance minister.

Also hanged were three non-Jews: Vladimir Clementis, minister of foreign affairs; Josef Frank, deputy secretary general of the Central Committee; and Karel Svab, deputy minister of national security.

Three Jewish defendants were sentenced to life imprisonment: Artur London and Vavro Hajdu, both deputy foreign ministers, and Evzen Loebel, deputy minister of foreign trade.

Dr. Joseph Urvalek played the role of the March Hare at the Alice in Wonderland trial. As chief prosecutor, he charged the

luckless 14 with espionage, sabotage and treason, accusing them of being part of a vast "Zionist conspiracy" linked with "British, French and American imperialists to enslave Czechoslovakia and destroy the Soviet Union." The techniques of this conspiracy, as described by Urvalek, follow the classic pattern of conspiracy found in the Protocols.

It was a world-wide conspiracy, Urvalek told the five judges of the People's Court. He introduced the fantasy of Zionist "agents" — "Zionist" was Urvalek's repeated euphemism for "Jew" — linked with hostile groups in Poland, Bulgaria, Yugoslavia and Hungary (where they were subsequently purged). He accused Slansky of having forged the links. He had proof, too, of a secret plot conceived in Washington in 1947 to undermine Russia and her satellite partners. Urvalek told the Court:

"The evidence . . . has shown that this link is based directly on a secret agreement between Truman, Acheson and Ben-Gurion, that the consequence of this agreement is the Morgenthau-Acheson plan which laid down the conditions for U. S. support for the setting-up of the State of Israel. The representatives of Israel gave assurance that Israel would fully support the plans of the U. S. imperialists for attaining world domination as well as support Zionist organizations not only in the United States but throughout the world. It was part of this plan that Zionist organizations should be widely used for espionage and other undermining activities in the People's Democratic States in the interest of U. S. imperialism and world domination. In our country the implementation of this agreement lay in the hands of the Israeli minister, Ehud Avriel Ueberall."

The "Confessions." As is customary in Communist purge trials, the defense supplied the burden of the prosecutor's evidence. In a dull, monotonous voice, Slansky testified to details of the conspiracy. He confessed to all the charges against him—including murder. He implicated his co-defendants. He gave the names of others who were supposed to have participated, both in Czechoslovakia and elsewhere. Like the narrator in a play, Slansky provided the motives and the ramifications of the plot.

After him came each of the defendants, filling in his part of the conspiracy and implicating one or more of the others. They

had conspired for a number of years, they said. The only motive they could offer for risking their lives was either devotion to Slansky or loyalty to the cause of international Zionism and capitalism. Money was mentioned only in connection with expenses.

The similarity of the confessions was carried to one remarkable point: each defendant also admitted at least one crime not directly connected with the conspiracy!

The 14 men recanted misdeeds with the stilted eloquence that is a common feature of all Communist dramas. None asked for mercy. The unbelievable dialogue reached a stage of lunacy in the words spoken by defendant Simone, the editor. "In what countries does anti-Semitism and Nazism flourish?" he asked rhetorically. "In the United States and Britain. In what countries are there laws against anti-Semitism and Nazism? In the Soviet Union. . . . And I worked for the spy service of the United States and Britain against the Soviet Union. I belong on the gallows and can be happy with no other punishment."

What was the purpose of prosecutor Urvalek — or whoever it was who supplied Simone with this unnatural confession? Was it to prove that, not the Communists, but the phantom "bourgeois Jews and Zionists" with whom Simone conspired, are guilty of anti-Semitism? Such an arrogant absurdity is not beyond the scope of Communist propaganda.

Rudolf Slansky, selected as the chief conspirator, was born in a village near Pizen in 1901 and became active in the newly organized Communist Party directly after World War I. He wrote for the Communist organ, *Rude Pravo*, and quickly made himself a devoted and invaluable member of the party. In 1930, he was assigned to the task of building up the party throughout Czechoslovakia. Five years later, he was elected to the Czech parliament. After the outbreak of World War II he went to Moscow to direct the Czech section of the Russian radio, later he was sent to Slovakia to organize partisan bands against the Nazis. During the war, his parents were murdered by the Nazis. In 1946, when the Communists came to power in Czechoslovakia, Slansky was appointed general secretary of the Central Committee of the Communist Party, a post comparable to the one held by Stalin in Soviet Russia. If there was anything especially Jewish in Slansky's background apart from his birth, or any indication of sympathy toward Jewish ideals and tradition, it was not brought out at the trial.

