

Protocols Exposed

Compiled by Maud Lew from various web sources.

Though this summary has been gleaned, revised, and at times paraphrased from the well-documented research done by Leon Zeldis in his article *The Protocols of the Elders of Zion: Anti-Masonry and Anti-Semitism* which is available online at <http://www.geocities.com/Athens/Forum/9991/protocols.html> along with other sources on the web and in the bibliography, it is not a defense of Masonry in any of its form.

The Making of a Forgery: History of *The Protocols*

The Protocols are based upon German novelist, Hermann Goedsche's plagiarization of a 19th century French political satire using the pseudonym "Sir John Retcliffe." Entitled *Biarritz* (1868), In it, Goedsche claimed that a secret Jewish cabal was plotting to take over the world. What he did was take portions of French lawyer/writer Maurice Joly's work entitled "*Dialogues in Hell between Machiavelli and Montesquieu, or the Policy of Machiavelli in the 19th Century*," which first published in Brussels (1864). Joly's novel took the form of a dialogue beyond the grave between Montesquieu and Machiavelli, meant as a polemic satire against the government of Napoleon III. As a result was Joly was imprisoned for 15 months. Goedsche turned the dialogue into monologues, unrelated to any sort of overarching debate between several people. Then he edited the passages, substituting "Jews" where Joly had (non-Jewish) members of the French government involved in a hellish plot against the emperor Napoleon III.

That was later picked up by Russian anti-Semites and turned into a virulent anti-Semitic work and full fledged forgery for the Okhrana (secret police), which blamed the Jews for the country's ills. The Russians used big chunks of a Russian translation of Goedsche's novel. The first translation was done in Saint Petersburg in 1872, published under the title "*In the Jewish Cemetery of the Czech Prague (the Jews sovereigns of the World)*." In 1876, a new publication appeared in Moscow. In 1880, a second edition and new printings appeared in Odessa and Prague. This anti-Semitic fantasy was quickly reproduced as a pamphlet, not as fiction, but as a document whose authenticity was guaranteed by the "famous English nobleman, Lord Retcliffe." The first appearance of a text very similar to the *Protocols*, but somewhat abbreviated, appeared in the magazine "*Znamya*" (the Flag) of Saint Petersburg between August 26 and September 7 of 1903. "*Znamya*" was published by a well-known anti-Semite, P.A. Krushevan, one of whose associates was George V. Butmi de Katzman, an old lieutenant in the Imperial Guard of Russia. Butmi a few months before had instigated the pogrom at Kishinev in Bessarabia [Russia], in which forty-five Jews were killed and more than 400 injured and 1,300 houses and shops destroyed. Krushevan maintained that the text he published was the translation of a document written originally in France, and that the translator had entitled it "*Minutes of the Universal World-wide Meeting of Masons and the Elders of Zion*." (Cohn, p. 65-66).

It was first published under the name *The Protocols*, privately in 1897 and then publicly in 1905 in two formats: 1) as a pamphlet edited by Butmi in St. Petersburg, and 2) as an appendix by a Russian mystic, Sergiei Nilus, to his "The Great in the Small: Antichrist considered as an imminent political possibility" (2nd. ed.) in Tsarskoe Selo, a summer resort near Saint Petersburg. Sergei Alexandrovich Nilus (1862-1930) indicated in the first editions, that he was a person who was successively lawyer, judge, and Greek-Orthodox monk. In the various Russian editions that followed (1911, 1912, 1917 and 1919), Nilus offered different explanations for how the manuscript of the *Protocols* had arrived at his hands, stressing that he alone had made the translation into Russian. Evidence, as we shall see, seems to indicate these were false claims. First we saw that other editions and translations, published by other people, related different stories on the origin of the document. One of the most frequent "added explanations" to the *Protocols* is that they are the "secret minutes" of the First Zionist Congress held in Basel in 1897, summoned by Dr. Theodor Herzl. This is in spite of the fact that the *Protocols* which are supposed to be minutes, that is to say the relation of what happened in a meeting, fails to name those present, who presides over it, the nature of the

debates and the resolutions adopted. The only "signature" is simply a line that says "Signed by the representatives of Zion of Degree 33." Yet, there is no historical basis to the claim that such a meeting ever took place.

