

DS
120
.O 86X
1900za

The CONQUEST of the WORLD

BY THE JEWS

By
MAJOR OSMAN,BEY

NOTE

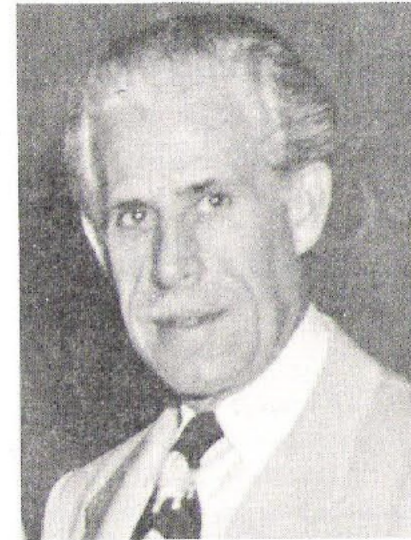
It is regrettable that this brilliant author accepted a prevalent theory and has confused the terms Semites, Arabs, Jews and Israelites.

If he has implied that Abraham, Isaac and Jacob were 'Jews', it must be remembered that this was generally accepted by many authorities AT THAT TIME. Then, as now, God works through imperfect men.

It has been relatively recent that students of the Scriptures have been given additional light and we now know that Abraham, Isaac and Jacob were Israelites, indeed, and we also know that the words 'Jew' and 'Israelite' are not synonymous. As this age draws to a close more light is being shed on previously misunderstood or misinterpreted passages- or passages that were not understood at all.

It is our belief that the major portion of this work is of such vital importance in this era that we should make it available to the people, with this comment concerning the first portion.

Reprinted from the original copy discovered in the London, Museum by Walter White, Jr., pictured below.



PUBLISHED BY
WESTERN FRONT

NOTE TO THE READER:

Due to the age and condition of the original copy of this book, obtained from the London Museum, the reproduction is somewhat faded, but still readable. We feel that this work is of such importance that the reader will bear with these imperfections.

Walter White is Executive Director and
Editor of Western Front

\$3.00

The Conquest of the World by the Jews

Major Osman, Bey

Translated by F.W. Mathias
Foreword by Walter White, Jr.

Written before the *Protocols of the Learned Elders of Zion*, this essay by Major Osman Bey constitutes yet another proof that there were men before the 20th century who knew about the Jews and their penchant for getting control of other peoples by indirect means.

Forward

by Walter White, Jr.

Part 7

The Mosaic Period

Part 15

Jews in Modern Times

Preliminary
Remarks

Part 8

Reaction of the Jewish Idea

Part 16

Financial Conquests

Part 1

The Origin of the Jews

Part 9

The Roman Period

Part 17

The Rothschild Dynasty

Part 2

Characteristics of the Jews

Part 10

A Christian Prejudice

Part 18

Social Conquests

Part 3

The Principle of Material Interests

Part 11

The Period of the Middle Ages

Part 19

Political Conquests

[Part 4](#)

[The Period of Abraham](#)

[Part 12](#)

[Jewish Corruption](#)

[Part 20](#)

[The Jewish Press](#)

[Part 5](#)

[The Period of Isaac](#)

[Part 13](#)

[Jewish Progress during the Middle Ages](#)

[Part 21](#)

[The "Universal Israelite Association"](#)

[Part 6](#)

[The Egyptian Period](#)

[Part 14](#)

[Jews Will Always Be Jews](#)

[Concluding](#)

[Remarks](#)

[Nationalism Reading List](#)
[Jerry's Aryan Battle Page](#)

Major Osman, Bey's The Conquest of the World by the Jews

Foreword by Walter White, Jr.

There has been nothing written on this subject during the past 200 years to compare with what you are about to read. In fact, we of WESTERN FRONT doubt that anything ever written can compare with the contents contained herein because this is the only work which has revealed the result from the application of the principle of material interests. The author says: "The Jewish people have, in all probability, been the first ones to discover that secret power—the principle of material interests."

Every non-Jew must read this book from cover-to-cover because only then will the non-Jew discover how 'The Principle of Material Interests' enslaves the people by financial oppression. It illustrates that Jewish solidarity is so great that, if you attack one Jew in any particular place, all the Jews of the five continents arise as one man.

