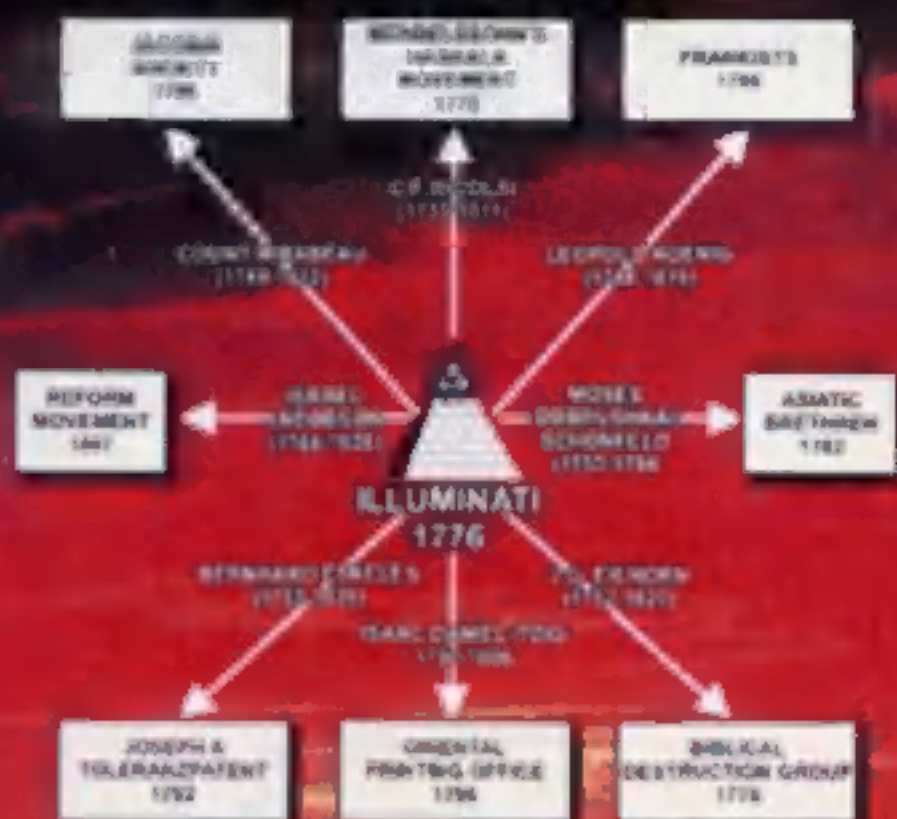


Rabbi Marvin S. Antelman

TO ELIMINATE THE OPIATE

VOL. 1



Zionist Book Club, Jerusalem, Israel

Read about...

- **Jacob Frank, to whom sin was holy.**
- **Adam Weishaupt, the Jesuit priest who founded the Illuminati on May Day 1776, from which the Communist Party emerged.**
- **How Weishaupt's Illuminati and Frank's Frankists worked hand in hand to destroy religions and governments.**
- **The connection between the Frankists, Illuminati, Jacobins and the French Revolution that changed society.**
- **Why Jewish-born Karl Marx was an anti-Semite and wrote A World Without Jews.**
- **The 18th Century roots of the Women's Liberation movement.**
- **How the Illuminati founded artificial Judaism.**
- **Why the Frankists provided the leadership for the Reform and Conservative movements.**
- **How Judaism was labeled iOrthodoxi in order to destroy it.**
- **How the Lubavitcher Rebbe foiled a mass assimilation conspiracy in Russia.**
- **The plot to destroy the Torah through the field of Biblical criticism.**
- **Why today's Reform clerics gravitate to Communism, Communist causes, and support Black anti-Semitic groups**
- **Why the wealthy financed Communist revolutions.**
- **Why Black civic leader Elma Lewis sued the author for a half million dollars and lost.**
- **The true sources for the Frankenstein Monster.**
- **The significance of mystical designs on the American dollar bill.**

TO ELIMINATE THE OPIATE

VOLUME I

By Rabbi Marvin S. Antelman

An in-depth study of Communist and conspiratorial
group efforts to destroy Jews and Judaism

IN MEMORIAM

This book is dedicated to the memory of members of my family who perished in the Holocaust of the National Socialist Party of Germany, during World War II. They met their death in the environs of Sokoran, in the province of Bessarabia, Rumania. Their names are as follows:

My grandfather, Alexander Ze'ev Zisi Antelman

My grandmother, Golda Antelman

My uncle, Baruch Antelman

My aunt, Sima Antelman

Their 8-year-old daughter, my cousin, Rivka Antelman

My aunt, Rivka (Antelman) Groberman

My uncle, Mayer Groberman

Their 13-year-old son, my cousin, Moshe Groberman

Their 17-year-old daughter, my cousin, Rachel
Groberman

My 2-year-old cousin, Hadassah Antelman

And a total of 60 of my cousins' uncles, aunts, cousins
and grandparents.

MAY THE LORD AVENGE THEIR BLOOD.

ACKNOWLEDGMENT

I wish to thank the Jewish Publication Society of America, Philadelphia, Pa. for permission to reproduce one of Abraham Geiger's letters to Lillienthal that appeared in Max Weiner's Abraham Geiger and Liberal Judaism, Copyright 1962, as well as a sermon from the same book (abbrev. WG). There are also a number of people whom I would like to thank for their most generous help to me in gathering information for the preparation of this book. I am particularly indebted to Mrs. Maryland Estes of the Beth El Library in Providence for obtaining some rare books and manuscripts and for her constant assistance in locating various sources. Thanks are also due to my student, Rabbi Yitzchak Dubovick of Providence for obtaining special information on the Chasidim in Russia during the 19th century. Miss Edith Kermit Roosevelt of Washington, the granddaughter of President Theodore Roosevelt, has given me much information on the subversive activities of the Cult of the All-Seeing Eye and some interesting connections between them and the American Jewish Congress, for which I am most indebted. Also I am grateful to Gordon Hall of Boston for making available some information in his files on subversives for my perusal. For their help and suggestions I am grateful to my father, A. Harry Antelman and my mother, Anna Antelman of Atlantic City, New Jersey; also to Irwin Katz, Regional Coordinator of the New England JSL and Allan E. Mallenbaum, National Chairman of JSL. And most important of all to my wife, Sylvia, who also designed the cover of this book and without whose patience and forbearance, this book would have been an impossibility.

M.S.A.

PREFACE

In preparing this volume, I have had to weigh much historical information and have even had to rewrite some information when I found contradictory material that could be better substantiated. Anyone who can correct any particular information here that he believes to be erroneous is asked to please call it to my attention. Our understanding of history increases day by day as new documentary material is constantly being unearthed that sheds new light or even discredits previous historical sources. This is especially true when one discovers, as I have, that there seems to be a concerted attempt to bury in the shadows of history many mysterious connections and events.

If, dear reader, you should be distressed or frightened when reading this volume, you should not be, because the conspiracy to destroy the Jewish religion is completely undermined in your act of reading this book. The conspiracy depends on being able to hide its inner workings. But having read this book, you will be that much more enlightened. This is what the Torah means by the admonition, "Do not conceal (Deuteronomy 13:10)." When it comes to those who seduce people to worship strange gods, that one should not conceal their actions.

At the end of Volume II, God willing, I shall present a comprehensive platform on how one can deal with this conspiracy.

While this book primarily addresses itself to the Jewish experience, I have endeavored to write it for non-Jews as well, so that they could better appreciate how the Jew is being falsely presented to them as a left-winger, radical Communist, or capitalistic conspirator, and begin to realize who the real conspirators are and who really represents World Jewry today.

Most non-Jews, as members of daughter religions of Judaism, through this book may be able to appreciate how an attack on Judaism affects their lives.

I have quoted liberally from many authorities such as Professor Gershom Scholem, Dr. Arthur Hertzberg, Max Dimont, and others. However, let the reader not think that by doing so, the author accepts many of those that he has quoted as authorities in all matters, for Gershom Scholem is an agnostic; Professor Jacob Katz, who has written *Jews in Freemasonry*, subscribes to Biblical criticism; Max Dimont's writings reveal antagonism towards religious Jews; and Arthur Hertzberg in his role as president of the American Jewish Congress, has been involved in an attempt to undermine the Jewish religious school system in the United States, and has attacked the Israeli Rabbinate on the issue of Jewish Identity.

In selecting the title of this book, Karl Marx's concept that religion must be eliminated has been incorporated. The full text of his remarks was written in German and was as follows: "Religion is the lament of the oppressed, the soul of a world that has no soul, the hope of a humanity which has lost all hope; it is the opiate of the people." This has been reduced in quotations books to "Religion is the opiate of the people." Some translate "opium" rather than opiate, but this is a poor translation of the original German.

Rabbi Marvin S. Antelman
24 Nisan 5734; April 16, 1974

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INTRODUCTION

If a Jewish house on 122 Callender Street, Dorchester, Massachusetts, were not firebombed on the evening of July 11, 1971, then ~~this~~ book would never have been written. It is because this house was firebombed that the author, as National Coordinator of the Jewish Survival Legion (JSL), also called Irgun USA, ~~was~~ sued by Elma Lewis, a militant Black leader in ~~the~~ Boston area. The letter shown here, ~~was~~ sent by her lawyer, Lawrence Shubow. Lawrence Shubow and his former partner, Stephen Morse, were American Jewish Congress lawyers. Furthermore, Stephen Morse was officially the assistant to the director of Boston's Jewish Community Council. Shubow's name is mentioned in U. S. Senate hearings in conjunction with Communist activities. He is currently Vice President of the New England Region of the American Jewish Congress.

ALLEN, HEMINGWAY, MORSE & SHUBOW
Attorneys at Law
16 Court Square
Boston, Massachusetts 02108

ASA S. ALLEN, 1865-1959
OLIVER S. ALLEN, 1910-1969

HERMAN W. HEMINGWAY
STEPHEN R. MORSE
LAWRENCE D. SHUBOW
MORRIS S. SHUBOW

July 29, 1971

Rabbi Marvin S. Antelman
618 Little Building
Boston, Mass. 02116

Dear Rabbi Antelman:

I have just been presented with a three-page statement attributed to the Jewish Survival Legion and issued under your name which so irresponsibly and falsely libels and damages Miss Elma Lewis and the programs in which she is involved as to make immediate legal action unavoidable.

I have been retained to bring a \$500,000 suit against the responsible parties. Before filing the suit I wanted to be absolutely certain that, insofar as you are concerned, the document the "Jewish Persecution in Mattapan/Dorchester" was, in fact issued by you or with your authority or by your organization. Frankly, the possibility occurred to me that it was crude forgery; it reeks of such malice and misrepresentation.

If I do not hear from you in due course, I will assume you and your associates do accept responsibility for the document and are ready to accept any consequences that may arise from its publication.

Yours very truly,
LAWRENCE D. SHUBOW

LDS:cls
CC: Elma Lewis

The circumstances of the lawsuit had to do with statements made by the JSL concerning Elma Lewis's role in the destruction of Boston's Jewish community during the years 1968 to 1971. They were presented at a meeting hastily called by Boston's Human Rights Commissioner Emanuel Eaves. The JSL charged that in 1968 Elma Lewis walked into a one-and-a-quarter-million-dollar building owned by Congregation Mishkan Tefila, which was being used as a religious day school, and threatened to burn the building down with the children in it unless the building was turned over to her. The building, housing the Lubavitch Yeshiva, was indeed turned over to her for one dollar, and it was reported in the papers that it was a gift from the Boston Jewish community. The JSL further charged that this created a dangerous precedent, for eventually there was destruction by Black militants of Jewish businesses and the proliferation of crime directed against Jews. In March 1973, the case came to court in Boston Municipal Court, and we won the case. Witness after witness came up to testify to the authenticity and veracity of the JSL statements, further accusing Elma Lewis of teaching hate, in her newly acquired building, to Black children and instruction for armed revolution.

The firebombing of the house while the occupants were in it on Callender Street was only one of a series of incidents that afflicted Boston's Jewish community. That community was forcibly expelled over a period of years, from 1968 on. Synagogues were destroyed, Torahs were burned, and Jews were beaten mercilessly and robbed. Over 250 Jews were killed. The total figures of rapes, robberies and murders exceeded those of the Kishinev pogrom of 1904, and approximately 60,000 expelled exceeded that of forced exile of the 16,000 Jews from England on July 18, 1290.

When the scourge of leftist militant Black Nazilism threatened to engulf the Jews of the United States, myself and other kindred spirits who were veterans of the Zionist

Revisionist Betar and the Irgun, decided to join the Jewish Defense League. However, at the end of 1970, we left together a group over what we felt were basic differences of philosophy with Meir Kahane, though we feel that what he did for Soviet Jewry will go down in history as one of the greatest heroic acts of Diaspora Jewry. We formed together the JSL, which is affiliated with Herut and Betar.

No one did Elma Lewis direct her wrath against me, than I threw the entire apparatus at my disposal through the JSL and sister organizations Betar, and Herut USA and Israel into battle. New England JDL also involved itself. We, therefore, started to scrutinize thoroughly the background of Elma Lewis and those Jews who supported her, and who aided in the destruction of Boston Jewry, and as we did this, a certain pattern began to emerge, which I was reluctant to pursue initially, because it appeared to me that we were heading in the direction of a Joseph McCarthy witch hunt. For those in the Jewish community who were intimately connected with Elma Lewis had subversive backgrounds and were directly or indirectly connected with Communist or Marxist-Leninist Third World Coalition organizations. We knew, of course, from our experience in the cities, of how Red Chinese Maoists had worked together in spawning the Black Panthers who were openly professing Communist ideology.

However, what we discovered to our chagrin was that most Jews who had backed the Black Panthers and similar organizations subscribed to similar philosophies, including, surprising to us, certain members of the Reform clergy in Boston, so we proceeded to investigate their backgrounds, one by one, in extreme detail. For example, we discovered that on the campus of Brandeis University, the Reform Hillel chaplain, Albert Axelrad, was pro-Black Panther and published supporting articles saying one could be anti-Zionist without being anti-Semitic; that Roland Gittelsohn of the Reform Temple Israel had aligned himself with Communist

throughout his life; that ■ certain clergyman Judea Miller, in ■ Reform congregation in Maiden, Mass., fully supported Elma Lewis and the local Malcolm X Foundation.

As ■ ■■■■ in point of our thorough investigation, we found Roland Gittelsohn to be affiliated with several Communist front organizations, such ■ the American Congress for Peace and Democracy, and the Mid-Century Conference for Peace, one of which ■■■■ ■ affiliate of the American League for Peace and Democracy, which ■■■■ on the Attorney General's list of the United States ■ ■ subversive Communist organization. Subsequent to that, he became ■■■■■ with the National Committee to Repeal the McCarran Act, which ■■■■ labeled subversive. It is, therefore, no wonder that he then joined the National Committee to Abolish the House of Un-American Activities In 1958 Gittelsohn's name appeared in the Communist Worker as a signer of a statement calling for Red China's admission to the United Nations. Red China today has ■ El Fatah training camp in Canton, China, and from their offices emerges throughout the world virulent propaganda against the State of Israel.

In 1960, he became an adviser to the Congress of Racial Equality, which supported much of the Black anti-Semitic activity in the United States. In 1961, he signed a clemency petition for imprisoned Communists Frank Wilkinson and Carl Braden. In 1964, he joined a group of Communists sponsoring ■ memorial tribute to the Communist W. E. B. DuBols, and there was much, much more.

Dossiers were collected and the information was siphoned into Bet Jabotinsky in Israel, the seat of the Herut Party, which formed Gachal and is now the nucleus of the Likud coalition. I decided that based on what Hebrew University Jewish mysticism Professor Gershom Scholem had said about the connection between the radical 17th century Sabbatian movement, and the 18th century Frankists connections with the Reform and Conservative movements, and the Jacobins, that

this idea should be pursued. The thesis ■■■ that there exists ■ connection between the Reform and Conservative movements and Communism. The thesis ■■■ pursued and ■■■ found not only to be valid, but ■ appeared ■■■ there ■■■ ■ conspiracy in history to hide this relationship. The more obstacles that I found in my path, the more determined I was to dig and to continue digging to unwind the entire puzzle.

Interestingly enough, I had been well schooled in my days ■ Yeshiva University in the history of the Reform and Conservative movements and the Haskala, the Frankists and the Sabbatians, and I ■■■ privileged to have studied under great masters such as the late Professor Pinchos Churgin, founder of Bar Man University in Israel; Professor Sidney B. Hoenig, and the eminent historian of American-Jewish history, Professor Hyman B. Grinstein. Much of this previous knowledge began to fall into ■ new perspective, and so I began to write this book with a lesson in mind of what the Torah calls ubiarta hara mikirbecha: "Thou shalt blot out the evil from within thy midst."

The Rabbis had warned in vain, with the inception of these movements, against what they had termed secularistic nihilism, or a so-called Jewish escape from Judaism. They would beseech the Almighty in their prayers to have compassion on well-meaning and sincere people of Israel who had strayed into these movements and who conscientiously believed that in their affiliation they belonged to ■ authentic branch of Judaism.

Judaism has no branches. There is one Torah and one God, and our Torah teaches that each Jew on his Day of Judgment, regardless of affiliation will be individually asked to give ■ accounting of himself.

The strong feelings of the great Rabbis of the 19th and 20th centuries for their straying compatriots could not prevent the Holocaust that engulfed Europe in World War II, and which resulted in the extermination of nearly six million Jews. The

ovens of Auschwitz and Dachau did not discriminate between Orthodox, Conservative and Reform Jews; Nazi racist theories did not allow those descendants of Jews who converted to Christianity generations earlier to escape.

In retrospect, it appears if there a polarization process that caused certain population segments of Europe to develop antagonism towards the Jew, whom they pictured Communist, because so it seemed at the time. The only Jews they heard about or read about in the papers were Communists—the facts notwithstanding that Judaism and Communism mutually exclusive, that one cannot have dual loyalty. Allegiance to system demands treason to the other. Simultaneously, Jews depicted to other population segments selfish capitalists. And the protestations of the Jewish masses against their identification with radical causes appears to have fallen on deaf ears, so too against their alleged capitalistic inclinations.

And so we find, tragically enough, that on the American scene the average loyal, law-abiding American Blacks have been cursed with self-appointed leaders who spout virulent Marxist rhetoric, and whom the White population of this country believe to be true representatives and spokesmen for grass-roots Blacks. If this situation is allowed to persist, enough hatred by a White backlash could lead to dire consequences, and the possible extermination of Blacks in this country. Furthermore, these same subversive elements have fanned the fires of hatred between Jewish and Black groups to such extent that many Jews today are beginning to erroneously regard most Blacks as anti-Semites because of constant confrontation between a militant Marxist Black minority and Jewish community interests.

Perhaps the most distressing aspect of this study is that there may have been a grain of truth in what the historian Salo W. Baron has rightly labeled "the most influential forgery of the 20th century", the Protocols of the Elders of Zion. The

Protocols were published in 1903 under the direction of Czar Nicholas II, for which he dispensed the staggering sum of thirteen million rubles, and encouraged a monk named Nilus to prepare it. The Protocols alleged that there was a Jewish world conspiracy. The Czar was a virulent anti-Semite, but may have published the Protocols because he had a personal grudge to grind with the Schiffs, the Warburgs and the Rothschild banking dynasties, who were already planning a revolution in Russia. Jacob Schiff was giving immense financial aid to the Japanese against the Russians. He was decorated by the Mikado after the Russo-Japanese War. The question should be raised of Schiff, if he was such a loyal Jew, "why did he finance the Japanese who caused the death of thousands of Jewish men who were used as cannon fodder for the Czar?" Ironically, the Czar only hurt his cause, and he allowed his blind, savage hatred for the Jews to play into the hands of his enemies, because now those committed to the concept of a conspiracy to undermine world governments and religions could immediately be labeled as bigots and could be discredited. The truth of the matter was, as this book will point out, that there was a conspiracy, but it was neither Jewish, nor Catholic nor Masonic. It involved people of all types of religious and national backgrounds. Side by side with the Schiffs, Warburgs and Rothschilds were the Morgans and the Rockefellers. With Trotsky were Lenin and Stalin. People who held views similar to the Czar were: Charles Maurras, French journalist and politician and spokesman of the French Royalist Party, who wrote:

"There exists a great maritime power: it is Anglo-Saxon and Protestant and hence twice barbarian. There exists a great military Power: it is German, Protestant, twice barbarian. There exists a great financial power: it is cosmopolitan and Jewish, that is both barbarian and anarchist."

Henry Ford, who wrote *The International Jew*, which was a worked-over translation of the Protocols.

Count Lamsdorf, who suggested in 1905-1906 to Emperor William II ■ Russian-German alliance to combat the international Jew and Freemason.

All these people ■ stupid, because they were hate-ridden. If they sincerely believed in ■ conspiracy to combat the International Jew and the International Freemason, they only aided it by their actions. Indeed, it is possible, and it could come out some day, that ■ of these people who promoted such rhetoric were part of the Conspiracy themselves. For example, it is known that Israel Jacobson, ■ of the founders of the Reform movement (see Chapter XI), was labeled "Jacobin, ■ of Israel," by ■ other than Goethe, who ■ a member of the Illuminati, ■ conspiratorial organization dedicated to overthrowing all governments and religions. By doing this, Goethe may have helped hide the fact that Israel Jacobson was ■ agent of the Illuminati, working for the Duke of Brunswick. His remarks could serve to discredit any one who would suggest that there was a conspiracy to overthrow governments. They could immediately be labeled as unenlightened bigots.

PART I

THE RISE OF PHONY JUDAISMS

CHAPTER I

TO ELIMINATE THE OPIATE

What nation is there so great that has laws and perfect rules
■ this Torah, which I place before you this day?

(Deuteronomy 4:8)

Religion is the opiate of the people.

(Karl Marx, Introduction to
Critique of the Hegelian
Philosophy of Right, (1844)).

Contrary to popular opinion Karl Marx did not originate the Communist Manifesto. He was paid for his services by the League of the Just, which was known in its country of origin, Germany, as the Bund der Gerechten.¹

The Bund, which existed as a secret society, was later to become known as the International Communist Party.

The actual origin of this Bund seems to be lost in obscurity, but it is believed by many political scientists to have been influenced largely by another secret organization, the Illuminati,² the brain child of ■ Bavarian Intellectual named Adam Weishaupt, who is believed to have been ■ ex-Jesuit. The Illuminati was founded on May 1, 1776, and it is for this reason that many scholars believe that May Day has achieved prominent status in Marxist Leninist organizations and other Socialist Communist coalition groups throughout the world. When Weishaupt first conceived of a new social order in the world, he ■■ guided by the model of The Republic by Plato

(428-347 B.C.E.).³ Weishaupt ■ professor of Canon Law in Ingolstadt, Bavaria. The Illuminati was known in Germany ■ the Perfektibilisten and had this parallel with Plato's Republic. Just ■ Plato provided for three classes of people in his Republic, so too, ■ the Illuminati. Its highest class was ■ mystery class, which comprised grades of membership consisting of Priest, Regent, Magus and King.⁴ They were like Plato's rulers. One thing is certain, when Weishaupt died in 1830, the roots of the Communist Party were well established. The party ■ secretly dominated by some of the most prominent men in German society, and its most influential chapters extended into France and Belgium.

To understand Communism, it is well to study Plato's Republic. Plato's three classes consist of ruling, working and military. Plato called for the complete elimination of marriage and the family, so that all women would belong to all men, and all men would belong to all women. Children born from promiscuous unions would be raised anonymously by the State. The State would eliminate all defectives. Actually Plato's Republic is nothing more than a crystallization of the worst aspects of Hellenism. Judaism had victoriously fought Hellenism in a life and death struggle within 200 years of Plato's death. It was in the battles of the Maccabees that Jews fought for their convictions of basic morality as well as for their freedom of religion.

In the modern Communist party the three classes still exist. However, the general public tends to think of Communism as ■ order catering to the working classes, and do not realize that very powerful wealthy men living in free societies of the world today ■ its Kings and Priests. They secretly manipulate and control most Communist governments and Marxist-Leninist activities throughout the world.

These powerful people conceive of themselves ■ masterminds and rulers of ■ new world order, which they believe will eventually succeed and supersede all

governments. A monument existing in the free world erected to this concept exists in the lobby of the scandalously abandoned Harry S. Truman Peace Institute of the Hebrew University on Mt. Scopus in Jerusalem. It is here in the lobby that ■ mysterious painting hangs, which stumps spectators, and from which three strands of what appears to be hair, emanate from ■ illuminating background and unite to form one bond. This represents the three classes. If one goes out to the front of the building ■ ■ find inscribed on ■ monument prominent names that have been linked through ■ work written by ■ prominent leftist intellectual historian, Carroll Quigley. It is Quigley's thesis that he should reveal the ■ of the inner Communist circle today (for which he ■ seriously condemned by them), because Quigley felt that the Communist revolution has come so far that even the revelation of its secret leaders would have no harm on its aims and purposes. This abandoned Peace Institute in Jerusalem is a manifestation of the highest so-called Jewish echelons of world Communism. What we shall demonstrate is that these born Jews and their predecessors have attempted to destroy the basic universal morality that Judaism holds sacred, as well as its religious practices. It was their antecedents who laid a vicious foundation to annihilate Judaism, and they are continuing the process today.

CHAPTER II

THE NEW ORDER

We shall find all precious wealth. We shall fill our houses with spoil. Cast in thy lot among us; let us have one purse.

(Proverbs 1:13, 14).

And what will ■ man such as he is be likely to do under such circumstances, especially if he be ■ citizen of a great city, rich and noble, and a tall proper youth, will he not be full of pointless aspirations, and fancy himself able to manage the affairs of Hellenes and of barbarians, and having got such notions in his head, will he not dilate and elevate himself in the fullness of vain pomp and senseless pride?

(Plato's Republic VI, 494).

Again, following the political radicalism of Plato, the new social order schemed by masterminds could only be realized by three types of revolution.

1. Economic
2. Political
3. Religious

So it was that, at the clandestine meetings of the Bund der Gerechten, which took place in the early part of the 19th Century, that schemes were effectuated for economic, political and religious revolutions. It was Karl Marx who was only expressing and articulating Communism's Hellenistic ideology when he said that, "religion is the opiate of the people." The world has seen, and has come to appreciate, what political

and economic revolution entails, as in the Bolshevik revolution, the People's Republic of China, Castro's Cuba and in Allende's Marxist confiscation of industry by the State in Chile. The world, however, is not too familiar with the religious revolution, and this has been most carefully guarded by the Communist hierarchy. It is among our objectives to focus on the religious revolution, and especially the aspects of this religious revolution with regard to Judaism. I welcome analogous studies of other faiths.

The original inner circle of the Bund der Gerechten consisted of born Catholics, Protestants and Jews, and those representatives of respective subdivisions formulated schemes for the ultimate destruction of their faiths. The heretical Catholics laid plans which they could take a century or more for the ultimate destruction of the church; the apostate Jews for the ultimate destruction of the Jewish religion.

Since the Jewish religion was the mother of two great Western religions Christianity and the Muslim faith, Judaism naturally became a primary target. The brilliant Communist leaders knew and perceived that it was Judaism that infused and permeated a spirituality into those other religions, even though that religion was despised by many of the leaders of the daughter religions.

So it should not be strange that compulsive hatred for the Jewish religion was manifested throughout the rise of world Communism. It was Karl Marx (1818-1883) who was born Jewish and whose family converted to Christianity when he was six, who wrote a book, *A World Without Jews*. Karl Marx helped promote anti-Semitism in the United States. In his reports from Europe for Horace Greeley's *New York Tribune*, Marx wrote, "Thus we find every tyrant backed by a Jew." In 1856 Karl Marx wrote

"Thus do these loans which are a curse to the people, a ruin to the government become a blessing to the house of Judah.

This Jewish organization of loan mongers is as dangerous to the people as the aristocratic organization of landowners.¹⁵

Congressman Gordon Scherer on the House Committee of Un-American Activities was convinced from the testimony of many people, including prominent Jews, that the Communist Party was anti-Semitic, and is as anti-Semitic as Hitler ever was. Communism was, of course, committed to atheism and Judaism is inexorably committed to monotheism, the root of religious beliefs of the Western world today. It is also interesting to note that Hitler was in fact a National Socialist, in contradistinction to a Communist, who is an International Socialist. Ideologically the two philosophies are identical except that the Nazi fascist type of dictatorship could care less about International Socialists. Its own Germany—"Deutschland Uber Alles" (Germany above all)—prevailing its thought and action. It was Hitler's political platform that appealed to the German working classes that spoke of socializing industry and retail business, but nevertheless was backed by big wealthy industrialists such as Krupp.

In addition to the conscious and subconscious hatred of the Jew for his religious beliefs and practices, the Jew is also despised for his entrepreneurship and rugged individualism. This hatred for rugged individualism is not necessarily confined to the Jews, for Stalin exterminated several million Kulaks who professed a unique rugged individualism, which was manifested, in a closely-knit agrarian subculture within the Soviet Union.

Also the religious Jewish individual tenaciously clings to the concepts and practices that reflect the sanctity of human life. In the Communist State, the State is supreme and the importance of family and property rights and even human life is subservient to the State. Thus the concept that the Divine presence in man, which reflects itself in the behavior pattern of the religious Jew, is considered a threat to the State

because next to these values the State appeared in sharp contrast ■ being demeaning and barbaric.

From the time of Abraham, Jews ■ committed to preserve what ■ known ■ the "Seven Commandments of The Sons of Noah,"⁶ which includes prohibitions against homicide (including abortion and euthanasia), incestuous sexual relations, theft, blasphemy and idolatry, and demands that governments pass laws such ■ providing for Capital Punishment to uphold these laws. Laws in Hebrew ■ called *dinim*, which ■ so linked with government that the Hebrew word for government is *medina*, which literally ■ "derived from law".

The antithesis of all this is the atheistic Communist state, which murders and curtails free religious expression among its citizens, encourages sexual depravity and immorality in its societies, and attracts in its revolutionary onset many followers, because ■ offers them group sanctification of illicit sexual relationships such as adultery and homosexuality. Thus there is not one single Communist government in the world in which religion can be practiced freely without interference. This is a consequence of believing religion to be the opiate of the people, which according to Marx's Manifesto, logically calls for the elimination of the opiate.