Cohn says, "It was Nilus's version, not Butmi's, that was to become a force in world history. That did not even begin to happen in 1905 . . . It happened only when the book reappeared, somewhat revised and enlarged, under the title [in Russian] "He is Near, At the Door . . . Here comes Antichrist and the reign of the Devil" on earth. And it happened because of the moment: 1917" (Cohn, 1966, p. 67). Some say widespread attention to the *Protocols* began a little later, in 1918, after the defeat of Germany in World War I" (Bernstein, p. 50). "It was Nilus's version, not Butmi's, that was to become a force in world history. That did not even begin to happen in 1905 ... It happened only when the book reappeared, somewhat revised and enlarged, under the title [in Russian] 'He is Near, At the Door ... Here comes Antichrist and the reign of the Devil' on earth. And it happened because of the moment: 1917." Some say widespread attention to the "Protocols" began a little later, in 1918, after the defeat of Germany in World War I. But the *Protocols* are actually **a forgery of a plagiarized fictional satire**. The purpose of the forger(s) was political: to strengthen the Czar Nicholas II's position by exposing his opponents as allies with those who were part of a "massive conspiracy to take over the world." Let's examine now the objectives behind this fraud perpetrated on history.

Objective of the Protocols.

The *Protocols* were really used for the first time in Russia to foment hatred towards Jews. Its immediate objective was to undermine the political influence and the position of Count Witte, at that time the most important minister of the czarist government. Witte was a person of great culture and amplitude of views, a confidant of the czar, who yearned to introduce an enlightened and modern imperial policy. Because the wife of Witte was of Jewish origin, the generalized opinion was that he favored the Jews of Russia, who had undergone persecutions and discrimination during centuries. The political opponents of Witte, headed by Grand Duchess Isabel Feodorovna Romanov (1864-1918, older sister of the Empress Alexandra), did everything possible to discredit him before the leading class and the royal family. One of his more ferocious enemies was George V. Butmi de Katzman, whose name appears to be connected with the publication of the *Protocols*. Mr. Lucien Wolf, in his article "*The Trivialities of Nilus*," summarized the explanations offered by Nilus on the origin of the document published as the "*Protocols*" (Livingston, p. 42):

"According to an explanation, he obtained the *Protocols* from a late friend, who had received them from a woman, who also passed away, and who stole them from one of the most influential and high leaders of Freemasonry ... According to the other, there was not an intermediary woman, and no robbery to a French Freemason, but that all the matter was executed by the late friend himself, who made a search in the Central offices of the Society of Zion in France ... In the third enlarged edition of his work, published in 1911, ... he tells us that the documents did not arrive from France, but from Switzerland, that were not Judeo-Masonic, but Zionist, and that these were the secret protocols of the Zionist Congress held in Basel in 1897."

From all these testimonies, the most likely conclusion is that the *Protocols* in their French version were prepared by the agents of the Okrana in Paris, who gave the manuscript to Butmi and he then gave it to Nilus, whose status as a monk would give more prestige to the publication. Although the illustrated Russian leaders did not really believe in the veracity of the *Protocols*, it was useful to them in order to foment hatred of the Jews.

An Interesting Testimony.

On January 8 of 1935, a Catholic priest called Father Gleb E. Werchobsky, was interviewed in Chicago by the writer Sigmund Livingston. He confirmed the veracity of his report to Livingston in a sworn affidavit. Father Werchobsky was born in Saint Petersburg, Russia, on