Original copies of this book entered in the Library of Congress at Washington, D.C., in the New York, Chicago and other large city libraries have been removed and never returned. The reason is obvious!

We, of WESTERN FRONT are determined to break the stranglehold the Jews have on the masses because the people of the world cannot survive with such parasites in its society. We declare—'As Christians *united* we will be victorious!'

[*The Conquest of the World by the Jews* originally appeared in 1878, making it a bit older than *The Protocols of the Learned Elders of Zion*.
—Jerry Abbott]

[Preliminary](#)
[Index of Parts to this Essay](#)
[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Preliminary Remarks

In obedience to an unchangeable law of nature, men strive to ameliorate their own condition at the expense of others.

From this fact originated the many jealous contests and wars wherein men seek to excel each other.

The manner in which these wars and contests are conducted is determined by principles that differ from each other according to the geographical position, the social and political condition, and the spirit peculiar to the contesting people. These principles that thus form the basis of the work of conquest are of three kinds:

1. The Principle of Physical Force
2. The Theocratic Principle, whereby the masses are subjected to a religious faith.
3. The Principle of Material Interests, which enslaves people by financial oppression.

The first two kinds of principles we assume to be well-known, for the history of Rome and Greece in ancient times, as well as the history of the Papacy and of Russia and Germany in modern times, is simply the illustration of the application of those principles.

They are the causes that give rise to those Powers and founded their predominance by physical and moral means.

But the conquests of the third category, that is, those which result from the application of the principle of material interests, show us a peculiar and altogether novel phenomenon.

In this case material interests take the place of physical force, or religious faith, and become the basis as well as the moving springs of the work of conquest. But the principle of material interests is in itself much more powerful than the other principles, as matters are arranged in this world now, no one being able to escape from its power. For a principle, which is based on the necessity of existence, on the element of life, is a universal principle to which we are all subject at present. Our material interests form

a central point toward which all human inclinations and desires tend; and hence their possession is equivalent to universal dominion.

A conquest founded on the principle of material interests is not a victory of strength over weakness, nor a victory of knowledge over ignorance, but a victory of cunning over confidence and carelessness. Its endeavor is to obtain control of all the means of existence, and absorb all the wealth of nations; thereby subjecting them, in the end, to the arbitrary rule of the conqueror.

It is our purpose in this essay to explain the mode and manner of this conquest, and to expose clearly and strikingly the rise of the Jewish power, and its wonderful development in our days.

The Jewish people has, in all probability, been the first one to discover that secret power—the principle of material interests.

At any rate, this people is the only one which has understood how to utilize that principle as a means of conquest. If we examine history closely, we are struck by the fact that the Jews have, from the earliest times, used this principle as a weapon wherewith to fight other people, and as a basis for the erection of their religious, social and political structure.

An attentive study of Jewish history enables us to become acquainted with the spirit and character of the Jewish people, and properly to appreciate its endeavors and purposes. Unfortunately, in following this study we are left exclusively to the documents and reports which the Jews themselves have seen fit to transmit to us. If the Philistines, the Pharaohs and the other opponents of the Jews had left us historical memorials, the history of the "chosen people" would sound quite differently from what we read it today.

But a philosophical analysis of the Old Testament will, after all, be amply sufficient to give us a correct estimation of the achievements of the Jewish people.

Foreword

Part 1: The Origin of the Jews

Index of Parts to this Essay

Jerry's Aryan Battle Page

The Conquest of the World by the Jews

Part 1

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Origin of the Jews

The Jews were, at one time, an Arab tribe, living like the other Arab tribes, upon plunder and the productions of their herds. The Old Testament makes no statements from which we might gather the descent of the Jews from the Arabs. Arabic tradition, however, and especially the Koran, fixes the fact that Abraham (Ibrahim-Allehi-Selam), an Arab patriarch, lived with his tribe and his herds in Arabia (Hiddjaz) and laid the foundation of the holy Raaba (Kiabeh), the temple in Mecca, which has, at all times, been the seat of monotheistic worship, and where, to this day, prayers are offered up to the God of Abraham, Ismael and Mohammed.

We do not know the circumstances which induced Abraham to leave Arabia with his tribe, but it was doubtless a desire to improve their condition which led them to emigrate. This assumption is all the more justified, as the same desire has, at all times, impelled the nomadic populations to invade the lands adjoining the Arabian peninsula.