PREREQUISITES FOR A CIVILIZED SOCIETY

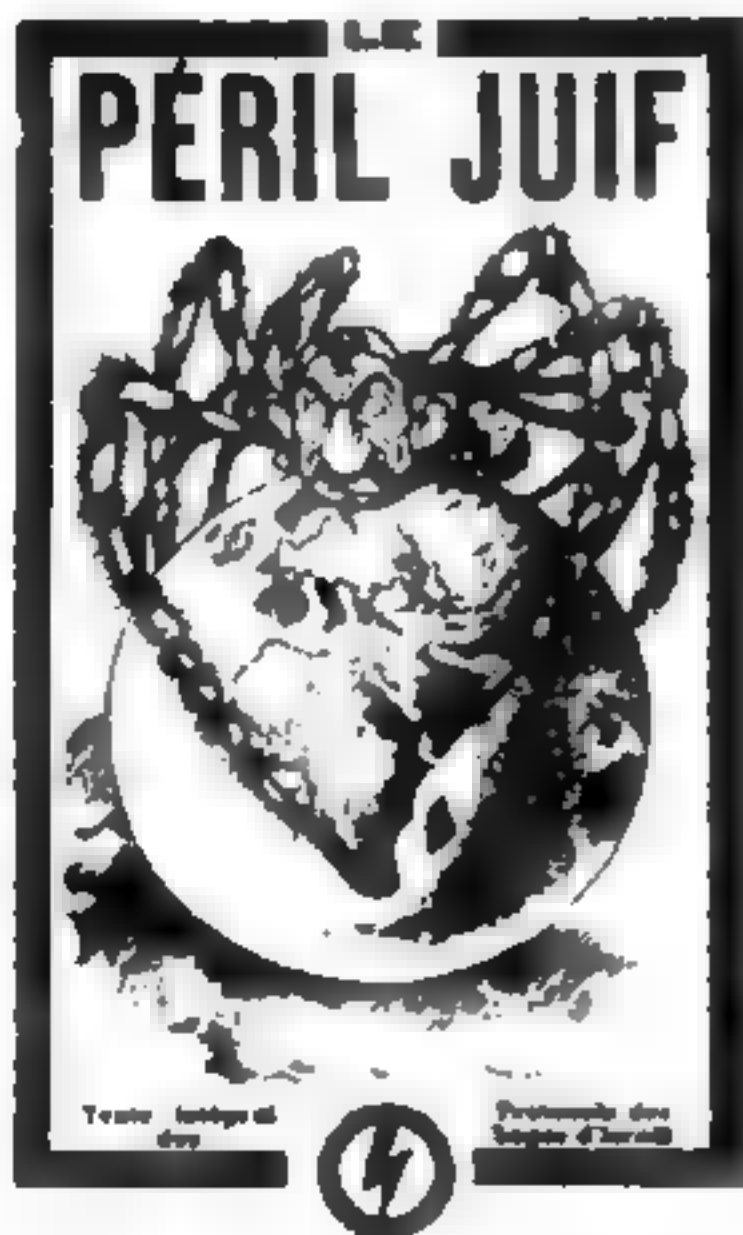
SEVEN LAWS OF UNIVERSAL MORALITY COMMANDED TO NOAH

(SHEVA MITZVOT B'NAI NOACH)

- 1. Thou shalt not engage in idol worship.**
- 2. Thou shalt not blaspheme God.**
- 3. Thou shalt not shed innocent blood of any human being nor fetus nor ailing person who has a limited time to live.**
- 4. Thou shalt not engage in bestial, incestuous, adulterous or homosexual relations nor commit the act of rape.**
- 5. Thou shalt not steal.**
- 6. Thou shalt establish laws and courts of law to administer these laws, including the death penalty for those who kill, administered only if there is one testifying eyewitness.**
- 7. Thou shalt not be cruel to animals.**

PERIL JUIF

Title page from a French Protocols edition.
(Courtesy The Weiner Library, London)



CHAPTER III

THE BUND DER GERECHTEN

Why was Israel sent to Egypt into slavery? Rabbi Chanina said, "It was measure for measure," for before the Children of Israel went to Egypt, we find that the Sons of Leah and Rachel disliked the sons of Bilha and Zilpa and called them "children of slaves," since Bilha and Zilpa were hand maidens of Leah and Rachel ... and God said, "I shall bring all of them down to Egypt and they will all become slaves, and when they are redeemed and celebrate the Seder, they will say, "we were all slaves unto Pharaoh in Egypt."

(Otzar Midrashim, p. 488)

Groundless hatred is as wicked as idolatry, adultery and murder combined.

(Yoma, 9b)

We spoke of the formative days of the Bund when it set out its aims and purposes and its particular goal of destroying religion. It may be difficult to conceive of how a professed Jew or Catholic would seek to destroy his own religion. However, one should consider that the Bunds inner circle consisted of unusually gifted intellectuals who were members of a specific religion by birth only, and super wealthy individuals whose boundless ambitions for power had caused them to become unscrupulous. Their lust for power was of such great dimensions that it could cause any loyalties that they may have harbored for their religious orders to become ancillary to the objectives of the Bund. It suited these people

both socially and by temperament to retain a facade of religious formalism, which did not prevent them from going about their demonic business of destroying religion methodically; Catholic traitors among them playing out their roles of undermining the authority of the Church and its ultimate destruction, and turncoat Jews among them going about their assigned tasks of undermining and destroying the authority of Judaism.

The masterminds of the Bund, as mentioned before, were a handful of super-rich, but it is indeed bitterly ironic that the concept of a world conspiracy has been abused by anti-Semitic propaganda, as in the infamous Protocols of the Elders of Zion, claiming that international Jews seek world domination.

The best reference to these masterminds is Quigley's book, which he published in 1966 (by Collier Macmillan) entitled Tragedy and Hope. In choosing the title of his book, Quigley considered those who opposed the Communist revolution as the tragedy. A tragedy because these people are doomed. The hope designated those who are committed to world Communism. Quigley believes that the little people cannot turn back the tide of this revolution, and he also believes that it is high time that the "great men" were acknowledged for their accomplishments.⁷ What makes Quigley quite credible is that he is a leftist.

Among the leaders of world Communism acclaimed by Quigley are the Rockefellers and Morgans, as well as those Jews who are of special interest to us here—the Schiffs, Warburgs and most of the Rothschilds. Jacob Schiff is credited with giving \$20 million to the Bolshevik revolution. A year after his death,⁸ the Bolsheviks deposited over 600 million rubles to Schiff's banking firm, Kuhn and Loeb. It was Jacob Schiff and his family who played a prominent role in developing the Reform and Conservative apostate Jewish movements, and who aided them in critical stages of their development in

putting into action the demonic master plan to undermine all world religions. Fragmentation, and divide and conquer tactics were the order of the day.

If Jews could be fragmented and irreversibly split, success in implementing the religious revolution would be achieved. They conceived the idea of developing their own network of rabbinical seminaries to ordain their own fraudulent rabbis. The pretentiousness of this scheme was unbelievable. However, with the power that these super-rich held, and their ability to apply it at all levels of German society, from the media to the political arena, its success was guaranteed in Germany.

Abraham Geiger (May 24, 1810-October 23, 1874) was the man the Bund chose to be their primary personality to implement the Reform Movement. Geiger was a graduate of Bonn and Heidelberg. On November 21, 1832, he became Rabbi in Wiesbaden. On May 6, 1833, he was engaged to be married to Emily Oppenheim. The wedding took place on July 1, 1840. They were deeply in love then, and all their married life, despite the fact that their marriage was conceived under sinister circumstances. One may ask why Geiger was engaged to Emily for as long a period as seven years,⁹ and the answer is that the Oppenheim-Geiger marriage was contrived by the super rich. Emily was a granddaughter of Gumpel Oppenheim, who was in the inner circle of the Bund, and the sister of Heinrich Bernard Oppenheim (1819-1880). It was this Oppenheim who was one of the masterminds of the 1848 Communist revolution in Germany.

Geiger was on trial. He was given seven years to formulate an effective theology of Reform Judaism. He did his work well, and before he got married, he had succeeded in founding a radical society for Jewish theology in Germany, as well as setting up a dynamic organizational structure for Reform Judaism (1835), and convening the first formalized conference of Reform rabbis (1837). Due largely to Geiger, the Reform

Movement became by 1850 the dominant Jewish schism in Germany.¹⁰ Having become a smashing success, he captured the loyalty of the majority of Jews born there, although the status of such Jews from God's Torah perspective was now in danger. Since Geiger continued to perform so well, he was rewarded again by having a marriage arranged between his nephew and a Schiff girl.¹¹

Shortly before the Communist revolution of 1848 in Germany, the Jewish-directed activities of the Bund began to be more pronounced and more complex. The new Reform movement was attracting new converts daily. The calculating callousness of the Bund for human beings and human emotions was further manifested by the way thousands of lives were manipulated. People who were largely attracted to Reform accepted the movement at face value on what they considered to be its intrinsic worth or merits. Little did they realize that their acceptance of this heresy would cause their descendants to be totally lost to Judaism. Little did they also realize that they were being played for fools, and that lives were being toyed with and used by power hungry men on the altars of ambition, success and politics. The Bund conceived of the ultimate plans for the secularization and destruction of Judaism. If the movements which they set up were sincerely interested in preserving Judaism and acting as stop gaps as they claimed, they would have long ago funneled and educated the masses with their vast resources into a religious way of life in which the Torah is the central authority and the binding law.

CHAPTER IV

BIRTH OF THE ORTHODOX NIGGER

The hatred of barbaric Jews towards the Rabbinate exceeds the hatred of anti-Semitic Gentiles towards the Jewish people.

(Babylonian Talmud. Pesachim 49b)

The term "orthodox" was first applied to the Jews by Abraham Furtado (1756-1816) in connection with the Sanhedrin conferred by Napoleon. Shortly after, the birth of Reform Judaism emphasized the use of the term "orthodox", applied first to Judaism as found in the Bible, Talmud, Codes and Responsa; secondly to Jews who accept its authority and who endeavor to obey its behests. The designation "orthodox", moreover, obscures the fact that what is so called, is in reality Judaism proper

(Rabbi Leo Jung, Essentials of
Judaism, Union of Orthodox
Jewish Congregations of
America, (1937) p. 4)

A characteristic of the divide and conquer psychology of the Communist movement has been its ability to instigate divisiveness among groups. Over the years it has fomented revolution by accentuating differences between Blacks and Whites, Asiatics and Occidentals, youth and elders, landlords and tenants, Christians and Jews, Moslems and Christians and with the advent of Women's Lib between men and women, even husband and wife. One tactic that the Reform movement desired to implement was to divide Jews. Thus the

authentic Jew who had practiced his Judaism over the centuries, despite minor differences in outer forms of worship or local customs ■ differentiates Sephardic, Spanish-Portuguese elements from the Ashkenazic and Chasidic communities, ■ now destined to be relegated to ■ role of member of ■ reactionary sect called Orthodoxy. The term Orthodox was to be used ■ ■ bigoted derogatory term in the same manner that ■ white bigot would employ the term nigger. This ■ in the best tradition of Marx and his Bund sponsors. It should be noted that Marx used the term nigger to indeed degrade all Jews when he published another one ■ his anti-Semitic diatribes entitled *The Jewish Nigger*.¹²

Accordingly the term Orthodox ■ to be utilized in common parlance ■ synonymous with ■ backward, non-progressive, unsophisticated and reactionary Jew. Geiger was not alone in setting up so-called enlightened scholarly circles. A scheme was developed in these circles to talk up the branch concept through a nucleus of scholars. A rationale and ■ impetus were developed for the acceptance of ■ branch concept in Judaism. Judaism, which had not had branches, was to be praised for its diversity. Anyone who spoke of ■ united Judaism was to be sneered at as an Ignoramus who failed to recognize that "Judaism is not monolithic."

We will find later how Geiger himself was to be crucified by this concept when the Bund designed in 1854 to create a Conservative Movement among Jews.

Geiger sought to resurrect the conflict of the Sadducees and Pharisees through his scholarly studies of their historical period. His studies were first rate, but through them he wanted to plant the idea very subtly in people's minds that branch and schism were not new to Judaism.

In academic circles his masterful studies were accepted with acclaim. When filtered down to the masses his studies and those of his contemporaries ■ translated into a glib justification for the so-called branches of Judaism.

Geiger and his colleagues were, of course, notoriously intellectually dishonest. What they failed to tell the masses ■■■ that, although there had existed before in Jewish history such diverse groups ■■ the Sadducees, Pharisees, Rabbanites, and Karaites, that Judaism had survived via the Pharisees and Rabbanites and that even their opponents never dared question ■■■ basic validity of the concept of Torah min hashamaim-that the Torah ■■■ ■ divinely revealed document.

Both Sadducee and Karaite had challenged the derivation of specific laws in Judaism. Their dissension, though intolerable to Judaism and Torah values, questioned fundamental interpretation of the Torah, ■■■ never cast doubts ■■ its Divinely revealed origin. These schisms were not branches of Judaism. Both so-called Reform and Conservative Judaism are not branches of Judaism, but stand outside its pale because both hold that God did not write the Torah, but rather that men created it. Conservative differed from Reform in one respect: that since Reform had accepted the notion that the Torah was man made and it could reject all of Torah Law with impunity, only retaining the universal values of Judaism, the Conservatives felt that much of the ceremonial, ritual and Halakhic norms of Judaism should be conserved,¹³ not because the Torah was divinely revealed, but because these things were culturally important and gave Judaism a national character. Judaism could never tolerate even lesser dissensions on the scale of the Karaites and Sadducees, and could never make peace with these movements.

The process of going from authentic Judaism to the stage of complete rejection of the Divine origin of the Torah was not instantaneous. The first Reform service (1807) conducted by Illuminati Bundist Israel Jacobson introduced one slight change in the ritual. ■ had translated the Yikum Purkan prayer of the Sabbath Musaf service from Aramaic to German.¹⁴ Reform gradually introduced other deviations into the service,

such ■ instrumental music on July 17, 1810. However, ■ late as the 1930's, German Reform had never psychologically accepted the mixing of the sexes in its worship. Men and women continued to have separate sections in European Reform temples though they blasphemously believed that men, not God, composed the Torah, but ■■■■ this radical idea ■■■■ not a sudden one. It ■■■■ predicated on basic policies that ■■■■ to be initially innocuous ■ well as the Declaration of Principles (1843) of the Verein der Reform Freunde of Frankfurt, Frankfurt's Reform Society. The principles read ■ follows:¹⁵

1. We recognize the possibility of unlimited development in the Mosaic religion.
2. The collection of controversies, dissertations and prescriptions commonly designated by the name Talmud, possesses for us no authority from either dogmatic or religious considerations.

The initial thrust was philosophically Karaitic, an attack on the Talmud. The intermediate stage was complete apostasy, an attack on the Torah. However, the final state is even worse because although the original Reformers embraced universal ethics of the Noahide laws, it has followers today who are now calling for abolition of capital punishment in our society, who endorse abortion, who seek to justify the tolerance of criminal elements, who approve of adultery and illicit sexual relations, and who have even incorporated homosexual congregations into their structure, and find praise for "atheistic" rabbis. And in their schemes (after the fashion of Reform clergymen Klausner and Eisendrath), some have even found room for Jesus in the Jewish scheme of things.

CHAPTER V

THE BUND'S ILL-FATED RUSSIAN CAMPAIGN

It came to pass that when Moses ■ lift up his hand, Israel prevailed ... and Joshua overwhelmed the people of Amalek with the sword — The Lord will be at ■ with Amalek throughout the ages.

(Exodus 17:11, 13, 16)

Once Abraham Geiger had succeeded in forming basic organizational structures, Reform was now ready for expansion into other areas. The Bund decided to export its heresies to Russia, and selected Dr. Max Lillenthal (1814-1882) for the job. Lillenthal was partially successful. In 1840, he succeeded in opening a Jewish school where he could implant the seeds of destruction against Judaism. In December 1841, he laid the groundwork for government sponsored Jewish secular schools in Russia. However, Lillenthal was not successful because he had never reckoned with the power of the great Lubavitcher Chasidic Rabbi who lived in Russia at that time, called the Tzemach Tzedek. It was he who completely dissipated these efforts and taught the Communists ■ lesson that they never forgot, so much so, that generations later, after the revolution, they imprisoned this man's descendant, known ■ the Lubavitcher Rebbe of Russia, threatened to kill him, and threw him down a flight of stairs.

An excellent account of the 19th Century events is to be found in *The Tzemach Tzedek* and *The Haskala Movement*, from which ■ have profusely drawn. It ■ furthermore this stunning defeat that heightened extreme disdain for Russian Jews, which ■ manifested in many ways by Jacob Schiff.¹⁶ In 1838, Dr. Lillienthal came to Riga to assume the leadership of ■ special school designed to destroy Judaism, which opened its doors in January 1840. The Bund exercised its master plan through ■ committee consisting of the Reform functionaries, Phillipsohn, Homberg, Mannheimer and Auerbach.¹⁷

Lillienthal ■ born in Munich and graduated from the University of Munich. To get ■ idea of how ruthless the committee was, let ■ examine just one member, Homberg. He attempted to have a tax imposed in Germany in 1795 ■ the Sabbath and holiday candles used by the Jews. He was a man of rotten moral character, and was convicted of misappropriation of funds in 1801. In 1810, he published ■ booklet entitled *Who Is Culturally Fit for Marriage?* in which he tried to discredit religious Jews as not being fit for marriage.¹⁸ From 1814-1841 Homberg served under Franz I as inspector of Jewish schools in Bohemia, where he succeeded in destroying the Jewish parochial school system.

When Lillienthal arrived in Riga much, groundwork had already been laid by Bund controlled agents in Russia. Lillienthal ingratiated himself with the then Prince Lichtenberg of Russia, who was the prominent son-in-law of the anti-Semitic Czar Nicholas I, who was notorious for his compulsory conscription of Jewish children into the Russian army, and attempts for their forced conversion to Christianity.

Prince Lichtenberg could be considered an initial forerunner in the intrigues in government preceding the Bolshevik revolution. He ■ ■ free thinker, considered ■ heretic by the Vatican, and ■ ■ for the King of Bavaria to be censured by them for not concerning himself with his younger brother's

conduct. By marriage he became ■ Czar's son-in-law, whose fondness for him turned into embitterment when he learned of Lichtenberg's atheism. Accordingly Count Bidlov, head of the third section of the Czar's secret police, kept him under constant surveillance. Lillienthal arrived with ■ letter of introduction from the King of Bavaria.¹⁹ The Bund held strong sway over the King of Bavaria and Lillienthal's influence in Russia was to be well established because of these ties. However, because of Lichtenberg's surveillance²⁰ by the secret police, Lillienthal ■ destined to be ■ suspect for political subversion. Not only ■ the secret police have their eyes ■ Lillienthal, but unknown to him, all of his movements were carefully watched by the Tzemach Tzedek, whose intelligence network was so thorough and complete that it could easily compete with our own CIA and FBI.

Lillienthal presented a plan that originated from a Bund front, an "enlightenment society" in Germany, which had a keen sense of the importance of media, education and religious dissemination. The plan that he submitted called for closing publishing houses, destroying ■ existing harmful literature, and establishing schools to teach the Russian language, and making attendance mandatory for Jews.²¹ He also began to engage himself in malice and character assassination, and decided to use his influence to undermine the Rabbis, and especially the Tzemach Tzedek. Thus Lillienthal asserted that the Tzemach Tzedek was a persecutor of culture, and accused him of sending special emissaries to prevent Jewish youths from fulfilling their duties as citizens in serving in the military, and publishing and distributing Chasidic books that are rife with his teachings of separatism.

Dr. Lillienthal and his cohorts in Russia made concerted attacks against the Torah and Judaism. Agents of the society were dispatched to spy ■ the Tzemach Tzedek. They also instigated the writing of scores of denunciatory letters, which arrived daily to the Ministry of Interior, Culture and the Secret

Police, which spoke against Jewish religious leaders and key merchants, villagers or innkeepers whose morals or integrity they could not compromise. These letters charged rebellion, contempt for Christianity, misappropriation of taxes, violation of the restricted areas, which only Jews may inhabit, smuggling, bribery and usury.²²

On one occasion, Lillienthal attempted to impress Count Uvarov, the Minister of Culture. He stated that the Rabbis condone all sorts of unethical iniquities with Gentiles, including usury and misrepresentation. In addition, he accused the Rabbis of preaching a policy of separatism from the good Gentile neighborhoods, and he claimed that the most notorious offender was the saintly Tzemach Tzedek.²³

Lillienthal continued to gather support and enlist people who were either dedicated to the Communist Ideal or had been swayed by his nihilistic rhetoric. One such person thus influenced was an intellectual of high reputation whose name was M. A. Gunsburg. Unfortunately for Lillienthal, Gunsburg was an intellectually honest person. He undertook a six months journey to study the Chasidic Jews in their own communities. As a result of Gunsburg's investigation he was convinced that the Rabbis were men of fine character and unusual intellect. He also noted that the laymen were mostly merchants and artisans who crowded the synagogues three times a day and all studied the Torah, Mishna, Talmud and Jewish Law on their own level. He found piety and virtue manifested everywhere he went. He came to the conclusion that "Their respect and awe of the Rabbi were rooted in the depths of their souls."

At a special meeting of Maskilim (seekers of enlightenment) of the Vilna chapter, Dr. Lillienthal was expecting great things, but when he called upon Gunsburg, the Secretary of the Lithuanian Maskilim, to give his report on the Chasidim, he was quite depressed. Gunsburg, during his trips had come to the conclusion that his German mentors were full of

misinformation, both on the numerical strength of the Chasidim, who comprised 3/4 of ■ Jewish people in Russia, and qualitatively, and particularly the influence of the Tzemach Tzedek and his colleagues.

During this meeting, Dr. Lillenthal laid out plans to bring 250 "qualified" teachers, trained and licensed by the Germans, to staff his new schools. He also outlined plans to sabotage the Tzemach Tzedek, which included accusing him of collecting funds for ■ foreign power,²⁴ Turkey, for the purpose of rebellion, since the Turks were in charge in Israel, and the Rabbi ■ constantly sending funds there to support his charitable institutions.

All the years that Lillenthal ■ in Russia, pressure from above—the government—and pressure from below through his educators and enlightenment societies continued to be applied to the Jewish communities to assimilate. In 1844, the Czar had honored Lillenthal with a certificate of honorary citizenship. Lillenthal even succeeded in opening ■ phony rabbinical seminary in Vilna, which was dedicated in 1847 after Lillenthal left Russia. All during this period, the Czar was applying further pressure of assimilating Jews with his forced conscription law, so that during 1842-1843, 22,000 Jews had been converted to Christianity and between 1846-1854, 7,000 were baptized.²⁵ However, things got worse, and finally came to a head.

On May 6, 1843, the first meeting of a government commission²⁶ aimed at finalizing Jewish assimilation was convened. The Tzemach Tzedek stood strongly in opposition to what the conspirators wanted to do. The gauntlet was thrown on the table when he stated that if it was the government intention and that of the Maskilim to carry out their plan, that he and his colleagues²⁷ were prepared to suffer death rather than to transgress. Uvarov, who ■ chairman of the commission, placed the Rabbi under house arrest and threatened him with harsh punishment for contempt. During the period of ■ Commission of 1843, which lasted from May

6 to August 27, the Tzemach Tzedek ■■■ under house arrest no less than 22 times for periods of one, two or three days, which added to the duration of the commission. Seeing that it ■■■ impossible to bamboozle the Jewish leadership, Lillienthal suffered the worst defeat of his ■■■ in Russia.²⁸

As these events ■■■ unfolding, Lillienthal's name had already become ■ household ■■■ for atheist.²⁹ After atheist he had become known ■ the "filthy German apostate."³⁰ In religious circles throughout Russia, Lillienthal's name ■■■ one of derision. He ■■■ hated by the masses. When Lillienthal realized that his time was up, ■■■ the day that the Tzemach Tzedek stood up ■■■ strongly against him; he sent ■ letter immediately to Abraham Geiger in Germany invoking him to come to Russia to ■■■ the ship from sinking. Lillienthal had already made arrangements with Uvarov to have Geiger assume a prestigious position.³¹

CHAPTER VI

THE FALL OF ABRAHAM GEIGER

The Lord lifteth up the meek; he casteth the wicked down to the ground.

(Psalms 147:6)

Upon receiving the communication from comrade Lillienthal, Geiger committed the unforgivable sin of putting his personal interests above that of the party. There is reproduced here the essential points taken from the text of the letter sent by Geiger to Max Lillienthal in Riga.

. . . You know, dear Sir, that for the past half century and more, the center for progressive endeavors among the Jews has been Germany; and ■ still ■ there today. Ever since I first began to think—and I had occasion even quite early in life to meditate most clearly and decisively on this subject—it has been by most fervent wish to participate ■ these endeavors at their very source of origin as actively ■ my abilities would permit. I have prepared myself for this task most earnestly; I have overcome many a scruple ... and have exposed myself to much unpleasantness in the process. Yet I have firmly adhered to my steadfast determination to be as forceful as possible a voice of progress among my brethren. Praise be to the Lord, for He has abundantly blessed my efforts. I ■ not conceited enough to believe that I have achieved great things for the welfare of the Jews, but I know that I have been counted in the ranks of those who seek to divorce true religion from superstition and to cleanse Judaism from the dross that has encumbered it; I have been among those who are endowed with an active mind for Wissenschaft and for wedding that Wissenschaft with life and faith. To date my

name has earned far greater recognition than my feeble successes deserve, and I may be hopeful that future literary efforts on my part will yield additional fruit. Thank God, my material circumstances have also taken a turn for the better and my present position ■ an influential one.

However, there ■ still much that needs to be done even here in the Fatherland, which is the center of this progress. Would I not then be remiss in my duties if I were to leave here in order to give of my energies to another country, where at present only the after-effects of our ■■■ achievements can be felt? Would it not be better that I remain here as before as the "tail of the lion"?

Would not my leaving here be gross ingratitude to my brethren in my Fatherland ... and to the congregation here that labored and struggled so mightily to have me belong to them? ... And I might as well admit it—despite the fact that her authorities reject me because I am a Jew, I still love Germany. Must love have logical reasons? I feel my own being inextricably interwoven with Germany's Wissenschaft, with the entirety of its intellectual earnestness—and who could sever the nerve fiber of his very being with impunity? Thus, though she, in return for my own efforts and those of my brethren to enter ever more completely into her life, genteelly excludes us. I must remain in Germany. I must wage a dual fight, against the reactionary elements among the Jews, on the one hand, and against those privileged denominations who simply ignore all things Jewish, on the other, and I must wait with hopeful yearning for that day when that which has already been freely given elsewhere shall be accorded to ■ here ■ the right to which we are entitled ... (WG pp. 111-112)

When Geiger used the expression "tail of the lion," he was referring to the Talmudic expression "it is better to be the tail of a lion than to be the head of ■ fox." But the double meaning had to do with the organizational goals of the lion, i.e., the Bund. This letter was a death sentence to Lillienthal. The Bund was most seriously agitated by the possibility of the impact of

the failure of Reform in Russia on the progress in other countries of the plans to destroy Judaism. The Bund reasoned that it had taken about 1,000 years for Christianity to spread and become a world religion. They had estimated that it would take about one century for Communism to become a world ideology, which in fact it did, when one considers that the majority of the people of the world were under its domination. Because of poor communication between Russia and Europe, it appeared it would take about 100 years before the impact of the defeat of Lillienthal would be felt in Western Europe.

While Geiger was engaging in his activities in Breslau, the Bund had planned to build a seminary to be in Geiger's name that would educate and train phony rabbis for the Reform movement. The money for this venture would be provided for by a will left by Jonas Frankel. Jonas Frankel was a wealthy banker and philanthropist. Frankel died in 1846. On August 10, 1854 the seminary opened. However, it was not called the Geiger Seminary as planned, it was now to be headed by a new man, Rabbi Zecharia Frankel (1801-1875). This Rabbi Frankel was now going to help invent another movement. This movement would be known as the Conservative movement, and the seminary would be called the Jewish Theological Seminary of Breslau, because the Bund had realized that there would be a gap between religious traditionalists and the extremes of Reform Judaism, and inventing this new movement would provide further cause for dissension. The Conservatives would take a position, that they believed in the critical treatment of religious documents and thus could never accept the Torah as being of Divine authorship. Unlike Reform they would wish to conserve religious practices in Judaism for cultural and other reasons. Thus Frankel and his cohorts referred to themselves as being members of the "historical school" which meant that they were committed to historical criticism of Judaism indulged in by the Reform scholars. Where did this stand in light of Jewish Law? According to

Jewish Law, ■ Jew who rejects ■ one word of the Torah ■ being of Divine origin ■ to be cut off from his people,³³ so ■ another "Jewish" escape from Judaism ■ put into operation. For all of Geiger's efforts on behalf of the Bund, he was clearly double-crossed.

It ■ the Bund that had financed him since his college days. It ■ while Geiger was ■ Heidelberg that the revolutionary Berthold Auerbach (1812-1882)³⁵ had scouted him out. His annual salary in Breslau ■ 800 thalers (\$600).³⁸ The rest of his salary came from wealthy members, which meant that he ■ at the mercy of the Bund. These unscrupulous people had used filthy and underhanded tactics to set him up in Breslau.

The Bund front organization in that community was an Illuminati lodge, the Gesellschaft der Brueder (Society of Brethren), founded in 1779.³⁷ Agitation for Geiger came from them. On the first day that Geiger was invited to be guest preacher at the Breslau synagogue, the Chief Rabbi of the city, Salomon A. Tiklin, raised a protest against Geiger. The Jewish Encyclopedia author of Geiger's biography has attempted to hide the true nature of a police investigation by the Chief of Police of Breslau of Tiklin's complaint, claiming that the objection was that Geiger had spoken in German which was unheard of, and considered not in accordance with "Orthodox" practice. However, this is nonsense because Samson R. Hirsch who was portrayed by the Bund and in today's anti-religious Jewish media as "ultra-Orthodox" delivered his sermons in German. The truth is closer to what Max Wiener reports in his book on Geiger. Wiener's remarks are reproduced here.

Actually, this proved to be the beginning of open warfare. Tiklin declared ■ Geiger was not deserving of his position, since he had attacked religion in his journal. Besides, Tiklin pointed out, Geiger ■ not even ■ to hold Rabbinical office, since he had been graduated from a university. Rumor had it

that he had been obliged to leave Wiesbaden after he had been seen violating the Sabbath in public. And of course there was the Prussian Cabinet Decree of 1823, which prohibited innovations in synagogue services. The fact Geiger, gowned in official clerical robes, had delivered a sermon in pure German construed a violation of this decree. Accusations of a different sort, and a good deal dangerous, were also leveled against Geiger. In these, he linked with suspect political circles and tendencies, and the Prussian authorities were always prompt and thorough in ferreting out the truth behind such charges. The representative from Berlin in the Bundestag in Frankfort was charged with the task of conducting a thorough investigation.

While Wiener has attempted to give us a historically accurate picture he has been misled by propaganda of that era, which depicted the religious Jew as non-progressive, opposed to speaking the language of his adopted country of domicile, and opposed to enlightenment and a university education. Hirsch and the other great religious Jewish intellectuals were university graduates. Hirsch attended Bonn University and knew Geiger. The university education and the German sermon bit were phony issues. Wiener goes on to say the investigation resulted in a clean bill of health. But information handed down over the generations in the Frankfurt community³⁸ to the present day indicates that immense bribes were paid to hide his political affiliation.

This is further corroborated by the fact that a close friend of Geiger who was in his inner circle of friends, Berthold Auerbach, had been investigated by the government in 1837 and sentenced to Hohenasperg prison for three months because of his activities. To add insult to injury, Auerbach, a gifted writer in his day, had published only a year earlier a defense of charges of radicalism leveled against Jews of Germany. His article entitled *Das Judentum und die Neueste Literature*, (*Jewry and the New Literature*). However, Auerbach

was involved very deeply with the radicals, and was close to Moses Hess when the latter worked with Marx and Engels.

Geiger's investigation in Breslau, conducted by the Bundestag within a year of Auerbach's release from jail, would have to be quashed. It is interesting to note that while the Jewish Encyclopedia of 1906 makes mention of Auerbach's imprisonment, the supposedly more comprehensive recent Encyclopedia Judaica obliterates the information entirely.

Excerpts from Geiger's first Breslau sermon are reproduced here.

Assume that the time has come when you will stand before the Judgment Seat of God, and that He will say to you. "I have made known to you through My prophets the profoundest essence of the Word that was revealed to you: It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, to love mercy, and to walk humbly with thy God. And He will ask you now.

"Have you truly dealt justly with all men, even with those not of your faith? Have you been mild and forbearing? Have you not, in smug self-righteousness, overrating your own worth and your own piety, forgotten about Me, your God?" If you must then answer (since there can be no concealment of guilt before Divine Omniscience). "O Lord, I have adhered to many statutes and have kept them with scrupulous care—but I have not always been just." would you not then realize that you had neglected eternal values for the sake of transitory things? There is an ancient tale about a dispute among straw, stubble and chaff. Each of these three boasted that the field had been sown for its sake alone. The grain of wheat, however, listened to the quarrel from afar and said, "Wait until the owner of the field comes, and then we shall see for whose sake the seed has been sown." And behold, at harvest time the owner came; he cast the straw to the ground, he burned the stubble, and threw the chaff to the winds. But he gathered the grains of wheat and guarded them carefully.

So, too, my Israelite, be very mindful of the pure and genuine grain of wheat in your faith, of the pure fear of God, so that you will work in behalf of the welfare of mankind. The outer shell, the ritual forms, are but bearers of the spirit in which that spirit becomes visible and by which it may mature; but do not forget that they are of no further use to piety once they no longer bear that spirit within them. Times and circumstances change, and necessitate many modifications and new institutions which, in keeping with contemporary circumstances, are needed to keep our religion alive. O pray that the Lord will not have to say to us also, They have forsaken Me, the Fount of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water. The living water, ever fresh and new, constantly flows forth from the fountain. But if you collect that water in a cistern so that it may be sure to remain the same, that none of it may escape and that new water cannot enter, then the drops may indeed remain the same, but the water will soon grow stale; the taste will be different; the spirit will have fled. Thus you too should not seek to disturb the Divine order of things. The outer form is subject to change, and if ■ should seek to assert itself independently, without concern for the spirit, then, alas, it will be stale and meaningless. But that which flows forth, eternally new, from the inexhaustible Well-spring of Living Waters will forever remain healthy and living throughout.