Mechanically repeating his memorized lines, Slansky told how he had formed the "anti-state conspiratorial center," choosing as collaborators such "Zionists" as his co-defendants, all of whom became "agents of imperialist espionage services." He placed them in important positions "because the Zionists were conducting hostile activities aimed at the liquidation of the popular democratic regime in Czechoslovakia," an aim which he said he favored. These men in turn collaborated with Israeli "diplomatists."

Through the Israeli consulate in Prague (Slansky's confession continued) he was able to maintain contact with "Zionists and Freemasons" throughout the world. He did not fear betrayal because his knowledge of the "shady pasts" of his "Jewish bourgeois nationalist" collaborators assured him of their loyalty. Through them he was able to carry out hostile activities not only within the Communist Party but also in the critical economic, foreign trade, foreign affairs and security areas of the government.

The authors of Slansky's all-purpose confession included an admission that the conspiracy was assisted by the Prague office of "Joint" (i.e., the name by which Europeans know the American Jewish Joint Distribution Committee, an organization devoted to providing relief for foreign Jews). This agency was charged with participating in "the abuse of the emigration scheme under which Jewish citizens left for capitalist countries, thereby removing from Czechoslovakia unjustifiably large property values and causing grave economic damage to Czechoslovakia."

When comparison is made of Slansky's testimony, the prosecutor's statements and the confessions of the other defendants with the contents of the forged Protocols and associated anti-Semitic books, some obvious similarities sharpen into focus. Consider this statement, for example:

"England, through its agents, the Russian Masons, is cooperating for the internal enslavement of Russia by the Jews, by Jewish Zionists, by means of stirring up internal sedition, paralyzing the potential resistance of Russia to the wiles of British foreign policy . . . Jewish Zionism, working in Russia under the protection of Russian Masons, is well-organized and spread throughout Russia by the treacherous agency of the British foreign policy, which is always inimical to Russia but friendly to the Jews."

This nonsensical allegation reads like something out of the context of the Prague trial. It isn't — not exactly. Actually, the

statement first appeared in 1906 in the introduction to a Russian book, *Enemies of The Human Race*. The author was George V. Butmi, a violent anti-Semite and member of the infamous Russian Black Hundreds. Butmi was one among the group of plagiarists and forgers who created and disseminated the Protocols at the turn of the century to achieve the ugly, big-lie fiction of a Jewish conspiracy to control the world.

Today, political communism has joined that group.

History of a Hoax. The fantastic story of the Protocols begins about 1870 with an obscure postal clerk named Hermann Goedsche, into whose hands had fallen a suppressed political polemic aimed at Napoleon III. This novel was written by a Paris lawyer, Maurice Joly, who called it *Dialogues in Hell Between Machiavelli and Montesquieu*. Joly's novel had nothing to do with Jews. That was the distortion added by Goedsche and contemporary anti-Semites who obtained copies of Joly's book, despite the fact that it had been suppressed by the French police, and plagiarized it.

Goedsche was a man of two obsessions — hatred for Jews and the urge to become a writer. He wrote a novel, *To Sedan*, which included an imaginative chapter "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel." In this chapter he summarized Joly's thesis, attributing it to Jews. In the fanciful surroundings of a cemetery at night, the author described a secret centennial meeting of the Devil and a mythical group of Jewish rabbinical leaders, the Elders of Zion, at which they plot the conquest of the world. The supernatural tale involved 14 characters — curiously, the same as the number of defendants at the Prague purge trial.

In 1872, this chapter of fiction was translated and published by the Russians. Later it was rewritten by Goedsche as a soliloquy in which one of the Elders of the midnight conclave describes the Machiavellian details of the conspiracy. This version, too, was published in Russia, in 1891, titled *The Rabbi's Speech*. Later investigation, proved Goedsche a better plagiarist than novelist.

Goedsche's fiction, together with other anti-Semitic materials, was slowly propagandized and popularized as *The Protocols of the Learned Elders of Zion*. Eventually, the Protocols became the bible of anti-Semitism, the classic fraud of a Jewish conspiracy

to undermine and seize control of the governments of all nations, and ultimately rule the world from Jerusalem with a monarch of the House of David sitting on the all-powerful throne.