October 23 of 1888. He had been ordained in Constantinopolis (today Istanbul) on July 13 of 1914. Later, he emigrated to the United States, where he stayed in several places until arriving in Chicago in 1929. There, he continued to fulfill his pastoral duties within the frame of the Catholic Church. His father was Eugene I. Werchobsky and his mother Maria C. von Stein. George Butmi de Katzman, an old lieutenant in the Imperial Guard of Russia, was a friend of the family. Immediately after the Dreyfus affair in France, **Butmi** traveled to Paris. When he returned to Saint Petersburg, he brought several manuscripts that he requested to translate into Russian. The translation was made by the **wife of Butmi and the mother of Father Werchobsky**. This was the translation that soon appeared under the name "*The Protocols of the Elders of Zion*." In his sworn declaration, Father Werchobsky declared that the "*Protocols*" were a fraud and a falsification, and that he made his declaration (to Livingston) for the sake of the truth. Also, he added that he knew personally several of the people involved in the publication of the document, including a Sergei F. Sharapoff, director of the weekly magazine "*Russky Trud*" ("The Russian Toil"), a publication particularly antagonistic to Count Witte. The group ferociously fought against Count Witte's attempt to introduce in Russia the gold standard, to attract foreign investments. Witte inclined to form an alliance with France, whereas their opponents wanted to ally themselves with Germany. It was well known that Count Witte wanted to improve the conditions of life of the Jews in Russia, and that he proposed to cancel certain repressive laws. The publication of the "*Protocols*" was used to undermine his influence on the czar and the royal family.

Another First-Hand Testimony.

The courts have passed judgment more than once that the Protocols are a falsification and a plagiarism. For example, in May of **1935**, a Swiss judge in Bern, judging a person accused of distributing seditious literature, declared: "I consider that the Protocols are a falsification, a plagiarism and a triviality" (Bernstein, 1935, p. 49). Nevertheless, the Nazi propaganda made energetic use of the Protocols to justify its racist policies and its reprinting and distribution are some of the main occupations of the anti-Semitic circles anywhere in the world, until today. Declaring at that trial, Count A.M. du Chayla provided important information on Sergei Nilus, whom he knew closely. During World War I, Count du Chayla commanded a squadron of Cossacks of the Don, and was decorated for heroism. In **1909**, he spent nine months in the monastery of Optina Poustina, where he was a neighbor of Nilus, with whom he developed a close friendship. Nilus spoke to him frequently about the Protocols and showed him the original document and his commentaries that he was preparing. "Nilus presented to Chayla a certain Mme. K, who had been his lover in Paris, and after Nilus married, she came to live with him and his wife. Mrs. Nilus was a woman of weak character and did not raise objections to this arrangement. Nilus told du Chayla that, while they were in Paris, Mrs. K. had known a certain General Ratchkovsky, who had given him the manuscript of the *Protocols*, which according to him had been removed from the secret archives of the Freemasons." (Bernstein, 1935, p. 49) General Ratchkovsky was one of the agents of the Okrana, the infamous secret police of czarist Russia.

After the plagiarism was revealed, some anti-Semites invented an "explanation" for the identity between texts. According to them, Joly was in fact a baptized Jew whose true name was Moses Joel and who, naturally, was a communist and had been shot in 1871. That Joel must have known of the Jewish-Masonic plan of world conquest, and therefore it was natural that his book and the Protocols agreed! But the historical truth, according to what has been found out, is that Maurice Joly was a monarchist and anti-Semite, descendant of an old French Catholic family, many of whose members served as government officials. Some current believers in the truth of the "Protocols" have argued that parallel passages of this sort do not damage the credibility of the Protocols since, for example, both the "Protocols" and the "Dialogues" could have been based on a third undiscovered document in which the original protagonists were Jews. In this view, I suppose Joly becomes the plagiarist who changed the alleged perpetrators of a world-wide plot to take over the world. No such preceding document has ever been discovered. Of course, it is impossible to prove that none ever existed. This is a favorite tactic of many of those whose believe in the authenticity of the Protocols. They argue

on the basis of documents that might have existed, and actions that could have taken place, even though no evidence whatsoever is available that they existed or took place. Cohn says, "All in all, it is practically certain that the "Protocols" were **fabricated some time between 1894 and 1899** and highly probable that it was in **1897 or 1898**. The country was undoubtedly France, as is shown by the many references to French affairs." (Cohn, p. 103). Joly's work was published prior in 1864.