Therefore, my Israelite, do not complain when it seems to you that things are changing. The truth is that nothing has really changed. All that changes is the outer shell, only some outward forms undergo modification; the essence of things remains intact. Do not fear and be not misled by the talk of the foolish who view ■ few concessions to the times as tantamount to a collapse of the faith ... But neither must you allow yourself to be misled by those others who reject the whole faith of Israel merely because some outward forms are no longer to their liking, and who would say with the Israelites at the time of Ezekiel: Our bones are dried up, and our hope is lost; we are clean cut off. No, our hope is not lost; the true faith of Israel remains unshaken. (VVG pp. 247-248)

It should be noted that Geiger ■■■ laying the foundation in this sermon for the overthrow of Judaism. Meanwhile Tiktin continued ■■■ attack on Geiger. The super-rich Bundists who were on the Board of Directors of the Breslau Jewish community suspended Rabbi Tiktin on phony charges, such ■■■ that he had failed to give moral instruction to the congregation, and neglected religious instruction to the young, and failed to visit the sick. Tiktin refuted the charges and opened a counterattack. He declared "a ■■■ like Geiger who did not observe the 613 Commandments of the Torah could not be considered ■ Jew let alone ■ member of the Rabbinate." Geiger's defense ■■■ ridiculous. He claimed that the Talmud had abolished some of the commandments of the Bible.

It should be realized that Geiger's background ■■■ religious. He came from an observant Jewish home, and his brothers, unlike him, were meticulous in their religious observance. As a result of his fall from grace, Geiger struck back. In 1854, when they opened the Breslau Seminary, Geiger issued a new prayer book, which was ■ slap in the face to the Reform movement. Up until that time Reform in Germany had utilized a radically revised liturgy that had been published in Hamburg in 1818. Now Geiger, whom the public had acclaimed as a great reformer, had put out a prayer book that was more traditional.⁴⁰

All this happened to Geiger because of the Fall of Reform in Russia. Lillienthal could never come back to Germany to face the music. His departure from Russia was sudden as historian Lucy Davidowicz declares, "Lillienthal left Russia suddenly and went to the U. S. where he was active as rabbi, author and communal leader."

The philosophy of the Bund versus that of the religious community could best be summarized by some quotations from Lillienthal's own writing, *My Educational Mission in Russia*,⁴² in which conversations ■■■ described with ■■■ Vilna

Maggid (chief preacher of Vilna) in a spirited conversation which they had. The Maggid stated:

"If apostasy should be the consequence of your proposed reform I in the name of all my Jewish brethren protest against it and prefer our isolated position to all the allurements of civilization."

Lillienthal characterized his German brethren as having:

"A profound knowledge of science and the arts; ■ readiness to support every good institution, unbounded and unexampled charity, dear heirloom of Israel, are the principle virtues marking our brethren at present, and there is not the least apprehension that the old blunders will be committed again and again!"

He further went on to say.

"You will lay the cornerstone for the glorious edifice that the future generations will erect while your present system is unable to stop the wheels of human progress."

Lillienthal was simply saying that the new order would build over the ashes of the religious even if he would fail in his own mission

After the abortive Communist revolution of 1848, there was a mass exodus of Reform rabbis from Germany. These radicals came to the U.S. and were able to work unhampered in virgin territory to build ■ political power base and set the stage for future Reform growth, and the destruction of Judaism. Most Americans were not concerned with events in Germany, and did not view these phony rabbis with any suspicion, so their work went ■■ unhindered. Having suffered bitterly in the failure of the Communist revolution of 1848, they were more circumspect in their ways, so that approximately a decade after they left Germany, they became a power to be reckoned with in the U.S., and it ■■■ primarily because of this that Abraham Geiger, whom they considered as their mentor,

■ destined to be reinstated to his former glory by the International Communist Party in its secret activities.

CHAPTER VII

THE REINSTATEMENT OF ABRAHAM GEIGER

When the wicked spring forth as the grass, and when all the workers of iniquity flourish; it is that they shall be destroyed forever.

(Psalms 92:7)

Geiger's non-appointment to be head of the Breslau Seminary has been described as "perhaps the worst defeat of his entire career."⁴³ However bad this setback was, he was to be reinstated at a later date to his previous full glory for several reasons, in addition to Reform growth in America. One was because if Geiger would be allowed to rebel and flex his muscles, it could ruin the Reform movement. Another was that Geiger had also spawned the development of revolutionary personalities around him, and if Geiger remained too far out of the limelight there would be a danger that his proteges could become estranged from the movement, for example, Lina Morgenstern (1830-1909), who was 18 at the time of the revolution of 1848, and lived in Breslau.

The International Communist Party carved out a role for Lina in their schemes of division. Her specialty was men and women. She fell into the pattern of good deeds and Philanthropy on the outside, which brought great prestige to herself, and less criticism for her political activities. Lina Morgenstern was one of the forerunners of Women's Lib, and organized the first International Women's Congress in 1896,

which boasted 1800 delegates. She also ■ active in the German Society for the preservation of peace. Then, like today, most organizations ■ had peace in their titles ■ really up to something else, dissension and revolution. The International Party could not afford to lose such talent, so the super-rich decided to keep Geiger in limbo in Breslau and to support him in some of his scholarly works. They therefore sponsored what is considered to be his magnum opus entitled, *The Original Text and Translations of the Bible and Their Relation to the Inner Development of Judaism*, which in German ■ simply referred to ■ Geiger's *Urschrift*. The book was published in 1857 and ■ presented by Geiger to the world on the occasion of his 25th anniversary in the phony rabbinate.

Geiger's wife died in 1860. After that the clandestine Communists decided to send Geiger to Frankfurt because they could not control Leopold Stein, the phony Chief Rabbi, to toe the party line. Stein refused to submit to censorship from his Board of Directors regarding sermons or official business as a representative of the community before the public authorities.⁴⁵ So Geiger went to Frankfurt in 1862, home of the Schiffs and Rothschilds, who controlled its communal life. He was embraced from that time on by the Frankfurt inner circle. One of the great moments in his life came at the funeral of James (Jacob) Rothschild, the youngest of the five sons of Mayer Amschel (1744-1812). It was James (1792-1868) who staked much capital on the revolution of 1848, and who was ■ heavy loser.⁴⁶ On June 15, 1805, James married Bette Rothschild, his first cousin, the daughter of Shlomo Mayer, otherwise known as Solomon, founder of the Vienna branch. The Rothschilds had tried to keep the money in the family. The *Jewish Encyclopedia* records that, of 58 marriages in the Rothschild family, 29 were with cousins. Rothschild died November 15, and ■ special memorial service ■ held on November 29, 1868. Guess who delivered the sermon? Why

none other than Abraham Geiger. Most of the text of Geiger's eulogy is to be found in Wiener's book.⁴⁷ Some remarks of interest are ■ follows (italics mine):

1. "We may well derive gratification from the fact that our own native city should have brought forth such ■ power, which has wrought fruitful changes and has wrested recognition from those who hold sway in proud palaces."
2. "Let us be gratefully ■ of the fact that the eye of God's grace rests upon this city."
3. "It ■ here that ■ broader view of the world unfolded."
4. "Many ■ those who have had their roots here, and under whose shade the whole world has found fresh vigor, for they have put to ■ for the good of all mankind those talents and that inspiration which they received from the place of their birth."
5. "They were living and accusing witnesses against all the intolerance which still was shown the Sons of Israel's faith against the base passions that sought to exalt themselves as religious truths, and against that medieval narrowness which sought to clothe itself in the rich drapery of the cloak of religion."
6. "As princes of peace they were welcomed everywhere."
7. "A bountiful outpouring of blessings flowed forth from their homes ... they built hospitals for the sick and clothed the naked."

Geiger also stated of the Rothschilds in his sermon:

"For they have all remained faithful to the Covenant of Israel and have loyally adhered to it."

If this were true, of course, they would never have had the likes of ■ Geiger deliver the eulogy. After he said all those wonderful things about the House of Rothschild, Geiger put ■ bid in for himself, he also knew that the super-rich wished to continue their work of breaking up Judaism, and he knew that many seminaries were planned to achieve these goals. He, therefore, asked the Rothschilds to finance such ■ institution

saying, "Let the of him who had now departed be associated with **■** new institution of this type." Is **■** coincidence then that the revolutionary jailbird Auerbach "very discreetly began to sound him out"⁴⁸ on his availability **■** Chief Rabbi of Berlin. Geiger **■** installed **■** Chief Rabbi of Berlin January 22, 1870, and Auerbach wrote him concerning **■** sermon on the occasion saying, 'you may well be content for you have greatly moved everyone present and you will achieve great things.'

What **■** so great about Geiger's sermons? What **■** interesting about Geiger's were that he spoke on two levels. He **■** simultaneously sermonizing to the public and to insiders when he spoke on certain occasions.

It is well known in some circles that when Masons meet even in the presence of non-Masons they will exchange greetings that will not be perceptible to the uninitiated. For example, they refer to travel, which in Masonese refers to initiation into Masonic rites. There are other walks of life that have their own jargon. For example, there is a slang prevalent with circus people or with auctioneers. An auctioneer may exclaim concerning the person that he wishes to be watched: "two ten the beetle," which means: "observe the woman." Similarly we Rabbis have punctuated our conversation and letters with certain Talmudic terms that would escape detection by censors. For example, the great Rabbi Isaac Elchanan Spektor was able to smuggle information concerning Jewish persecution in Czarist Russia using this method in what appeared to be innocuous letters.

The inner circle of the Communist revolutionaries spoke or addressed audiences and even wrote on two levels. Those items that I have italicized **■** really **■** message for the insiders that **■** present, and they deserve comment.

They **■** summarized below as to their meaning.

1. **FRUITFUL CHANGES**—this refers to the changes that were brought about by the backers of the Communist Conspiracy and their plans to change the world. **WRESTED RECOGNITION FROM THOSE WHO HOLD SWAY IN PROUD PALACES**—refers to what could best be described by Professor Quigley ■ "nothing less than to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world ■ ■ whole."
2. **THE EYE RESTS**—this refers to ■ symbol of the Illuminati, which is an eye inside of ■ triangle, and can be found on every American dollar ■. The triangle that encompasses the eye is ■ symbol of Plato's three classes, it is also ■ symbol of pagan altars. The eye is the eye of the pagan deity Baal which was also worshipped in Egypt as Baal Peor. It also became identified with the Egyptian Osiris and with Shamas, the sun god, and Anunit, the sun goddess.

A cult was established throughout history, dedicated to the All-Seeing Eye. In a book by Robert Keith Spenser⁵⁰ exposing the cult, he makes much of the astounding fact that this symbol, which is a reverse seal of the Great Seal of the United States, has been cloaked in mystery, so much so that "the custodian of the Great Seal refuses to allow any examination of the files in her possession by historians, even though the Seal is uniquely a part of our national inheritance."⁵¹

Spenser reproduces some articles by Theodore Roosevelt's granddaughter, Edith Kermit Roosevelt, exposing some activities of the cult in 1962.⁵² Miss Roosevelt exposes a Temple of Understanding built in Washington which, under very fishy circumstances, is part of the cult of the All-Seeing Eye. The Temple contains ■ Hall of Illumination. The All-Seeing Eye having been associated with ancient pagan rites,

also is a symbol of enlightenment because of its association with sun worship. The sun "illuminates."

The Latin on the American dollar bill over the eye Annuus Coeptis means "God has prospered" The Annuus probably chosen because of its dual meaning. When you displace "n", you get Anuni, which is the pagan sun goddess. Anunit was akin in the Babylonian Pantheon to Shamas, the sun god. On the bottom of the Seal on the dollar bill appears the legend Novus ordo seclorum, which literally means "the new order of the ages." In mythology it is a Golden Age during which the Saturnian kingdom will return. Saturn is the father of Osiris. The Annuus Coeptis is also connected with the Golden Age of Prosperity. This Golden Age is the age of the Platonic Republic or the rule of the wealthy intellectual classes over the new Communist world. Both Latin legends are drawn from verses in Virgil:⁵³ "Favor my daring undertaking" and the "Great series of ages begins anew."

Miss Roosevelt names the people who were behind this project. Among them are Jerome Davis of New Haven, Conn., who heads a strange group called "Promoting Enduring Peace," whose literature is distributed by a front group operated by the tax-exempt Lucis Trust On 11 West 42d Street. Many years ago, the Lucis Trust was openly called the Lucifer Trust, because it was involved with devil worship cults. In order to appear less conspicuous, it changed its name in 1924.

Also mentioned by Miss Roosevelt is the Reverend Lee H. Ball, executive secretary of the Methodist Federation for Social Action, which was cited as a Communist front by the Senate Internal Security Committee on April 23, 1956. He was cited as "one of the prime individuals involved in the Communist conspiracy to subvert the Church for Communist purposes."

Interestingly enough, the Temple is also supported by specific prominent individual clergy which included Reform clergymen Norman Gerstenfeld, Maurice Eisendrath, Nelson

Glueck, the deceased head of Hebrew Union College (the Reform movement's primary ordaining institution in the world) and Roland B. Gittelsohn of Boston, as well ■ the former head of the Conservative movement's Jewish Theological Seminary of America, Louis Finkelstein,⁵⁴ and Israel Goldstein of the American Jewish Congress.

3. **BROADER VIEW OF THE WORLD**—this special interest group must work on ■ international scale and be ■■■■■ of everything that is going on in the world, and eventually consolidate its power through world government.
4. **FOR THE GOOD OF ALL MANKIND**—this refers to the goal of the Communist Conspiracy to exercise power over the affairs of all men ■ they have few options open to them to exercise.
- . **AGAINST THAT MEDIEVAL NARROWNESS** —refers to the goal to eliminate the opiate of religion and to destroy religion as ■ factor in the world.
6. **PRINCES OF PEACE**—refers to its Opposite meaning, which is dissent and which is ■ front for many subversive activities throughout the world. The princes are the ruling class, and there is also the implication that they supersede Princes of peace in particular world religions such as Jesus or Buddha or the Jewish messianic aspirations.
7. **BOUNTIFUL OUTPOURING OF BLESSINGS FLOWED FORTH**—this refers to the tremendous amounts of money including genuine philanthropy that has been carefully distributed and assigned for specific purposes to further the "cause" such as for funding revolutions or financing radical and subversive political movements that cannot properly exist without such financing.

In the fall of 1871, the Geiger Seminary opened its doors in Berlin. From this seminary came such enemies of authentic

Judaism ■ Felix Adler (1851-1933), Geiger's ■ student,⁵⁵ founder of the Society of Ethical Culture, which till this very day supports Communist causes and Third World Revolutionary Movements. This movement has been ■ source of ire to sincere members of the Reform movement who don't know what ■ going on, because after Adler started it in 1876, it nearly destroyed Reform in America.⁵⁶ Solomon Schechter⁵⁷ (1850-1915), another Geiger disciple, probably did ■ than any other individual in the Twentieth Century ■ head of the Jewish Theological Seminary in America and prime mover of the Conservative movement in contributing to the destruction of authentic Jewish values in the Western world. We shall discuss Schechter in detail in Volume II.

PART II

THE ACTIVITIES OF EIGHTEENTH CENTURY REVOLUTIONARY SOCIETIES

CHAPTER VIII

THE ILLUMINATI AND HASKALA

For there shall be no hereafter for evil, illumination of the wicked shall be extinguished.

(Proverbs 24:20)

For illumination is a commandment and law is light.

(Proverbs 6:23)

Having considered fleetingly the origins of the Illuminati in our discussions of the Reform movement and the Bund der Gerechten, we shall now discuss in greater detail the organization and operations of the Illuminati that preceded by about two generations the period just discussed.

While perhaps logically one would wish to present history as a chronology, the author feels that the reader could better appreciate the inauspicious beginnings of the Illuminati having come upon the scene of 19th century political and religious turmoil with which he could more closely relate to present day experience.

It is known that political scientists are divided as to the Illuminati and its relationship with the Communist Party. There is no argument about the relationship between the Illuminati and the Jacobins, who executed the terror during the French Revolution. There is also no argument among prominent Judaica Scholars as to the continuum that existed between Jewish-born heretics who were followers of the false Messiah Shabbetai Tzvi (1626-1676) through his successors, the radical practitioners of the Sabbatian cult called the Frankists

(named after their founder, Jacob Frank (1726-1791), the Jacobins and the Reform movement. The Illuminati paralleled the Frankists in both time and geography, the seat of both movements being in Germany—the Illuminati in Ingolstadt, Bavaria, and the Frankists in Offenbach after 1786. We shall demonstrate that from the Jewish perspective there is a relationship between the Illuminati and the Communists.

The connection between Frankists and Jacobins, and Frankists and the Reform movement, has been brought to light by one of the greatest living authorities on the mystical Kabbalistic literature, Professor Gershom G. Scholem¹ of the Hebrew University, Jerusalem. We furthermore have the testimony of John Robison in his *Proofs of a Conspiracy*, published in 1798, which details the development of the Illuminati and its rise to power, their connection with the Jacobins, and with the terror that took place during the French Revolution. The famous Count Mirabeau of French Revolution fame was, according to Robison, a member of the Illuminati. In addition to Robison's work, there also exist the writings of Abbe Augustin Barruel, who wrote *Memoirs Illustrating the History of Jacobinism* in 1799.

Robison traces the Illuminati to an aberration in Freemasonry started by Adam Weishaupt and assisted by Baron Adolf Franz Friedrich Knigge (1752-1796).³ Knigge is mentioned constantly throughout Robison's book. At the end of the first chapter of Robison's *Conspiracy* book entitled *Schisms in Free Masonry*, he says Baron Knigge and other cosmo-political brethren formed a scheme for uniting radical Masonic lodges in Germany. Knigge was dissatisfied with all the degrees in Freemasonry, and he wanted to carry things a step further.

In Chapter II, Robison presents a list of lodges of the Illuminati existing primarily in Germany with a few in England, Scotland, Poland, Switzerland, France and Italy, as well as America. He also gives names of members. Some of the more

Important Illuminati mentioned by Robison were given code names. These code names were based for the most part on classical Greek and Roman personalities who were known for their ruthlessness and Cynicism. In Table I is found an alphabetical listing of the most prominent Illuminati, taken from Robison with their respective occupation or rank indicated.

Weishaupt had the code name of Spartacus; Knigge, Philo; Count Mirabeau, Cornelius Scipio; Nicolai,⁴ Lucian. Lucian was the great scoffer of religion. Particularistic tasks involving the undermining of religion were given to Nicolai. The radicalism of the Illuminati was manifested in public and in private. Their goal was to abolish Christianity and overturn all civil government.⁵

In 1783, four professors of Mariane Academy were summoned before a court of inquiry and questioned on their allegiance to the Order of the Illuminati. During these inquiries it was brought out that the Order abjured Christianity and refused admission into its higher degrees to all who adhered to Catholicism's three confessions. According to Robison,

"Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified on Stoical principles. In the Lodges, death was declared eternal sleep; patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man. The baneful influence of accumulated property was declared insurmountable obstacle to the happiness of any nation whose chief laws were framed for its protection and increase."

Again, all this is quite in keeping with Weishaupt's own code name Spartacus, the man who headed the insurrection of slaves and kept Rome in terror and uproar for three years.⁷

TABLE 1

Baader, Professor	Lowling, Professor
Babo, Professor	Massenhausen, Count
Bahrdt, Clergyman	Mauvillon, Colonel
Bart, Counsellor	Meggenhoff, Paymaster
Bode, Author, Tutor	Mirabeau, Count
Braun, Canon	Morausky, Count
Burzes, Priest	Morgealan, Count
Constanza, Marquise	Nicholai, Bookseller
Cossandey, Professor	Orleans, Duke
Danzer, Canon	Ow, Major
Dillis, Abbe	Pfruntz, Priest
Drexl, Librarian	Renner, Professor
Ecker, Count	Savioli, Count
Fischer, Magistrate	Seefeld, Count
Frauenberger, Baron	Socher, School Inspector
Gaspar, Merchant	Strobl, Bookseller
Grunberger, Professor	Torning, Count
Gunsheim, Count	Utschneider, Professor
Hertel, Canon	Vachency, Counsellor
Hoffstetter, Surveyor of Roads	Weishaupt, Professor
Kaltner, Lieutenant	Werner, Counsellor
Knigge, Author	Westenrieder, Professor
Kreitmaier, Prince	Wortz, Apothecary
Kundle, Counsellor	Zwack, Lawyer
Kindler, Professor	
Lieberhauer, Priest	
Lippert, Counsellor	

Table 1—Alphabetical list of Illuminati members and their occupations (based on Robison)

Following █ expose of █ Order, it █ discovered that Weishaupt █ its head. He █ deprived of his professor's Chair and banished from Bavaria. He went to Regensburg, where he continued his activities. Along with him, two Italians, the Marquis Constanza and the Marquis Savioli, █ also banished, together with █ lawyer named Zwack, while some other members █ imprisoned.⁸

Robison further exposes letters of secret correspondence between members of the Illuminati in which he reveals how debased █ of them were. For example in █ memo from Spartacus to Cato, which █ from Weishaupt to lawyer Zwack, dated March 17, 1778, Weishaupt sets down █ blueprint for engaging in espionage. In the writings of Zwack were the plans for █ Women's Liberation movement. Zwack states

"It should consist of two classes: the virtuous and the freer-hearted (i.e., those who fly out of the common tract of prudish manners) ... Proper books must be put into their hands, and such as are flattering to their passions."

Found with Zwack's writings after his death are descriptions of █ strong box which, if forced open, would blow up and destroy its contents; recipes for securing █ abortion; a chemical composition which blinds or kills when spurted in the face; a recipe for invisible ink; a formula for making a tea which induces abortion; █ method for filling █ bedroom with poisonous gas; methods for forging seals of state, including a collection of several hundred such impressions, with a list of their owners including princes, nobles, clergymen and prominent merchants; █ copy of █ manuscript entitled Better Than Horus, which was printed and distributed █ a Leipzig fair, containing █ attack and a bitter satire on all religion.⁹

After this was exposed, the Illuminati said that all of the dreadful medical apparatus properly belonged in the hands of Zwack because, after all, he was █ judge of the criminal court

and ■ ■■■ his duty to know such things. The ■■■■ excuse ■■■ also offered, for his collection of seals but, of course, the damning question was, "Why were these things found among the papers of the Illuminati?" When Weishaupt ■■■ confronted with this, his reaction ■■■: "These things were not carried into effect, only spoken of, and were justifiable when taken in proper connection."

In another memo from Spartacus to Cato, Weishaupt is rather verbose about his anti-religious philosophy. He felt that Freemasonry is Concealed Christianity and that "Christ" should be substituted with the word "reason." He then calls for ■ new religion and ■ ■■■ state government, which explains Masonic symbols and combines them in ■■■ degree. He also makes reference that there is now in the Order a famous Protestant theologian who feels that the Order of the Illuminati is the true sense of Christianity and takes great pride that he is now the founder of ■ new religion.

In another piece of correspondence from Philo (Knigge) to Cato (Zwack), Knigge refers to religious authorities as cheats who bow to superstition and fanaticism. He advocates ■ slow overthrow of religion so that the fanatics will not be alarmed and will not be aware of what is going on. Of Jewish mysticism he declares: "The Jewish Theosophy was a mystery like the Eleusinsian, or the Pythagorean, unfit for the vulgar."

In September 1783, Weishaupt wrote to code name Marius (Canon Hertel) that he is in danger of losing my honor and my reputation, by which I have long had such influence. What think you-my sister-in-law is with child?" He goes on further to say, "We have tried every method in our power to destroy the child." He then begs Marius to try to get ■ doctor to kill his sister-in-law. He claims that she is in her fourth month. Then he blames the priests because they consider abortion to be criminal.¹² Robison points out that when this happened, Zwack's sister is recorded as having committed suicide.

Robison speculates that she is perhaps the person Weishaupt speaking about.¹³

Robison offers an interesting insight into why the Illuminati were interested in setting up Sisterhoods and promoting Women's Liberation. Citing some of the Illuminati philosophers, he feels that the female mind is well adapted to cultivation by means of religion, and that feminine softness and kindness of heart and the virtues of motherhood would always tend to push men into noble pursuits and towards religion. The new Order, by changing the women, could hopefully force the sentiments of men to change, and they would not be so foolish as to keep in force laws which cramp their strongest desires. Then will the rich have their harems and the poor their drudges."¹⁴ As the Illuminati spread through Germany, in addition to using the Freemasons and attempting to subvert legitimate Freemasonic Lodges into their Order, they also set up Reading Societies. On their book list were such works as Basedow's Practical Knowledge, Eberhard's Apology for Socrates, Melner's Ancient Mysteries, Bahrdt's Letters on the Bible, and Completion of the Plan and Aim of Jesus Christ. These books were all anti-religious in character and tended to influence men into shaking off any moral obligations. They also encouraged people to behave in a Machiavellian manner in their civil conduct.

The Illuminati also encouraged their members through machinations and intrigues to obtain positions or places of trust and influence. Robison mentions that when the publication of a list of members came out in Germany, persons were astonished to find themselves in every quarter "in the midst of villains that were plotting against the peace and happiness of the country and destroying every sentiment of religion, morality and loyalty."¹⁵

Robison traces Illuminati activities through the German Union and in his final fourth chapter he discusses their role in the French Revolution. He notes that during the Revolution,

cosmo-political and skeptical opinions and sentiments were able to find full expression in the political occurrences in France. He delves into the intrigues of the famous Count Honore Gabriel Riqueti Mirabeau (1749-1791), not to be confused with his father Victor (1715-1789).

Robison then tells us that Mirabeau published an essay on a fictitious group, the "Illuminated" in Berlin. In the essay, Mirabeau calls the "Illuminated" "absurd and gross fanatics, waging war with every appearance of reason and maintaining the most ridiculous superstitions." He also describes in the essay rituals and ceremonies of his own invention. Robison claims that Mirabeau wrote this essay as a master stroke of political intrigue to conceal from the world his rumored association with the Illuminati.

Shortly thereafter Nicolai utilized Mirabeau's essay and gave the name "Obscuranten" to the society that Mirabeau ridiculed. Then the Illuminati utilized this mystical "Obscuranten" society as a weapon to destroy their political enemies so that they immediately labeled several persons to be members of the Obscuranten, securing their own advantage.¹⁶

The history books tell much about Mirabeau. Being in the public eye, he was known as the founder of the Jacobins, and as a sexually depraved individual. He literally sold his mother "down the river" for money after being liberated from prison for a misdemeanor and needing money. He helped his father secure a separation from his mother for 100 guineas. Then he went to his mother and got money from her to go against his father.

In 1786, Mirabeau, in conjunction with the Duke de Lauzon and the Abbe Perigord, formed a radical lodge in Paris, which met in the Jacobin college-hence the name "Jacobins." The lodge was in constant contact with Germany. So important did the German Illuminati regard the Jacobin lodge that they sent an entire delegation of German Illuminati to foment the French

Revolution. Of the Jacobin goals in Paris, Robison tells us, "They meant to abolish the laws that protected property accumulated by long, continued and successful industry, and to prevent for the future any such accumulation... And, ■ necessary preparations for all this, they intended to root out all religion and ordinary morality and even to break the bonds of domestic life by destroying the veneration for religious vows, and by taking the education of the children out of the hands of the parents. This ■■■ all that the Illuminati could touch, and this ■■■ precisely what France has done."¹⁷

Robison goes on to explain how the Duke of Orleans ■■■ seduced by Mirabeau into becoming ■ degenerate. Robison describes how the Duke of Orleans obtained, at Mirabeau's instigation, 300 prostitutes that were sent "to illuminate" two battalions who ■■■ coming to Versailles for the protection of the royal family.¹⁸

Robison further declares that the Duke of Orleans, before his death, acknowledged that vast sums were used to bribe mobs such as those that came from Paris to Versailles on the 5th of October, 1789. They had their pockets stuffed with crown pieces supplied by Orleans, who had been seen circulating with others with a tremendous bag of money.¹⁹

Robison continues to describe how after the Revolution, the Jacobins, through the Illuminati, continued their depraved influence on life in France. For example, he describes ■ man named Zimmerman as one of the great of the Illuminati in France. Zimmerman would get up on the pulpit with a saber in his hand and cry out, "Behold, Frenchmen, this is your god. This alone can save you." Robison also accuses the Illuminati of attempting to pass a law that would establish Atheism.²⁰

During the French Revolution, the strength of the Illuminati had been concentrated in Regensburg ■■■ a result of Welshaupt's forced exile. Quoting from another author Hoffman, ■ second plan ■■■ now being put into effect for ■ revolution in Germany. Hoffman states,²¹

"All of ■ jointly swore opposition to the Illuminati, and my friends considered me ■ a proper instrument for this proposal. To what my zeal, they put papers into my hands that made me shudder... The intelligent saw in the open system of the Jacobins the complete hidden System of the Illuminati. We knew that this system considered the whole world in its aims and France ■■■ only the place of its first explosion."

In ■ Postscript to his book,²² Robison writes that he has seen Abbe Barruel's book on the history of Jacobinism, which has confirmed everything that he has said concerning the "Enlighteners." He shows unquestionably,

"... ■■■ a formal and systematic conspiracy against religion was formed, and zealously prosecuted by Voltaire d'Alembert and Diderot, assisted by Frederick II, King of Prussia, and I see that their principles and their procedure have been the same with those of the manner of German atheists and anarchists. Like them, they hired an army of writers; they industriously pushed their writings into every house and every cottage. Those writings were equally calculated for inflaming the sensual appetites of men and for perverting their judgment. They endeavored to get the command of the schools, particularly those for the lower classes; and they erected and managed a prodigious number of libraries and Reading Societies."

Robison's remarks sound almost identical with those accusations against Marxist-Leninist activities that have emanated in recent years from the hallowed halls of the Congress of the United States.

Of course, the Jews also had their "enlighteners" who appeared on the horizon at that time, and their movement is referred to ■ the "Haskala." While we have shown the connection between some of the members of the Haskala in Russia in connection with the attempted overthrow of Judaism, and the Bund der Gerechten, the question is, "Were their predecessors Jacobins, ■ ■■■ they linked in any way with members of the Illuminati?" The answer is ■ definitive "Yes," for when Count Mirabeau came to Paris to form the Jacobins

In 1786, that was the year of Moses Mendelssohn's death, and not only that, but Count Mirabeau attended his funeral and even wrote an essay about the man. Who was this man Moses Mendelssohn? And what was his influence on the Haskala?

Moses Mendelssohn was born on September 6, 1729 in Dessau, Germany. When Mirabeau attended his funeral, it was after January 4, 1786, the day of his death.²³ The title of Mirabeau's essay was *Sur Mose Mendelssohn sur la Reforme Politique des Juifs* which means Concerning Moses Mendelssohn on Political Reform of the Jews, which appeared in London in 1787.²⁴ In his essay Mirabeau argues that the faults of the Jews were those of their circumstances, and that the Jews could be made useful citizens if they could get rid of the "dark phantoms of the Talmudists." Mirabeau was very much akin to the personality of an Antiochus, who would accept a Jew as long as he was a Hellenist, in contradistinction to a Haman who wanted Jews dead. Mirabeau wanted the Jew to disappear by assimilation.