In 1903, the Protocols appeared in abbreviated form in *Znamia* (The Banner), a Kishinev newspaper. Two years later a complete text, allegedly translated from the French, was published by a Russian mystic, Sergei Nilus. The next year, Butmi published his version, listing 27 protocols to Nilus' 24. But the texts of both versions are almost identical.

Nilus' translation became the master copy for several editions. At first these were virtually ignored. But in 1917, in a world torn by war and revolution, a new edition found swift acceptance. Thousands upon thousands of copies were printed and distributed to Cossack and volunteer units of General Dinikin's White Russian Army and to troops fighting in the Crimea, inflaming them to set off pogroms of incredible violence and butchery. In vain, Russian church authorities tried to halt the circulation of the fake document.

From Russia, the poison of the Protocols spread rapidly to Paris, to London, to Berlin, and New York. By 1920, the forgery had also been translated and published in Italy, Denmark, Sweden, Finland, Hungary and even in Japan and China, brought to the Orient by White Guard emigres. An Arabic version circulated through Egypt, Palestine, Syria and Persia. Newspapers in all the great capitals of the world published articles on the Protocols, seriously accepting it as a genuine, historical document.

There is no telling how far this tragic hoax might have gone were it not for searching investigations made independently by two journalists. One was Herman Bernstein, then a foreign correspondent for the *New York Herald*. In 1921, Bernstein dug up uncontrovertible proof that the Protocols — particularly the one published by Butmi — had been inspired by postal clerk Goedsche's melodramatic piece of fiction. The other newspaperman, Philip Graves, Constantinople correspondent for the *London Times*, proved that the text of the Protocols had been lifted almost without change from the *Dialogues*. Thus, a political attack on Napoleon III was twisted into the most vicious piece of anti-Semitic propaganda in history!

Graves' discovery, reported in a series of articles in the *London Times*, awakened the world to the fantastic hoax. Later investigations also disclosed its Russian origin. Goedsche, a German, was

writing anti-Semitic fiction. The Protocols itself was concocted under the direction of General P. I. Rachkovskii, chief of the Russian secret police in Paris between 1885 and 1902. A Rachkovskii agent named Golovinskii was the writer who transformed Goedsche from fiction to "fact." The objective of the scheming police general, a member of the Jew-hating Black Hundreds, was to stir up pogroms against Russian Jews and discredit Russian liberals in the eyes of Czar Nicholas II. The special target was Count Serge Witte, Russia's minister of finance, slandered by the Black Hundreds as "the Jewish Count of Portsmouth" because he advocated a number of reforms.

This same political objective — attacking democracy by giving it the appearance of a Jewish plot for world domination — motivated the Nazis in their widespread use of the Protocols in 1933. Hitler elaborated upon the original fabrication, bringing it up to date by attributing all the world's ills, including Germany's, to the machinations of the non-existent Elders of Zion.

The same objective motivates the fascist remnants of Hitler who today use the Protocols to justify their wild charges that the United Nations, the North Atlantic Treaty Organization and similar collective security measures are "part of the Jewish conspiracy to rule the world."

And, finally, the same objective motivates the Soviet Union and its satellites. They, too, charge a Jewish conspiracy — but based on their own interpretation of the Protocols.

Since the Protocols itself has been proved a wild hoax, one must make allowances for the contradictory uses it is given these days. The fascists find in it a Jewish conspiracy between Russia and Israel to impose communism on the world. The Communists say it's a Jewish plot all right — but one involving a secret plan of the western democracies and Israel to obstruct a "people's democracy" (communism) and impose a "capitalistic imperialism" on the world.

Parallels to the Protocols. Communist propagandists understandably refrain from using the now discredited forgery by its identifiable title. Nonetheless, they attributed to Slansky and his co-defendants, and to "bourgeois Jews" everywhere, the contents of the Protocols — the incredible methods by which a Jewish conspiracy plans to seize, organize and police the world.

The similarities between the trial testimony and the cunning advice of the fictional Elders produce some remarkable coincidences. Or more likely, there is no coincidence at all, but a deliberate attempt by the Kremlin to revitalize this classic of the "big lie" which produced such effective, if bloody, results for the Czar's police, for Hitler and for others who have used the Protocols as a potent political weapon.

Of the 24 Protocols, the first nine describe methods by which Jewish conspirators supposedly intend to undermine nations, then seize control of their governments. The remaining 15 protocols detail how the world will be ruled by a new Jewish empire.