[Major Osman Bey doesn't introduce the complicating factor of the origin of the Ashkenazim, or East European Jews, whose lineage can be traced to the Khazars, an Irano-Turkic people who lived in the Ukraine area from about the fifth to tenth centuries. The Khazars mass-converted to Judaism under their King Bulan, shortly before they were conquered by the Russian Empire. However, the Russians did not appreciate the danger of the Khazars, so they failed to cleanse their land of them after their military victory. That failure resulted in the Bolshevik Revolution, some 900 years later and cost the White Russians their lands, their money, and their freedom. —Jerry Abbott]

Preliminary

Part 2: Characteristics of the Jews

Index of Parts to this Essay

Jerry's Aryan Battle Page

The Conquest of the World by the Jews

Part 2

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Characteristics of the Jews

The Arabs are endowed by nature with an unusual degree of mental faculties, which throw those of all other races in the shade. The faculties which are thus peculiar to the Arabs are "a strength of mind which is not deterred by any mystery or any distance; a ready and immediate comprehension of a plan, a fiery and energetic mode of acting, and finally an unparalleled cunning and craftiness."

These faculties, which belong to the Arabs in general, were necessarily also inherent in the Jews, but together with these they possess certain other special qualities, which give them additional advantages. Thus the Arab is quick at the start, but lacks toughness and perseverance; whereas the Jew combines with a fiery temperament an obstinacy so inflexible that it may well be said: the Jew never gives way, and knows neither forgiving nor forgetting.

Another distinction which may be observed in the character of these two children of the desert is this, that the Arabs incline more to the ideal and abstract, while the Jews are essentially material and practical.

From this divergence of character it results that while the Arab experiences a platonic and spiritual reverence for the beautiful, the Jew sees in it only the useful. A Jew may well stop to admire a flower, or any other object; but at the same moment he will be asking himself: How much can I make out of it?

Rapacity is a passion which has become the Jew's second nature, and to which he instinctively lends obedience. The lust of gain is so strongly rooted in his organism that it extinguishes every other passion.

The Jew knows, for instance, no self-love. If you sneer at him, he pays no attention to it; if you praise him he laughs at you; but if you venture to keep a penny from him, he rages like a tiger. His only aim in life is gain. Hence everything which does not have this object in view deserves no attention.

This unlimited rapacity places the Jews in an everlasting antagonism to the rest of mankind, and hence the Jew wages war to the uttermost against all other men. This rage leads the Jews to believe that men are created only to cheat and devour each other. In this rivalry between men, it is the Jew's opinion that the most cunning and rapacious must, in the end, devour the others.

Besides this belief in an endless antagonism between men is an idea inborn in the mind of the Arabs, for

we find it prevailing in the doctrines of the Talmud as well as the Koran—two books that are a rich mine of Semitic ideas and traditions. But if the Arabs and Jews are agreed on this point, the manner and way in which they apply that doctrine practically is not quite the same. Thus the Arab, with his spirit of chivalry, draws a line of distinction between the states of war and peace, whereas the Jews recognized no armistice, and keeps up the battle without intermission.

[There is no making pacts with Jews: there is only the hard either-or. —Adolf Hitler]

[Part 1: The Origin of the Jews](#)

[Part 3: The Principle of Material Interests](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 3

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Principle of Material Interests

A people endowed with natural gifts of such an extraordinary character naturally excites expectations of wonderful achievements. But the greatest miracle which the Jewish people has ever accomplished is surely this: That it has discovered the principle of Material Interests and its power as a social and political tie, and as a means of the conquest of the world. This discovery was the result of the gradual development of the faculties peculiar to this people. In the midst of their intercourse with neighboring tribes the Jews were able to keep in view these political-economical truths:

"Not those who acquire, but those who save, attain wealth."

"Those who save obtain supremacy over those who squander."

They, furthermore, observed that men in general place little value upon that which they possess, for the desire to acquire what they do not possess causes them to lose sight of what they hold in their hands.

From these phenomena the Jews derived those principles that have since become the basis of their commercial, social and political system.

Where their first attempts had been crowned with success, they endeavored to extend their operation by emigration into a rich and fertile country, and hence resolved to abandon their native land—Arabia.