Moses Mendelssohn is regarded by many as the father of the Haskala movement. Indeed he was a role model for German Jewry for assimilation. For example, in Maurice Schwartz's Yiddish theatrical presentation of "The Family Karnovsky"²⁵ In 1948, Karnovsky, a German Jew, returns from World War I, marries a Gentile and justifies it because of Moses Mendelssohn. Many writers, even in discussing other subjects, will usually mention in passing Moses Mendelssohn's influence on the Haskala. For example, Rufus Learst, in writing on *The History of the Jews in America* states:

"But the traditional or religious way of life which the bulk of the immigrants from Eastern Europe carried with them to America was no longer unchallenged, even in their homelands. Intellectual and social movements were already afoot in all of them whose basic character was secular. The first and the oldest was Haskala, which traced its origin back to Moses Mendelssohn, the frail and gentle sage of Berlin, who dies three years before the outbreak of the French Revolution."²⁶

Dr. Simon Noveck, editor of *Great Jewish Personalities in Modern Times*, says of the Haskala that it was among the Jews of Berlin,²⁷

"... that secular interests made their greatest progress. Here existed the largest Jewish community in Germany, totaling around 4,000 Jewish immigrants, even before Mendelssohn's death. It was in Berlin that the organized Haskala movement, representing the first systematic attempt of Jews to meet the challenges of the modern world, grew up. The leader of the movement around whom the enlightened gathered and to whom all looked for inspiration was Moses Mendelssohn."

The historian Max Dimont tells us something else about his opinions of Mendelssohn, which belie not only Mendelssohn's true position with respect to authentic Judaism, but Dimont's attitude towards religious Jews. Dimont's view, in his *Jews, God and History*, is that religious Jews are like refuse. Says Dimont,

"Mendelssohn clearly saw the dilemma of and the danger to the Jews. If they remained in the ghetto, they would stagnate into ■ meaningless existence. If on the other hand they were catapulted out of the ghetto by the new social forces shattering feudalism without being prepared for the Enlightenment, they would be swallowed up by the dominant Christian majority. Mendelssohn saw his task as two-fold: first, to give the Jews a tool for their own emancipation, second, to prepare a new basis for the Judaic values once the old religious norms were rejected. The way Hercules diverted the flow of the two rivers into the Augean stables to clean out decades of accumulated refuse, so Mendelssohn channeled the currents of the "Aufklärung" into the ghetto to sweep out centuries of accumulated orthodoxy."²⁸

All these citations are just exemplary of the popularly held view that Mendelssohn is the original "Maskil" (Enlightener) of the Haskala. What, however, were the salient messages and

goals that Mendelssohn wanted to get across to his generation of Jews? They may be summarized as follows:

1. Aid the Jews in moving out of the ghetto by telling them that they must acquire the culture of their country in order to do this and, through this, begin a process of assimilation.
2. Sell the viewpoint that the Jewish religion has no dogmas or articles of faith. Its spirit is "Freedom in doctrine and conformity in action."
3. Popularize the concept of the doctrines and ethical teachings of Judaism as those of reason, and hence, universal.
4. Establish Judaism as only a "religion" and that loyalty to it is compatible with a national state.

There is no doubt that the stature of Mendelssohn as a role model of an intellectual Jew helped better the civil rights of Jews in Germany and throughout Europe. However, when one studies the philosophy of Mendelssohn and compares his theology with that of either of his great contemporary co-religionists such as Immanuel Kant or the great Talmudic Scholar, Rabbi Ezekiel Landau of Prague (1713-1793), one is rather appalled how such a second rate philosopher and theologian gets star billing in the history books, and seems to have found such tremendous and instantaneous recognition in the Germany of his day.

While it is true that Mendelssohn had made a name for himself before the founding of the Illuminati in 1776, it is rather startling that the works for which he is best known in the Jewish community, a philosophical treatise entitled *Jerusalem* and his *Biur*, which was a translation of the Bible into German, were neither written nor published until after the Illuminati had gotten off the ground in Germany. *Jerusalem* appeared in 1783, and the first volume of his *Biur* came out in 1783. Mendelssohn was aided in putting out the *Biur* by a circle of

fellow Enlighteners, which included ██████████ Hertz Weisel, Aaron Friedenthal and Hertz Homberg.²⁹

CHAPTER IX

MENDELSSOHN'S

ASSIMILATIONIST HERESIES

You shall not act thus towards the Lord your God, for they perform for their gods every abhorrent act that the Lord detests; they even offer up their sons and daughters in fire to their gods.

(Deuteronomy 12:31)

If you hear it said in one of the cities that the Lord your God is giving you to dwell in, that some scoundrels from among you have gone and subverted the inhabitants of their cities, saying, "Come, let us worship other gods...

(Deuteronomy 13:13,14)

All religious laws, moral and political systems, are but necessary means to perceive social order.. and can be changed in accordance with circumstances of the time.

(Ch'en Tu-Hsiu (1879-1942),
father of the Chinese Communist Party)

He that prophesizes in the name of a strange god... is culpable even if he conformed with the Halacha (Jewish law).

(Mishnah, Sanhedrin 11:6)

It was par for the course in the Illuminati, as well as in the Communist party of today, that second-rate performers would get star billing. It has been said that.

"The Communist Conspiracy offers to its recruits and collaborators 'more than just a foothold for total power.' For those evil and ruthless and unscrupulous instances to serve it, the Conspiracy offers great and immediate rewards. An unprincipled and second rate professor is made ■ college president; ■ scheming bureaucrat becomes a senator; an unknown but useful singer is catapulted into international stardom."³⁰

As we zero in ■ Mendelssohn's life, ■ find that his innermost circle is dominated by Nicolai of the Illuminati (1733-1811), who is recorded in most reference works as "Nicolai"³¹ In 1757, before the Illuminati ■ established, he founded, with Mendelssohn, ■ Bibliothek der schonen Wissenschaften (The Library of Fine Philosophy) which ■ ■ periodical devoted to philosophy.³²

Nicolai, who was at the center of the Illuminati's anti-religious activism, was also involved in other literary projects with Mendelssohn well before the founding of the Illuminati. Together with Lessing, they had founded the Briefe die Neueste Literatur betreffend (1759). Nicolai was editor from 1765 to 1792 of the Allgemeine Deutsche Bibliothek, which was a philosophical periodical of the Bibliothek, the Encyclopedia Britannica tells us, "The Bibliothek served ■ the organ of the so-called popular philosophers who warred against authority and religion." Mendelssohn, naturally, was one of the contributors to the Bibliothek.

Indeed the relationship of Nicolai and Mendelssohn was so close that Nicolai inherited ■ of Mendelssohn's original writings, written correspondence and notes after his death in 1786.³³

From Robison's account we know that it was Nicolai's function, with the code ■ "Lucian" to undermine religion. Mendelssohn ■ nicely into the Illuminati picture, so much so that ■ know that he ■ ■ enthusiast of Plato, being dubbed after the publication of his Phaedon (1767), which ■ modeled after Plato's Dialogue Phado, ■ the "German Plato."

There seems to be a conscious attempt when one reads Jewish scholarly writings to hide this. For example, in the B'nai Brith Sponsored biography on Mendelssohn, Alfred Jospe says that Mendelssohn was called the "Jewish Plato." One can only wonder if there is not indeed a cover up here to prevent the identification of Mendelssohn with the Illuminati. Perhaps one of the most damning statements that could reflect on Mendelssohn in this capacity is Robison's reference to Socratism as identical with Illuminatism, and the fact that Mendelssohn was also called the "German Socrates."

Perhaps one could argue that this is a minor error on Jasper's part, except why does this author who is a prominent B'nai Brith Hillel executive refer to Nicolai Friedrich Nicolai when the latter's full name is Christoph Friedrich? And why does he propagandize and write in glowing terms about Mendelssohn, when clearly Mendelssohn's impact on Judaism was more of a curse than a blessing?

Mendelssohn fits the Illuminati pattern very well. By only criticizing Jewish dogma and still firmly maintaining the authenticity of Jewish observance, Mendelssohn is subtly advocating the gradual overthrow of Judaism. By putting Judaism on strictly logical grounds and ignoring its transcendental, emotional and gut reaction aspects, Mendelssohn accepts one of the avowed goals of the Illuminati to "substitute reason for religious faith." Mendelssohn thus joins the "army of hired writers" referred to by Robison, who were part of the systematic Illuminati conspiracy against religion. However, what is not too well known is that even more than engaging in writing, Mendelssohn trained disciples for the French Revolution. Mirabeau's relationship then with Mendelssohn, and even writing about Mendelssohn, was not a mere accident or act of sentiment. One of Mendelssohn's disciples, who was a Jacobin, was another Maskil named Zalkind-Hourwitz (1740-1812).

An interesting point is brought up in the careers of both Nicolai and Mendelssohn, ■ well ■ with Knigge who was also tied in with Nicolai ■ Mendelssohn.³⁸ Apparently these kindred Spirits harbored revolutionary thoughts long before there was ■ organization for them to implement these thoughts into action. The Illuminati provided not only the organizational structure for action, ■ also ■ milieu for these people to engage in ■ organized conspiracy, for ■ know that when kindred spirits unite under the ■ of ■ organization, evils that ■ individual may just contemplate can be put into action, and that groups ■ not hesitate to effectuate what ■ single individual has hesitations about.

Peretz Smolensken (1842-1885), the great Hebraist, ■ acute enough to perceive that there ■ some kind of connection between Mendelssohn and the Reform movement. Smolensken was a staunch critic of Reform Judaism and the Haskala. David Philipson (1862), who was one of the leaders of the American Reform movement, did not quote Smolensken by name, but in his book *The Reform Movement in Judaism*, he takes to task those who frequently spoke of Mendelssohn as an originator of the Reform movement. While it appears that Philipson knew of the connection between the Bund der Gerechten and the Reformers, apparently he knew nothing about the Illuminati influence or connection with Reform, so he cannot see the continuum of Mendelssohn to Reform. He thus says that Mendelssohn made the Reform movement possible "by giving the impulse to modern education among Jews, but a religious reformer he was not."³⁹

Philipson goes ■ to say,

"Quite the contrary. He conformed strictly to every requirement and demand ■ of Rabbinical Judaism. His conception of Judaism ■ that it is ■ Divine legislation; that since the ceremonial law ■ revealed by God, ■ has potency and must be observed until it shall be repealed by another revelation."

It is rather interesting to note that for Philipson, a devout advocate for the revolutionary overthrow of Jewish values, Mendelssohn is too religious a personality for him to swallow, which again bears out how insidious the Illuminati were in advocating creeping changes in religion.

Smolensken's evaluation is most perceptive, because he sees through the thin veil of Mendelssohn quite clearly. Even Christian writers immediately reacted in the publication of Mendelssohn's Jerusalem that if Judaism had no dogmas but only laws, it was no religion, but only a political system. Schechter, Geiger's disciple; over a hundred years after Mendelssohn, and who was also a tool of the Communist Conspiracy, decided he could even capitalize on this when he wrote an essay entitled The Dogma of Dogmalessness, in which he takes people such as Mendelssohn to task for claiming that Judaism has no dogmas. With such writings, Schechter hoped to gather around him and to find an attraction for more religious groups of Jews who would be enticed into further "enlightenment."⁴⁰

The question that remains is: "Is it possible to be a Jew and ignore dogma?" In the structure of Judaism, there are among the 613 commandments of the Torah, philosophical commandments. Judaism is structured so that if a person were to mentally reject God or the dogma that the Torah is of Divine authority, that several Jewish laws will be violated, including prohibitions of idolatry and blasphemy, as, for example, in the Book of Numbers where it is stated (15:31) "If a person has spurned the word of the Lord, that person should be cut off from his people." This means that to deny one word of the Torah as being of Divine origin makes one culpable for this sin. Judaism does not differentiate between agnosticism and atheism. To deny God's Torah is to deny God.⁴¹ Furthermore, the Rabbis decreed that concerning three cardinal sins is death to be preferred over life. They are:

1. Idolatry.
2. Prohibited sexual intercourse.
3. Murder of an innocent person.

In defining idolatry, the Rabbis delineated certain philosophical commandments that fell under ■ category. The Rabbis did not regard Christians, for example, ■ idolaters, for it has been well articulated in Judaism that the concept of the Trinity is not idolatrous for ■ non-Jew, since non-Jews were never given any specific commandments prohibiting belief in a multi-faceted deity.⁴² However, with regard to the Jews, the Torah proclaims (Deut. 6:4) "Hear, O Israel, the Lord ■ God, the Lord Is One." Judaism regarded the commandment to unify God ■ a commandment to be binding exclusively on Jews. Therefore, Jews throughout the Middle Ages chose death rather than forced conversion to Christianity. Judaism officially regarded Christians as not being idolatrous, but Jews who convert to Christianity are considered as idolaters.

The Muslim philosophers declared that the Torah was not ■ authentic revelation, but their religion spoke of one God—Allah. Again, Judaism regarded the denial of the authentic revelation of the Torah by Islam as non-idolatrous, for non-Jews were not included in the commandments concerning the blasphemy of the Torah. For the Jews this would be idolatry. Therefore, they chose death rather than conversion to Islam.

Judaism is a non-proselytizing faith and, therefore, has no missionaries, for intrinsic in the belief in Judaism was that non-Jews could achieve salvation if they led moral lives. In Talmudic verbiage, "the righteous of the world have a share in the hereafter." And it was conceived that the Jew was to be a priesthood to serve the nations of the world, to achieve ■ moral life based ■ universal morality as conceived in the Noahide laws.

Ironically, ■ find that Judaism has more in common with Christianity than the new ideology that Mendelssohn ■ seeking to force upon Judaism.

Both Christianity and Judaism hold that there ■ ■ authentic revelation at Mount Sinai. The difference of opinion between the two religions ■ whether ■ revelation ■ supplemented. Judaism maintains that the revelation was binding for all time, and Christianity maintains ■ it ■ supplemented and changed ■ ■ later date. Hence the term "New Testament," adopted by Christianity, which was supposed to supplant the "Old Testament," ■ term which the believing Jew could never accept. What Mendelssohn ■ trying to foster ■ concepts that would undermine the dogmatic foundation of Judaism, ■ much so that ■ could maintain that he denied the Divine revelation of the Torah and still be called ■ Jew.

Mendelssohn was playing religious "hide and go seek." He was addressing himself to the semi-educated classes of Jews. He was saying that the ceremonial laws were revealed and the philosophical laws were not, while any one who was well-grounded in Jewish law knew there was an entire body of Jewish law called *Hilchot Dayot*, laws dealing with concepts and philosophies, such as the love of God, His existence, repentance, revelation, humility, etc.

Mendelssohn became an object of derision among the Rabbls, who would not cease from castigating him. Smolensken considers Mendelssohn as a central figure for revolution. In his *Hatoeh Bedarkai Hachalm*,⁴³ (He Who Errs in the Ways of Life) he refers to him as follows:

"He was a merchant and not ■ Rabbi, and neither was he well learned in Jewish studies. As ■ merchant, he sold his people and his faith... Publicly he embraced everything and secretly he gave everything away for nothing."

Mendelssohn ■ ■ "con artist" of the first order. He was telling the Jews to move out of the ghetto only by acquiring the

culture of the country, but he was implying that the culture of the country was incompatible with authentic Judaism and philosophy.

For centuries Sephardic Jews had not known of a ghetto and had acquired the culture of their country, and had produced men who in their lifetime had succeeded in keeping synthesized the scientific with the religious without contradiction. Some of the great role models of the religious cultural community were the great Spanish-Portuguese Jewish philosophers, who included the great physician, philosopher and Rabbinical authority Maimonides; Gersonides, pioneer in the development of navigational instruments, a noted astronomer and Biblical commentator; and Nachmanides. All that was now needed was for a successful movement to paint the picture that a cultured individual cannot be religious, as Gelger was successful in doing, and two things could happen:

Jews could become irreligious and cultured, or they could be steadfastly religious and withdrawn from society around them, and become so paralyzed as to be rendered useless in their impact upon general society.

Unfortunately, entire communities of Jews were so suspicious of culture and secularism as a result of what Mendelssohn began that they raised entire generations in a strict parochial environment, to such an extent that they erroneously conceived that Torah study should be taught "pure" without any higher secular education. This view still persists among some Jews today who refuse to send their children to college.

Unfortunately, the success of the Marxist ideological secular conspiracy has been so great that even the Christian community has proliferated in recent years many of its own schools of higher education, such as Ambassador College and Bob Jones University, where they could insulate their young people from radical ideologies and immorality.

What those Jews who adopted ■ isolationist stance to secular culture ■ doing ■ actually capitulating to what Mendelssohn, the Illuminati, the Bund and Marxists wanted them to do all along. They were, through withdrawal, bowing out of sight and contact with the real world, and thus the "elimination of the opiate" and the overthrow of religion could be accomplished that much ■ quickly.

Perhaps the greatest single voice against this conspiracy ■ that of Rabbi Samson Raphael Hirsch, contemporary of Abraham Geiger, who fought successfully these machinations by adopting the philosophy of Torah Im Derech Eretz—Torah and Culture. Thus the followers of S. R. Hirsch brought up their children to excel in fields of secular endeavor and in religious observance. However, Hirsch's approach lacked mystical elements. This attitude ■ also adopted by many communities in Eastern Europe who trained their children in the Haskala and educated them in literature, and pointed out the pitfall of surrendering eternal and authentic religious values to the Haskala. The varied attitudes on this subject and ■ philosophy of approach were causes of bitter contention between some Chasidic dynasties. The Munkatch dynasty of Hungary, for example, condemned any pursuit of secular education and urged an iconoclastic existence upon its members. The Lubavitch sect urged complete intellectual immersion in Western culture with no compromise whatsoever upon Torah values, but it encouraged some of its students if they so desired not to pursue ■ university education. The Lubavitcher Rebbe of today, Rabbi Menachem Mendel Schneerson, has a Ph.D. degree, and engages in dialogue with university professors and college students, holding official intellectual colloquia with them in his Brooklyn headquarters.

Another Chasidic group, which chagrined the assimilationists, ■ the Rizhiner dynasty. The Rizhiner group was founded by Rabbi Israel Friedman of Rizhin. His son Abraham founded another dynasty in Galicia ... the dynasty of

Sadigere. Sadigere has been described as an unusual combination of high mysticism high living, Messianism, high fashion and a splendid regal way of life.

Yeshiva University in New York City is one of the great institutions that keeps alive the notion of the synthesis of cultural, secular values with authentic Jewish practice. It is interesting to note on this score how the writer Chaim Potok, in his book *The Chosen*, refers to his fictitious university (which really is Yeshiva University). He calls it Samson R. Hirsch University, because in essence it is this school that carries on the heritage and teachings of Rabbi Samson R. Hirsch.

In his manner, popularizing the concept of the philosophical and ethical teachings of Judaism those of reason and hence universal, Mendelssohn paving the way for the supremacy of reason over the spiritual-emotional involvements with Torah and Judaism. This could eventually force the breakdown of religious differentiations. The Illuminati had not only wanted reason to take the place of religious authority, but wanted Christians to gradually become atheists.

It is interesting to note, as we pointed out before, that Judaism, which has no missionaries, did not change its views concerning non-Jews who worship the Trinity. However, one does not have to be too brilliant to realize that a religious Christian who did become a pure monotheist could be so cut off from his heritage and the authoritarian hold upon him that he could eventually erode his religious convictions to atheism. This type of philosophy was even sold in later years to Jewish immigrants who were in effect told to melt into the great melting pot of America by throwing off the religious way of life. What in reality happened was that a way of being sold to these immigrants as the American way of life, when it was nothing more than Mendelssohnian assimilation.

As for Mendelssohn's goal to establish Judaism as only a religion and the concept of loyalty to a national state, let us consider the following: To the religious

personality, his religion is unique and ■ way of life. However, in telling such ■ person that his religion ■■ just another religion alongside many others, the religious personality is diminished. This is called "comparative religion." In fostering such studies, one could eventually lose respect for his ■■ religion, and regard it ■ another religion among the religions of the world. Loyalty to the national state, according to Mendelssohn, could only be achieved when faiths were regarded ■ religions and not ■ ways of life.

It ■■ conceived that in years to come, the Platonic order would increasingly become the way of life of the world. As this evolved it would be necessary for ■ State to demand the surrender of religious values in the name of the State. When Mendelssohn ■■ writing about the separation of Church and State in ■ Jerusalem, what he really meant was eventual subversion of the Church to the State, and not separation. Under such ■ system adultery could be tolerated, abortion would be commended, and homosexuals would prosper.

It is interesting to note that under Napoleon, the compatibility of Judaism with the State was translated into action. Napoleon convened a court of Jewish law, a Sanhedrin of Jewish leaders, in 1807, consisting of eighty delegates, forty-six of whom were rabbis. They affirmed that Jews could participate in all professions, and ■■ while rabbis could not officiate at mixed marriages, the decision of civil courts had priority over religious courts. This meant that mixed marriages that were prohibited according to Jewish law between Jews and non-Jews would be foisted upon Jewish communities against their will.

One may now justly ask, is there evidence that Mendelssohn was really thinking in terms of a Platonic society? And if this be true, how does ■■ explain the fact that Mendelssohn was supposed to be ■ religious Jew in his private life? The answer to these questions is that Mendelssohn was extremely interested in Plato, and that his

so-called religious observances were nothing more than a facade because of the six children that he fathered, converted to Christianity after his death, except for two.

But now let us turn to some of the documents of these occurrences. The most comprehensive book on Mendelssohn ever appearing in print is one that has just been published in 1973 by Professor Alexander Altmann of Brandeis University, entitled *Moses Mendelssohn: A Biographical Study*.⁴⁵ This 900-page work, which is an unusual tribute to Dr. Altmann and his thorough research, contains a fantastic amount of comprehensive information on Mendelssohn. Dr. Altmann has traveled to Germany to obtain some original manuscripts with regard to Moses Mendelssohn and his life. Of particular interest to us is the collection of letters and notes from Moses Mendelssohn, which Dr. Altmann refers to as the Marburg File.

The Marburg File is a collection of letters and notes from Mendelssohn to Nicolai that was discovered during the 1930's in Marburg.⁴⁶ From this file, much can be gathered concerning the relationship of Nicolai and Mendelssohn. We learn from a letter which Mendelssohn sent on July 5, 1763, to Isaak Iselin, that he had translated three books of Plato's Republic into German.⁴⁷ Nicolai was quite enthusiastic about publishing this translation.

In our previous discussions we touched briefly on the Schiff-Rothschild interrelationships, and members of the Bund der Gerechten. Max Warburg, for example, ran the M. N. Warburg Company in Frankfurt, and was a major financier of the Bolshevik Revolution. His bank financed Adolf Hitler. His brother Paul married Nina Loeb, daughter of Solomon Loeb of Kuhn, Loeb and Company. The other brother Felix married Frieda Schiff, Jacob Schiff's daughter. Incidentally, the Schiffs and Rothschilds shared a double house in Frankfurt.⁴⁸ What is rather significant as implied by Altmann is that the translation of Plato's Republic was published. If this is the case, then for whom was it prepared? Was it prepared for the

Illuminati? Altmann, in a footnote, says of the fragments of Mendelssohn's translation, "They are in the possession of Mr. Eric Warburg, who kindly placed photo-copies of them at my disposal." Eric Warburg is the surviving son of Max Warburg.

Is it mere coincidence that Eric Warburg should be heir to this translation, or is it a hand-me-down from the Illuminati? It is interesting to note that long before Mendelssohn ever conceived of translating the Torah into German, the Republic was in his mind. Was it because Mendelssohn considered its Communist blueprint far more important than the Torah?

How did the Mendelssohn-Nicolai relationship evolve? In a letter written in May of 1756 by Mendelssohn to Lessing, he states, "I have tried to rid myself of as many old acquaintances as possible, except for Prof. Sulzer and Herr Nicolai." The letter states as follows:

"For the time being, I have become unfaithful to meditative [grubelnden] metaphysics. I visit the Herr Nicolai very often in his garden. (I truly love him, dearest friend, and I believe that our friendship will thereby gain, because in him I love your true friend.) We read poems, Herr Nicolai declaims to me his own work, I sit in judgment as a critic, admire, laugh, censure until nightfall. Then we once more remember you and part company, contented with our day's work. I am making a fairly good start toward becoming a bel esprit. Who knows whether one day I shall not write verse? Madam Metaphysics may forgive me. She asserts that friendship rests on the identity of [people's] inclinations, and I find that, on the contrary, identity of inclinations may, in reverse, rest on friendship. Your friendship and Nicolai's has tempted me to withdraw part of my love from that venerable matron and to give it to belles-lettres. Our friend has even elected me a contributor to his Bibliothek, but I am afraid that his choice will prove an unfortunate one."

The garden of which Mendelssohn speaks is located at Spandauerstrasse 68. Nicolai occupied it from 1755 to 1757,

and Mendelssohn made that address his residence from 1762 until his death.⁵¹

It is interesting to note that Mendelssohn did not translate Plato until after he met Nicolai. It is also interesting to note that Altmann calls attention to the change that may have come about in the life of Karl Friedrich [redacted] (1741-1792), who was active in the Illuminati. The change [redacted] took place in Bahrdt's life is reflected in some passages in Altmann's book. Apparently before the Illuminati [redacted] formed, Bahrdt was a conservative, believing Christian. He [redacted] most disturbed by Mendelssohn. In his *The True Christian in Solitude*, he accused the Berlin Academy, around 1761, of having gotten Mendelssohn to attack the Christian religion.⁵² Nearly two years after the formation of the Illuminati, the March 17, 1778 issue of *Freywillige Beitrage*, published in Hamburg, carried [redacted] article by Johann M. Goeze, accusing Lessing's atheistic theological writings to be those "of the notorious Karl Friedrich Bahrdt, against whom the Imperial Court Council in Vienna had begun to take action." Lessing was a close colleague of Mendelssohn.

G. H. G. von Giusti (1705-1771), one of the fathers of political science in Germany, denounced the *Literatur Briefe* of Nicolai, Lessing and Mendelssohn, and because of these charges, the *Literatur Briefe* were notoriously put on the censor's index of March 17, 1762. However, the ban was lifted a few days later.⁵³

As for the attempts, described by Roblson, of the Illuminati to subvert the Freemasons in Germany, Altmann further makes mention that when Lessing spent time in Berlin in the early part of 1776, "he discussed his theory of the origin of the Freemasons with Nicolai, who was [redacted] eminent expert in this field, and Nicolai in turn frequently discussed it with Mendelssohn." Altmann states categorically that Mendelssohn had never made an effort to enter the Order. It may be possible that at this point Mendelssohn had no idea that

Lessing and Nicolai were in a process of attempting to subvert the Freemasons to the aims of the Illuminati.⁵⁴

If the Platonic State were to reign supreme, then perhaps the first [thing] that would break down in practical ceremonial Jewish law would be the process of excommunication. The rules of excommunication in Jewish law state that if a Bet Din, which is a duly constituted court of Jewish law, summons one to appear before it and he fails to appear, he could be excommunicated.⁵⁵ If, as some people alleged, Mendelssohn [was] such a stickler about practical observances, why did he then write the following piece regard to excommunication, which literally breaks the back of Rabbinical authority?

"In accordance with it [the principle of the separation of church membership and citizenship], the civil authorities should [not] permit a Rabbi to pronounce against a member of his community such a ban as excludes him from all social contact with the rest of his coreligionists outside the synagogue, degrades him in their eyes, interferes with his business, or even exposes him to persecution by the mob. It appears that fines imposed for transgressing presumed commandments from heaven are likewise improper. The wrong use of power in imposing these penalties that can be made and, in fact, has often been made by Rabbis makes necessary for the government to keep the exercise of this power under constant supervision. When punishing the Jew who is a transgressor, this power must never punish the man and the citizen. Nothing but exclusion from ecclesiastical society and its benefits should follow from a violation of its precepts."⁵⁶

Dr. M. C. Weinberger⁵⁷ in his *Seter Vesayif* (Book and Sword) records some of the Rabbinical polemics against Mendelssohn's *Blur* that emanated from such notables as Rabbi Ezekiel Landau. Weinberger is astonished [as] to why the Rabbis would object to Mendelssohn's translation of the Torah when it was known that Saadya Gaon (882-942) translated Torah into Arabic. Actually the Rabbinical leadership knew that Mendelssohn [was] a conspirator, and understood what he [was]

up to. In their own manner they went around condemning Mendelssohn indirectly, for they feared that direct accusations of Mendelssohn could lead to recriminations and persecutions of their people, especially since it was clear to them that both Frederick II in Germany and Joseph II in Austria, as well as other monarchs under whom the Jews were living, were involved with the Illuminati. They moved about very cautiously, and were circumspect in their criticisms so as not to cause any friction between the ruling powers and members of the Jewish community.

Of Mendelssohn's eight children, five were boys and three were girls. The three boys surviving were Joseph, Abraham and Nathan. One son by the name of Chaim died in infancy (February 19-April 3, 1766) and another son Mendel died when he was six in 1775. Eisenstein and Jospe⁵⁸ state that all the children except one (Joseph) converted to Christianity, while Altmann and EJ state that all the children except two resisted conversion.⁵⁹ Altmann and EJ are correct. One daughter, Dorothy, left her first husband, Jewish banker Simon Velt, to marry the romantic poet Schlegel. She first turned Protestant and then Catholic. Another daughter Henrietta turned Catholic after her mother died in 1812.⁶⁰ The famous composer Felix Mendelssohn (1809-1847) was son of Abraham who converted in 1822. Felix was so ashamed of his Jewish ancestry that he tried to have his last name changed, only to discover ironically that people were flocking to his concerts because of the memory of his illustrious grandfather.

One may ask whether Mendelssohn, who had been set up as a role model, could have planned the conversion of his children as part of a conspiracy after his death. If one knows these groups well, it is not so far-fetched to believe that this is a possibility. One can well ask, "Wouldn't his wife do anything to stop the initial conversion from happening?" Apparently she may have done nothing, for she was part of the Guggenheim family, which was part of the inner circle of the

Bund and may also have supported the Illuminati in its time. She was also tutored by Bode of the Illuminati.

We have noted that the followers of Rabbi S. R. Hirsch were able to partially foil the Haskala in Germany. However, his formulation of Torah and Culture was lacking in a mystical element that could have been more conducive to further success. Why did it lack the mystical element? Mendelssohn's impact on German Jewry was so great that by the time Rabbi Hirsch came on the scene, it was virtually impossible to introduce mystical elements into religious creed for fear they would be considered as superstition. It was only in the 1930's that Hirsch's grandson, Isaac Breuer, finally attempted to officially inject the mystical element into the theology of observant Hirschian School German Jews. This is discussed by Professor Scholem in a chapter entitled The Politics of Mysticism; Isaac Breuer's "New Kuzari," his The Messianic Idea in Judaism.⁶¹

Rabbi Ezekiel Landau's public pronouncements against Mendelssohn, together with that of others, gathered momentum, and in the halls of learning throughout Germany and Europe, Mendelssohn's name and family became a subject of derision and a curse. It is both to the deep prophetic insights and foresight of the Rabbis that they already predicted over one hundred and fifty years before the actual events that a holocaust was going to fall upon the Jewish people. They cited the Talmud in Tractate Sotah,⁶² which asks the question as to why Samson's eyes were blinded in the city of Gaza. "Samson's corruption began in Gaza. Therefore, he was punished in Gaza." As it is written (Judges 16:1) "And Samson went to Gaza and saw there a whore." Therefore, he was punished in Gaza, as it is written, "And the Philistines seized him and put out his eyes and brought him down to Gaza" (ibid v.21). The Rabbis compared Mendelssohn and his Berlin circle to the whore, and warned that if Israel were to be tempted to

Berlin, then the destruction of Israel would [redacted] from Berlin, and so it was.⁶³

Mendelssohn [redacted] readily accepted by those who considered themselves the vanguard of a new era. Professor Gershom Scholem states that the followers of Shabbetai Tzvi and Jacob Frank enthusiastically [redacted] after Mendelssohn. Indeed, Scholem further states that these people intended to use the Haskala for their [redacted] Sabbatian ends. According to Scholem:

"The leaders of the 'School of Mendelssohn,' who were neither Sabbatians themselves, of course, nor under the influence of mysticism [redacted] all, to say nothing of mystical heresy, found ready recruits for their [redacted] in Sabbatian circles, where the world of Rabbinic Judaism had already been completely destroyed from within, quite independently of the efforts of secularist criticism. Those who had survived the ruin were now open to any alternative or wind of change; and so, their 'mad visions' behind them, they turned their energies and hidden desires for [redacted] more positive life to assimilation and the Haskala, two forces that accomplished without paradoxes, indeed without religion [redacted] all, what they, the members of the 'accursed sect,' had earnestly striven for in a stormy contention with truth, carried on in the half-light of a faith pregnant with paradoxes."⁶⁴

A rather interesting custom started to spread like [redacted] plague in Mendelssohn's time from the Illuminati and Haskala and became a practice among the early Reform. This was pressure to place [redacted] symbol of Illumination into synagogues throughout the world, unbeknown to the masses. It is stated in the Book of Exodus that God commanded the Children of Israel to take pure olive oil "to make [redacted] continuous light." This is what appears in the Hebrew text [redacted] Ner Tamid (Exodus 27:20). This Ner Tamid [redacted] to be "in the Tent of Meeting outside the dividing curtain which is [redacted] the Testimony. (Ibid. v.21)."