As chief conspirator, with the longest speeches to deliver, Slansky made the most statements which have their parallels in the Protocols. At least once, his choice of an unusual word was exactly the same, even to context, as it is used in the Protocols. Slansky testified how he had helped "careerist" elements to infiltrate the Communist Party to weaken its links with the working class. Compare this with Protocol 15, which says, in part:

The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us . . .

The Protocols also recommended that high-placed government officials be involved in the conspiracy. Slansky's confession mirrors this. "Above all," he told the Court, "I shall not spare myself because I, as one of the most important officials of the Communist Party, misused this great trust . . ."

Protocol 10 admonishes that the conspiracy "shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some 'Panama'¹ or other—then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations . . ."

¹ Reference to "Panama" in the Protocols provides literary scholars with a clue to the date of its origin. The expression refers to Emile Loubet, who was elected President of France in 1899 despite a legislative scandal involving the Panama Canal Company. Loubet had been Premier in 1892 when the company went bankrupt and several French legislators were accused of having accepted bribes from the promoters of the Panama Canal Company, some of whom were Jewish. When he returned to the capital as President, Parisians greeted Loubet with shouts of "Panama! Panama!" The reference in the Protocols, therefore, indicates that it was plagiarized from Joly and Goedsche some time after 1899.

Here, again, Slansky was made to testify that the Prague conspirators were all men with "shady pasts," trustworthy and loyal to him because each feared exposure of his "shady past."

Many other such striking similarities can be put into the record. Here are some examples of Prague and the Protocols, side by side:

Protocols 4 and 11: These emphasize the role of Freemasonry as a cover-up for the conspirators. . . . "Gentile masonry blindly serves as a screen for us and our objects . . ."

Slansky: "In my hostile activities, I relied on the support of various hostile organizations such as Zionists and Freemasons . . ." Again and again, Slansky was prodded by Urvalek, the prosecutor, into confessing that "Freemasons and their lodges" were an integral part of his conspiracy. The other defendants were forced to make similar admissions. One of them, Rudolf Margolius, was identified as the son of a partner in a wholesale textile firm known as Margolius Brothers. This tenuous relationship made him a hated "international business man" and a *Jewish* Freemason to boot.

Protocol 7: This describes the need for shielding tactics to hide the conspiracy behind a facade of "official language". . . . "As regards what is called the 'official language,' we shall keep to the opposite tactics and assume the mask of honesty and compliancy."

Slansky: "I avoided exposure for so long by masking my hostile activities and acting politically in a two-faced manner. In public I played the part of a supporter of the Bolshevik line of the party, while in reality I had abandoned the Bolshevik position."

Protocol 3: This tells how to undermine governmental authority by isolating it from the people. . . . "The pivots — the kings on their thrones — are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so strengthen themselves against seekers after power . . ."

Artur London (one of the three defendants who escaped hanging): "I know that Slansky was slowing up the development of socialism in Czechoslovakia and that he wanted to seize control of the Party, isolate the President from the people, and gain power in the country."

Protocol 12: "... The public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb. . . . Not a single announcement will reach the public without our control."

Andre Simone was naturally chosen as the culprit here. He testified at length how as editor of Rude Pravo he maintained contacts with "capitalist correspondents" in all parts of the world. In considerable detail Simone described Slansky's "iron control" over the Czech press, the "sabotaging" of Soviet peace propaganda and attempts to "suppress" an important speech by President Gottwald by "moving it from the front page to page two."¹

The protocol on journalism also includes a ridiculous libel on the profession, suggesting that its members are suited for conspiracy because "not one journalist will venture to betray this secret, for not one of them ever admitted to practice literature unless his whole past has some disgraceful sore or other . . ."

Simone dutifully admitted his "disgraceful sore." He had engaged in espionage for French, British and U. S. intelligence services. "For thirty years, I defended the bourgeois ideology, disrupted the unity of the working class and the workers' movement in various capitalist countries, and I carried on similar activities in Czechoslovakia as a participant in Slansky's conspiracy," he told the Court. This, he said, was the "shady past" that admitted him to journalism!

