

THE PROTOCOLS: Myth and History

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

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1981

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The document known as the Protocols of the Learned Elders of Zion, said to be the secret plans of Jewish leaders for the attainment of world domination, is, in fact, the most famous and vicious forgery of modern times. Though thoroughly discredited, the Protocols have succeeded time and time again in stirring up hatred and racism in the twentieth century.

The document consists of 24 sections, each called a "Protocol," and professes to be the confidential minutes of a Jewish conclave convened in the last years of the nineteenth century. This forged material places in the mouths of the "Jewish conspirators" a host of incredible statements and plans. Thus, for example, in the very first Protocol we see the Jews secretly subverting the morals of the Gentile world: "The peoples of the goyim [non-Jews] are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents — by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the goyim."

The third Protocol tells of Jewish control of the world's gold supply and, with it, the world's economies: "We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe."

Plans for a World Government under a despotic Jewish King emerge from the fifth Protocol: "In the place of the rulers of today we shall set up a boogey which will be called the Super-Government Administration. His hands will reach out in all directions like nippers and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world."

The seventh Protocol tells of Jewish control of the press: "It is in the Press that the triumph of freedom of speech finds its incarnation. But the goyim States have not known how to make use of the force; and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade."

In Protocol 9 the "conspirators" describe their plans for the destruction of civilization from within: "We have got our hands into the

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administration of the law, into the conduct of elections, into the press, into liberty of the person, but principally into education and training as being the cornerstones of a free existence."

And in Protocol 20 international Jewish bankers have captured the wealth of the nations: "So long as loans were internal the goyim only shuffled their money from the pockets of the poor to those of the rich, but when we brought up the necessary person in order to transfer loans into the external sphere, all the wealth of States flowed into our cash-boxes and all the goyim began to pay us the tribute of subjects."

In 1935 a Swiss judge, presiding at a trial of two Swiss National Socialists charged with circulating the Protocols, wrote these words:

I hope that one day there will come a time when no one will any longer comprehend how in the year 1935 almost a dozen fully sensible and reasonable men could for fourteen days torment their brains before a court of Berne over the authenticity or lack of authenticity of these so-called Protocols, these Protocols that, for all the harm they have already caused and may yet cause, are nothing but ridiculous nonsense.

The judge expressed here hope for sanity in the world's future dealings with the Jews. And, indeed, since the Nazi holocaust, world revulsion against anti-Semitism has generally worked against the dissemination of anti-Jewish literature in all but the most extreme circles. So it is that the Protocols, once a world-wide anti-Semitic best-seller, no longer are a part of the average Jew's experience, as Norman Cohn pointed out in his 1967 book, *Warrant For Genocide*:

Today the whole story is already almost forgotten—so much so that it is quite rare, at least in Europe, to meet anyone under the age of forty who has even heard of these strange ideas.

Still, the Protocols are not dead. In fact, a substantial number of reports dealing with the Protocols' reappearance have cropped up in recent years. This has been particularly true of the Arab world and the Soviet Union, but Latin America, Europe and the U.S. have also witnessed a resurgence of the old anti-Semitic standby.

In the Arab world, the Protocols became a major source of propaganda in the 1960's. Between 1965 and 1967, about 50 books on political subjects published in Arabic were either based on the Protocols or quoted from them. Gamal Abdel Nasser's Minister of Labor told an international gathering of the Workers' Press in Cairo in August, 1968 that the roots of the Zionist movement lay in the philosophy of the "Elders of Zion." The Beirut Islamic Institute for Research and Publications produced 300,000 copies in French, English, Spanish, Italian and Arabic.

In January, 1974, *Le Monde* revealed that King Faisal of Saudi Arabia presented French newsmen who accompanied Foreign Minister Michel

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Jobert to Saudi Arabia with a copy of the Protocols introduced by an Arab scholar, Fayez Ejdzaz.

In December, 1972, a western journalist visiting Libya reported that Muammar Kadaffi kept a pile of copies of the Protocols on his desk and urged his visitor to read this "most important historical document."

In January, 1979, the chief spokesman for a delegation of Libyans visiting the U.S. told reporters that Zionism was racist and according to what "we read in the Protocols of the Elders of Zion, Zionism tries to give privileges to just a few." The speaker, Ahmed Al-Shahiti, was head of the Foreign Liaison of Libya's Congress, similar to the position of Foreign Minister.