The First Zionist Congress (Basel)

Since some writers insist on attributing the *Protocols* to the first Zionist Congress, summoned by Dr. Theodor Herzl, let's examine this congress, its true object, and its resolutions, all of which is amply documented in historical form.

The Zionist movement founded by Herzl and a few supporters, was simply a call to the Jewish people to return to its ancestral fatherland, Judea (erroneously called Palestine by the Romans), which by the end of the 19th Century still was part of the Ottoman Empire. The main objective was to solve the "Jewish problem" of the European countries, especially, by means of the emigration of the Jews. In Palestine, the Jews would return to work in agriculture, building and other activities that had been forbidden to them during hundreds of years in their places of dispersion. The word "Zionism" was coined by the journalist Nathan Birnbaum, who used it in his magazine *Autoemancipation* on April 1st, 1890.

The first world-wide Zionist Congress took place in the Swiss city of Basel, on the days 29, 30 and 31 of August of 1897. The centenary of the Congress was celebrated not long ago. The deliberations took place at the Municipal Casino of Basel in six sessions, beginning the first at 9 a.m. and the second at 3 p.m. in each of the three days that the Congress lasted. The languages used were Hebrew and German, and the minutes of the Congress (a volume of several hundreds of pages) was also published in these two languages.

Among the delegates to the Congress came delegates from most of the European countries (but not from Spain or Portugal). From the Arab countries, only 10 delegates arrived from Algeria. None from countries like Egypt, Syria, Iraq and Yemen, despite the fact that great and old Jewish communities existed there. From America, only four delegates arrived from the United States, and there was no representative from the rest of the American countries.

The true resolutions of the First Zionist Congress were the creation of an organism (the World Zionist Organization) to put into practice the Zionist program, the creation of a National Fund to buy land in Palestine, to dry marshes, to construct roads and to plant forests, and the decision to continue to meet in periodic form in Zionist Congresses that would constitute the maximum authority of the Zionist movement.

A Jewish / Zionist / Freemason Plot to Take over the World?

The argument developed in *The Protocols* is that the Jews conspire to control all the governments of the world, to destroy Christian civilization and to become masters of the Earth. *The Protocols* provide details on the methods that would be used to reach these objectives. Freemasonry would be the tool used by the "Elders of Zion" to deceive humanity and soon to dominate it. When did this association of Jews with Masonry first start? According to Leon Zeldis, the connection of anti-Masonry and anti-Semitism does not begin with the *Protocols*.

In France, the writer Gougenot des Mousseaux also made use of this subject in his book "*Le Juif, le judaïsme et la judaïsation des peuples chrétiens*" (Paris, 1869), where he accuses the Jewish "Kabbalists" of trying to seize the world. His follower, Father Chabauty, curate of San Andrés in Mirebeau, in Poitou, published in 1881 a volume of 600 pages entitled "*Les Francs-Maçons et les Juifs: Sixième Age de l'Eglise d'après l'Apocalypse*," in which he maintained that

Satan, by means of the Judeo-Masonic conspiracy, was preparing the way for the Jewish Antichrist and the domination of the world by Jews (Cohn, p. 45). Approximately at the same time, in the 1880's, in Italy, Pope Leo XIII was engaged in a ferocious fight against Italian Freemasonry. Although he himself did not descend to make anti-Semitic propaganda, he did allow others to do it. The Jesuit fathers associated with the publication of the journal "*Civiltà Cattolica*," particularly considered perfectly legitimate to discredit Freemasonry presenting it as part of a Jewish world-wide conspiracy. Two of these, Reverend Fathers, R. Ballerini and F.S. Rondina, lead a campaign that lasted until the beginning of the 1890's (Cohn, p. 47). On the occasion of the Dreyfus affair, that began in 1894 and continued intermittently until 1906, the French press and also that of other countries (Benimeli, 1982, p. 138, note 4) connected the Judaism of Dreyfus with the Freemasonry of many of his more loyal defenders. Still earlier, Father Agustin Barruel in his "*Memory to serve the History of Jacobinism*," (London, 1797) blamed Freemasonry (confusing it with the Illuminati of Bavaria) of being instrumental of the French Revolution (and also of being the heirs of the Templars). Although Barruel did not find historical data to allow him to extend his attack to the Jews, since among the famous French revolutionaries there were no Jews, other later authors were not so scrupulous. Numerous books published before and after the *Protocols* maintain that Judaism is at the origin of Freemasonry. We will mention Monsignor Leon Meurin, Archbishop of Port-Louis, Mauritius, who published in 1893 a book entitled "*La Franc-Maçonnerie, Synagogue de Satan*." The author says on page 260, "Everything in Freemasonry is fundamentally Jewish, exclusively Jewish, enthusiastically Jewish, from the beginning to the end." (Cohn, 1967, p.48)