The Eternal Light was kept up in both Temples in Jerusalem. However, with the destruction of the Second

Temple and the dispersion of Jewry, the practice was discontinued. There were some synagogues that continued the custom of maintaining an Eternal Light, on the western side of the synagogue, opposite the Ark.⁶⁵ In the eighteenth century, the practice of placing the Eternal Light in the synagogue was observed among Sephardic Spanish-Portuguese Jews, who placed the Ner Tamid on the western walls of their synagogues. Ashkenazic Jewry and the Eastern European Chasidic Jews did not have a Ner Tamid in their synagogues. They felt that the Ner Tamid was to be held in reserve for the future restoration of the Temple. The Enlighteners started to push the practice of introducing the Ner Tamid to be on the eastern wall of the synagogue, right in front of the Ark where the Torah is held. The Torah commentary of Rabbi Samson R. Hirsch makes mention that the Eternal Light symbolizes illumination and the clarity of the mind. However, he was aware of what was going on, for he states further in his commentary.⁶⁶

"The human mind, turning towards the Torah and receiving enlightenment from the Torah, has constantly to be kept conscious that it stands outside the Torah. The Torah is something that has been given to it, not produced by it. It has to draw and increase its knowledge and enlightenment out of the Torah, but never to take its own light into the realm of the Torah to alter or reform it. It has always to keep itself conscious of the covering ... and should the need arise, to preserve it against any tendency of the human mind, which misjudging its true position, could turn against the inviolability of the Torah, and, instead of sitting as a disciple at the feet of the Torah, dare to assume an arrogant mastery over it."

Yes, Hirsch understood only too well what was being done, and he knew what illumination meant in his day and what it was to become.

We shall now turn our attention to the Frankists, co-conspirators of the Illuminati, Reform and the Haskala.

CHAPTER X
DOBRUSHKA, THE RED KABBALA
AND THE JACOBINS

As for that prophet or dream-divider, he shall be put to death, for he urged disloyalty to the Lord your God ... to make you stray from ■■■ path that the Lord your God commanded you to follow.

(Deuteronomy 13:5)

Pray for the stability of governments. For if it were not for the fear of governments each man would cannibalize his fellow man.

(Mishna Avot 3:2)

The question that should be asked is, "Was there any rational basis for the men of the Illuminati to behave as they did and to set into motion revolutions, upheavals and conspiracies?" Did they not realize that they were performing evil, and where, pray tell, did they receive an inspiration for carrying out their hideous tasks without falling apart by confrontation with their own consciences, especially since these men as ■ group were exceptionally wealthy and of acute intellect, and far above the average intelligence of the common criminal. Furthermore, ■■■■ there anything in their philosophy or make-up that led them to lead a double type of life, indeed ■ schizophrenic existence?

It is this writer's contention that throughout history the Communist idea has always existed. Indeed it even preceded Plato's Republic, regarded ■ the supreme blueprint for a

Communist society. The question was whether with the political fortunes of the hour, ■ opportunity would lend itself for kindred spirits not only to conspire towards these goals, but to effectuate their plan into action. Certainly this ■ the case when the Hellenists fought the Hasmoneans, and ■ defeated by the Maccabees. But in analyzing the conflict, Judah Maccabee ■ not just fighting with his troops against ■ foreign government; he was fighting subversion in his own country initiated by the super-rich. The Tobiad family, for example, after acquiring fantastic fortunes, decided to turn their attention to ■ field in which they previously had little interest, that of politics. Having done that, they were determined to bring ■ new order in the land of Israel.

Again we find ■ Mazdak (sixth century)⁶⁷ ■ in Persia and carried out a fight to overthrow artisans and entrepreneurs in his day, wishing to bring ■ cooperative society and ■ new order. But the Persians defeated him, and incidentally, were led by the Jewish community "Prince" Mar Zutra, who organized middle class and Persian society, and checked Mazdak and his mobs.

Before the advent of the Illuminati there were tremendous upheavals taking place of a political and religious nature. The Jesuits had been dethroned, and were not restored to their former position within the church until 1814, called the Restoration. What was known as the suppression of the Jesuits began in 1773, which is three years before Weishaupt founded the Illuminati. The Jesuits were accused of building a power base for themselves within the Catholic Church, especially since royal confessors were usually Jesuits. The Jesuits ■ also constantly involved with in-fighting within the Church, such ■ with the Dominican and Franciscan orders. The Scientific community and the Enlighteners did not like the Jesuits and, furthermore, there ■ extreme friction developing between the Jesuits and the academic community, especially with the Sorbonne in Paris.

In 1759, the order had been banished from Portugal. It ■■■■
In 1769 that Clement XIV became Pope, and he expressed the
view that "sometimes we must cut down the mast to have ■
ship." On July 21, 1773, three years before the founding of the
Illuminati, he issued his "Brief of Suppression." Then strangely
enough, he said, "For the sake of peace and because the
society can no longer attain the aims for which it ■■■■ founded,
and on secret grounds which ■■■■ enclose in our heart, we
suppress the said society." No one to this very day knows
exactly what these secret grounds were, but Saint Alphonsus
Ligouri declared that it ■■■■ due to ■ plot of Jansenists and
Infidels" or in other words, Illuminati types and mystical radi-
cals, that had infiltrated and dominated the Jesuits.⁶⁸

In the ■■■■ of the Jewish religion, the community had been
exposed to ■ very dangerous man, one Jacob Frank (1726-
1791). Frank's story begins with Shabbetai Tzvi (1626-1676).
Shabbetai Tzvi claimed that he was the Messiah, and that he
would deliver the Jews from their oppressors and return them
to their homeland. In his day, over a million Jews from every
walk of life proclaimed him and hailed him as their deliverer.
As time went on Shabbetai became more militant in his
Messianic pronouncements and, as the "Messiah," started to
proclaim that certain aspects of Jewish law are no longer
binding. He also began to speak out against the authority of
the Talmud. As his renunciation of certain aspects of Judaism
became more pronounced, so did he begin to lose some of his
initial followers.

Shabbetai married ■ prostitute named Sarah, who had been
an orphan of the Polish excesses of the Chmielnitsky
massacres that were part of the seventeenth century Cossack
rebellion against the Polish middle class. This marriage was
consummated to conform to a legend that the Messiah would
marry ■ unchaste bride.

Shabbetai ■■■■ born in Turkey, but he moved to the Holy
Land where he gained ■ tremendous following, and

announced that he would march against Constantinople to oppose the Sultan. About this time he was officially excommunicated by the Rabbis of his generation. The Sultan did not wish to make him a martyr of Shabbetai, but threw him into prison. This only strengthened his movement and hardened his followers. At this point the Sultan gave Shabbetai a choice between death or conversion to become a Muslim and freedom. Shabbetai chose conversion and freedom. Had he not, he probably would have gone down in Jewish history as a sainted martyr with a tremendous following.⁶⁹

At the time of his conversion, thousands of his followers became disillusioned and abandoned the movement. However, there were still some stubborn followers who believed in him and, of course rationalized their following him by inventing some type of rationale. Hence the movement gave rise to a special Sabbatian sect in Turkey known as the Donmeh. The order maintained that the Messiah would have to sin before he could bring redemption, and this provided a rationale for believing in a Jewish Messiah who was of Islam.

Many years after Shabbetai Tzvi's death, the Donmeh continued to exist and to grow. Jacob Frank encountered the Donmeh while he was a traveling salesman in Turkey. He refined the concept of the Messiah sinning by urging members of the movement to sin, reasoning that if salvation could be gotten through purity, it could also be achieved through sin. Gershom Scholem, the great Kabbala authority, has elaborated on this theme in such writings as his Hebrew *Mitzvah haBa'ah baAverah*, which was translated into an article that appeared in *Commentary* in 1971⁷⁰ entitled *The Holiness of Sin*; as well as a chapter in his *Messianic Idea in Judaism* entitled *Redemption Through Sin*. One of the ways that the Frankists indulged in their sin was to engage in sexual orgies. The Donmeh in Turkey officially converted to Islam in 1683, and the Frankists in Europe to Catholicism in 1759. However, their conversion to these religions was for the

purpose of imitating the Sabbatian role models as well as for subverting and destroying these faiths.

As for the danger of the Frankist movement and its reckless revolutionary policies, Gershom Scholem gives more than ample testimony, and we shall quote liberally from his writings. He says of the Frankist sect,

"Here, then we have all the prerequisites for the sectarian disposition, for the sect of the Illuminati both a rallying point for their kind and a refuge from the incomprehension of the carnal and unenlightened masses. The sectarians regard themselves as the vanguard of a new world..."⁷¹

The idea was,

"that the King Messiah was to give 'a new Torah' and that the commandments of the Law (Mitzvot) were to be abrogated in Messianic times... Even those visionaries who dreamt through the ages of a new Word of God and a redeemed world did not, in fact, particularly connect this idea with the activities of the Messiah himself, and it was not until it was seized upon by the new 'Marranic' doctrine that its latent explosive power was revealed."⁷²

Therefore, Scholem says of Frank that "he will always be remembered as one of the most frightening phenomena in the whole of Jewish history: a religious leader who was a corrupt individual."⁷³

Scholem summarizes the five distinguishing beliefs of radical Sabbatianism which are essentially beliefs that the,⁷⁴

1. Apostasy of the Messiah is a necessity.
2. Real Torah is not the real Torah, and must be violated by conforming to another superior, alien mystical Torah called the Torah of Atzilut (Aristocracy).
3. First Cause and the God of Israel are not the same, the former being the God of rational philosophers and the latter the God of religion.

4. Godhead takes human form, which allowed for leaders of the sect to be incarnated into that Godhead, from Shabbetai Tzvi through to Frank and others.

5. "believer" must not appear to be ■ he really is.

The last belief justified its followers' pursuit of the double type of life that they led. One could appear to be a religious Jew on the outside and in reality be ■ Frankist. For though the Donmeh officially converted to Islam and the Frankists to Catholicism, the great majority of Frankists who outwardly appeared to embrace Judaism integrated themselves into the Jewish community. Despite the fact that they ■ ■ outwardly religious, they still cherished ■ their goal "the annihilation of every religion and positive system of belief," and they dreamed "of ■ general revolution that would sweep away the past in ■ single stroke so that the world might be rebuilt."

Of the revolutionary philosophy of the Frankists and its mystical symbolism, Gershom Scholem writes elsewhere in his *Kabbalah and Its Symbolism*:⁷⁷

"This Life, however, is not the harmonious life of all things in bond with God, a world ordered by divine law and submissive to His authority, but something very different, utterly free. Fettered by no law or authority, this 'Life' never ceases to produce forms and to destroy what it has produced. It is the anarchic promiscuity of all living things. Into this bubbling caldron, this continuum of destruction, the mystic plunges. To him it is the ultimate human experience. For Frank, anarchic destruction represented all the Luciferian radiance, ■ the positive tones and overtones, of the word 'Life.' The nihilistic mystic descends into the abyss in which the freedom of living things is born; he passes through all the embodiments and forms that ■ his way, committing himself to none; and not content with rejecting and abrogating all values and laws, he tramples them underfoot and desecrates them, in order to attain the elixir of Life. In this radical interpretation of ■ symbol, the life-giving element of mystical experience ■ combined with ■ potential destructiveness. It goes without saying that, from the standpoint of the community and ■ institutions, such

mysticism should have been regarded as demonic possession. And it is indicative of one of the enormous tensions that run through the history of Judaism that this most destructive of all visions should have been formulated in its most unrestrained form by one who rebelled against the Jewish law and broke away from Judaism."

Jacob Frank preached his "Religious Myth of Nihilism" in more than two thousand dogmatic sayings. One of the Frankist cult's publications that has come into our possession is a book entitled *Book of the Words of the Lord*, which Scholem characterizes as "a mixture of primitive savagery and putrescent morals."⁷⁸ The Frankists had a way of turning around old homilies and sayings that were common among the people, twisting them in their nihilistic "Torah of Atzilut." For example, religious Jews at the beginning of the morning service start their prayers with a series of thirteen benedictions in which one thanks God for providing the necessities of life, for clothing the unclothed, etc. Among these benedictions is one that praises God for freeing those in captivity. The Hebrew for this is *matir asurim*. In the Frankist cult the benediction was pronounced, praising God as *matir isurim*, which means permitting the prohibited. Similarly, they twisted around other sayings. They would say, "the subversion of the Torah can become its true fulfillment," and "great is a sin committed for its own sake."⁸⁰

The Talmud states that the Messiah will come only in an age that is completely guilty or completely innocent (*Sanhedrin* 98a). From this epigram the Frankists would state, "Since we cannot all be saints, let us all be sinners."⁸¹ Scholem goes on to say that the blasphemous benediction "who permits the forbidden,"

"came to be considered by these radicals as the true expression of their feeling... To the anarchic religious feeling of these new Jews, all the three great institutional religions have no longer an absolute value."⁸²

How did all these revolutionary tendencies fit in with Reform liberalism and Enlightenment? Scholem says that the Frankists and the Donmeh remained in close contact even after their formal apostasy. Most of the followers of Frank who remained Jewish were concentrated in Bohemia, Moravia, Hungary and Romania. Of them Scholem states,

"It was the influence of these elements who had not openly cut themselves off from Rabbinical Judaism which, after the French Revolution, became important in fostering the movement towards Reform liberalism and Enlightenment in many Jewish circles. Around 1850, a consciousness of this link between Sabbatianism and reform was still alive in some quarters. In circles close to the moderate reform movement, a very remarkable and undoubtedly authentic tradition had it that Aaron Chorin, the first pioneer of reformed Jewry in Hungary, was in his youth a member of the Sabbatian group in Prague, Prossnitz and Hamburg, both in the eighteenth century centers of Sabbatian propaganda and the scene of bitter struggles between the orthodox and the heretics or their sympathizers, were among the chief strongholds of the Reform movement in the beginning of the nineteenth century. The sons of those Frankists in Prague who in 1800 still pilgrimed to Offenbach, near Frankfort, the seat of Frank's successors, and who educated their children in the spirit of this mystical sect, were among the leaders, in 1832, of the first "Reform" organization in Prague. The writings of Jonas Wehle himself, the spiritual leader of these Prague mystics around 1800, already display an astonishing mixture of mysticism and rationalism. Of his extensive writings an extremely interesting commentary to the Talmudic Aggadoth is extant in manuscript, from which it is clear that his particular pantheon had room for Moses Mendelssohn and Immanuel Kant side by side with Sabbatai Zevi and Isaac Luria. And as late as 1864, his nephew, writing in New York, lengthily praises in his testament his Sabbatian and Frankist ancestors as the standard-bearers of the 'true Jewish faith,' i.e., of a deeper spiritual understanding of Judaism."

How did the Polish Rabbis attempt to eradicate the Frankists? They stated, "it is obligatory for every pious Jew to search and expose them."⁸⁴ The Rabbis had watched Frank's sinister activities but could not muster sufficient proof to excommunicate him. In 1752, he married a Bulgarian Jewish woman named Channa. She was very beautiful, and he utilized her, according to the custom among members of his sect, to seduce hundreds of men who had licentious affairs with her, to build up the strength of his sect. But at one point public pressure became so great in Turkey, that he was forced to embark for Poland in 1755. By this time Channa had two sons, Joseph and Jacob, and a daughter Eva. However, on the 20th day of the Hebrew month of Sivan in 1756, in the city of Satinow, the Rabbis formally excommunicated Frank and all his followers. They prohibited any one from intermarrying with any member of the sect. The great Rabbi Jacob Emden (1697-1776), wrote in a letter that it was prohibited for any one to have mercy on them.

The excommunication largely came about from an incident in which some illustrious Rabbis, who were not too familiar with this sect, were invited to a meeting by members of their congregations, and when they were invited into a larger hall in the city of Laskron to get recruits, the door was locked behind them and a nude woman danced in, right in front of their faces. The Rabbis then had sufficient evidence and witnesses to the incident. At this meeting, Frank spoke of a revolution against the government, and this led to his arrest by the police. He was thereafter exiled from Poland.⁸⁵

Wherever the Frankists came, they left desolation and despair in the Jewish communities. They instigated public burnings of the Talmud. Thousands of books of the Talmud were burned in the city of Kaminitz on the last day of the Hebrew month Marach Shevan (Cheshvan) in 1757. A chain of Talmud burnings ensued in Lvov, Brodi and Zolkev, until the persecutor, Bishop Dembowski, a befriender of Frank, died

suddenly on November 9, 1757. The people viewed this as the hand of God.

The Frankists enticed women to leave their husbands and to join their orgies. Families were broken up in the hundreds. This is more amazing considering the strong family that characterized the Jews in the small communities of Podolia, Moravia, Poland, Hungary and Romania at that time. They joined with Christian bigots in accusing the Jews of blood libels, claiming that the Jews murdered Christian children and used their blood for the Passover holiday. For example, in the public disputation with the Rabbis in Lvov in 1759,⁸⁶ they made a public accusation of blood libel. Scholem is of the opinion that they did this in a scheme to collaborate with bigoted Catholic clergymen in order to wreak vengeance on their Rabbinical persecutors. Scholem cites from the eminent historian, Meir Balaban, a conversation which took place in Lvov between Rabbi Chaim Rappaport and the Frankist Eliezer Jezierzany who said, "Chaim, we have given you blood for blood. You meant to make the shedding of our blood lawful, and now you have been given blood for blood!"⁸⁷

In one case of blood libel, in the small shtetl of Villovich, the Frankists took revenge on the local Rabbi of the town by dressing one of their women up as the Rabbi's wife. The impersonation was perfect. She appeared before the local priest and said that she saw the Rabbi kill a Christian child for Passover. Because of this incident, the Rabbi and all the members of his congregation were killed after a brief trial. The Rabbi's wife and his five remaining children were tortured into accepting Christianity.⁸⁸

In 1759, when the Frankists officially converted to Catholicism, Frank was baptized in the Warsaw Cathedral with a less personage than Emperor Augustus III as godfather. A year later he was accused of heresy and thrown into the Citadel of Czenstokova. He was released in 1773 only by the Russian conquest on the eve of the first partition of Poland.

The [redacted] why Frank [redacted] thrown into prison [redacted] because it [redacted] discovered that the Godhead of the Frankist cult was not the Trinity, [redacted] included members of the sect.

The author has come across a very rare edition of a book entitled Jerusalem: A Treatise on Ecclesiastical Authority in Judaism, by Moses Mendelssohn, published in 1838 by M. Samuels.⁸⁹ On page 257 of Volume I occurs the following note, which is reproduced herein its entirety:

"The chiefs of the sect carry about them a badge or medal, by which they make themselves known to [redacted] another and to the members. It is of the size of a half-crown piece, and coined like the Abraham coin mentioned in [redacted] Talmud. On [redacted] side [redacted] h[redacted]

זקן חקנה
בחור ובתולה

and on the other, the letters

א.ש.
י.ר.

evidently the initials of שרה יצחק רבקה but underneath there appear the same letters again

א.ש.
ד.י.

with this difference that the [redacted] is a Shin, and not a Sin, and instead of the Resh there is a Daleth. Thus read:

אליהו, שבתאי, יונתן דברושקי

the four chiefs of the sect. Elijah the Prophet, Redeemer; Sabbathai, Messiah; Jonathan (Eibeschutz)—(This proves how justly he [redacted] accused of heresy)—and Dobrushki, i.e., Frank; which latter name he only adopted in Germany, [redacted] did

his two nephews that of Frey, under which they resided at Paris, where they were guillotined in the days of Terror,

We shall now explain the meaning of this fascinating footnote.

According to legend, Abraham minted his coins containing on one side a Hebrew inscription shown in the footnote, which means "an old man, an old lady, a young man and a virgin." On the opposite side of the coin were the letters that were Hebrew name initials for those whom this epigram represented. They were, reading from right to left, "Abraham, Sarah, Isaac and Rebecca." On the coinage of the Frankists, the lettering similarly appeared, excepting that the letter Shin for Sarah which in Hebrew is designated by a dot on the left for an "s" sound had the dot on the right designating the "sh" sound, which stood for Shabbetal. The Resh, which stood for Rebecca, was replaced by the Hebrew letter Daleth (which bears some graphic resemblance to Resh) which stood for Dobrushka.

The names on the Frankist coin represented Elijah the Prophet, Shabbetal, Rabbi Jonathan Eibeschutz (1690-1764), and Jacob Frank in the alias of Dobrushka. The latter two names require some further explanation.

Rabbi Jonathan Eibeschutz was a Frankist personality who led a double life. Secretly he was a Sabbatian, but outwardly he assumed the life of a great Rabbinical scholar and Decisor. It was the great Gaonic sage, Rabbi Jacob Emden (1697-1776), who exposed Eibeschutz as a Sabbatian. The basis for the expose began in 1751 after Rabbi Eibeschutz had left Metz in France in 1750 for Altona in Germany. Emden based his charges on five amulets that had been issued to various individuals in the Metz community.⁹⁰ Certified copies of the amulets transmitted by scribes of the Jewish community and sealed by a royal notary. The amulets show that Eibeschutz invoked the power of Shabbetai Tzvi, and some bitter

controversy broke out between Rabbi Emden and Eibeschutz that split the Jewish community throughout Europe.

The interesting thing about Samuels' note is that Eibeschutz was not just ■ Sabbatian, but he ■ ■ actual participant in the Holy Trinity, ■ more correctly, Quaternary of the Frankists. What comes out of this footnote is that Eibeschutz must have taken the Massa Duma⁹¹ (Isaiah 21:11), burden of silence, which members of the innermost Frankist circles took.

Dobrushka is the name that Frank assumed after he left prison in 1773 and resided for thirteen years in Gino (Bruenn) Moravia, with his relatives, Solomon and Sheindel Dobrushka. Solomon (1715-1774) held both the potash and the tobacco monopolies in Moravia.⁹² Their children were Frank's nephews.

The Encyclopedia Judaica states that Frank's income "was ■ constant source of wonder and speculation, and the matter was never resolved." The Encyclopedia further declares that during his sojourn with Dobrushka, Frank spoke ■ great deal about a general revolution that would overthrow kingdoms, and the Catholic Church in particular.

In the Frankist Quaternary, we find that the Frank name Dobrushka takes the place of the Virgin. How then does Frank ■ in with this feminine personality? Frank accomplishes the female aspect by giving his wife sexually to members of the sect, and later his daughter Eva, who went to bed with the "greatest" of Europe, such as Joseph II, Emperor of Austria, 1755.⁹⁴ The Frankists sojourned in Austria until Frank crossed the Dneister River on December 3, 1755.

Frank preached that the Virgin is renewed by going to Edom, which is represented by Christianity, so that revolution comes from Edom. He viewed the religions of the world ■ portals through which ■ passes before the Redemption. What is not too well known is that two years before his and other Frankists' conversion to Catholicism in 1759, Frank

converted to Islam. In the Frankists Godhead, ■ can find the four personalities represented by: 1. Atika Kadisha, 2. Maika Kadisha, 3. Shechina, and 4. The Great Brother.⁹⁵ The ■ may account for the term "Big Brother." The first three designations ■ legitimate Kabbalistic terms for mystical manifestations of God's presence.

When ■ examine the personalities ■ being exemplary of stages of the revolution, Elijah represents the ultimate Messiah, which is reached by starting with Judaism, represented by Jonathan Eibeschutz; going to Islam represented by Shabbetai Tzvi; ■ the ■ portal represented by Frank in Christianity. After the revolution comes Big Brother, who rules the earth.

When Frank requested his formal conversion Christianity, he asked that certain conditions be followed ■ as to enable his converts to appear secretly as Jews. Among the conditions for the conversion were that converts:

1. Not be compelled to shave the sideburns.
2. Be allowed to wear traditional Jewish garb.
3. Have Jewish and Christian names.
4. Not be forced to eat unkosher food.
5. Rest on both Saturday and Sunday.

Examination of the previously mentioned subversive Temple of Understanding in Washington, D. C., reveals a Frankist type of connotation, where there are six portals depicting Islam, Judaism, Buddhism, Christianity, Confucianism and Hinduism.

The question may be asked as to why much of this information has escaped wider study. Gershom Scholem attempts to answer this question in his "Holiness of Sin," ■ follows:

"Secularist historians, ■ the other hand, have been at pains to de-emphasize the role of Sabbatianism for ■ different reason. Not only did most of the families once associated with the Sabbatian movement in Western and Central Europe

continue to remain afterward within the Jewish fold, but many of their descendents, particularly in Austria, rose to positions of importance during the 19th century as prominent intellectuals, great financiers, and men of high political connections. Such persons, needless to say, could scarcely have been expected to approve of attempts to 'expose' their 'tainted' lineage, and in view of their stature in the Jewish community it is not surprising that their wishes should have carried weight. Furthermore, in an age when Jewish scholarship itself was considered to be in part an extension of the struggle for political emancipation, the climate for research in so sensitive an area was by no means generally favorable. In consequence, those Jewish scholars who had access to the wealth of Sabbatian documents and eyewitness reports that were still to be found early in the century failed to take advantage of the opportunity, while by the time a later generation arrived on the scene, the sources had been destroyed and were no longer available, even to anyone who might have desired to make use of them."

At the same time, Scholem points out that religious Jews have been reluctant to deal with Sabbatianism because of the subversion of Rabbis such as Eibeschutz,⁹⁸ which Scholem has described in great detail in his monograph *Leket Margoliot*.⁹⁹

As for M. Samuels' remaining remarks in his footnote concerning Frank's two nephews Frey, who resided in Paris and were guillotined in the days of the Terror, they were definitely Jacobins, and it is the checking of this passage with the history of the French Revolution that bears out the accuracy of M. Samuels' remarks. Samuels discusses in detail some of Frank's activities¹⁰⁰ while in Offenbach, where he lived in regal style and maintained a militia. He died in Offenbach on August 10, 1791, having settled there in 1786. There he gave instructions in chemistry to his military guard.¹⁰¹ Some of the chemical concoctions ascribed to the Illuminati in Zwack's collection were prepared by Frank for the Illuminati.

The Frey brothers, referred to by Samuels, who were guillotined, ■■■ actually the children of Solomon Dobrushka. Of twelve children fathered by Solomon, all were Frankists and eight openly converted to Christianity.¹⁰²

Six Dobrushkas were ennobled. Solomon's son Moses Dobrushka ■■■ an outstanding man of letters. He ■■■ born July 12, 1753, and officially converted to Catholicism on December 7, 1773.¹⁰³ After his baptism in Prague,¹⁰⁴ his ■■■ ■■■ changed to Schonfeld, the name of the ennobled Dobrushka children.'

In 1782, Moses Dobrushka, now Schonfeld, founded ■■■ Masonic lodge called the Asiatische Bruder,¹⁰⁶ which ■■■ ■■■ of the four Illuminati lodges in Vienna.¹⁰¹ After his uncle's death on August 10, 1791, he was offered the leadership of the Frankist movement, which he refused, because ■■■ ■■■ revolutionary Jacobin, he exercised far greater power than he could with the Frankists. In 1792, he and his brother Emanuel (1765-1794) changed their names to Frey.

Stanley Loomis's book, Paris in the Terror (Avon 1964), refers to the Frey brothers, but he writes their name "Frei" and describes their trial as Jacobins taking place at the same time with the more famous Danton. Loomis mentions that the Frey brothers were guillotined because of their activities with the East India Corporation, which company's tea, as the reader may recall, was dumped at the Boston Tea party.

The Freys' sister Leopoldine married the Jacobin Francois Chabot (1757-1794), who was a former Franciscan monk,¹⁰⁸ noted for having voted for the death of Louis XVI. Chabot joined the Frey brothers at the guillotine on April 5, 1794, he being likewise found to be enmeshed with East India Company intrigues. What is perhaps more interesting is who the big financial interests were behind the Frey brothers. They were the Illuminati princes who had financed the East India Company, and who had kept Frank in the luxury ■■■ he ■■■ accustomed. By 1816, the last of the Frank children, Eva, died,

being preceded by her brother Joseph in 1807, and by her other brother (who had changed his name upon conversion to Christianity to Rochas) in 1813. Dimont says of Eva,

"She preserved the dues-paying membership of Frankism by combining the scholasticism of the Zohar with the mysteries of her bedroom into a lucrative religion which enabled her to live in the grand style of her father. The Kabbala had not taught her how to retain her youth, however, and her membership ██████████ as her middle-age spread increased."¹⁰⁹

She died in debt and poverty.

After Jacob Frank's death, a letter circulated in 1799 from Frank's headquarters in Offenbach. It is known as the Red Epistle of 1799,¹¹⁰ and was written in red ink. The Epistle exhorts members of the sect who embrace the "holy religion of Edom—Christianity." Now, Edom is associated with the color red, because the Hebrew word for red is adorn, which contains the same Hebrew letters but different vowels. Hence the red ink. Scholem labels the Epistle "a mystical theory of revolution."¹¹¹ This author prefers to call it "The Red Kabbala." Scholem tells us¹¹² that government officials intercepted copies of the Epistle, and they suspected its authors of being hidden revolutionaries, but for the wrong reason. The reason was there were several references in the Epistle to Jacob, which led them to surmise that they were in reality dealing with the Jacobins.¹¹³

"An investigation was ordered on the spot. The authorities who conducted it in Frankfurt and Offenbach, however, ██████████ not delve beneath the surface of the affair and were quickly satisfied that it involved nothing more than an intrigue to swindle and extort money from ignorant Jews — on a deeper level the authorities' suspicions were fully if unwittingly justified. Had they bothered to read and understand not just the debtor's notice of Frank's children in Offenbach ... but also the Prophecy of Isaiah that had been composed within the four walls of the 'court' itself, they would have been amazed to

discover how ardently these Frankist 'Jacobins' yearned for the overthrow of the existing regime."¹¹⁴

The Jacobin leaders who were active in the French Revolution were anti-religious, but they could clearly be divided into two types, both of which manifested the anti-Semitism of which we spoke. One wanted to see the Jews obliterated and persecuted, and the other wanted to see the Jew emancipated and assimilated. The Frankists and the Illuminatist Jacobins aligned with Mirabeau were anti-Semites, favoring the total assimilation of the Jews.

Of course, the Jews were a minority among the Jacobins, and to call Jacobinism a Jewish plot would be just as ridiculous as calling world Communism Jewish-dominated, although both groups had their prominent Jewish revolutionaries. Among those revolutionaries who sought the physical destruction of the Jews, one could count Voltaire, the Alsatian deputy Rewbell, one named LaFare, Bishop of Nancy, and the Abbe Maury. Those who wished for the emancipation of the Jews or their spiritual destruction were Count Mirabeau, the Abbe Gregoire, Diderot and Robespierre.¹¹⁵

Zalkind-Hourwitz, Mendelssohn's Jacobin disciple, openly displayed such desires for Jews to assimilate that he could well be characterized as a Jewish anti-Semite, or self-hating Jew. Thus Hertzberg informs us that he was a bitter enemy of the Talmud and the Rabbinate.¹¹⁶ He asked that Rabbis be denied any authority to discipline Jews via excommunication.¹¹⁷ Hertzberg goes on to say that

"In his hatred of Rabbis, Zalkind-Hourwitz reached such fury that he even put into print accusations that must be called a piece of overt anti-Semitism. Commenting on the custom enjoined by the Talmud that Jewish dead are to be buried on the very day of death, Zalkind-Hourwitz wrote that it is quite probable that this homicidal custom was introduced by some Rabbi who was a poisoner, in order to hide his crime from the

In 1789, there were approximately 40,000 Jews in France, 30,000 of whom lived in ghettos. During the Reign of Terror, ■ houses of worship ■ closed in accordance with Jacobin anti-religious policy. The churches and synagogues ■ reopened after Robespierre ■ guillotined on July 28, 1794, signifying the end of terror and the Jacobin power base. The Jews could now enjoy the full benefits of ■ vote taken on September 28, 1791, by the Commune before the National Assembly in which 53 out of 60 districts in France voted in favor of granting all Jews of France complete civil rights on ■ par with all citizens, which meant ■ the decision favored the spiritual anti-Semites, for Jews to assimilate.