Beginning in 1967, the Soviet Union began an anti-Semitic campaign, still going on, based on the main theme of the Protocols. In 1977 the campaign gained intellectual and ideological legitimization with the publication of the Academy of Science's *International Zionism: History and Politics*, which combined the language of Leninism with the thoughts of the Protocols. Its articles described Jewish attempts to control the world through the international banking system as well as the extension of Jewish monopolies to the ore mining, oil, chemicals, transport and publishing industries.

In the mid-1970's reports surfaced of thousands of copies appearing in Chile, Argentina, Brazil and Panama. A Chilean magazine, written by and for the armed services, *Armas Y Servicios Del Ejercito*, published an article in 1977 citing the Protocols as the source for understanding Zionism.

In Great Britain, a 1979 report indicated that the Protocols were receiving wide distribution, even within British universities.

In the United States, not only were the Protocols distributed by neo-Nazi groups such as the Christian Nationalist Crusade, but the Ku Klux Klan also promoted them.

If indeed the Protocols will not die, it then becomes imperative for us in the post-holocaust era to introduce or reintroduce ourselves to the subject—the history of the document, its status in the eyes of authoritative observers, its effect on Jewish life in the twentieth century.

Statements on the Protocols as a Forgery

The Protocols, rather than being the secret plans of Jewish conspirators, are, in fact, a base fraud. Several impressive authorities have publicly attested to this fact during the past 40 years.

Hugo Valentin, lecturer in history at the University of Upsala in Sweden, characterized the Protocols in his 1936 study *Anti-Semitism, Historically and Critically Examined* as "the greatest forgery of the century," and noted further: "One need not be a specialist in historical research or have any extensive knowledge of matters Jewish to see

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through the fraudulent nature of the 'Protocols' after a cursory glance."

Father Pierre Charles, Professor of Theology at the Jesuit college in Louvain, France stated in a 1938 essay devoted to the Protocols: "It has been proved that these 'Protocols' are a fraud, a clumsy plagiarism... made for the purpose of rendering the Jews odious, and exciting against them the blind and heedless passions of the crowd."

In a volume entitled *Anti-Semitism Throughout the Ages* written in the 1930's, Count Himrich Coudenhove-Kalergi wrote: "It is to be made clear to all those who know the 'Protocols' that the publication is a plagiarism of fatal world-importance. The work of enlightenment is not only a duty to calumniated Jews, but also to truth, for it is no exaggeration to say that the so-called 'Protocols of the Elders of Zion' are both one of the most insolent forgeries of all times and one of the meanest calumnies which have existed in universal history."

In 1942, several prominent historians, including Carl Becker of Cornell, Sidney Fay and William Langer of Harvard, and Allan Nevins and Carlton J. H. Hayes of Columbia, introduced Professor John Shelton Curtiss' *An Appraisal of the Protocols of Zion* with the following words: "Dr. Curtiss' study has been read and checked in manuscript by the whole group of sponsoring historians, and these individually accept and endorse his findings as completely destructive of the historicity of the Protocols and as establishing beyond doubt the fact that they are rank and pernicious forgeries."

More recently, Richard Helms, then Assistant Director of the CIA, stated at a 1961 Senate subcommittee hearing: "The Russians have a long tradition in the art of forgery. More than 60 years ago the Tsarist intelligence service concocted and peddled a confection called The Protocols of the Elders of Zion."

And in August, 1964 a subcommittee of the Senate Judiciary Committee issued a report repudiating the Protocols, to which Senators Thomas J. Dodd and Kenneth B. Keating appended the following: "Every age and country has had its share of fabricated 'historic' documents which have been foisted on an unsuspecting public for some malign purpose. In the United States such forgeries crop up periodically in the underworld of subpolitics. One of the most notorious and most durable of these is the 'Protocols of the Elders of Zion.' ...Although the 'Protocols' have been repeatedly and authoritatively exposed as a vicious hoax, they continue to be circulated by the unscrupulous and accepted by the unthinking."

The Case Against the Protocols

The fact that a diverse group of authorities attested to the spuriousness of the Protocols reflected the convincing critique which several investigators leveled against the document. Philip Graves, correspondent for the *London Times* in the 1920's and half-brother of the

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poet Robert Graves, Father Pierre Charles, Jesuit professor at the University of Louvain in the 1930's, John Curtiss, professor of history in the 1940's at Columbia University, and Norman Cohn, professor of social history at the University of Sussex, England are the names most closely associated with the repudiation of the Protocols. Together the work they have produced forms an overwhelming and undeniable case against the authenticity of the document.