Is Freemasonry really Jewish?

The historical truth, that can be found in any serious work on the history of Freemasonry, is that lodges were exclusively Christian in their origin, and only with the creation of the Grand Lodge of London (1717) began the process of de-Christianization, that culminated in 1813. At the time of the union of the two rival Grand Lodges of England, when the United Grand Lodge of England and Wales was created and rituals were again revised, eliminating from them the last remaining Christian symbolisms, the institution transformed into the universal vocation that we now know. It is worthwhile, as a side commentary, to remember that until today some Grand Lodges (especially in the Scandinavian countries that practice the Swedish Rite) do not allow to admit people who do not profess the Christian religion. Furthermore, even in those countries where Jews and members of other religions are welcome in Masonic lodges, other Masonic bodies are closed before them, exclusively reserved to Christian Masons. As examples (there are many others), I will mention the "high degrees" of the York rite, such as the Red Cross of Constantine, the Knights of Malta and the Knights Templar. Some Supreme Councils also consider that the Ancient and Accepted Scottish Rite is an exclusively Christian rite, and do not accept the entrance of Jews or members of other religions (for instance the Supreme Councils of England, Scotland, Ireland and Australia). Their selectivity reaches a point, that the candidates must declare to believe not only in the Christian faith, but also in the Holy Trinity (!).

The Lie Exposed Yet Continues to Thrive.

The Protocols was first exposed as a forgery by Lucien Wolf in *The Jewish Bogey and the Forged Protocols of the Learned Elders of Zion* (London: Press Committee of the Jewish Board of Deputies, 1920). In 1921, [Philip Graves](#), a correspondent for the *London Times*, publicized the forgery. Graves demonstrated that Nilus had simply plagiarized the Dialogues of Joly, changing the original and adding some material (partly copied from Goedsche) to serve his intentions. Herman Bernstein in *The Truth About "The Protocols of Zion": A Complete Exposure* (1935) also tried and failed to convince the world of the forgery. In 1933, a paragraph-by-paragraph comparison of the texts of Joly and Nilus was published, demonstrating their similarity or identity. Another comparison appears in the appendix of "*Questions and answers with respect to the Jews*," published by the Anti-Defamation League of B'nai-B'rith. In the book of Professor Ferrer Benimeli, there is a comparison of select paragraphs, that occupies 8 pages (Benimeli, 1982, pp. 157-164), demonstrating the parallelism between both texts. The first article (Graves that exposes the *Protocols* on the

net dates from 2000. There is also an entry now at <http://skepdic.com/protocols.html> and at http://en.wikipedia.org/wiki/The_Protocols_of_the_Elders_of_Zion.

Parallel Text Example

Altogether, there are more than 160 passages in the *Protocols*, corresponding to a forty percent of the total text, that are evidently based on passages in Joly. In nine of the chapters, the copied text reaches to more than half.

Dialogue of Joly, p. 75:

I will organize, for example, immense financial monopolies, reserves of the public wealth, on which the fate of all private wealth will depend so closely, that they will be absorbed with the credit of the State the day after every political catastrophe. You are an economist, Montesquieu; weigh the value of this combination.

