

THE JEWS AND THE PASSION FOR PALESTINE IN THE LIGHT OF PROPHECY

by

Keith L. Brooks

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CHAPTER FIVE

THE BIBLE OF ANTI-SEMITISM

TO THE birth pangs of the new nation of Israel have been added the tortures inflicted by the use of a diabolical instrument concocted by Russian Jew-haters, known as *The Protocols of the Elders of Zion*.

After being thoroughly discredited as a base forgery and for some years being considered a dead issue, the rise of the Nazis to power in Germany caused these strange documents again to be circulated as evidence that the Jews of the world were plotting the destruction of Gentile civilization. Strange to say, even many religious editors and leaders were made to believe that these documents were, after all, genuine and furnished the only explanation of the post-war depression.

One Serge Nilus, a Russian, is said to have been the first to give wide publicity to these protocols. Practically nothing is known of this Nilus outside of what he himself says in the introduction to his edition of the Protocols. Satisfied with these credentials, some Christian editors have gone so far as to picture Nilus as a devout Fundamentalist who felt called of God to expose the plot of world Jewry. One writer in *Moody Monthly* said:

“He impresses us as a sincere Christian, even a Fundamentalist, although perhaps unduly biased as a loyal Russian in favor of absolute monarchical government. After careful study of prophecy this man came to believe Antichrist would soon appear on earth to inaugurate his despotic government, and in support of this view wrote a book based on relevant Scripture passages, followed by revised and expanded editions as his investigation progressed.

“But certain designing Communists, far more informed about world affairs and politics though without either moral scruples or interest in prophecy, early brought the *Protocols* to his attention as though unearthed by the secret police. These he accepted as genuine because so closely reflecting the revealed character and activities of Satan and upholding his thesis, and he published them in an appendix to the second edition of his book.”

A GLIMPSE OF THE MAN NILUS

We have learned of one living man who was personally acquainted with Nilus, having lived for months in his house. This is Count A. M. du Chayla, a Frenchman who for many years studied Russian conditions and who in 1902 came to know Nilus.

In his published impressions, the Count says his information is based on extended relations with Nilus and with others who knew him well. Visiting the renowned cloister Optina Poustine, he came to know that Nilus resided not far from the monastery. Although not a monk, he was in a community of about four hundred monks. Chayla had heard of him as a writer and had been informed that Nilus was very eccentric. Finally a meeting was arranged and the Count faced the broad-shouldered Russian, who wore the typical Russian beard.

He found him a man of considerable education, but learned by experience and from others that none could get along with him. His tumultuous character and capricious temperament had forced him to give up a good post as a judge on the Persian frontier. He was a great admirer of Nietzsche's philosophy with its theoretical anarchism and radical negation of civilization, which scarcely connotes his being a Fundamentalist.

With such a temperament, said Chayla, Nilus found it difficult to remain in Russia. He had been abroad with a certain Madame K., spending some time in France. At the time of Chayla's visit Nilus had a wife, daughter of a former Russian minister to Athens. So submissive was she to her husband, that she had given shelter to Madame K. in her home. Chayla was in close touch with the family for nine months. On a later visit relations were broken off on account of the intolerance of Nilus. In 1918 Nilus lived at the convent in Kiev. In the fall of that year he fled to Germany and lived in Berlin.

During the early part of the friendship Chayla declared Nilus showed him manuscripts of the *Protocols* written in French in several handwritings. Nilus' stories about the *Protocols* to Chayla were contradictory. When after examining the documents, Chayla did not become enthused, but pointed out certain inconsistencies, the irritation of Nilus knew no bounds. "Don't you think you have been duped by someone?" Chayla asked. "Let us admit that they are false," replied Nilus, "but is it not possible that God should make use of them in order to expose the iniquity which is approaching?"

Chayla declares not only that Madame K., whom Nilus admitted got them from a Russian general, was a highly excitable character, interested in the occult, but that Nilus suffered hallucinations and was the victim of a sort of mystic terror. He believed that Antichrist already had his mark on everything. He saw it in the designs and ornaments of churches. He suspected all Jews. He addressed a letter to the patriarchs of the Orient, the Holy Synod and the Pope, asking them to call a council to take measures to protect Christianity from, Antichrist. The monastic peace was so troubled by his constant fears and harangues that authorities asked him never again to appear at the cloister. Chayla believed that the mind of Nilus was on the brink of a precipice as a result of his poring over the forged document brought him by Madame K.