The case is overwhelming on many levels. To begin with, the editor of the Protocols, Serge Nilus, could not prove that the Protocols were authentic. Nilus, a little-known official in the chancery of the Synod of Moscow, put out several editions of the Protocols, each with a different account of how he came to the document. In his 1911 edition Nilus claimed that his source had stolen the document from Zionist headquarters in France; in fact, however, the Zionists had maintained quarters at various times in Vienna, Cologne, Berlin, and London, but never in France. In the 1917 edition of the Protocols, Nilus wrote that he obtained the document through a certain woman who reputedly stole the original from Masonic headquarters; at no time, however, did Nilus bring evidence to identify this mysterious woman. In point of fact, Nilus himself, though undoubtedly believing the document to be authentic, privately admitted that he could not prove its authenticity. He received the document intact and had no evidence as to who really wrote the copy he received. He accepted as fact the word of the one from whom he received his copy.

The Real Source of the Protocols

Those who proclaimed the Protocols to be a genuine document presented it as the secret plan of brilliant and crafty men; but those who analyzed the Protocols convincingly argued that even a cursory glance exposed the so-called plan of the Elders as inane, contradictory, and fantastical — hardly the work of men of average intelligence, much less that of brilliant schemers. Thus the Elders boasted that the Jews already controlled most of the world's industries and property, yet they planned to create chaos as a means to gain power. If their boasts were indeed true, they would stand to be the losers, not the gainers, from any disorder which might arise. So too the Elders boasted of great power through their ownership or control of much of the world's gold, yet, astonishingly, they advocated the abandonment of the gold standard. And the Protocols advocated the promotion of atheism to combat Christianity and establish Judaism as the world religion. Surely wise Jewish leaders would understand that the rise of atheism would mean the decline of Judaism as well as Christianity.

Furthermore, the editors of the Protocols maintained that the document was read at the First Zionist Congress held in 1897 in Basel, Switzerland. The critics demonstrated that the Protocols' description

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of the world—one of disorder, turmoil, armed violence, and bankruptcy—did not correspond to the world of 1897—an age of relative calm and increasing prosperity. One could conclude then either that the supposed wise men were not wise at all, or else the document was composed at some other time for some other purpose.

Beyond these historical observations which undercut the authenticity of the Protocols, overwhelming evidence exists that the document was a plagiarism. Philip Graves, a London Times correspondent, demonstrated in a series of articles in 1921 that the Protocols were based on a small volume written by a Paris lawyer, Maurice Joly, and entitled *Dialogue in Hell Between Machiavelli and Montesquieu: or the Politics of Machiavelli in the Nineteenth Century*. Joly published his work in 1865 to discredit the Second Empire of Napoleon III. In the person of Machiavelli one could discern Napoleon; in that of Montesquieu the liberals and democrats scandalized by Napoleon's unscrupulous methods and cynical opportunism. The French regime immediately recognized Joly's book for what it was, confiscated the text, and arrested the author, sentencing him to fifteen months imprisonment and fining him 300 francs.

Cruel irony lies in the fact that Joly's defense of liberalism should have provided the basis for a reactionary sham, but such was the case, as Graves established. The author of the Protocols used large portions of Joly's book, simply attributing to the Jewish leaders the aims of world conquest which Joly had put into the mouth of his Machiavelli. Hugo Valentin wrote some years later:

When one compares the Dialogue of Joly with the Protocols of the Wise Men of Zion as published by Nilus, the similarities between them readily become evident. Although there are twenty-five Dialogues and twenty-four Protocols and although not all the latter resemble the Dialogues bearing the corresponding number, the order in which the subjects are treated is very similar. Moreover, in passage after passage the phrasing of the Protocols and the Dialogues is almost identical. There are so many of these similar passages, paragraphs, and even pages that it is impossible to quote them all. (H. Valentin, *Anti-Semitism, Historically and Critically Examined*. P. 147, Sweden, 1936)

In fact, a professor of criminal law at the University of Basel testified in the 1935 Berne trial mentioned earlier that "176 pages of the Protocols... were based on Joly."