Protocols of Nilus, p. 42:

Very soon we will organize enormous monopolies--colossal reserves of wealth--in which the wealth of the Christians, even the great ones, will depend on them in such a way, that they will be absorbed with the credit of the States the day after a political catastrophe. Gentlemen here present who are economists, consider the importance of this combination.

A small grotesque detail is the Latin quotation--the only one in the *Protocols: Per me reges regnant* (By me the kings reign). This is a direct quotation of the book of Proverbs, 8, 15, in its Catholic translation (the Vulgata). It is inconceivable that in the Basel Congress, where many if all the participants spoke or understood Hebrew, they would use a Catholic translation of the Bible, instead of the Hebrew original: *Bi Melakhim Yimlekhu*.

The Sequels

The first translation into another language was done by a German, captain Müller von Hausen, writing under the pseudonym of Gottfried zur Beck, who added numerous notes and commentaries to the appendix of Nilus--that is to say, the *Protocols*--and included them in pages 68 to 143 of his book entitled "*Die Geheimnisse der Weisen von Sion*" (The secrets of the Elders of Zion). Von Hausen dedicated his book "To the princes of Europe" as a warning against the Jewish conspiracy that threatened thrones and altars. Its publication was sponsored by the German nobility and popular pocket editions were made to reach a maximum diffusion. The anti-Semitic and anti-Masonic propaganda continues to appear without respite.

In 1920, the *Protocols* were translated into Polish, and other editions appeared also in the United States and England. Shortly after, it also appeared in Sweden, Japan, Portugal and France. In 1925, an edition in Arabic was published in Damascus, widely spread throughout the Middle East. The first edition of the *Protocols* in Spain dates from 1927, entitled "*The Jewish-Masonic danger. The Protocols of the Wise Men of Zion*" (Ferrer Benimeli, p. 144). There were numerous later editions.

In the United States, the *Protocols* obtained the support of an important "believer," the automobile industrialist, Henry Ford. We do not know the reason for Ford's anti-Semitism, but the fact is that he not only financed out of his pocket several editions of the book, but he also created a magazine (*The Dearborn Independent*) especially to denounce the Jewish danger. Eventually, Ford gathered his anti-Semitic articles in a book entitled "*The International Jew*." The book was quickly translated into German by Theodor Fritsch and in 1922 it had already reached 22 editions. Both, the book of Ford and the *Protocols*, became indispensable elements in the anti-Semitic propaganda of the Nazis.

The anti-Semitic and anti-Masonic propaganda continues to appear without respite. In June of 1992, a pamphlet of 40 pages was published in a Turkish newspaper, in full color, on the occasion of the celebration of the Fifth Centenary of the welcome granted by the Ottoman Empire to the Jews expelled from Spain. The publication is entitled "*The Last Message*" and shows on its front page a photo of Kemal Atatürk, the father of the Turkish Republic, with the motto: "Following your steps." The following title promises to reveal the secrets of Freemasonry, but reading the text demonstrates that it is simply another opuscul of rabidly anti-Semitic propaganda. In the interior there is a photo of Hitler with the title "the Jews financed me," and one of Mussolini saying "I am a Zionist."

Of special interest for us is the illustration in truncated pyramid form, with the all-seeing eye within a triangle at the top of the pyramid. Below, in decreasing levels, "the structure of the Jewish world-wide power is revealed": at the top, 3 Jewish Kabbalists, then the Sanhedrin (made up of 70 Elders), beneath them the B'nai-B'rith and something called Bilderberg "founded in Holland in 1954 with money from Rockefeller and Rothschild." Nobody has ever discovered what this is. The following level is ... FREEMASONRY, thus, in large letters. Finally, below Freemasonry are the Rotary, the Lions and ... believe it or not, the "Diners Club."

The 40 pages of the pamphlet are filled with fascinating revelations, such as, for example, that the "Nazi" word is the name of the European Jews (evidently, for the author there is no difference between "Ashkenazi" [Ashkenaz, the name of Germany in medieval Hebrew] and "Nazi"). They also claim Hitler was financed by Jewish bankers, and the Jewish financier Bernard Baruch, "owner of 243 of the 246 ammunition factories in the United States" is purported to be the one who organized World War II (Ferrer Benimeli, p. 143).