It is proper enough to assume, that Abraham and his tribe, before engaging in an enterprise of this kind, mapped out some sort of plan, which accorded with their natural gifts and the purposed undertaking.

The plan which the invaders adopted was this: To seize all the gold and valuables of every country, which they might invade, but to leave to the inhabitants life and their immoveable property.

The Jews argued thus: If we take the gold and the fruits of their labor from the inhabitants, we may safely leave them their fields and vineyards. If we succeed in making their riches our own, we shall become the masters and they will become our slaves.

In adopting this plan, the Jews evinced an overwhelming genius, for they thereby rejected the utterly different principles on which their predecessors had acted in making conquests, and formulated a new principle—that of material interests. Moreover, they applied it in its pure and simple form, that is, without support by physical force or religious influence.

Let us now see how this principle, using the weapons of cunning and activity, has accomplished in the first period of its existence such astonishing triumphs and has completed, in the Nineteenth Century, the conquest of the world.

[Part 2: Characteristics of the Jews](#)

[Part 4: Period of Abraham](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 4

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Period of Abraham

Upon their departure from Arabia, Abraham and his people turned toward Mesopotamia. But their stay there was of short duration, the proverbial fruitfulness of the land of Canaan having attracted them. This first peaceful invasion accorded, in a remarkable manner, with their purposes. Once having entered into that country, they managed to utilize the dissensions and internal wars, which their depredations excited amongst the people of Syria, so well to their own advantage that they were soon able to put their hands upon all the riches of the country.

We learn, however, that sometime afterwards Abraham and his tribe turned towards Egypt, a country that had always been celebrated on account of its wealth and fertility. It is true that the Jews explain this strange excursion by alleging a famine, which then raged in Canaan. It seems, however, that this famine was, in truth, nothing but the burning thirst which the Jews longed to quench at the stream of the treasures of Pharaoh. At first the Jews were as successful in Egypt as they had expected to be, for a short time sufficed to gather in a great amount of gold and silver and a large number of cattle. But their rapacity soon excited the wrath of the Egyptians against them to such an extent that King Pharaoh drove the Jews out of the country, their bad morals and their intrigues serving as a pretext.

After their return from Egypt, the Jews fell with renewed rage upon the rich lands of Canaan, where they became wealthy and powerful at the expense of the native-born inhabitants.

[The pattern for the "Holocaust," the 20th century allegations of "Nazi homicidal gas chambers," was thus laid down over 3000 years ago. The Jews go into a country and rape it, then when the inevitable reaction comes they cry "Foul! Foul! We are the persecuted ones and they are our oppressors!" All who believe, or who *pretend to believe*, the Jews in such times fall into three categories: (1) the ignorant, (2) the fools, and (3) the traitors. Most ordinary White Americans fall into the first category; however, the liberals fall into either of the latter two categories. —Jerry Abbott]

Part 3: The Principle of Material Interests

Part 5: The Period of Isaac

Index of Parts to this Essay

Jerry's Aryan Battle Page

The Conquest of the World by the Jews

Part 5

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Period of Isaac

Isaac, like Abraham, endeavored to carry on a financial conquest and to appropriate the riches which were in the possession of the natives.

To this end, he redoubled his exertions and made an excursion into the land of the Philistines. In order to conceal his purpose, however, he considered it necessary to plead a *famine* once more as a pretext under which to fasten his people upon that country.

At first the king of the Philistines, Abimelech, received the Jews as friends, but a short time sufficed to change his mind and induce him to expel them, for the intrigues and rapacity of the Jewish people were exhibited in their true form very soon after their arrival. Abimelech, with a certain naiveness characteristic of his times, on no account made a secret of the motive which led him to get rid of the Jews, for he told them quite frankly, "You are more powerful," that is, "richer than I am."

Moreover, his people were so embittered against the Jews that they would have murdered them all, if the Jews had not concluded to leave the country.

Before we proceed further in our historical exposition, we must introduce here some very significant facts that occur in all these invasions and subsequent expulsions of the Jews. We wish to direct the attention of the public to these facts, for they serve to expose the policy of the Jews and the clever tricks managed by them in order to effect their financial conquest of the world.