At least six of the defendants were directly concerned with the economic and financial life of Czechoslovakia. They spent many hours in Court confessing to the manner in which heavy industry was sabotaged, raw materials were left undeveloped, workers were cheated out of their real wages through inflation, and money — especially dollars — was drained out of the country. All this, charged the prosecutor, was part of the plot to tie Czechoslovakia to the West, to make her a producer of light manufactured products, thereby leaving her a burden to the Soviet Union and completely dependent upon the "imperialists". Now compare again:

Protocol 6: "We must intensively patronize trade and industry, but first and foremost, speculation. . . . What we want is that industry should drain off from the land both labour and capital, and by means

¹ To westerners, this incident may appear ridiculously petty; certainly not serious enough to warrant an accusation of treason. But in a land where strict censorship is a normal condition, reducing the amount of coverage given a President's speech might well be considered a hostile act.

of speculation to transfer into our hands all the money of the world. . . . We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessities of life. . . . We shall bring to the assistance of speculation . . . that greedy demand for luxury¹ which is swallowing up everything."

Ludvik Frejka (head of the economic department): "I and my fellow conspirators pressed the U.S.S.R. to buy from us products of the light industry which the U.S.S.R. did not need. On the other hand, I also pressed for turning down the Soviet offer of a greater delivery of grain, although the economics of Czechoslovakia required this."

Josef Frank, Slansky's deputy secretary-general: He supplied the confession about "cheating workers." He did it, he said, by importing raw materials at high cost and exporting manufactured goods at a loss, thereby depriving workers of the value of their money.

Evzen Loebl, deputy minister of foreign trade: He confessed his collaboration with Slansky, Margolius and Frejka in "tying the Czechoslovak economy to the capitalist West and making it dependent on the West." Loebl attributed to Avriel Ueberall, Israel Minister to Czechoslovakia in 1949, a scheme for increasing the production and export of light industry products to the West "in such a way that the profits of the work of Czechoslovak industry should accrue to Israel."

These and other detailed admissions were of great importance in the Soviet propaganda plan. They provided President Gottwald with a way to explain his country's economic plight without revealing that its real cause was the drain imposed by Soviet Russia.

Protocols 20, 21 and 22 deal with manipulations of foreign loans, investments and other international financial operations. . . . "In our hands is the greatest power of our day — gold . . ." The parallel is found in the confession of Loebl, who said he had negotiated loans with Western nations "at exorbitant rates of interest," and the testimony of a prosecution witness, Jan Soucek, a deputy foreign minister of trade, who described how the plotters engaged in financial manipulations "to support the world capitalist movement of the Zionists."

¹ The term "luxury" here corresponds to what modern economists call "consumer goods."

Not directly enunciated in the Protocols, but very much evident in its forerunner, Goedsche's book, *The Rabbi's Speech*, is another aspect of the hoax which the Soviets have seized upon with a vengeance. Goedsche had his mythical rabbi discuss the importance of doctors as conspirators. To quote the rabbi: "To the physician are usually confided the most intimate secrets of the family, and he, therefore, holds in his hands the health and life of our ancient enemies — the Christians."

This fits right in place with the Moscow charge made in January, 1953 that nine prominent Russian doctors — seven of them Jews — conspired to plot the death of high Communist officials, among them two former Politburo members, Andrei A. Zhdanov, who died in 1948, and Alexander S. Scherbakov, who died in 1945. The indictment charged the doctors "deliberately made incorrect diagnoses and then, by incorrect healing methods, destroyed them."

This same senseless accusation was even pinned on Slansky. Along with his other admissions, the leading performer at the Prague drama acted out a confession in which he placed a Dr. Haskovec — a Freemason — as physician to Czech President Klement Gottwald. This Haskovec, said Slansky, "being an enemy, did not provide proper medical care for the President and thus caused the shortening of the President's life." No evidence was introduced to show how much of Gottwald's life was shortened. At the moment, not being on any Soviet purge list, Gottwald remains alive.

Perhaps the most amazing confession broadcast by Radio Prague was Slansky's long speech on how he used false charges of anti-Semitism as a protective screen for his "conspiratorial center." This, too, has its analogy in Protocol 9:

"Nowadays, if any States raise a protest against us it is only pro forma at our discretion and by our direction, for their anti-Semitism is indispensable to us for the management of our lesser brethren."

Of all the fraudulent protocols this is the most diabolical and the most vicious in its injury to the Jewish people. For it is a categorical statement that anti-Semitism is not the product of ignorance, or of fear, or of prejudiced and opportunistic anti-Semites, but that anti-Semitism is actually the creature of Jewish plotting, purposefully conceived, organized and spread by Jews themselves to camouflage their world-wide conspiracy. Slansky said it was so:

"I deliberately shielded them [Zionists, etc.] by abusing the campaign against so-called anti-Semitism. By proposing that a big campaign be waged against anti-Semitism, by magnifying the danger of anti-Semitism, and by proposing various measures against anti-Semitism, I criminally prevented the waging of a campaign against Zionism and the revelation of the hostile character of Zionists . . ."