It is easy to laugh at this sad Turkish "corrected and augmented" version of the *Protocols*, but the subject is very serious. Turkey is a Moslem country, that fights to maintain the laic tradition imposed by the founders of the Turkish Republic at the beginning of the 1920's. The Islamic fundamentalists are fighting ferociously to recover their power, to seize primary education and to transform Turkey into another Islamic nation in the style of Iran. In their fight, the use of anti-Semitism, associated in the eyes of these circles with Zionism, and anti-Masonry, are some of their main weapons.

Conclusion



To the left is the cover of a 1992 Russian ed. of the *Protocols*. In the Fall of 1987, the National-Patriotic Front (NPF) *Pamyat* emerged in Russia, with the aim of the "renaissance" to "lead Russian people to the spiritual and national revival" on the basis of "three traditional Russian values." This ultra-nationalist child of the *Vasilyev's group*, headed by Dmitry Vasilyev had been criticized for using the *Protocols* in their anti-Semitic publications. The recurring motive of the groups's ideology were the alleged "Zion-Masonic plot" against Russia as "the main source of the misfortunes of Russian people, disintegration of the economy, denationalization of Russian culture, alcoholism, ecological crisis." The "Zionists" were also blamed for causing revolutions, for death of millions in the course of Russian Civil War and Stalin's personality cult. The contemporary Soviet government apparatus was alleged to be penetrated by "Zionists and freemasons" with the purpose to subordinate it to the "Jewish capital". The "Zionist Occupied Government" accusation was often used. Officially the organization emphasized that its ideology was merely anti-Zionist and not anti-Semitic. This was also the official Soviet stance. The hate speech and fostering ethnic conflict is punishable under Russian law. It was punishable also under the Soviet law, but this article had never been enforced. Yet in 1993, a District Court in Moscow formally ruled that The Protocols of the Elders of Zion were a fake, and dismissed a libel suit by *Pamyat*. The organization was criticized for using the document in their publications. One of the *Pamyat's* founders, Valeriy Yemelyanov, attempted to merge religious neo-Paganism with Russian ethnic neo-Nazism. He is also the author of infamous book "Dezionization." Vasilyev died in 2003. However, In August

1990, a permanent NPF council member A. Barkashov (the author of the book *The ABC of a Russian Nationalist*) formed a new group dubbed "Russian National Unity Alliance." Barkashov promoted the cult of the Russian swastika (see picture from the cover of his book below).

Matvei Golovinski, a Russian operative of the Czar is now formally blamed as the principal writer, perpetrator and fabricator of the Protocols at <http://www.judaica.kiev.ua/Skuratov/Sk-02e.htm>. The *Protocols of Zion* are accepted as factual in some parts of the world in which opinion against Jews or Israel is high, as well as in countries such as Japan, where some believe it can be read as a textbook description of means to obtain power. In the current conflicts in the Middle East, the *Protocols* is sometimes being used as evidence of Jewish conspiracy.



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I am aware that even though numerous attempts were made in the 1920s and 1930s to expose this lie, it grew and was taken up in the US by Henry Ford, and in Germany by Hitler. I hope these links will help spread the word about this myth now that it is being exported as "truth" by official media, politicians and religious clerics in the Arab world. At the very least, we can stem the rising tide so it will not engulf us all.

Did you know that there exists now an Arabic translation of a work that debunks the "Protocols of the Elders of Zion" (first came out 1905 and became popular in Russia in 1917)?
<http://www.wiesenthal.com/atf/cf/%7BDFD2AAC1-2ADE-428A-9263-35234229D8D8%7D/SOHUN.PDF>

The work is published by the Simon Wiesenthal Center (SWC). The Arabic version above is the first translation of the English original title below:

JACOBS, Steven L. & Mark Weitzman. *Dismantling the Big Lie: The Protocols of the Elders of Zion*. Ktav Publishing House & The Simon Wiesenthal Center, 2003.

See it at:

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