How then did the forgery originate and for what reason? It seems that the document was the work of the Paris branch of the Russian secret police. Testimony at the Berne trial pointed to General Rachkovskii of the Paris branch as the instigator of the forgery around the turn of the century. One Henri Bint, a former agent of Rachkovskii, was

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quoted as having admitted to having undertaken a series of forgeries for the Paris branch leader. Included among those were the Protocols, originating either in 1899 or 1901. And former Tsarist police director, A. A. Lopukheim, was quoted as having said that it was common knowledge in governmental spheres that the Protocols were forged by Rachkovskii.

If so, why? Dr. Hugo Valentin in his study of anti-Semitism provided the answer:

It appeared that the Protocols, the first edition of which was a very small one, were not originally concocted in order to incite the masses against the Jews, but to frighten the Tsar into complying with the demands of the extreme Right (i.e., the rigid supporters of a despotic monarchy with no constitution or political freedom) and to throw suspicion on his Prime Minister Witte as a Freemason and an agent of international Jewry. The year 1905, as we know, opened with 'the Bloody Sunday' in St. Petersburg. The revolutionary movements were getting too strong for the weak and vacillating Tsar who therefore, under Witte's guidance, was induced to make various constitutional concessions, which the extreme Right regarded as the beginning of the end. Those passages of the Protocols which are not plagiarized show how the author or authors took pains to make every constitutional concession appear insane and the struggle for autocracy a sacred duty.

The Infamous History of the Protocols

The many prominent individuals referred to earlier made mention not only of the spuriousness of the document, but of the significant role it has played in twentieth century Jewish history. And indeed, it is impossible to discuss the tragic history of the Jews since World War I without focusing on the Protocols. For it seems that wherever extreme forms of anti-Semitism manifested themselves, one could find the tale of the Protocols close by.

Its history begins in Russia during the years of Civil War following the Revolution of 1917. Until that time, though the document had appeared sporadically, it had not occupied a vital place in Jewish affairs. With the Revolution, however, the frustrated supporters of the ousted Tsar rescued the forgery from oblivion. Seeking a way to discredit the Bolsheviks in the eyes of the world, the emigre Tsarists portrayed the Revolution as part of a Jewish plot to enslave the world, and pointed to the Protocols as the blue-print of this plan. This ingenious scheme of uniting the Protocols with the Bolshevik Revolution—a new Judeo-Communist conspiracy—gave new life to the forgery and had profound repercussions both in and out of Russia.

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In Russia, the years 1919-1920 saw the "White Russian" armies fighting desperately to overthrow the Bolsheviks. There and then it was that the Protocols first showed their power to incite men to murder. Reports told of Tsarist sympathizers—professors, journalists—shouting on street corners about the menace of the Protocols and the Jewish conspiracy. "Kill the Jews, Save Russia" was the war aim which the terrorist Black Hundred organizations had formulated. That the troops accepted the formula can be readily seen in the horrible statistics: more than 100,000 Jews massacred, countless more maimed and beaten.

A Worldwide Influence

But the Romanoff supporters needed aid from outside Russia as well. To convince various powers that they ought to intensify their intervention in the Russian war, the emigres set out to depict the Revolution as the beginning of an international Jewish plot which one day could engulf them all. And, for a variety of reasons, the White Russian's appeal found receptive ears in countries around the globe. By the end of 1919 the Protocols had begun their rise to world fame.

In Great Britain, for example, where the world war and its concomitant stirring among colonial peoples had stimulated fears in some circles for the survival of the Empire, the idea of a Jewish conspiracy to explain world unrest touched a responsive chord. Two correspondents, Robert Wilton of the *Times* and Victor Marsden of the *Morning Post*, each of whom had lived in Russia and had adopted with a passion the views of Russian right-wingers, purveyed these notions. The *Morning Post*, in particular, played a key role in spreading the myth of Jewish conspiracy and the Protocols with a series of eighteen articles. And the *Times* asked in 1920: "Have we, by straining every fibre of our national body, escaped a 'Pax Judaica'? The 'Elders of Zion,' as represented in their 'Protocols,' are by no means kinder taskmasters than William II and his henchmen would have been."

In Poland during the summer of 1920 the march of the Red Army near Warsaw served as the catalyst. The Polish episcopate issued an appeal for aid to Church leaders abroad, basing its plea largely on the allegations of the Protocols. And about the same time an Assumption priest published a Polish translation.

The following year the Arabs of Palestine and Syria took up the Protocols to rouse passions against the Jewish settlers in Palestine, a tactic which persists in the Middle East to this very day. The Protocols suggested that the establishment of a Jewish state in Palestine would be, in fact, a victory for the "international Jewish conspiracy."