"I deliberately shielded Zionism by publicly speaking out against the people who pointed to the hostile activities of Zionists and by describing these people as anti-Semites, so that these people were in the end prosecuted and persecuted. I thus created an atmosphere in which people were afraid to oppose Zionism."

Was it Slansky who used a false screen of anti-Semitism — or do the Communists themselves wear the mask? One might recall Andre Simone's wretched cry that "fierce anti-Semitism is on the increase" in the West and ponder whether the Russians were not yelling the accusation as a shield for their own brutal anti-Semitism¹.

Soviet Blueprint? As noted earlier, each of the 14 defendants was found guilty of a crime not directly involved with Slansky's "conspiratorial center." Vladimir Clementis confessed he had been an agent of the French Surete Nationale since 1939. Bedrich Reicin agreed he was "a Gestapo agent." Artur London admitted he had "misused the diplomatic pouch" to ship information and instructions to spies all over the world, among them the "American spy, Allen G. Dulles".² Ludvik Frejka — Radio Prague pointedly broadcast that his real name was Freund — was found to be a swindler, and Joseph Frank an embezzler. Karel Svab confessed serving the Nazis at the Sachsenhausen concentration camp "by torturing my fellow prisoners and stealing their food."

The climax to this grotesque comedy of self-incrimination came with Otto Fischl, the one-time deputy minister of finance.

¹ The Communists, in their worldwide propaganda attack defending the convicted atom spies, Ethel and Julius Rosenberg, provide a vivid example of the technique of falsely charging anti-Semitism to hide conspiracy.

² Wartime deputy director of O.S.S. and brother of Secretary of State John Foster Dulles.

He confessed to being, at once, both a Nazi collaborator and the agent of an Israeli espionage service!¹

And Slansky, as the leading criminal, was blackened with the most criminal of acts — murder. His victim was Jan Sverma, a political representative of the Communist Party's Moscow leadership and a close associate of President Gottwald. Confessed Slansky:

"It happened on November 10, 1944, during a march from the Chabenic Mountains in the low Tartras. On that day I failed to do all I could have done to save Sverma's life. Before the beginning of the march I had not given Sverma, who was of a physically weak constitution, sufficient cover. I had failed to make arrangements to help him. At the beginning of the snowstorm Sverma walked slowly and was frequently forced to rest. This was also due to the fact that his boots were too small. He had been forced to put on these boots after he had lost his own pair. When the snowstorm arose, Sverma fell behind and I did not arrange for assistance for him. I feel, therefore, that I am responsible for Sverma's death."

Thus Slansky agreed with Prosecutor Urvalek that he was "a monster and a hardened enemy who does not know any mercy."

The question persists: Why did the Communists introduce these extraneous crimes in a conspiracy trial? Perhaps an answer is found in this statement:

"In order to destroy the prestige of heroism for political crime, we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse in its conception this category of crime with the disgrace attaching to every other and will brand it with the same contempt."

That is the scheme enunciated in Protocol 19. Did the Communists adopt it for their own use?

Even more pertinent is the advice in Protocol 7 directing, "Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility." Is there a more accurate description of Soviet Russia's foreign policy?

¹ Actually, few enemies of Israel in Czechoslovakia were as vicious as Fischl. As administrator of the Restitution Act he "red-taped" the claims of Nazi victims and Jews leaving for Israel dreaded the sound of his name. It was his ruthless tactic to descend suddenly on a railway station and personally search the baggage of departing Jews. Yet, this man heard himself characterized as "an adventurer and organizer of Zionist disruptive campaigns."



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In the brief analysis offered here, enough sharp parallelisms and documentation exist to justify the theory that the Communists are using the forged Protocols. If a full transcript of the Prague show trial should ever become available, it is likely that the comparisons, in both language and context, would be even stronger. What the Kremlin has attempted, then, is to pin the devilish hoax on Jews throughout the world.

But the curious question emerges: Does it remain a hoax?

The Protocols is a Russian invention. It is a malevolent blueprint for conspiracy and world plunder falsely attributed to the Jews. But one might question whether it is not today a blueprint being adapted by the Kremlin as part of its own international conspiracy to dominate the world.

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