What we are confronted with here is the legitimate desire for Jews to have their legal civil rights being exploited by radical revolutionaries. It is then no wonder that there were such phenomena in France ■ Jewish Jacobin lodges. For example, Hertzberg cites a Jewish Jacobin lodge in Bayonne, which he characterizes as "less anti-religious than the usual run of Jacobins, including those in control in Bayonne itself."¹¹⁹ Hertzberg gives ■ comprehensive presentation with regard to the major personalities of the French Revolution and their attitudes towards Jews. Voltaire was virulently anti-Semitic. Voltaire was prone to concocting plots against Jews. For example, he accused a prominent wealthy Jew called Solomon Levy¹²⁰ of spying for the Emperor of Austria. Voltaire stated, "A Jew belongs to no land other than the ■ where he makes money. Can he not just as easily betray the King for the Emperor, ■ the Emperor for the King?"¹²¹ Voltaire was prone to making disparaging remarks pertaining to Jews as being akin to barbarians, in addition to voicing his incisive criticism of the Bible, its Jewish background, and all religions, typical of Jacobin rhetoric.¹²²

The Jacobins did not take any chance, though, in suppressing or censoring anti-Semitic rabble-rousing, for although the revolutionary left, represented primarily by the

Commune of Paris, adopted the cause of the Jews, its leaders knew very well that this attitude was unpopular with the masses.¹²³ Which raises the question whether the revolutionary left had significant amounts of Jewish money behind it to dissuade itself from giving in to the masses.

A circular letter issued by the Jacobins after the Revolution makes mention that they were less concerned about the Jewish religious system than about what they called "their criminal antipathy to all citizens who do not belong to their ridiculous cult."¹²⁴

Another Jacobin outburst declared that Jews should give up "their swindles and extortions — and work with their hands in the workshops and fields."¹²⁵ Hertzberg classifies this rhetoric as that of some of the extreme Jacobins of Eastern France.

Many scholars have noted that Karl Marx's anti-Semitic outlook bore a relationship to Voltaire's works.¹²⁶ This point is made, for example, in a book entitled *Anti-Semites in Modern France*.¹²⁷

An historian named Silberner has taken up the question of the anti-Semitic attitudes of the European left in the 19th century in a work entitled *Western Socialism and the Jewish Question*.¹²⁸ However, he does fail to link the Socialist outlook with Voltaire. Hertzberg, noting this, maintains that the subject needs further study.¹²⁹

Whether the Frankists became Jacobins, Reform or Conservative movement leaders, or otherwise, one thing came down from generation to generation in their circles, and that was their profound hatred for Torah, true Judaism, the Talmud and the Rabbis, which, unfortunately, manifests itself to this very day among large segments of the leadership of the Conservative and Reform movements throughout the Diaspora. These successors of the Frankists and the Haskala were in no small way influenced by Frank's disciples to whom we will now turn our attention.

CHAPTER XI

THE FRANKIST ELITE

If your brother, your own mother's son, ■ your ■ or daughter, ■ the wife of your bosom, or your closest friend entices you in secret, saying, "Come, let ■ worship other gods" ... do not assent or give heed to him... Thine eyes shall have no pity on him, or compassion. Do not conceal him, but thou shalt surely take his life.

(Deuteronomy 13:7-10)

Thy destroyers ... shall go forth from thee.

(Isaiah 49-17)

The Frankist elite consisted of a circle of very gifted intellectuals, theologians and men of letters, as well as ■ group of men of great financial means who were for the most part great merchant bankers, and exerted tremendous influence in their day in the highest financial circles of Europe. The most logical place to discover these people and their machinations would be to investigate Frank's own family and whom they married, bearing in mind, as we have noted before, that the Frankists only married among themselves.

As the circle of this elite widens, we find that they were in intimate contact with others whom we cannot document as being Frankists but whose actions indeed ■ least conform to the Frankist pattern of behavior. One such individual belonging to this latter category is Israel Jacobson (1768-1828). As we examine the Dobrushka family, we find that they inter-married with other people of great financial means,¹³¹ and that there ■ evidence of Frankism in those families ■ well ■

mass conversion to Christianity. For example, Moses Dobrushka himself married the niece of Joachim Popper (1720-1795),¹³² who was a merchant banker. Francesca Dobrushka, his sister, married into the Hoenig family,¹³³ later ennobled as the von Hoenigsbergs.¹³⁴

The Hoenigsberg family acquired most of its wealth as descendants of Loebel Hoenig who, during the Austrian secessions of 1740-1748 and the Seven-Year War of 1756-1763, accumulated a fantastic fortune as a supplier of the Austrian army.

Loebel's eldest son, Israel Hoenig (1724-1808), achieved control of the Austrian tobacco monopoly. Joseph II, Emperor of Austria, incorporated the monopoly in 1784 as a government corporation, and retained Israel as a director, thus making Israel Hoenig the first Jew to become an Austrian official.

Israel's partner in the tobacco business was his brother Aaron Moses (1730-1787). Aaron Moses had ten children, four of whom were baptized in 1796. Israel had six sons and one daughter. One of his sons, Leopold (1744-1815), married the daughter of Jonas Wehle, the Frankist leader of Prague, prominent in the Reform movement.¹³⁵ Leopold was an active Frankist and complained to the Prague police, accusing the Rabbis of religious coercion and requesting protection. He sought constantly to undermine, by deception, Rabbinical authority, and authored a thirty-two-page protest in Prague, which was similar in its anti-Semitic character to the aforementioned writings of Zalkind Hourwitz.

Leopold Hoenigsberg's brother-in-law was Rabbi Wolf Eibeschutz,¹³⁶ the son of Rabbi Jonathan Eibeschutz, who married another daughter of Jonas Wehle.¹³⁷ Jonas Wehle (1752-1823)¹³⁸ in addition to being pivotal in his influence, was an outstanding aristocrat in Prague. He had a nephew named Gottlieb Wehle, who was also a very prominent Sabbatian. Gottlieb Wehle immigrated to the United States with a large

constituency of Frankists from Bohemia and Moravia after the Revolution of 1848. A will which he ■ in 1881 ■ the subject of a chapter in Gershom Scholem's book *The Messianic idea in Judaism*. We learn from Scholem ■ this Gottlieb Wehle ■ "the great-uncle of the late Justice Louis Dembitz Brandeis and ■ first cousin of Zacharias Frankel." We met Zacharias (or Zecharia) Frankel in Part I ■ the founder of the Conservative movement in Germany. Zacharias Frankel ■ born in Prague on July 7, 1802, and Gottlieb Wehle twenty days later on July 27.

Louis Dembitz Brandeis' grandfather, named Dembitz, ■ a student of medicine when he became active with the Frankists.¹³⁹ Dembitz's son was Louis ■ Dembitz (1833-1907),^{140,141} who was an ardent abolitionist, and ■ one of the nominators of Lincoln at the Republican Convention in 1860. Dembitz is described as an observant and religious Jew, which is completely out of character with the behavior of the Frankist '48-ers who arrived in the United States.

Louis Brandeis himself appeared to be at odds with the interests of the international bankers of his day. For example, he was ■ ardent Zionist, and Jacob Schiff in 1907 declared that one could not "at the same time be a true American and an honest adherent of the Zionist movement," while Brandeis held that "to be good Americans, we must be better Jews, and to be better Jews, we must become Zionists."¹⁴²

While it is difficult to show any connection on the part of Justice Brandeis with the Frankists, it is no mere accident that Brandeis University was the headquarters of all SDS chapters throughout the United States, from which their most radical upheavals and riots were masterminded. The founders of Brandeis University, and some of its top administrators, have been violently anti-religious, and have left wing associations. We shall deal with this group in ■ future chapter, but suffice it to say that the Louis Dembitz Brandeis ■ placed him in ■ position similar to the fictitious Rosemary of "Rosemary's

Baby", and while he never had anything to do with Frankism, radical revolutionaries have utilized his name as a rallying point because of its radical Frankist connections.

Jonah Wehle's brother, Aaron Beer Wehle (1750-1825), was Gottlieb Wehle's father, and was also a prominent Frankist. Aaron's sister Rosel Eiger (died 1831) was a prophetess in the movement. Eva Frank in 1816, shortly before her death, presented a picture of herself in miniature to Aaron, which is presently a part of the Schwadron Collection of portraits and autographs in the Hebrew University Library.¹⁴³

Aaron Wehle married Esther (1772-1838), who was his second wife, and who bore him Gottlieb in 1802. She was the daughter of Bermann Simon Frankel Spiro, grandfather of Zacharias Frankel. Rabbi Jacob Emden accused Esther's mother of Sabbatian leanings.¹⁴⁴ Esther married Aaron Wehle in 1791.

It is interesting to note that Justice Brandeis' wife was also of Frankist ancestry (a fact which appears to have escaped Gershom Scholem), and this double Frankist association may well have helped him rise in America's social spheres to the Supreme Court. Brandeis married one of Gottlieb Wehle's granddaughters, and her sister married Felix Adler, the Gelger Seminary graduate whom we discussed in Part I and who founded Ethical Culture.

The Asiatic Brethren Illuminati lodge to which we have previously referred, founded by Moses (alias Dobrushka) Schonfeld in 1782, was a meeting ground for many Frankists in Vienna. The goings-on of this lodge were documented in a chapter¹⁴⁵ entitled The Order of the Asiatic Brethren, which comprises a comprehensive book, Jews and Freemasons in Europe 1723-1939 by Jacob Katz.

It should be pointed out that, when attempts were made by the Illuminati, Jacobins and Frankists to infiltrate the Masons, their infiltration did not mean that they harbored any particular love for Freemasonry. On the contrary, they hated it with a

passion, and only wished to utilize the cover of Freemasonry ■ ■ ■ of spreading ■ ■ ■ revolutionary doctrines, and to provide ■ place where they could covertly meet without arousing suspicion. The Order of Asiatic Brethren's full name ■ ■ ■ Die Bruder St. Johannes des Evangelisten ■ ■ ■ Asien. From Katz we learn that this order ■ ■ ■ the earliest attempt to found a Masonic order with the avowed purpose of accepting both Jews and Christians in its ranks. As usual, the revolutionaries had a legitimate issue to exploit, which they could pervert to their own ends. The legitimate issue ■ ■ ■ civil rights for Jews, and the exclusion of Jews from Masonic orders. This parallels Jacobin attempts ■ ■ ■ the time of the French Revolution to begin pioneering work with blacks who were disenfranchised as slaves or second class citizens in European lands, and to exploit them for their own ends, such as the Jacobin-sponsored Societe des Amis des Noirs, the Society of the Friends of the Blacks. The Illuminati lodges established themselves a reputation for being tolerant and not bigoted, and hence filled themselves up with Jews, but Jews were not allowed into the Illuminati inner sanctum until the 19th century.

Katz names many members of the Viennese Asiatic Brethren. He mentions that one of the Hoenigs belonged,¹⁴⁶ and one named Nathan Adam Arnstein (1748-1838).¹⁴⁷ Arnstein was a brother-in-law of Isaac Daniel Itzig of Berlin, who was the brother-in-law of David Friedlander, of Moses Mendelssohn's circle. Itzig was co-founder with Friedlander of the Jewish Free School in Berlin. Interestingly enough, this school had its own printing press, known ■ ■ ■ the Press of the Jewish Free School which, in 1796, changed its name to the Oriental Printing Office, and was considered to be ■ ■ ■ powerful instrument of cultural reform.¹⁴⁸ Itzig ■ ■ ■ financial advisor to King Frederick William II of Prussia who, when he ■ ■ ■ Crown Prince, ■ ■ ■ ■ member of the Berlin Illuminati.¹⁴⁹ Born in 1744, he became King in 1786.

The Asiatic Brethren Illuminati aberration had lodges in Prague, Innsbruck, Berlin, Frankfurt and Hamburg.¹⁵⁰ Itzig ■■■ ■ member of the Berlin Asiatic Brethren.

Arnstein's brother-in-law ■■■ also a member of the Vienna lodge.¹⁵¹ His ■■■ ■ Bernhard von Eskeles (1753-1839).¹⁵² Eskeles married Itzig's sister Cecelia. Arnstein's wife ■■■ known ■■■ the Baroness Fanny. His daughter Charlotte became the wife of Metternich's chief banker, Leopold Edler von Hertz (1767-1828).¹⁵³ Her cousin (son of Solomon and Maria-Anna nee Arnstein) Leopold and five of his children embraced Christianity in 1819.

While Frederick William II wished it to be forgotten after assuming the throne that he ■■■ ■ Illuminatus. It ■■■ public knowledge that he ■■■ given to Rosicrucian mysticism.¹⁵⁴ In 1790, the Toleranze Lodge ■■■ founded in Berlin by prominent German Jewish financiers. They approached the Grand Lodge of Germany to grant them an approved constitution, but their request was refused. The banker Itzig was able to procure a letter of approval from King Frederick William, and the King consented "to tolerate the lodge in question, and to protect it as long as it harbored no tendencies towards Illuminatismus and toward enlightenment."¹⁵⁵

Katz informs us that illuminatismus means "an order which had gained notoriety for social and political extremism." So we see that the King of Prussia, Frederick William II, also tried to lead a double life, outwardly a man of conservative views, but inwardly a radical. We can also learn from these royal pronouncements that Enlightenment and Illuminatism were held to be synonymous.

At this point, ■■■ may well ask ourselves what Frederick William had to gain from this type of activity in terms of his own self-interest, which would be the throne of Prussia. Aside from any ego satisfaction ■■■ he may have harbored as ■■■ Prince or Magus King of an enlightened organization, or belief in the immortality of his soul (as preached by Plato in his Phaedon),

so that he would reign two centuries later over the new Platonic Republic, there is another consideration that ■ may derive from another monarchical predecessor to Frederick William.

This monarch was ■ other than Kavadh I (449-531), ruler of Persia.¹⁵⁶ Kavadh ■ in constant conflict with his nobility. They ■ seeking ways ■ depose him when Kavadh engineered ■ political solution to his crisis. He thus sought out the Communist teacher Mazdak and clandestinely supported him. Mazdak engaged in guerilla warfare against the nobility, and embroiled the Persian Empire in class warfare. Kavadh just sat back and watched ■ the hordes of Mazdak overran some of Persia's major economic centers killing out the nobility's police and armies.¹⁵⁷ In the process, Mazdak managed to confiscate nobility monies, and some of their wives, which he distributed among his followers according to the tenets of his Communist teachings of community property.

During the Mazdak uprisings, the Jews ■ entrepreneurs suffered terribly, losing their hard earned fortunes, businesses, lives, and the chastity of their wives and daughters. While all hope seemed to be lost, Mar Zutra II, who was Exilarch (Chief of the Jewish Community) succeeded in organizing the Jewish Community under arms. Mar Zutra's army began to turn the tide and reigned victorious. Mar Zutra was ennobled by popular acclaim because of his victories. The successes of Mar Zutra drove the Mazdakites to desperation. They attempted to assassinate him in his castle on one occasion. Finally in the year 520 they succeeded in inflicting heavy casualties on Mar Zutra's army, which now comprised non-Jews ■ well, and during ■ fierce battle, captured him and crucified him to death. On the day of his death, Mar Zutra's wife gave birth to Mar Zutra III, and ■ immediately after his birth for Jerusalem. Mar Zutra III left his impact on Jewish history as Editor of the Jerusalem Talmud.¹⁵⁸ We thus have the ironic precedent of ■ great Talmudic authority, Mar Zutra II, Exilarch and father of ■ Talmudic Editor, fighting Communism

in the Diaspora, risking his life, and finally being tortured to death by crucifixion, nearly 1500 years before John Birch the missionary—after whom the Birch society got its name—was tortured by Communist Chinese.

Nine years after the death of Mar Zutra II, Kavadh with the aid of his favorite son Chosroes, implemented an edict of extermination against the Mazdakites. Mazdak himself was hanged, bringing to an end the Communist reign of terror. Kavadh's kingdom was now united and intact without threats from aspiring noblemen. Communism had served Kavadh well.

While Frederick William did not rule an aspiring nobility, he was surrounded with independent neighboring German states, which at various times since their inception, had grown at the expense of their neighbors or had diminished to their neighbors' advantage. If Prussia could succeed in carving out a unified German republic by stepping in as a conqueror of her neighboring states to quell their internal strifes, it would be worth the risk.

In any event, both Prussia under Frederick William, and Austria under Joseph II, played this political game, and were the principal stage upon which the Frankist elite practiced their machinations prior to the French Revolution, and it was in Berlin's Asiatic Brethren that the Itzig family reigned supreme. By just following the Itzig family alone one can trace through their marriages and social circles most of the Illuminati-Frankist political intrigues of the late eighteenth and early nineteenth centuries.

Isaac Daniel Itzig (1750-1806) was the son of Daniel Jaffe (1723-1799).¹⁵⁹ In addition to being distinguished bankers, the Itzigs were purveyors of silver to the Royal Prussian mint. Daniel, together with banker-merchant H. Ephraim (1703-1753), during the Seven-Year War, issued debased coinage, which not only contributed to inflation, but helped the Prussian government fight the war. Ephraim never lived to see his grandson David (1762-1834) who further cemented the

Ephraim-Itzig consortium by marrying one of Daniel's twelve children.

Daniel's daughter Leah married B. Seligman (1771-815), progenitor of Joseph Seligman of Our Crowd, who was president of Felix Adler's Ethical Culture Society, and considered himself a free thinker, but in reality was an atheist.¹⁶¹

Felix Adler's wife, as we mentioned before, was his sister-in-law of Louis D. Brandeis, and the daughter of Joseph Goldmark (1819-1881), who was born in Warsaw. A radical Communist in the Austrian revolution of 1848, he was president of the Student Union, and conspired to murder the Austrian Minister of War, Latour. He escaped to America and was sentenced to death in absentia for his part in Latour's death. By 1868, Marxist radicals had so gotten in control of Austria that when Joseph returned to Austria, he was acquitted of his role in the Latour murder.

Joseph married the daughter of Frankist Gottlieb Wehle. His son Henry (1857-1941) designed the locks of the Panama Canal, and his daughter Pauline (1874-1962) was a prominent social worker and secretary of the National Consumer Leagues.¹⁶²

It was Daniel Itzig's daughter Blumchen (1752-1814) who married David Friedlander of the Mendelssohn circle, and who participated in the heretical Biur, the German translation of the Torah. However, Friedlander's avocations were not lightly regarded by the Itzig clan.

Naftali Herz Weisel (Wessely in some texts (1725-1805) contributed the Leviticus Commentary to the Biur. He was an alumnus of one of Rabbi Jonathan Eibeschutz's seminaries,¹⁶⁵ which as early as 1726 had been placed under a Rabbinical ban for their Sabbatian teachings. Eibeschutz had established such seminaries in cities where he sojourned, such as Prague and Altona.

The Gaon Rabbi Moses Chagiz (Hagiz in some texts (1672-1751) had for example, in a letter dated 19 Tishrei (October 15), 1726, proclaimed:

"They shall proclaim a strict ban which would prohibit any student from Poland to study under Rabbi Jonathan from Prague."¹⁶⁴

Rabbi Jacob Joshua Falk (1680-1756), author of the Monumental Pnei Yehoshua, Talmudic commentary, excommunicated Eibeschutz in 1752.

When he conspired to introduce a radical compulsory secular education for Jewish children under Joseph II, Weisel published a book in 1782 entitled Divrei Shalom V'Emet (Words of Peace and Truth) to support this position. Rabbi H. Lewin, Chief Rabbi of Berlin, proceeded to place a ban on the book, but had pressure put on him by the Itzigs, who thwarted it.¹⁶⁵

The Arnsteins introduced Weisel to the Trieste community and financially aided Mendelssohn's *Biur* project.¹⁶⁶

Nathan Adam Arnstein (1748-1838) had three brothers: Joseph Michael (1778-1783), Mayer and David Isaac. Joseph became a Catholic in 1778, and was disowned by the father, Adam Isaac (1721-1785), but was ennobled in 1783. His brother Mayer married Theresa Wertheimer, granddaughter of banker-Chief Rabbi Samson Wertheimer of Austria. Adam's grandfather Aaron (1682-1744) was employed by Rabbi Wertheimer.

Rabbi Wertheimer (1658-1724) was considered to be the wealthiest Jew in Europe from 1694-1704. He was Financial Administrator of Emperors Leopold I, Joseph I and Charles VI and supervised their diplomatic missions. This earned him the nickname Judenkaiser, Jewish Emperor.¹⁶⁷

In addition to the family ties of Arnstein and Eskeles via marriage in the Itzig family, the two families were connected by marriage through the Wertheimers, for Bernhard Gabriele Eskeles (1692-1753) married Wertheimer's daughter, who

gave birth after his death to their ■■■ Bernhard (1753-1839) who married Cecelia Itzig.

The Arnsteins and Eskeles were involved in clandestine political intrigues aimed at political revolution, ■■■ were active Illuminati. Their main base of operation ■■■ the Asiatic Brethren lodge in Vienna. From there they executed what is described as the worst piece of legislation leading to Jewish assimilation,¹⁶⁸ namely the Toleranz-Patent (Edict of Tolerance) of Joseph II.

The Toleranz-patent intrigue ■■■ kicked off by the appearance of ■■■ anonymous expose illustrating the alleged backwardness of Austrian Jewry. The anonymous authorship has been ascribed by historians to Bernhard Eskeles.¹⁶⁹ This led to Joseph II's Patent of Tolerance on January 2, 1782. In 1788, Joseph¹⁷⁰ ordered the Jews to divest themselves of laws and customs that ran counter to his "enlightened" imperial legislation.

Bernhard's sister Lea, meanwhile, was engaged in high espionage, and was involved in a Prussian spy scandal.¹⁷¹ She married Valentin Guenther of the court of Joseph II. Bernhard's wife Cecelia and her sister, the Baroness Fanny von Amstein (1757-1818), opened salons and ballrooms that were the rage of Vienna. The two sisters tried to outdo each other in extravagant parties and libertine escapades. Fanny bankrolled Mozart and introduced to Vienna the first Christmas tree. Cecelia flirted with the Illuminatus¹⁷² humanist Goethe. Her sister-in-law, Lea Guenther, corresponded with Goethe regularly.

Not to be outdone by Cecelia, Fanny enticed the Count of Liechtenstein to duel for her honor. He was killed. During the Congress of Vienna, Metternich, Hardenberg and Talleyrand danced in her ballrooms, which "became a center of political intrigue."¹⁷³ Her daughter, Henrietta, married banker Heinrich Perelra (1774-1835), whose family converted to Christianity.

Arnstein and Eskeles both financed the Tyrolese peasant revolt against France and Bavaria.

Fanny's nephew, Benedict David Arnstein (1765-1841), son of David Isaac, entered banking business and held in high esteem in Viennese society as a writer-dramatist. His first publication, an Illuminatus propaganda piece, describes the joy felt by Jewish families of Austria in the issue of the Tolerance Edict.

The banking houses of Arnstein and Eskeles both eventually ended in financial ruin in the early-nineteenth century, as their wealth passed on to the increasing competition of the Rothschild dynasty, and their religion which they had long ago renounced in practice and belief, officially changed to Christianity, such as in the case of Cecelia Eskeles, whose entire family was baptized in 1824. When Fanny Arnstein died, she endowed the Home of the Aged for Catholic priests of Vienna, and was eulogized by none other than N. H. Homberg (1749-1841), whom we met as co-conspirator with Lillenthal and Geiger in Part I. Homberg was a collaborator with Mendelssohn's *Blur*, on the Deuteronomy translation. Mendelssohn considered Homberg competent enough to tutor his son Joseph.

There is no doubt about the Frankist rites of the Asiatic Brethren lodge and their esteem of the All-Seeing Eye.

The Asiatic Brethren adopted Christian symbols¹⁷⁴ and were required to eat pork and milk. Professor Scholem¹⁷⁵ has proven that the Brethren were dominated by Sabbatian conceptions.

While Dobrushka, founder of the Viennese Asiatic Lodge, went to an early death, Ephraim Joseph Hirschfeld (1755-1820), a Frankist¹⁷⁶ and activist in Mendelssohn's circle,¹⁷⁷ was active with the Vienna Lodge, and a missionary for the Asiatic Brethren. He described its "central spiritual pillar."¹⁷⁸ Hirschfeld preached that he who occupied himself with Kabbala could pass beyond the confines of the Catholic,

Muslim or Jewish religions, and reach "the one and only true, pure and overall religion."¹⁷⁹ From 1792 until his death in 1820, Hirschfield settled in Offenbach, seat of the Frankists, where he devoted much time to their activities.

A close acquaintance of Hirschfield was Franz Joseph Molitor who was a historian for the Vienna Lodge.¹⁸⁰ In 1812, Molitor (1779-1860), who was a Christian with Frankist leanings, became head of the Jewish Freemasonry lodge in Frankfurt, which had illuminastic tendencies. He invited Hirschfield to introduce Asiatic rites,¹⁸¹ but was rejected by the lodge, especially since that lodge had been chartered prior to Napoleon's defeat by the Illuminati's Grand Orient Lodge of Paris, and made it suspect.¹⁸²

Molitor revered Frankist Jonathan Eibeschutz, and stated that Moses Schonfeld was Eibeschutz's¹⁸³ grandson. We know that this is not true, taking family pedigree at face value, although the possibility of his being the illegitimate grandson is within reason when it is known that Wolf Eibeschutz visited the Dobrushka homestead in Brno,¹⁸⁴ and that adultery was frequently practiced by them, even "respectable" rabbis who were Crypto-Sabbatians.¹⁸⁵ What comes through discounting this possibility is Eibeschutz's influence in this circle, which caused the Lodge to feel proudly associated with him, especially Eibeschutz's nihilistic antinomian work V'Avo Hayom El Ha'ayin (I Shall Approach the Eye Today) which in its title alludes to the "eye" of Illumination.¹⁸⁶ Eibeschutz's sinister allusions in this book found representation in Weishaupt's Illuminati, not only in the All-Seeing Eye, but in other symbolisms such as the point in a circle, denoting the fecundity principle and sexual anarchy,¹⁸⁷ which is still in use by today's continuation of the Frankists, the Platonic-Communist Cult of the All-Seeing Eye.¹⁸⁸

In the wake of Illuministic German-Jewish freemasonry Lodges, we find that the Rothschilds very adroitly steered their way into a position of control over these lodges in much the

same manner ■ Friedrich, the Duke of Brunswick, member of the Illuminati¹⁸⁹ was one of the main sponsors of the Vienna Asiatic Brethren Lodge until his death in 1792.¹⁹⁰

The Rothschilds utilized the services of Sigmund Geisenheimer, their head clerk,¹⁹¹ who in turn ■ aided by Itzig of Berlin, the Illuminati of the Toleranz Lodge¹⁹² and the Parisian Grand Orient Lodge.¹⁹³ Geisenheimer ■ ■ member of the Mayence Masonic Illuminati Lodge,¹⁹⁴ and ■ the founder of the Frankfurt Judenloge¹⁹⁵ for which attempt he ■ excommunicated by the Chief Rabbi of Frankfurt, Tzvi Hirsch Horowitz.¹⁹⁶ At ■ later date the Rothschilds joined the Lodge. Solomon Mayer (or Meir) Rothschild (1774-1855) was ■ member for a short while before moving to Vienna.¹⁹⁷

While the Frankists established themselves in 1786 in the Frankfurt suburb of Offenbach, and were patronized by unidentified philanthropists¹⁹⁸ of the Frankfurt community, the author is at a loss to find any documents relating the Rothschilds with the Frankists. At the time of Jacob Frank's death in 1791, Amschel Mayer Rothschild, the oldest of the five Rothschild children, was eighteen and James, the youngest, had not as yet been born.

During the Frankfurt Lodge's formative years, the three most active members of the Frankfurt Judenloge, were Geisenheimer, Michael Hess (1782-1860) and Justus Hiller.¹⁹⁹

Michael Hess was hired by Mayer Amschel Rothschild (1744-1812) as a tutor for his children.²⁰⁰ Hess also tried to close a Jewish religious school in 1816.

Sigmund Geisenheimer "distinguished" himself as a founder of Philanthropin, the first school of Reform Judaism. The Frankfurt Judenloge ■ the headquarters of leaders of the early Reform movement, including Michael Hess himself, Michael Creizenbach, the historian Marcus Jost, and Jacob Auerbach, who aided Lillienthal in his aborted campaign against Russian Jewry.

At the time of the 1848 revolution, ■ find that Berthold Auerbach, Abraham Geiger's revolutionary friend, belonged. So did the Reform phony ■ G. Salomon of the Hamburg Temple, ■ well ■ Jacob Demburg, the jurist, ■ close friend of Abraham Geiger.²⁰¹

Justus Hiller was appointed orator of the Lodge. At its founding, his antinomian leanings were evident in his address, where he alluded to Frankist teachings.²⁰² He ■ ■ delegate to the French Sanhedrin, along with ■ Westphalian banker, Israel Jacobson (1768-1828), whom Abraham Geiger mentioned when he eulogized James Rothschild on November 29, 1868, ■ follows:

"...A short time ago ■ marked the 100th anniversary of the birth of Israel Jacobson. His abundant wealth would not have given permanence to his name. He is remembered because he was ■ shield and protector of his brethren... Lavish in charity, he founded a school in which the new educational requirements of our time were linked with our traditional heritage for the education of the rising generation. He built houses of worship in which the faith of Israel was to shine forth in purified form and to be preached in messages of inspiration. Therefore his name will live forever."²⁰³

Geiger concluded his eulogy of James by urging the Rothschilds and the other super-rich to emulate Jacobson; if they did, he concluded:

"This will be a new radiance to ■ lumine the bright escutcheon of that house and to give ■ everlasting memorial to its name."²⁰⁴

In other words, Geiger was telling these people that by emulating Israel Jacobson, they would be good Illuminati. Indeed, Jacobson had been referred to as "Jacobin, son of Israel,"²⁰⁵ and Jacobson had served the Illuminatus Duke of Brunswick, sponsor of the Frankist Asiatic Brethren ■ his financial agent, ■ well ■ Napoleon (as his Westphalian banker).²⁰⁶ Actually, Jacobson may be regarded ■ the first

self-made phony rabbi of the Reform movement. He opened a "unique" house of "Jewish" worship in Kassel in 1807 called the Consistor Altschule.²⁰⁷ On July 17, 1810, Jacobson introduced Christian practices into a Jewish service. He tolled a bell, had an organ playing and delivered a sermon clothed in the robes of a Protestant minister. All the Christian practices he attributed to the influence upon himself of Mendelssohn.²⁰⁸ Jacobson's two heretical practices, the playing of an organ a part of the services,²⁰⁹ and donning ceremonial robes of a Christian minister, are today indulged in by nearly all Reform and most Conservative Temples.

A few years later Jacobson moved to Berlin where he opened for the Shavuot holiday of 1815, Berlin's first Reform synagogue.

The Reform clergyman Philipson claims Jacobson as the founder of Reform²¹⁰ and extols him. But somewhere along the line, Philipson, encyclopediasts and other heralds of enlightenment have conveniently forgotten an interesting fact about Jacobson, and that is that the first Reform service in Berlin was conducted in honor of Jacobson's son's Bar-Mitzva, and this son thereafter studied for and entered the Catholic priesthood.²¹¹

These facts should again serve to emphasize the persistent nihilistic and secular-political character of the Conservative and Reform movements among Jews.

Since Jacobson's day, little has changed. Antinomian so-called "Judaisms" continue to serve as assimilating factors and a destructive force against the intact survival of the Jewish religion. These same groups continue to Christianize Judaism and to Judaize Christianity with the ultimate aim of destroying these religious systems.