Nor was America immune from the disease which in the 1920's reached epidemic proportions. The common factor again was the Russian right-winger trying to bring about foreign involvement in the civil

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war—in this case in the person of Boris Brasol, formerly a prosecuting attorney under the Tsarist regime. Here the receptivity to such an appeal stemmed not from the need to justify defeat, for there was no defeat. Rather it came from the energy which had built up during the world war, but which went unexpended because of the sudden ending of the conflict. Some elements in America consequently sought out an enemy, found it in the Bolsheviks, and with Brasol's help, converted it into a threat to America in the form of a Jewish-Bolshevik conspiracy. The central figure here was Henry Ford, whose newspaper, *The Dearborn Independent*, published an American version of the Protocols between May and September, 1920 under the title: "The International Jew: the world's foremost problem." Later republished in book form with half-a-million copies in circulation in the United States alone, and translated into several foreign languages, it seems justifiable to agree with one writer who stated that "All in all the *International Jew* probably did more than any other work to make the Protocols world famous." Ford himself in 1927 disclaimed all responsibility for *the International Jew*, but his reputation as a man of affairs had already encouraged hundreds of thousands of people around the world to accept the Protocols as genuine. The damage done was incalculable.

Above all, if one is to discuss seriously the evil influence of the Protocols in our century one must focus on Germany. For it is there that a small, obscure group was to use it as a device to capture power; it is there that the transformation of the myth of Jewish conspiracy from that of the property of a few ineffectual cranks to that of the credo of a powerful government took place.

Beginning with the year 1919 the forgery caught on powerfully in Germany, as Norman Cohn in *Warrant for Genocide* described:

This much at least was true: people who before the war would have laughed the Protocols to scorn were ready to take them seriously now. The development which had taken place in Russia after the October Revolution, was about to be repeated, on an infinitely vaster scale, in Germany. Once more defeated and ruined men were to invoke this ridiculous fake to explain their misfortunes and excuse their failures.

Thus the war-hero, General Ludendorff, wrote in 1922 that "the supreme government of the Jewish people was working hand in hand with France and England. Perhaps it was leading them both." Thus the exiled Kaiser informed a visitor, Lady Norah Bentinck, in the summer of 1921 that it was the Elders who brought about his downfall.

A German translation of the Protocols had appeared in January, 1920 — the catalytic agents, a pair of Russian fanatics, Pyotr Nikolaevich Shabelsky-Bork and Fyodor Viktorovich Vinberg. Sales mounted quickly, reaching 120,000 copies; by 1933 thirty-three editions had been published. Meanwhile, Germany experienced firsthand

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the murderous implications of the Jewish conspiracy myth with the assassination of Walter Rathenau, Minister of Foreign Affairs, in 1922. The accused killer justified the act before a German court on the grounds that he heard "that Rathenau had himself confessed, and boasted, that he was one of the three hundred Elders of Zion, whose purpose and aim was to bring the whole world under Jewish influence, as the example of Bolshevist Russia already showed..."

All this, however, is by way of introduction to the real story of the Protocols in Germany, their connection to the Nazi reign of terror. The myth of the Jewish world conspiracy seems to intersect with Nazi history at every stage. Not only did Hitler exploit the myth to capture power, but he exploited it to consolidate his power, and he exploited it to expand his power. He used it to provide the Nazis with an ideology to justify genocide. He used it as a model for his own march toward world control. He used it to postpone surrender to the allies. And he even used it to explain away his defeat at the end of the war. The Protocols served as both the great teacher and the great justifier of anti-Semitism in Germany.

The Nazis and the Protocols

The myth of the Protocols fitted in well with certain old strains of German nationalism. These views saw the modern world as a curse and dreamed of an archaic world of German peasants living in a 'natural,' 'organic,' community. This archaic universe could once again come into being if only the creator and the beneficiary of the modern world, the Jew, could be eliminated. One day a mortal struggle between the German and Jewish ways of life would take place.

Suffused with such beliefs, Hitler readily adopted the Protocols and by 1923 they permeated his thinking. That year he explained the current economic disaster: "According to the Protocols of Zion the peoples are to be reduced to submission by hunger. The second revolution under the Star of David is the aim of the Jews in our time." The following year, in *Mein Kampf*, Hitler extracted ideas directly from the Protocols: the Jews use the Freemasons to control the ruling classes; the Jews use the press to control the lower classes; the Jews use capitalism, liberalism, and democracy to overthrow the aristocracy. And in his analysis of the depression, he attributed it to the Jews who, he said, "invented the economic system of constant fluctuation and expansion that we call capitalism.... The economic system of our day is the creation of the Jews. It is under their exclusive control. It is their superstate, planted by them above all the states of the world in all their glory. But now we have challenged them, with the system of permanent revolution ..."