It was claimed at a recent anti-Semitic congress in Europe that *The Protocols* now have a larger circulation than the Bible. This is doubtless far from the truth, nevertheless they have been translated into every conceivable language, including Arabic, for use in Palestine.

THE TRIAL OF THE SWISS NAZIS

In 1935 there was brought to conclusion in Switzerland a long-protracted trial of certain Swiss Nazis, who under a Swiss law prohibiting the circulation of defamatory material against religious or racial groups, were brought to trial by Jewish leaders for circulating the *Protocols*. It was charged that these Nazis knew the document was fictitious and that it was circulated for the purpose of creating race prejudice.

This case was watched with great interest, by many groups, particularly the German Nazis who realized that much of their philosophy would be discredited before the world if the Jews were able to show that the *Protocols* were not of Jewish origin. The fact that Switzerland was a neutral country during the World War, made it especially favorable as a place to try such a case; furthermore, it had a reputation for the integrity of its courts. Accordingly, much money was spent on both sides to transport witnesses to Switzerland.

The challenge of the Swiss Jews, backed by the voluntary offer of experts to go to Switzerland and give their testimony, at once enlisted the interest of all European anti-Semites, as indicated in the Nazi press particularly, which immediately undertook a worldwide campaign of money-raising. Experts were employed to scour Europe for all possible evidence against the Jews. No one familiar with the papers and pamphlets that were in circulation, could doubt that not a single stone was left unturned to make out a case against the Jews.

In 1934, the trial, after proceeding for some weeks, was adjourned on request of the defendants, who desired to bring from Germany powerful witnesses against the Jews. The prosecution readily consented and urged that every opportunity be given them to prove the theory. It was April 29, 1935, before the case was again in progress, the German government having gotten back of the case in the interim, even to the embarrassment of the Swiss defendants.

Judge Walter Mayer, the jurist of the Cantonal Court who presided, is a man of high repute in Switzerland. The court appointed an unbiased expert investigator to examine documents introduced in evidence. The latter turned in a report in support of the contention that the *Protocols* were unquestionably base forgeries. The final decision of the Judge (May 14) was, in brief, as follows:

“*The Protocols* are immoral documents because they are false and obvious plagiarism, because they propagate hate against part of the population and are thus of such a nature as to cause agitation and disturb public peace. It has been definitely established that the *Protocols* were copied or plagiarized largely from Maurice Joly’s *A Dialogue in Hell*.”

Two of the five Nazis were pronounced guilty of libel and were fined, plus court costs. Further sale and distribution of the *Protocols* in the Canton is forbidden under the law as “immoral literature” used by anti-Semites for the purpose of exciting hostility toward the Jews.

Dr. Chaim Weizmann, former President of the World Zionist movement, presented for the court's investigation the records of the Zionist Congress held in Basle, and, supported by other Jewish leaders present at that congress, denied that any such plans as outlined in *The Protocols* were discussed at any session.

Having no direct evidence to show that Jews wrote the *Protocols*, the argument stoutly maintained by defense witnesses throughout was that economic conditions in the world indicate that some such hidden hand is manipulating world affairs, and the finger of suspicion points to the Jews.

In answer to this, the prosecution maintained the impossibility of a people driven from pillar to post, subjected to discrimination and ignominy even in enlightened nations, deprived in many lands even of the very rights of life, carrying out a scheme necessitating unified action and tremendous resources. Jews constitute less than three-quarters of one per cent of the civilized population of the world and on every question of religion, economics or politics they are hopelessly divided in opinion. "Get any five Jews together," said one, "and you will get seven different viewpoints."

HIGH POINTS IN THE TESTIMONY

The expert appointed by the court unhesitatingly announced that *The Protocols* were "scandalous literature of the worst species."

He stated that an examination of documents and books introduced in evidence, proved the *Protocols* were based on the famed essay written in 1854 by the Frenchman, Maurice Joly, called *A Dialogue in Hell*. He asserted that he found no fewer than one hundred seventy passages were exact copies. As another supplementary source he indicated the novel, *Biarritz*, by Goedsche, an anti-Semite. So far as he could find, the famed Zionist Congress held at Basel in 1897, alleged by the defendants to have been the origin of *The Protocols*, was entirely dedicated to the project of a national home for Jews in Palestine.

An outstanding witness was the white-haired ministerial colleague of Kerensky, Paul Miljukow. He assailed the *Protocols* as "gross inventions which no historian, no cultivated man, ever took seriously." *The Protocols* caused the pogroms in Russia, he said, and facilitated the advent of the Bolsheviks.