As recently as March 25, 1973, a rally was attended by thousands of Jews in New York in front of the National Council of Young Israel at 3 West 16th Street. Entitled "An Invitation to

Indignation," it was presided over by prestigious Rabbis representing religious American Jews. They expressed their:

"Indignation over the grave spiritual injury inflicted by Conservative and Reform Jewish clergy's teachings and practices, leading to intermarriage and assimilation."²¹²

Unfortunately, the media carried the story, because it controlled today, it after the Illuminati to power, by interests that are dedicated to the destruction of authentic religious values, and that would allow a news story to appear that would challenge the alleged authenticity of secular-political quasi-religious nihilistic sects. Little has changed since 1810.

No sooner had Israel Jacobson initiated these "reforms" than Aaron Chorin (1766-1844) came out in complete support of them and attempted their initiation.²¹³ Chorin was a known Sabbatian,²¹⁴ and did most of his dirty work in Hungary, opening Reform temples. He abolished the Kol Nidre service on Yom Kippur, agitated for the desecration of the Sabbath day, and actively promoted intermarriage and assimilation. So infamous did he become that people said of him that God created Satan in the image of Aaron Chorin.²¹⁵ It was no wonder then that in addition to his being excommunicated, he was once nearly stoned to death by a mob of pious Jews.²¹⁶

The list of the Frankist elite is long, and if one spent the time to study just the few families mentioned here in depth, the information would fill several volumes. However, the same pattern continuously emerges. Brilliant, wealthy people addicted to power, anxious to assimilate (if they were born Jewish), to destroy religions, to indulge in radicalism, to live cryptic two-faced lives sometimes posing as religious Jews, Catholics, or Protestants but indulging their revolutionary radicalism in secret.

Scholem informs us that the Frankists went underground around 1820, their emissaries went from town to town and from family to family to collect their secret writings.²¹⁷ In 1845

Wolfgang Wessely published Letters of ■ Sabbatian, detailing Frankist activity in Prague. As the years passed, the economic and intellectual position of the Frankists strengthened. They built factories and became active in Masonic organizations.²¹⁸ They were known to have secret gatherings on the Ninth of Av which they celebrated ■ ■ holiday,²¹⁹ which is the Jewish fast day commemorating the destruction of both Temples. The center of Frankist activity changed from Frankfurt-Offenbach to Prague and then to Warsaw. The Frankists in Warsaw, who ■■ now concentrated among seemingly Catholic families maintained contact prior to World War II with the Turkish Donmeh Sabbatians,²²⁰ who ■■ centered in Turkey and in Salonika, Greece. The Donmeh ■■ active in the Committee for the Progress and Unity of the Young Turk Movement. David Bey of the Donmeh was an important minister in the first Young Turk Government.²²¹

The Polish poet Adam Mickiewicz (1795-1855) was from a Frankist family,²²² was a political radical and was imprisoned by the Russian government for some time. He associated with Goethe. Mickiewicz's poetry reflected paganism and mystical religious philosophy.²²³

From 1832 on, Mickiewicz came to Paris, where he held some prestigious academic positions. However, his lectures deteriorated to radical political polemics, causing him to be censured by the French government. While the Frankists appear to have dominated Eastern European radical circles, they also found their way to other parts of Europe and to America.

In the latter part of the 18th century Samuel H. Falk (1710-1782) a Sabbatian and Frankist, came to London and established ■ laboratory devoted to alchemy and Kabbala in London Bridge. His previous radical activity in Germany had caused him to be banished from Cologne by the city's Archbishop.

Falk's mystical activities involved with the use of secret formulas for the name of God, which earned him the title of Baal Shem (Master of the Name) of London. The Frankists indulged in this name because their arch enemies were the Chasidic Jews, whose spiritual founder, Rabbi Israel Baal Shem Tov (1700-1760), earned his by acclamation because of the good deeds he had done, and his mastery of the Kabbalistic Holy of God, the Shemot Hakedoshim. It therefore is no wonder that when the American artist, John Copley painted Falk's portrait, that Frankists made duplicates of it and disseminated it all over Europe, from which they derived a sadistic pleasure at having substituted one of their ilk for the Shem Tov. There still many people today who erroneously believe Falk's portrait to be that of the Baal Shem Tov. Copley's painting can be found reproduced in the Encyclopedia Judaica.²²

While Gershom Scholem seems to have lost the Frankists somewhere in Warsaw in the 1920's and the Donmeh in Salonika during World War II with the extermination of the Jews there, I have found their descendants in the United States to be very active in Marxist-Leninist and Third World activities. They have attempted to convert the Civil Rights movement into a Black revolution, and are attempting to further polarize this country by promoting Women's liberation. Their children, who are prominent in the SDS, organize and recruit for the El Fatah, and have succeeded in destroying synagogues and Jewish institutions by instigating Black radicals, mostly concentrated in nine urban centers in the US.

The Frankists today no longer call themselves by that name. The Organization has grown into an international group labeled by outsiders as the Cult of the All-Seeing Eye. The Frankists today no longer incorporate the portals of three religions through which they must pass to bring about the millennium. They have expanded from Judaism, Islam and

Christianity to six religions, adding on Buddhism, Confucianism and Hinduism as well.

In the United States they are most active in Boston, New York, Washington and San Francisco. Their ranks and sponsors include some very famous people, numbering diplomats, senators, governors and clergymen in their ranks. These people and their activities will be discussed at length in following chapters.

In Jewish circles, they dominate the Reform movement ■ many levels and the Conservative movement at the highest level. The late Reform clergyman, Maurice Eisendrath and the Conservative cleric Abraham Joshua Heschel, belonged to them. Eisendrath ■ always involved in Communist ■ and tried to sabotage the Zionist movement. Heschel was the hero of the New Left's Ramparts Magazine, and contributed articles to it. Heschel's book, *The Prophets*,²²⁵ is two-faced and crypto-Sabbatian, and is used by this elite as a text because of its references to neo-Platonism, Kings and Priests, Greek and Babylonian cults.

The other Jewish circles that they dominate are the Anti-Defamation League, the American Jewish Congress and Federations of Jewish Charities in many American cities. One of their cliques of so-called Jewish lawyers is active in the subversively oriented National Lawyers Guild.

Their major projects currently include attempts by the American Jewish Congress to destroy the network of Jewish Religious Day Schools in the U.S., and a newly formed women's activist group, the National Council of Jewish Women, which is agitating for Women's rights, and is attempting to use Women's Liberation to destroy the role of women in Judaism, and the character and sanctity of Jewish religious services, such ■ attempting to have women counted in prayer quorums. Jewish law does not require just ten men for the quorum but specifies 10 circumcised males. How they overcome ■ circumcision requirement is beyond

comprehension. They also agitate for abortion on demand, which according to Judaism, is murder, ■ well ■ for affirmative action hiring of special minorities.

Lest any of the information developed here serve as ■ outlet for some form of overt, vicarious or subtle anti-Semitism, or lest someone entertain such thoughts as "see what these Jews did" it should be pointed out that:

1) It was the desire of the Jews to overthrow the yoke of bitter Christian anti-Semitic persecution that led them to initially embrace Sabbatianism from which Frankism evolved.

2) Once anyone embraced these ideologies, he ceased to be a Jew, being ■ Jew only by birth or becoming ■ Jew in name only (JINO).

3) The Socialists and Communists in Germany utilized the Frankist elite for their own ends, and when they served the cause, proceeded to exclude them from the millennium by expounding an anti-Semitic doctrine which declared all Jews as belonging to the Jewish race. Baptisms, formal conversion ceremonies or other means of escaping one's Jewish birth could never remove in the minds of these anti-Semites the taint of what they termed to be Jewish racial contamination.

We have outlined relationships between Frankists and the Illuminati, and the relation of these groups with Mendelssohn's circle, which began the Haskala movement. We have shown how the Frankists embraced Mendelssohn's teachings, and how his own inner circle that worked on the Blur were involved with the Frankists, and how his own disciples were involved with the Jacobins, and how the Jacobins (who were derived from the Illuminati) were connected with the Frankists. We have traced the Illuministic Frankist families who have formed the beginnings of the Reform and Conservative movements, and the major elite families that ■■■■ connected with them, who together formed the inner circles of the Bund der Gerechten (which changed its name to the International

Communist Party in 1848), and active in the Communist Revolution of 1848.

Before taking leave of the Frankist elite, we should point out that David Friedlander (1750-1834), of Moses Mendelssohn's circle, also prominent in the Reform movement and, interestingly enough, in 1799, prior to the movement's creation, he wrote an anonymous letter to Pastor Teller on behalf of several heads of Jewish families asking to be received into the fold of the Protestant Church on conditions of their own.²²⁶ In the petition, they asked if they could be Christians without Christ. The reply sent to Friedlander was in effect that Christianity which left Christ out meaningless. While know that the Frankists embraced Mendelssohn's works and that his circle involved with them, question is if Mendelssohn ever came directly in contact with the Frankists. The answer to that question is a definite one,²²⁷ for Mendelssohn met in Hamburg with Frankist Jonathan Elbeschütz in 1761 and, interestingly enough, Elbeschütz wrote an essay extolling Mendelssohn, which appeared in 1838, long after his death, in a publication called Kerem Chemed.²²⁸

We can see from our study of the Frankists and their elite that they were truly monsters. Indeed the concept has been preserved-and not by accident-in the novel Frankenstein, which deals with the creation of the Frankenstein monster. Mary Shelley (the wife of the famous poet Shelley) who wrote Frankenstein, was a member, together with her husband, of the Illuminati.²²⁹

The symbolism inherent in the name Frankenstein is as follows. The word "Frank" stands for Jacob Frank, founder of the Frankists. The "en" is Anglicization and abbreviation of the three letter Hebrew word "ayin," which means "eye," e resembles the first letter and n is for the last. "Stein" in German means "stone". In the symbol of the Cult of the All-Seeing Eye, in the great seal of the U.S. found the

American dollar bill, the eye stands over stones, forming the base of the pyramid. So Frankenstein= Frank + eye + stone. But what is the symbolism of the Frankenstein monster? As we have pointed out, the Frankists mixed in with mystical Kabbalism, and there is a Kabbalistic tradition of such monsters known as Golems. The Golem concept is discussed in detail in Professor Scholem's book *The Kabbala and Its Symbolism* in chapter V, titled *The Idea of a Golem*. In the classical construction of a Golem, the Kabbalist forms a figure of a man out of earth or clay and writes one of the secret names of God on a parchment and places it in a cavity in the Golem's head. After writing the proper formula, depending on which legend you care to follow, the Golem comes alive.

The cryptic symbolism of the Frankenstein monster is that the dead and decrepit ideas of the old world are to be given new life by great mystical savants, purveyors of wisdom, who will harness the great secrets of the universe, and destroy the old world, and bring the millennium. In the novel, Frankenstein's creator studied at the same university where Adam Weishaupt, founder of the Illuminati, was a professor, Ingolstadt.

Rasputin, who played a major role in the Russian Revolutions, espoused a doctrine that was identical to that of the Frankists of "redemption through sin." This will be discussed later in detail. Suffice it to say that the Frankists and their elite played a leading role in the development of Communism, and that they continue to be an elite today within the wider Communist circle, but nevertheless tend to be stand-offish, forming a clique within a clique, as they did during the latter 18th and early 19th centuries, when they chose to make Illuminati Masonic Lodges their stamping grounds.

While the Frankists were stand-offish and married among themselves, the feeling was quite mutual. Since it is known that the Sabbatians and Frankists indulged in adultery, their children carried with them the taint of what is referred to in Jewish Law as being in the category of mamzer or bastardy.

This is based ■ ■ verse in Deuteronomy, "a mamzer shall not come into the congregation of ■ ■ Lord" (Deut. 23:3) which prohibits marrying or admitting into the Jewish fold any progeny of incestuous sexual relations and adultery.²³⁰

Anyone who ■ ■ member of ■ Frankist or Sabbatian family was shunned by the religious Jewish community. In those days, many Jewish communities had what is known ■ ■ Seter Yuchsin (records of pedigree, which recorded the status of people that ■ ■ converted from other religions into Judaism), and kept records of illegitimate births, but not children born of Jewish parents out of wedlock, which according to Judaism have no taint of illegitimacy whatsoever.

It should be pointed out that the Frankists and their elite were not monolithic in character. There were people who were brought up in these circles that rebelled against their environment and sought to rectify their lives. One such example is Edmond Rothschild, son of James, who contrary to the Reform and Frankist teachings, embraced Zionism and gave huge sums of money for the settlement of Israel and for maintaining institutions where authentic Torah values were retained and intensively pursued. It was he who rebelled against the intrigues of the House of Rothschild, spurned Abraham Geiger's eulogy of his father, and the teachings of Marx, Engels and their radical friend Heinrich Heine (1799-1856), whose patronage the Bund had assigned to Edmond's mother Bette.²³¹

While the Bank of Rothschild was growing by leaps and bounds, another banking interest, but not as large, was quietly developing. It was the Mendelssohn bank, run by the brothers Abraham Mendelssohn (1776-1835) and Joseph (1770-1848), Moses' son, Abraham Mendelssohn married Daniel Itzig's granddaughter Leah Salomon. He ■ ■ the father of the musician Felix. Abraham converted to Christianity in 1822. Whereas his brother Joseph did not convert, Joseph's son

George Benjamin (1794-1874) did. He, incidentally, ■ Karl Marx's professor of geography at Bonn.

The Mendelssohn Bank ■ active in German and foreign railway issues and state loans. They were known as specialists in Russian securities. The Bank persisted after World War I, and was absorbed after Hitler ■ to power in 1939 by the Deutsche Bank.

Among Mendelssohn's descendants were Felix Gilbert the historian, the philosopher Leonard Nelson (1882-1927), and more recently, Kurt Hensel, ■ diplomatic attache from West Germany to Israel, who arrived in 1968.

CHAPTER XII

THE BIRTH OF BIBLICAL CRITICISM

But the person, be he citizen or stranger, who acts defiantly, reviles the Lord; that person shall be cut off from among his people. Because he has spumed the word of the Lord.

(Numbers 15:30-31)

All Israel has a share in the world to come ... and these are they that have no share in the world to come... . He that says that the Torah is not from heaven.

(Mishna, Sanhedrin 10:1)

Whom hast thou reproached and blasphemed? And against whom hast thou raised thy voice and lifted up thine eyes on high? Even against the Holy One of Israel.

spoken by Isaiah in reply to the
Assyrian emissary, Ravshake. (I Kings 19:22)

Ravshake was ■ Jewish apostate.

(Sanhedrin 60a)

Jonathan Eibeschutz's first heretical crypto-Sabbatian Theological Seminary was in Prague. When Rabbi Chagiz urged ■ ban on registration of yeshiva students ■ Eibeschutz's yeshiva, Chagiz was under the impression that its registrants were good, God-fearing Jewish young men who aspired to the independent study of the Torah and Talmudic texts. In reality they were hand-picked students who had been recommended

to the yeshiva by two faced crypto-Sabbatian religious instructors who were dedicated and indoctrinated in Sabbatianism. They spread themselves over the face of Eastern Europe, posing as legitimate teachers of Judaism, but earned side income through subsidies of wealthy Sabbatians. They sought out all times students whom they could take into their confidence, who had a flair for Kabbala, and who were good schemers, extremely brilliant, as well as those students who were being raised as Sabbatians or crypto-Sabbatians by their parents. Once having located the right candidate, they would tutor him privately and secretly in the mystical teachings of the movement.

The network of Sabbatians was held together by an elaborate system of communications consisting of couriers and emissaries whose full time job it was to run messages all over Eastern Europe. Across this network traveled much information and secret messages, some of which have been lying around in archives in Europe. It reached the archives because, from time to time, various governments who were monitoring Sabbatian activity in Europe were able to intercept and confiscate their communications.²³² An interesting letter confiscated from the Sabbatian prophet Judah Leib Prossnitz (1690-1730) en route to Jonathan Eibeschutz sheds light on these activities.²³³ Prossnitz is condemned in the beginning of Rabbi Chagiz's letter urging a ban on Eibeschutz's yeshiva. Chagiz described Prossnitz as "the abominable Leib of Prossnitz." Prossnitz prophesied that Jonathan Eibeschutz would be the Messiah to follow Shabbetai Tzvi.²³⁴

When Eibeschutz's Prague Seminary was in full swing, his crypto-Sabbatian fledglings were already scheming as to how they could destroy and discredit the legitimate Rabbinic, yeshiva system and communal structure of the teeming city of Prague. The Chief Rabbi of the Prague community at that time was the most prominent and saintly man, Rabbi David Oppenheim (1664-1736). Rabbi Oppenheim had his

yeshiva where students from Jewish communities throughout Europe would come to engage in advanced Talmudic studies.²³⁵

Around 1720, Eibeschutz's students, who supposedly were good yeshiva students, did something very out of character with the tenor of what the yeshiva world had been and had exemplified for thousands of years. They vandalized Rabbi Oppenheim's yeshiva, assaulted some students, inflicting severe bodily injury and harm upon these students. They entered the yeshiva's main study hall where students were reviewing their daily Talmudic assignments, and they completely demolished it.

As a result of this incident, Rabbi Oppenheim's students began to realize the real nature of Eibeschutz's yeshiva. In the months that followed, Rabbi Oppenheim's students were ambushed and periodically beaten by Eibeschutz's thugs who haunted the alleyways of the city of Prague.

By this time Rabbi Oppenheim's students were engaged in escalating their retaliation, and although details of how they fought back have not survived, it is very possible that some of Eibeschutz's students were systematically killed, because on June 16, 1772, Charles VI of Austria issued an edict to end the feud.²³⁶ I mention this background information because it was from this environment that Carl Anton emerged, a star pupil of Eibeschutz's yeshiva. After graduation from the Yeshiva, Anton converted to Christianity. He was a Frankist, and occupied a chair as professor of Hebrew at Helmstedt.²³⁷

Eibeschutz's disciples had definitive objectives assigned to them so that they would play certain roles in the revolution. Carl Anton's assignment was to discredit the Bible. In order to best accomplish this, no obstacle would stand in his way, such as his religion. Therefore, Anton officially converted to Christian so that he could hold an esteemed professorial chair. Anton's function was so sensitive and scandalous that painstaking efforts were made to obscure his activities. This is

why reference to his life cannot be found in the Encyclopedia Judaica, nor in the old Jewish Encyclopedia.

To effectuate his plan, Anton devised a game plan to discredit the Bible in a masterly blueprint that would take about one century to develop. The plan went into effect as scheduled. Its essential features were implemented over a period taking nearly twice as long, for Anton could not anticipate future setbacks in the Illuminati timetable. Anton's blueprint is as follows:

1. Develop a closed circle of intellectuals whose main objective would be to destroy the Bible
2. These intellectuals should be mainly academicians who should occupy chairs at leading universities, but other intellectuals would supplement their work.
3. This intellectual group should attempt to put itself into positions where it could control the dissemination of information vital to Biblical studies. This means they should gravitate to positions of authority in scholastic publications dealing with these fields, including libraries and archives.
4. All sections of the Illuminati, Frankist and fellow revolutionaries of future generations must cooperate fully to promote and enhance the career advancement of the Biblical Destruction Group (BDG), and should apply pressure where necessary towards that advancement.
5. BDG must be self-perpetuating. Every member must produce at least one replacement for himself in his lifetime.
6. All media at the disposal of revolutionaries must be rallied to disseminate propaganda issued by any member of the BDG.
7. People who are not members of the BDG, but who seem to show an interest in pursuing anti-Bible thought, should be encouraged without revealing their knowledge, and

catapulted to important positions. This will strengthen the BDG ■ any time in history.

8. As time goes on those who accept the views that ■ fostered by the BDG, should be in ■ position strong enough to destroy any academicians or intellectuals who do not conform to their ideas.

Anton then proceeded to work his plan. His plan succeeded in the following events and is, in fact, still in process today:

- In 1782 Moses Dobrushka, now Schonfeld, ■ appointed director of the Vienna Library Archives.²³⁸
- The Jacobin, Zalkind Hourwitz (1740-1812) was appointed secretary and interpreter of Oriental languages at the Royal Library, Paris, France in 1789.²³⁹
- Ferdinand Hitzig (1807-1875), a descendant of the Itzig banking family of Berlin, embarked on a career as ■ Biblical scholar.²⁴⁰
- French physician Jean Astruc (1685-1766) served the court of Augustus II of Poland in 1789, made an initial contact with the Sabbatians. In 1753 Astruc's first Biblical work appeared, one year after Carl Anton wrote an apology in defense of Rabbi Jonathan Eibeschutz. It postulated what is known as the first Documentary Hypothesis, that the Pentateuch was a compilation of separate documents written centuries apart.²⁴¹
- Jena and Gottingen Universities in Germany became centers of anti-Biblical rhetoric.

Carl Anton did not hesitate to cross religious lines when Jonathan Eibeschutz was again attacked for heretical Sabbatianism by Jacob Emden in the 1750's. In 1752 he wrote ■ defense for Eibeschutz.

Dr. Moshe Perlmutter, a disciple of Gershom Scholem, states that when Carl Anton wrote his defense of Eibeschutz, Eibeschutz supplied him with textual material that he utilized. In his defense of Jonathan Eibeschutz, Anton virulently attacked Judaism and the Rabbis, accusing them of applying

the Golden Rule, "Thou Shalt Love Thy Neighbor ■ Thyself (Lev. 19:18)" only to Jews and not to Christians ■ Rabbi Jonathan Eibeschutz does.²⁴²

To further his deception, Jonathan Eibeschutz meanwhile ■ constantly attacking the Sabbatians. When he ■ Rabbi in Prague, he went so far ■ to publicly pronounce ■ ban of excommunication against them, and when the yeshiva violence took place, Eibeschutz "played dumb." He couldn't understand why good yeshiva students should fight the students of Rabbi Oppenheim, so the fights continued without subsiding, until the imperial edict.

Among the more dangerous and famous Biblical critics ■ ■ Ist Johann David Michaelis (1717-1791).²⁴³ Michaelis ■ very active ■ a writer, ■ theologian, Orientalist and Biblical critic. His main publishing activity ■ that of Editor of the Biblical exegesis journal of his day. He denigrated Jews.²⁴⁴ Initially he gave Mendelssohn good reviews,²⁴⁵ but argued with him extensively later on. It is possible that his arguments with Mendelssohn were merely conspiratorial in character, and were meant to serve as excuses for Mendelssohn to become famous as a great spokesman for Jewish emancipation, because while Michaelis made public remarks of an anti-Semitic nature, Mendelssohn considered Michaelis to be ■ ally when it came to Scripture from the aspect of non-dogmatic exegesis.²⁴⁶

An interesting example of where Mendelssohn and Michaelis locked horns was when Michaelis tried to prove statistically that Jews were twenty-five times as corrupt ■ Germans with respect to thievery. Mendelssohn's ■ reply has been summarized by Altmann as follows.²⁴⁷

"If a nation's depravity ■ to be assessed, he declared, it was necessary to take into account murderers, highwaymen, traitors, arsonists, adulterers, harlots, infanticides, etc.—not thieves alone. But ■ under the erroneous assumption ■ only thieves and dealers in stolen goods were ■ index of ■

nation's depravity, Michaelis' statistical method was wrong. The number of Jews in that category was not to be compared with general population figures but with non-Jews of the same description among small traders and second-hand dealers. A comparison would then show that there were twenty-five times more German than Jewish offenders of this kind. He added grimly: 'Besides, the Jew resorts to such a way of life from sheer necessity, while the non-Jew has a chance to become ■ field marshal or cabinet minister and by his free choice became ■ small trader, second-hand dealer, mousetrap vendor, magic lantern, or curiosities huckster'."

Michaelis wrote several volumes of works that were devoted to Biblical criticism, such as his work entitled *The New Testament*, which appeared in 1750.

Michaelis also suggested to the King of Denmark that an archeological excavation should be carried out in the Near East. This is one of the earliest references that one can find to an excavation of this type. It is indeed unfortunate that some of the great archeological discoveries of the nineteenth century were interpreted and reported ■ the media from the standpoint of disproving the Bible, or undermining it.

After Mendelssohn's death, ■ certain Judah Ben Ze'ev (1764-1811)²⁴⁸ of Jewish birth, moved to Berlin in 1787 and secured for himself the dubious distinction of "the first Jewish scholar to apply Western research methods to the study of Hebrew." Ben Ze'ev's heresies traveled to his native city of Krak, so that when he returned later on, the Rabbis of the community forced him to leave, and he later settled in Vienna.

Following on the heels of Johann David Michaelis for leadership in the field of Biblical criticism came J. G. Eichhorn (1752-1827).²⁴⁹ He presided as Professor of Oriental Studies at Jena (1775-1787). It is interesting to note that while Karl Marx studied at Bonn and Berlin, he received his Ph.D. from the same university. Eichhorn left Jena to join the faculty of philosophy at Gottingen, which position he held from 1788 until the time of his death. It is claimed that had ■ influence on

Moses Mendelssohn.²⁵⁰ G. Her, who ■■■ ■■ colleague of his, was ■■ known member of the Illuminati.

Following Eichhorn came Wilhelm De Wette (1780-1849). De Wette's Ph.D. dissertation in 1805 at Jena University was known ■■ the Discourse on Deuteronomy. De Wette's Discourse ■■■ embodied at ■■ later date by another Biblical critic named Wellhausen. De Wette's main thesis ■■■ that ■■■ entire Book Deuteronomy ■■■ written around the time of King Josiah. If this thesis would have had ■■■ proper critical exposure that it deserved in the media, it would have been put down ■■ absurd. One must remember that the Illuminati and the Jacobins were seizing anything they could to break the authority of the Bible, in the ■■■ manner ■■ their disciples seized later on Darwin's Origin of the Species as ■■ means to undermine the Bible, in spite of the fact that Darwin himself believed that God created man, which appears to be lost in the shuffle somewhere, as well as the fact that it is possible to interpret Scripture even according to Darwin. Science today has discredited and outdated much of what Darwin wrote.

De Wette overlooks some basic facts that would stare in the face any one who is intimately familiar with the manner and tenor of the Hebrew Bible. What is significant here is that the Biblical account tells that a manuscript of the Torah was found in Josiah's time in the Temple by Chilkijahu, the High Priest (II Kings 22:3). When the Bible tells us it was found, it is most significant that the Bible does not tell us that it was written by Chilkijahu.²⁵¹ Scripture tells ■■ furthermore, that it was given to Shaphan, the Scribe, for reading, who in turn brought it to the King. This narrative and this fact shed some very important light on the true function of the royal Priestly Scribe. The Scribes were guardians of the Torah, and they knew Torah by heart in all its innuendos, and preserved what is known as the authentic Massoretic text. It is significant that the Bible on the spot (ibid. v. 3) tells ■■ that Shaphan's grandfather ■■■ none other than Meshulam the Scribe. The reason is that this infor-

mation is vital and critical to a proper understanding of the narrative, and tells us why Shaphan is competent to render judgment as to the authenticity of the found manuscript.

Preceding Josiah's reign on the throne is the chaotic period of Menashe, King Josiah's grandfather persecutor of the faithful, who burned manuscripts of the Torah.²⁵² Shaphan is from a scribal dynasty. His grandfather, in turn a Scribe, is the Hebrew Bible's best example of a chain of tradition from father to son mitigating against a physical destruction of Torah manuscripts. Indeed, Biblical critics are hard pressed to explain the importance of the pedigree of Priestly families and their scribal functions. For example, Shemaya ben Nethanel kept records for King David concerning the Priestly families (I Chron. 24:6), and every king had such records kept (II Chron. 26:11). Shaphan is not only descendant of a Priestly family, but his descendants in turn carried on the tradition. For example, when Josiah's son Yehoyakim ruled over Judah, Shaphan's son Gemariah served as Scribe. On one occasion Jeremiah's disciple, Baruch ben Neriah, recited a prophetic message in

"—the chamber of Gemariah, the son of Shaphan the scribe in the upper court... . And when Micaiah the son of Gemariah, the son of Shaphan, had heard these words of the Lord he went into the king's house, into the scribe's chamber and all the princes sat there, even Elishama the scribe (Jeremiah 36, 10:12)."

Elishama and his clerks were named after their scribal ancestors who are explicitly mentioned having lived in the days of Jehosaphat, and they "taught in Judah, having the book of God's Torah with them (II Chron. 17:9)." This Scribal dynasty produced none other than Ezra, the Scribe, who resurrected the Torah in his day, and who himself descended from Meshulam, or Shalum in abbreviated Hebrew (Ezra, 7:2), and is from the stock of Aaron the High Priest.²⁵³

If I had had De Wette as a student in Bible, I would have flunked him, because his thesis is based on assuming that Kings II is accurate. If he had taken the narrative of Chapter 22 of Kings II as authentic, then he would certainly have had to take Chapter 14 Kings II as equally authentic. Chapter 14 records an incident that took place several generations before Josiah was born, where Amaziah, king of Judah killed the people who deposed his father from throne but did not kill their children because

"as it is written in the Torah of Moses, fathers should not be killed on account of their children, nor children on account of their fathers, but each shall perish on the account of his own sin (Kings II, 14.6)."

The verse referred to in Kings II appears in the Torah in the Book of Deuteronomy where it states:

"Fathers should not be killed on account of their children, or children on account of the sins of their fathers. Every man shall be put to death for his own sin (Deut. 24:16)."

If, according to De Wette, the Book of Deuteronomy was composed in the time of Josiah, then how was it possible that a verse that was referred to from the Book of Deuteronomy appeared generations before Josiah was born? There are also other analogous verses from the Bible cited from Deuteronomy that chronologically preceded Josiah's reign (Joshua 8:31; 23:6 and I Kings 2:3).

De Wette joined the faculty of theology in Berlin, but even they could not tolerate his views, and he was dismissed in 1819 for "liberal views."²⁵⁴ He was appointed as Professor of Antiquities and Theology in Basle in 1822, after a short stay in Weimar.

After De Wette, we find that the nineteenth century Biblical criticism was finally dominated by Julius Wellhausen (1844-1918) who was born as a Lutheran, and was Professor of Oriental studies at Halle from 1882 to 1885, and became professor

ordinarius of theology in Griefswold, a position which he resigned in 1882, and transferred to Gottingen in 1892. Wellhausen became famous for what is known as the Graf-Wellhausen Hypothesis, which attributed the authorship of the Pentateuch to four authors: J, E, D and P. D standing for the Deuteronomy code. More formally, the Hypothesis became known as the, Second Documentary Hypothesis, and D the author of Deuteronomy is the element that was borrowed from De Witt's thesis. The theory has never been scientifically proven; on the contrary, it has been discredited many times in the past by competent Biblical scholars. Despite this, it still holds on, because radicals and their fellow travelers have decided that it should be deemed valid.²⁵⁵

Moritz Steinschneider (1816-1907) was born in the town of Prossnitz, Moravia, to a Sabbatian family. His father Jacob (1782-1856) was active in the Prague circle of Sabbatians. The Sabbatian prophet from that locale, Judah Leib Prossnitz, had an able disciple in Moritz. Steinschneider attended the Christian school in his community, as well as the yeshiva, and was ordained as a rabbi. He was considered to be one of the pioneers of the so-called Jewish science, which was advocated by Abraham Geiger. In 1833, Steinschneider moved to the Sabbatian center of Prague. He engaged in biblical criticism and spent much time in the field of Jewish bibliography. His close disciples included Solomon Schechter and Judah Magnes, whom we will discuss in detail in Volume II. From Gershom Scholem we learn that Gotthold Weil (one of Steinschneider's last students), upon visiting the aged Steinschneider in his library toward the end of his life, which was devoted for seventy years to researching Jewish bibliography, literature and culture; Weil who had been freshly inspired by the Jewish students league, gushed forth before him the ideas of a Jewish "Renaissance and reconstruction of Judaism as a living entity, but Steinschneider regarded this as nonsense. Pointing towards his bookcase, he said; "We have

only ■■■ task left, to give the remains of Judaism a decent burial.²⁵⁶

Steinschneider ■■■ ■ student activist, and founded ■ secret society called Unity, which lasted from 1836 to 1842. The society supposedly ■■■ billed ■ ■ Zionist group founded in Prague that would be active in getting Jews out of Austria to the Holy Land. However, the Austrian police thought otherwise. They concluded that Unity ■■■ ■ secret society with destructive and reformist tendencies, and that Steinschneider as its founder ■■■ ■ dangerous person. Because of this, Metternich personally inquired to the Berlin police who whitewashed the group.