Once in power Hitler invoked the Protocols to explain and justify a multitude of actions—anti-Semitic legislation, persecution and sup-

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pression of all opposition, foreign expansion, world war, and ultimately, the fall of the Reich.

Thus when the very first anti-Semitic measure came out on April 1, 1933 in the form of a one-day boycott of Jewish stores, the *Volkischer Beobachter*, Hitler's party newspaper, termed this unprecedented move a defensive ploy against the "Plan of Basel" (another name for the Protocols). From then on the Nazis could, and often did, subsume other anti-Jewish laws under the same category.

When the Nazis looked to consolidate their power against potential internal opposition, they employed the Protocols. Since the Jewish conspiracy was so pervasive and poisonous, one might find co-conspirators in the most unexpected places. This meant that the regime could just about destroy anyone they pleased by denouncing that person as an agent of the Jews.

When the government went about selling its expansionist foreign policy to the German people, it spoke of defensive actions to preclude encirclement by the nations under Jewish domination. Then in 1939, when it was becoming increasingly evident that war would result from further German expansion, Hitler blamed the coming conflict on the Jewish conspiracy: "Today I will once more be a prophet; if the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevization of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe."

One might say as two recent scholars have suggested, that the "Plan of Basel" was actually the precedent for the Nazi regime itself. So Hannah Arendt has written in *The Origins of Totalitarianism* that "The Nazis started with the fiction of a conspiracy and modeled themselves, more or less consciously, after the example of the secret society of the Elders of Zion...." Leon Poliakov, author of *The Third Reich and the Jews*, noted that the Nazis immersed themselves in the Protocols and other such literature and ended by transforming these horrible ideas into a more horrible reality. And Norman Cohn has suggested that there is much to say for this hypothesis:

The ruthless struggle of a band of conspirators to achieve world-domination — a world-empire based on a small but highly organized and regimented people — utter contempt for humanity at large—a glorying in destruction and mass misery—all these things are to be found in the Protocols, and they were of the very essence of the Nazi regime. To put it all with due caution; in this preposterous fabrication from the days of the Russian pogroms Hitler heard the call of a kindred spirit, and he responded to it with all his being.

Finally, when the Nazis decided on genocide they justified that too as a case of self-defense, kill or be killed. Hitler had once said: "I have

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read the Protocols of the Elders of Zion—it simply appalled me. The stealthiness of the enemy, and his ubiquity! I saw at once that we must copy it—in our own way, of course... It is in truth the critical battle for the fate of the world." (Quoted in Herman Rauschning's *Hitler Speaks*). Yet, having exterminated European Jewry, the Nazis found themselves in 1944 a defeated nation. But there was an explanation and the Propaganda Ministry supplied it: "The central issue of this war is the breaking of Jewish world-domination. If it were possible to checkmate the 300 secret Jewish kings who rule the world, the peoples of this earth would at last find their peace."

The ultimate explanation of the Nazi defeat, however, came from none other than Adolf Eichmann, chief administrator of the extermination. Norman Cohn described it:

At his trial at Jerusalem in 1961 Eichmann maintained that Hitler himself was nothing but a pawn and a marionette in the hands of "the satanic international high-finance of the western world"—meaning of course, the mysterious, undiscoverable and omnipotent Elders of Zion.

In closing, the following words of British historian Christopher Sykes sums up the situation quite well:

One can see why the Protocols go on being read. It is painful to have to admit the truth of anything that Hitler said, but there can be no doubt that when he declared in *Mein Kampf* that the masses find vast untruths more credible than small ones, and that in consequence those who use a lie in propaganda work should always tell a big lie, he showed an uncanny degree of shrewdness. This is one of the biggest lies ever devised by a liar, and for that reason there will for long be fools to believe it.

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Abroad

Israel Office

30 King David Street, Jerusalem 011-972-2-224-844

Paris Office

Boite Postale No. 17-75261 Paris, CEDEX 06-France 011-33-1-222-12

Rome Liaison Office

Via San Crescenziano 11, 00199 Rome, Italy 011-396-831-0761

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