Henri Sliosberg, legal adviser in the Russian foreign office in the reign of the last czar, testified that the government asked his opinion as to whether or not *The Protocols* were authentic and that he found them to be fabrications designed to bolster up the anti-Semitic movement and justify the combat against the growing liberal tendencies in Russia.

Count du Chayla, noted Frenchman who spent much time in Russia, testified that the Russian Revolution was largely precipitated by *The Protocols*, which ended with Soviet domination. Their publication, he said, by enemies of the Jews, was used to influence Nicolas to pursue a reactionary policy against Jews.

The Count said he had been handed *The Protocols* written in poor French by the Russian writer, Nilus, who had apparently received the document from General Rachowsky, through the hands of a woman. Nilus, he said, himself, entertained doubts as to their authenticity but told du Chayla: "What of it? Why cannot truth emerge from a forgery?"

Sergius Swatakow, Vice-Governor of St. Petersburg (Leningrad) under the Kerensky regime, declared *The Protocols* were fabricated by secret Russian agents at the French National Library. When he began to disband the Czar's secret police agents, told him *The Protocols* were prepared by General Rachkowsky and M. Golowinsky at the French Library.

A Russian historian, Boris Nikholajowsky, declared that a Jugo-Slavia historian had told him he saw *The Protocols* in 1895, two years before the Zion Congress at Basle.

RESUMPTION OF THE TRIAL IN APRIL

Just before the case was reopened in April, the German Nazis began circulating a new edition of *The Protocols*, published in Leipzig. This edition totally abandons the theory that *The Protocols* are the records of the Zionist Congress and comes out with the startling announcement that they are the records of a B'nai B'rith congress held in Basle, in 1897. The Nazi expert from Germany attempted to introduce this theory into the evidence, but it developed that this Jewish lodge, which is primarily an American organization, had never held a congress in Europe. Thus one more story is added to the many already in print, as to where *The Protocols* came from.

As one of the witnesses when the case was reopened, Prof. Arthur Baumgarten, testified that *The Protocols* had never been acknowledged by a single authority on Jewish history and literature, as valid. He asserted that alleged Jewish plans for world domination did not coincide with their efforts for a national home in Palestine.

Ulrich Fleischauer, "expert" sent by the German government, instead of producing real evidence of an existing Jewish plot, as expected, only advanced theories as to how Jews might have written *The Protocols* and added his belief that general conditions indicate an effort at Jewish domination. He asserted that all Presidents of the United States have been dominated by Jews, that the world press is under their control, as well as international banking. His trump card was his statement that Maurice Joly was a Jew. Asked to substantiate his statement, he challenged anyone to compare a likeness of Joly with one of the Jews, Marx.

Fleischauer stated that the League of Nations was a Jewish conception, gotten up to unify the language, money and religion of Israel. He declared Jews started the World War by hiring someone to assassinate Archduke Ferdinand, and thus bringing on the Russian Revolution.

A letter was introduced in evidence from the Russian, Alexander Kerensky, former head of the Russian provisional government. He denied allegations that he and his cabinet were Jewish, and contradicted assertions of Fleischauer that the revolution was the work of Jews. He termed all such claims as ridiculous and stupid.

Fleischauer's efforts to suggest the origin of *The Protocols* led him into so many contradictions that he finally stated it was not necessary to accept any of his theories, "because the real basis of *The Protocols* is in the Jewish Talmud," which, he claimed, enjoins all Jews to destroy the Gentiles. He quoted passages which were quickly shown by the Jewish experts to be the rank mistranslations current in anti-Semitic literature.

The value of the trial lies in the fact that testimony was furnished by accredited men under oath, confirming opinions long held by authorities on Jewish literature and history, as to the origin of *The Protocols* and the purpose for which they were concocted. Much of the ballyhoo of European anti-Semites was there exploded into thin air and leaders who have become instruments of this propaganda are, to say the least, in a most embarrassing position.

In spite of the fact that men directly involved in Russian affairs and men recognized as experts on Jewish literature have testified in a case given worldwide publicity, there are still publishers who do a thriving business in turning out copies of *The Protocols*. It is quite likely that until the "**time of Jacob's trouble**" breaks upon the harassed Jews, this diabolical document will be a scourge used to drive the Jews out of the nations and back to Palestine as the only available refuge for them.

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