The credibility of Steinschneider ■ ■ Zionist seems to be lost when it is known both from Scholem and others that he was an anti-Zionist, so much so that he stated that Zionism is more dangerous than anti-Semitism.

In 1847, Moritz applied as Director for the Israel Jacobson School, named after its Bundist founder, but he was refused. However, on March 8, 1848, Steinschneider was found on the streets of Berlin, building barricades to aid the Communist revolution of 1848. It is interesting to note that on one occasion, Steinschneider committed an unforgivable sin for which the Communist, Reform and Conservative clergy never forgave him. It was important in carrying out their work that no trace of certain relationships be ■■■ for future generations. Steinschneider broke security on one occasion, which caused the breakup of his forty-year friendship with Dr Meyer Kayserling, who before Altmann's Mendelssohn, was considered to have written the most comprehensive biography of Mendelssohn. Kayserling published ■ biography extolling Ludwig Philippson (1811-1889), who was founder of the first Jewish weekly in German, and also author of a German translation of the Bible. Philippson ■■■ ■ Bund political activist with Reform sympathies. In a review, Steinschneider sinned by revealing that Kayserling was Philippson's son-in-law. It should

be noted ■ Philippon ■ the prime mover in opening up Geiger's Berlin Seminary in 1872.²⁵⁷

Steinschneider perpetuated the tradition of Biblical criticism started by Anton through his students, such ■ Schechter. This ■ true of all members of the ■ conspiracy. For example, Max Lillienthal scouted out Daniel Chwolson (1819-1911) in Riga when he ■ there doing the dirty work of the Bund.²⁵⁸ Lillienthal sent him to Abraham Geiger because Chwolson had ■ good Rabbinical background. Geiger trained his student well, and initiated him for further work in the ■ of Biblical criticism, and like Carl Anton, it ■ necessary for Chwolson to fulfill his mission by converting to Christianity so that he could get ■ professorship. So in 1855 Chwolson accepted Greek Orthodoxy, and ■ university professorship, ■ chairman of the department of Oriental studies at the University of St. Petersburg in Russia. It was there that Chwolson continued his work in the field of Biblical blasphemy. However, he started to rebel against the conspiracy, and quit the Hebrew Enlightenment Society of St. Petersburg (Chever Mefitze HaHaskala). From that day on, he became ■ staunch defender of Rabbinical Judaism, and utilized his university professorship to defend yeshivot, Talmudic publications, and the Jews of Russia against blood libels.

An interesting study in contrasts between a committed Biblical critic who is politically indoctrinated, and one who was attracted to Jewish studies and adopted the blasphemies of the Biblical critics because he was logically convinced of their merit, is provided by studying the lives of Ephraim Spelser (1902-1965) and Yechezkiel Kaufmann (1889-1963). Ephraim Spelser was born in Galacia, and came to the United States in 1920. Kaufmann was born in Poland, but instead of settling in the United States, he ■ Zionistically inclined, and settled in Israel in 1928. Speiser ■ on the Editorial Committee of the Anchor Bible, and in 1964, he produced the Genesis edition. It is full of blasphemy like the rest of the Anchor Bible, and

Speiser makes reference to Wellhausenian authorship in his book by putting capital letters in parentheses after Biblical verses, designating who wrote them. Kaufmann, while subscribing to Wellhausen's hypothesis, wrote his monumental work, an eight-volume treatise in Hebrew entitled *Toldot Haemuna Hayisroelit*, 8 volumes of which were translated from the Hebrew in 1960 under the title *The Religion of Israel*.

Kaufmann is original because, unlike the other critics who claimed that Judaism and the Bible evolved from paganism, he takes painstaking care to show that Judaism is not a development from paganism, but has an entire new beginning in itself. He writes strictly against Greek secularism, and stresses the importance of the Jewish religion. But unfortunately, he is still caught in the trappings of Biblical critics, and points out apparent contradictions in the Torah that any good Talmudic scholar can easily refute.

Of the Biblical critics mentioned, Speiser, Kaufmann and Steinschneider were embraced by the Conservative movement. The Conservative movement's outstanding spokesman, Solomon Schechter, in order to try to curry favor with religious Jews, referred to Wellhausen and the German Biblical critics and their criticisms, not as "higher Biblical criticism," but as "higher anti-Semitism." Yet he agreed with the idea that God did not write the Torah.

The documentary hypothesis was successfully refuted by the following Biblical scholars who wrote classical works:

J. Robertson, *The Early Religion of Israel*;

James Orr, *The Problem of the Old Testament*;

W.L. Baxter (1841-1937), *Sanctuary and Sacrifice*;

H.M. Weiner. (1847-1929), *Essays in Pentateuchal Criticism*;

D. Hoffman (1843-1921), *Die Wichtigsten Instanzen gegen die Wellhausensche Hypothese*;

and more recently, Elihu Schatz, *Proofs of the Accuracy of the Bible*, Jonathan David (1973).

In addition to those books of the great Orientalists, A. H. Sayce (1845-1933) lectured widely against the entire concept of the hypothesis. Nevertheless, ■ was pointed out before, faculties throughout the world who deal with Biblical literature and Oriental studies, have chosen to ignore the works of these people, and so the accumulated blasphemies ■ to the integrity of the Hebrew ■ persist.

EPILOGUE

In this Volume, we have shown how ■ conspiracy developed to undermine Judaism, and how it engulfed ■ entire continent, and spread throughout the Western World. It has been noted that the modern period did not spontaneously begin. A famous academic anecdote ■■ the story of ■ student who raised his hand to ask his professor when the Renaissance began. The professor explained that on December 31, 1399, ■ party was held in Italy, and they proclaimed that at midnight the Renaissance would begin. One cannot precisely put one's finger on ■■ time nor the place when a conspiracy began to undermine all the religions of the world, and Judaism in particular. One can point to specific events that took place, so that Communism was not born when Adam Weishaupt founded the Illuminati on May Day 1776. Certain changes were already in evidence when Mendelssohn came on the scene in the Jewish communities of Europe. In the time of Shabbetai Tzvi, the false Messiah, the Jewish community of the world acted as one body. By the time Moses Mendelssohn came on the scene, polarization had begun to appear. The Frankists and Bund members contributed to the further polarization of the Jewish people, which is going on up to this very day. Only the State of Israel has acted as a unifying force.

When the Rabbls prophetically saw the Holocaust in Mendelssohn's Berlin circle, they were also looking ■ one essential consequence of this, that the alienation that Mendelssohn began would eventually result not only in the desecration of Judaism, but would destroy the eventual hope of Israel returning to its Homeland. Indeed, the Prophets of Israel declared long ago that a holocaust would come to those Jews who did not return to their homeland, when they had the

opportunity to do so. Thus ■ God warn Israel that ■ slaughter would befall those who forsook Zion (Isaiah 65:11, 12), while those who would return and inhabit Zion would be spared (Ibid, v. 15, 16).

Implicit to the development of Frankist revolutionaries and the Bund philosophy ■■ ■ hatred for Zionism. A return to Israel by ■ pure Zionism that is based ■ basic Jewish religious concepts further developed, and appeared to be successful. At ■ point the conspirators undermined Judaism by attempting to radicalize Zionism. Unfortunately, the radical side of Zionism has won out in terms of the Socialist Histadrut Party that has dominated the State of Israel to this very day. A conspiracy thus exists and is perpetuated where ■ group of wealthy NeoPlatonists attempt to dominate Israel with huge sums of money, and try to maintain their control over its future. They have succeeded in stabilizing the development of the State so that Israel would be perpetually dependent on them for its economic growth. There is no reason why Israel's present 30 billion Israeli lira (\$8 billion) economy is not 100 billion. Israeli bureaucracy, spawned by Socialism, has given birth to a disgraceful, stultifying status quo that permeates the government, manifested by a sachevet, "red tape," which saps the very lifeblood of the State.

Our description of the Illuminati is based on John Robison's Proofs of a Conspiracy. The question, of course, should be asked, "How reliable was Robison?" Robison was ■ great scientist. He was Professor of Chemistry on the faculty of Edinburgh University in Scotland. What is even more impressive is that George Washington acknowledged the threat of the Illuminati, and in ■ letter dated September 25, 1798,²⁵⁹ he wrote the following to a Reverend G. W. Snyder:

*Mount Vernon, September 25, 1798

"Sir: Many apologies are due to you, for my not acknowledging the receipt of your obliging favour of the 22d, and for not thanking you, at an earlier period, for the book you had the goodness to send me.

"I have heard much of the nefarious and dangerous plan and doctrines of the Illuminati, but never saw the book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter have prevented me my reading the book, hitherto, namely, the multiplicity of matters which pressed upon me before, and the debilitated state in which I was left after a severe fever had been removed. And which allows me to add little more now, than thanks for your kind wishes and favourable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice, within the last thirty years. I believe notwithstanding, that none of the Lodges in this Country are contaminated with the principles ascribed to the Society of the Illuminati. With respect I am &c ...

George Washington."

Just as Washington realized that there was a conspiracy to undermine the United States in his day, so too, ■ similar conspiracy is being carried out in the State of Israel in the aftermath of the Yom Kippur War. The same radical clique that gave the world Socialism and Communism want to see the Jewish religion and its people destroyed. In their ranks are those of Jewish origin.

They did everything they could before the State of Israel was established to try to prevent it from becoming a reality, but once it became a reality, they sought to control it. As for example, at the outbreak of the Yom Kippur War, the Histadrut Secretary General Ben Aharon, an avowed Marxist, controlled

the affairs of Israel's majority party. He advised to resign thereafter because of his extreme Marxist views, which people thought not in the best interests of the State of Israel. He has been succeeded by Secretary General Meschel, who is not a militant Marxist.

Future chapters of the next volume, God willing, will trace the beginnings of the Zionist movement in opposition to the Frankist elite, and will also discuss how the Conservative movement began. We shall discuss the early beginnings of Nazism ■ ■ Socialist Party in 1893, called the Anti-Semitic Party, as well ■ certain aspects of the Holocaust. We shall also show how certain Jews in the Civil Rights movement and the Reform and Conservative movements in the United States plotted with Black radicals to destroy manifestations of Jewish life in the United States from 1964 to the present time, with particular attention to Boston, where I witnessed the forced exile of 60,000 Jews because of assaults, robberies, rapes, and the murder of over 250 Jews from 1968 to 1973.

It goes without saying that one cannot be a Jew and a Communist, for in accepting the tenets of the accursed Karl Marx, one turns his back not only ■ the Torah, but on the universal morality of Judaism preached by the Noahidic laws, for a Jew certainly cannot become ■ Christian and still be a Jew. One who does is called a meshumad, a renegade from his faith. If he became a Christian, he can certainly be a civilized human being. However, if one turns his back on basic morality, then one is ■ barbarian, and is no longer a civilized human being. Being ■ civilized human being is a prerequisite to being a Jew, and it goes without saying that a barbarian cannot be a Rabbi. Therefore, we shall devote a section to discuss how real Rabbis fought back the scourge of anti-nomian nihilistic Socialism and Communism, and fought barbarians who masqueraded ■ rabbis.

NOTES

ABBREVIATIONS USED IN THE NOTES

- AM Alexander Altmann, *Moses Mendelssohn: A Biographical Study*. University of Alabama Press, (1973).
- CAE Robert K. Spenser, *The Cult of The All-Seeing Eye*, Omni, Hawthorne CA, (1964).
- CE Catholic Encyclopedia.
- DIM Max I. Dimont, *Jews, God, and History*, Signet, (1962).
- EB Encyclopedia Britannica, 1941 ed.
- E Encyclopedia Judaica, Keter Jerusalem, (1972).
- IE Jewish Encyclopedia, Funk and Wagnell, (1906).
- JEYS Moshe Arie Permuter, *Rebbe Yehonatan Eibenschutz V'yechuso ci Hashabtaut (Rabbi Jonathan Eibenschutz and His Attitude Towards Sabbatarianism)*. Schocken, Jerusalem (1947).
- JFM Jacob Katz, *Jews and Freemasons in Europe 1723-1939*. Harvard (1970).
- MJ Gershom Scholem, *The Messianic Idea in Judaism*, Schocken, New York (1971).
- M&M Margolis & Marx, *A History of The Jewish People*, JPSA (1947).
- CC Stephen Birmingham, *Our Crowd*, Harper & Row, New York (1947).
- OY Judah David Eisenstein, *Otzar Yisroel*. Hebrew Publishing, New York (1917). An encyclopedia written in Hebrew, of the Scope of the Jewish Encyclopedia.
- PC A. M. Robison, *Proofs of a Conspiracy Against All The Religions and Governments of Europe Carried On In Secret Meetings of Free Masons, illuminati and Reading Societies*. George Forman, New York (1798). Reissue by Western Islands, Boston (1967).
- PRM David Philippon, *The Reform Movement in Judaism*, Reissue of 1907 Edition Ktav, New York (1967).
- SM Rabbi Judah L. Maimon, *Sarei Hameah*, Achiasef Jerusalem (1965).
- TTH Rabbi Joseph I. Schneersohn, *The Tzema Ttedek and The Haskala Movement*, translated (from Hebrew) by Zaiman I. Posdner. Kehot, Brooklyn (1962).
- WG Max Weiner, *Abraham Geiger and Liberal Judaism*, Jewish Publication Society of America (1962).

NOTES

PART I THE RISE OF PHONY JUDAISMS

1. JE, Karl Marx.
2. ER, Illuminati.
3. Glenn W. Skousen, *The Naked Capitalist* (1971), ■. 27, 38.
4. PC, p. 101.
5. *Review of the News*, Nov. 29, 1972, p. 60.
6. Maimonides, *Mishna Torah, Laws of Kings* 9:1.
7. Carroll Quigley, *Tragedy and Hope*, McMillan, New York (1966), ■. 950. See also Skousen, *Loc. Cit.*, p. 5.
8. Skousen. *Ibid.*, ■. 41 cites N.Y. *Journal American* for Feb. 3, 1949, for 320,000,000 Schiff Gift.
9. JE, Abraham Geiger.
10. DJH, p. 369.
11. This event took place in ■■■■, but Geiger went through a period of alienation with the Bund, discussed later. See OC p. 156.
12. "Der Judische Nigger", Marx 3,82 (July 30, 1862).
13. Solomon Schechter, *Studies in Judaism*, Chapter 1.
14. From an address by Rabbi Joseph B. Soloveitchik at Triennial Ordination Ceremony, Rabbi Isaac Echanan Theological Seminary of Yeshiva University, March 1956.
15. JE, Reform.
16. OC, p. 156.
17. TTH, p. 12.
18. TTH, p. 91 Note 70.
19. TTH, p. 13.
20. TTH, p. 30.
21. TTH, p. 18.
22. TTH, p. 22.
23. TTH, p. 18.
24. TTH, pp. 24,26.
25. Sol M. Ginsburg, *Histonsche Verk*, III, New York (1937), pp. 62-63.
26. TTH, p. 44; Archives Ministry of Culture, U.S.S.R. Document #80575/K 3697.
27. TTH, p. 45, based on Jewish Law. e.g., Responsa Radbaz 344, Maimonides, *Mishna Torah, Laws of Torah Fundamentals* 5:3; *Yoreh Deah*, Chapter 157.
28. TTH, p. 45.
29. Lucy S. Davidowitz, *The Golden Tradition*, Beacon, Boston (1967), p. 31.
30. TTH, p. 51.
31. WG, p. 302 n. 14.

32. Babylonian Talmud, Mishna, Avot 4:15.
33. Numbers, 15:30.31; Babylonian Talmud, Sanhedrin 99a.
34. WG, p. 6.
35. JR. Berthold Auerbach.
36. WG, p. 22.
37. WG, p. 17.
38. Joelsohn Collection of Frankfurt Jewish Community letters and manuscripts. Joelsohn's Guest House, 13 Basing Hill Road, Golders Green, England.
39. WG, pp. 26.27.
40. WG, p. 47; PRM, p. 32.
41. Davidowicz, *Ibid*, p. 148.
42. Davidowicz, *Ibid*, pp. 148-153.
43. WG, p. 44.
44. WG, p. 46; JE; EJ, Lisa Morgenstern.
45. WG, p. 56.
46. EB, Rothschild.
47. WG, pp. 257-261.
48. WG, p. 66.
49. Quigley. *Ibid*.
50. The Cult of the ■ Seeing Eye, Omni, Hawthorne, CA (1968).
51. CAE, p. 37.
52. CAE, pp. 43-46. Edith Kermit Roosevelt, "The New Cult in Washington," New Hampshire Sunday News, Sunday April 1, 1962; *Ibid*, Oct. 21, 1962.
53. CAR, ■ 25: Annuit Coeptis from Aeneid IX, 625: Novus etc. from 4th Eclogue 5th verse.
54. CAE, pp. 51,55, 56.
55. El, Felix Adler. Adler's father was ■ Reform "rabbi" (Samuel Adler 1809,1891) who came to America ■ 1857 but sent his ■■ overseas to study under Geiger.
56. DIM, p. 370.
57. JE; EJ; OY, Solomon Schechter.

PART II

THE ACTIVITIES OF EIGHTEENTH CENTURY REVOLUTIONARY SOCIETIES

1. As mentioned in several of his works, specific quotations of which with volume and page number, we will qualify later.
2. See publisher's introduction to the *Prise of the House of Rothschild* by Count Egan Caesar Corii. Western Islands re-issue, Belmont, Mass. (1972).
3. ER, Knigge; German Literature.
4. Nicholai is spelled with a 'ch' by Robison, but is found in most texts as "Nicolai."
5. PC, p. 60.
6. PC, p. 61.
7. PC, p. 76.
8. PC, p. 62.

9. PC, p. 79.
10. PC, p. 80.
11. PC, p. 87.
12. PC, p. 94.
13. PC, p. 95.
14. PC, p. 150.
15. PC, p. 182.
16. PC, p. 213.
17. PC, pp. 215-216.
18. PC, pp. 217-218.
19. PC, p. 218.
20. PC, p. 235.
21. PC, p. 239.
22. PC, p. 297.
23. Arthur Hertzberg, *The French Enlightenment and the Jews*, Columbia Union Press, New York (1968), ■, 294.
24. On Mirabeau's views, see Hertzberg, *Ibid.*, ■, 263, 299, 334, 338, 339, 356, 359.
25. Maurice Schwartz of the Yiddish Theater and his presentation of "The Family Karnovsky" on the Jewish stage (1948). At the Orphaum Theater, Second Ave., NYC.
26. Rufus Learsi, *History of the Jews in America*, World (1956), p. 42.
27. Simon Noveck. *Great Jewish Personalities in Modern Times*. E'nai Brith (1960), p. 9.
28. DIH, p. 297.
29. Noveck, *Ibid.*, Alfred Jospe, *Moses Mendelssohn*, p. 26.
30. Corti, *Ibid.*, Publisher's Introduction vii.
31. OY, "Moses Mendelssohn", p. 236; Eli. Knigge.
32. EJ, "Christoph Friedrich Nicolai"
33. H. Samuels, *Moses Mendelssohn*, Jerusalem, London (1838), two volumes.
34. OY, "Moses Mendelssohn", ■, 236; Eli, *Moses Mendelssohn*.
35. PC, p. 173.
36. JE, "Zalkind Ruurwitz".
37. "Hertzberg", *Ibid.*, p. ■.
38. ER, "German Literature".
39. PRM, p. 8.
40. Peretz Smolensken, *Et Lataot (It is Time to Plant)*; OY, *Ibid.*, p. 37. See also Arthur Hertzberg, *The Zionist Idea*, IPSA (1960), pp. 145-147, for a brief synopsis of the essay. Noveck, *Ibid.*, p. 34.
41. Mishna, *Kritut 1:1*, Maimonides. *Laws of Repentance*, Chapter 5.
42. Maimonides. *Laws of Kings*, Chapter 9.
43. Smolensken, Part 4, XII.
44. Davidowicz, *Ibid.*, pp. 195-196.
45. Alexander Altmann. *Moses Mendelssohn: A Biographical Study*, University of Alabama Press (1973).
46. AM, p. 762. The entire Marburg File has been published under this title by Professor Altmann in conjunction with Werner Vogel. *Neuerschlossene Briefe an Moses Mendelssohn an Friednch Nicolai*, Stuttgart (1973).
47. AM, p. 112 and p. 780, note 79.

48. OC, p. 365; Gary Allen, *None Dare Call It Conspiracy*, Concord Press (1972), p. 52.
49. AM, p. 780, note 80.
50. AM, p. 65.
51. AM, p. 66.
52. AM, pp. 79, 99.
53. AM, p. 199.
54. AM, pp. 310-311.
55. Shulchon Orech, Yoreh Deah, 334:2, 43. See also Moed Katan, 16a, Midrash Tanchuma Bishalach 16.
56. AM, p. 456 and p. 831 notes 41 and 42.
- 57 NYC 1966. English counterpart published as *Of Expression in Jewish History* (Sepher Censorship and Freedom, Herman, NY 1977) pp 106-12.
58. OY, "Moses Mendelssohn", ¶. 237; Noveck, *Ibid*, ¶. 33.
59. AM, p. 98; EJ, 11, pp. 1325-1326.
60. AM, p. 98.
61. MIJ, pp. 325-334.
62. Sotah, 9b.
63. Jewish Observer, October 1973.
64. MIJ, p. 141; Commentary, January 1971, p. 70.
65. Megilla 2b.
66. S. R. Hirsch, *The Pentateuch, Vol. II Exodus*, Judaica Press, New York (1971) 2nd Edition, pp. 509-511.
67. JE, "Mar Zutra".
68. EB, "Society of Jesus".
69. Information concerning Shabbetai is based ■ information from M&M; DJH: *Dreamers of the Ghetto* by Israel Zangwill. OY, *Shabbetai Tzvi*; JE, as well ■ Scholem's writings, and especially his book *Shabbetai Tzvi*.
70. Commentary, January 1971.
71. MIJ, p. 90.
72. MIJ, p. ■.
73. MIJ, p. 126.
74. MIJ, p. 130.
75. MIJ, p. 130.
76. MIJ, p. 137.
77. Gershom Scholem, *On the Kabbalah and ■ Symbolism*, Schocken Books, (1965), pp. 28-29.
78. Gershom Scholem, *Major Trends in Jewish Mysticism*, Schocken Books, (1954) pp. 316-317.
79. MIJ, p. 113.
80. Scholem, *Major Trends in Jewish Mysticism*, p. 317.
81. Scholem, *Ibid*, p. 318.
82. Scholem, *Ibid*, pp. 319-320.
83. Scholem, *Ibid*, p. 304.
84. JE, "Jacob Frank".
85. OY, "Frankists", p. 282.
86. MIJ, pp. 82-83.
87. MIJ, p. 346 note 2.
88. OY, "Frankists", p. 293.

89. M. Samuebs, *Ibid*, Vol. 1, p. 257.
90. Hertzberg. *Ibid*, pp. 209.210.
91. EJ, "Jacob Frank and the Frankists", pp. 55.67.
92. EJ, "Dobroschka (Dobruschka)"
93. EJ, *Ibid*, pp. 63, 67.
94. JE, "Jacob Frank".
95. EJ, *Ibid*, p. 60.
96. CAE, pp. 45.46.
97. *Commentary*, January 1971, p. 42.
98. *Ibid*.
99. Gershom Scholem, *Leket Margoliot*, Schocken, Jerusalem (1941).
100. Samuels, *Ibid*, pp. 261-268.
101. Samuels, *Ibid*, p. 266.
102. EJ, "Dobruschka"
103. JE, "Moses Dobrushka".
104. EJ, *Ibid*.
105. Stanley Loomis, *Paris in the Terror*, Avon (1964), p. 309; EJ, "Dobruschka"; JE, "Moses Dobrushka".
106. EJ, *Ibid*, 3111. ■. 137.
107. PC, p. 116.
108. EJ, "Francois Chabot"; Loomis, *Ibid*, pp. 141-145, 309-310, 340.
109. DJH, p. 278.
110. MIJ, p. 138.
111. MIJ, p. 138.
112. Scholem, *Commentary*, *Ibid*, pp. 68-69; MIJ, ■. 138-140.
113. MIJ, p. 140; *Commentary*, *Ibid*, p. 69.
114. See note 113
115. M&M, p. 609.
116. Hertzberg. *Ibid*, p. 335.
117. Zakand Hourwitz, *Apologe*, pp ■ -67
118. Hertzberg. *Ibid*, p. 335
119. Hertzberg. *Ibid*, p. 163.
120. Hertzberg, *Ibid*, p. 135 (continuation of footnote 174.)
121. *Voltaire's Correspondence*, pp. 146.147.
122. For the complete list of Voltaire's anti-Semitic remarks, the reader is referred to p. 420 of the index of Arthur Hertzberg's *French Enlightenment and the Jews*.
123. Hertzberg, *Ibid*, p. ■■■.
124. *Ibid*, p. 366.
125. *Ibid*.
126. *Ibid*, p. 367.
127. *Ibid*.
128. Byrne, *Anti-Semites in Modern France*, pp. 77, 115-118; quoted from footnote 70, p. 367 of Hertzberg, *Ibid*.
129. Hertzberg, *Ibid*, p. 367 footnote.
130. EJ, "Israel Jacobson".
131. EJ, "Dobruschka".
132. EJ, "Popper".
133. EJ, "Dobruschka".

134. EJ, "Hoenigsberg Family".
135. MIJ, pp. 140, 167, 174; Scholem, *Major Trends in Jewish Mysticism*, p. 304.
136. EJ, "Jonathan Eibeschutz".
137. Scholem, *Leket Magazine*, p. 13.
138. MIJ, p. 168.
139. MIJ, p. 169.
140. Lears, *ibid.*, p. 248; *The Kidnapped and the Ransomed*, JPSA (1970), Introductory Section by Maxwell Whitemao, p. 88.
141. Scholem lists Dembitz's demise as 1900 (MU, p. 357, note 2).
142. Lears, *ibid.*, p. 248.
143. MIJ, p. 355 note 3.
144. Rabbi Jacob Emden, *Hirabbekut*, Lvov (1877), p. 45b; MIJ, p. 357.
145. JFM, pp. 26-53.
146. JFM, p. 32.
147. JFM, p. 238, note 30.
148. AM, p. 352.
149. JFM, p. 47.
150. JFM, p. 37.
151. JFM, p. 238.
152. M&M, p. 632.
153. M&M, p. 633.
154. M&M, p. 619.
155. JFM, p. 54.
156. M&M, p. 246; EB 13:299.
157. Baron, *A Social and Religious History of the Jews II*, 182, 196, 213, 399; VI, 424.
- YE, "Mar Zutra". There are two completed Talmuds, the Babylonian and the Jerusalem.
- EJ, "Itzig".
160. OC, ■, 117, 124.
161. OC, p. 149.
162. EJ, "Goldmark".
163. EJ, 16, p. 461. AM, p. 189
164. JEYS, p. 45.
165. AM, pp. 453, 454.
166. AM, p. 477.
167. EJ, "Samson Wertheimer".
168. OY, "Hitbolilit".
169. EJ, "Eskeles".
170. M&M, pp. 597-598.
171. EJ, 6, p. 894.
172. CE, (1913 ed.), VII, p. 661.
173. EJ, 3, pp. 489-490.
174. JFM, pp. 53, 56.
175. JFM, p. 35; Scholem, *Ein Verchollen Nystiker*, p. 262.
176. EJ, "Ephraim Hirschfeld".
177. AM, p. 352.
178. JFM, p. 48.
179. JFM, p. 49.

180. JFM, p. 28.
 181. JFM, p. 67.
 182. JFM, p. 68.
 183. JFM, p. 24.
 184. EJ, "Dobruschka".
 185. JEYS, Section V.2.
 186. JEYS, Chapters I & II.
 187. Albert C. Mackey, *Encyclopedia of Freemasonry*, New York (1900), p. 80.
 188. CAE, p. 18.
 189. CE, (1913 ed.) VI, p. 661.
 191. JFM, p. 55.
 192. JFM, p. 56.
 193. JFM, pp. 58-59.
 194. JFM, p. 58.
 195. JFM, p. 93.
 196. JFM, p. 60.
 197. JFM, p. 61.
 198. Samuels, *Ibid*.
 199. JFM, p. 61.
 200. EJ, Michael Hess.
 201. JFM, p. 91.
 202. Isidor Kracauer, *Geschichte der Juden in Frankfurt*, Frankfurt (1927) II, 355-421.
 203. WG, pp. 260-261.
 204. WG, p. 261.
 205. M&M, p. 617.
 206. EJ, "Israel Jacobson".
 207. *Ibid*.
 208. *Ibid*, p. 1240.
 209. Instrumental music is prohibited ■■ Sabbaths and Holy Days according to Jewish law ■■ that observant Jews do not play ■■ instrument on these days. Instrumental ■■■■ could be played only ■■ the Holy Temple in Jerusalem ■■ those days. Since the destruction of the Temple, the Rabbis prohibited musical instruments to accompany prayer services which would ordinarily be permitted on weekdays; as ■■ sign of mourning for the Temple.
 210. PRM, pp. 13, 227, 390, 433.
 211. SM, I, p. 21.
 212. News Release, Rabbinical Alliance of America 156 Fifth Ave., NYC, (March, 1973).
 213. EJ, "Aaron Chorin".
 214. See note 83.
 215. SM I, p. 287.
 216. JE, IV, p. 43.
 217. MIJ, p. 170.
 218. EJ, "Frankists".
 219. MIJ, p. 145.
 220. MIJ, p. 160.
 221. MIJ, p. 159.
 222. EJ, "Frankists", p. 71.

223. EB, "Adam Mickiewicz", p. 426.
224. Volume 6, p. 1160.
225. Jewish Publication Society of America, Philadelphia (1962).
226. M&M, p. 622.
227. JE, "Jonathan Eibeschutz".
228. Volume III, pp. 224-225.
229. CE, (1913 ed.) Vol. 7, p. 661.
230. Mishna, Yebamot, 4:13.
231. EJ, "Rothschilds".
232. For example, Permuter's JEYS uses [redacted] of this material.
233. EJ, 13, p. 1241.
234. Rabbi Jacob Emden, *Bel Yonotan Hasofer*, Aftona (1762) ; also his *Shevirat Luchot Haeven*, Zocken (1755).
235. EJ, 12, p. 1421.
236. *Ibid.*
237. M&M.
238. JE, "Moses Dobrushka".
239. JE, "Zalkind Hourwitz"; EJ, 8, p. 1047.
240. JE, Itzig.
241. EJ, 3, p. 809.
242. Carl Anton, *Kurze Nachricht vom dem Falschen Messias, Sabbathai Zebi*, Wolfenbuttel (1752). See also JEYS, p. 167.
243. EJ, "J.D. Michaelis".
244. AM, p. 24.
245. AM, p. 241.
246. AM, p. 244.
247. AM, 467.
248. EJ, 4, p. 573.
249. EJ, 6, ¶ 517.
250. *Ibid.*
251. Eisenstein, J. D. *Commentary on the Torah*, ¶ 315.
252. *Sanhedrin*, 103b.
253. For a comprehensive explanation of the Priestly class, see Jacob Lever's *Prakim B'toldot Hakehuna V'ha Leviya*, Magnes Press, Jerusalem (1968), which deals with Priestly and Levitical families listed in Books of Chronicles, Ezra and Nehemiah.
254. EJ, De Wette, Wilhelm.
255. For a complete, up-to-date refutation of Graf-Wellhausen, see *The Proofs of the Accuracy of the Bible* by E. Schatz, Jonathan David (1973).
256. MJJ, p. 307. For a comprehensive description of Steinschneider's life the reader is referred to *Essays on Jewish Biography* by Alexander Marx, Jewish Publication Society of America (1947).
257. Alexander Marx, *Essays on Jewish Biography*, pp. 113,123,131,174.
258. *The Golden Tradition*, ¶ 335.
259. *Writings of Washington* (September 1798), p. 452.

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Title page from ■ Spanish Protocols edition.

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