The first remarkable fact is the special care with which the Jews avoided every armed conflict with the people whom they proposed to conquer. During the period referred to, their enterprises preserved an essentially moral character, for physical force was never applied by the Jews. Cunning was, at that time, their favorite weapon; it being evidently in the interest of the Jews to avoid all bloodshed; and hence we see none of those armed conflicts that constitute the physical principle as opposed to the principle of material interests.

The other remarkable fact is the tact which the Jews exhibited when they were forced to retire from a

conquered country. They succeeded not only in carrying along with them their plunder, but also in retiring with a moral victory over their opponents, by throwing all the blame upon their enemies and representing themselves as a persecuted people. This policy of the Jews is a true masterpiece of Machiavelism, which no other race, no other sect, has ever been able to excel. This policy constitutes, indeed even in our own times, the soul and spirit of Judaism.

[Remember, this was written about 60 years before World War 2 and more than 80 years before the Jews started screaming about a "Nazi Holocaust." The Jews remembered what worked in the past, even in the distant past, and play the same tricks on the *goyim* over and over again.
—Jerry Abbott]

[Part 4: The Period of Abraham](#)

[Part 6: The Egyptian Period](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 6

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Egyptian Period

The aggressive movement which the Jews undertook against Egypt may be summed up in the following chief facts:

An advance guard, consisting of Jewish adventurers, first entered Egypt on a reconnoissance, in order to sneak into that country under the pretext of a famine.

This advance-guard had a wonderful success, for the men not only enriched themselves at the expense of the inhabitants, but also succeeded in gaining control of the supreme power.

The elevation of Joseph to the rank of a Viceroy of Egypt called forth an aggressive movement on the part of Jacob and his whole tribe. From that moment, the Egyptians became the prey of the Jews, who plundered them at their pleasure. The rapacity of these conquerors, however, soon provoked the resistance of the natives, who only too late recognized in the Jews a social plague and a political danger. Upon that, the Pharaonic government took measures for its own protection, and it was decided to expel the Jews from the country. But such a measure would have involved the Egyptians in the greatest financial difficulties. The expulsion of the Jews would have led to great financial commotions in government affairs. Was it, then, more advisable to let the Jews depart with their extorted treasures, or to watch calmly the complete ruin of Egypt by the Jews?

While the unhappy Pharaoh was still looking out for a means of escape from so terrible a dilemma, the Jews gathered together all the valuables of which they could get hold and fled with them from Egypt.

Having thus shown in what manner the Jewish people began to attack the finances from its very first appearance in history, we shall now follow it in the second period of its history.

[Part 5: The Period of Isaac](#)

[Part 7: The Mosaic Period](#)

[Index of Parts to this Essay](#)
[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 7

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Mosaic Period

This second period signalizes a total revolution in the policy of the Jewish people. The changes introduced by Moses were nothing but a formal abjuration of the Jewish principle. This revolution did completely away with the chief motive principle of the Jewish people—the Principle of Material Interests—in order to put in its place a new one, formed out of a union of the physical and theocratic principles.

This change was the result of a reaction which had taken place in the minds of the men who guided the fate of the "chosen people." These noble men shuddered as they beheld their race lowering itself so far as to indulge in highway robbery and usury. A people, thought they, which pretends to belong to the foremost of nations, must enter openly and honestly upon the career which leads to prosperity and civilization. It must declare as unworthy of its aims a principle of cowardice which, in the eyes of mankind, deserves excommunication.

But the victory of the Mosaic idea could be secured only by the complete extinction of the adherents of the old Jewish idea. There were, therefore, annihilated, together with their Golden Calf—the symbol of the spirit of usury—which is the same as the principle of material interests.

The application of the principle of conquest by armed force led to the occupation of Canaan and the foundation of the kingdom of Judah.

But as this period serves only to explain the application of a principle which lies not within the scope of our essay, we shall resume the thread of our investigation from a time when the kingdom of Judah vanished, in order to make room again for the reappearance of the Jewish idea, that is, the principle of material interests.

Part 6: The Egyptian Period

Part 8: Reaction of the Jewish Idea

[Index of Parts to this Essay](#)
[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 8

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Reaction of the Jewish Idea

With the fall of the kingdom of Judah, its stay and support, the principle of physical force fell also, and the Jews again turned their eyes towards that peculiarly Jewish principle, which was to secure them the conquest of the world—the principle of material interests.

When they were attacked by the Assyrians and Persians, there was, perhaps, still a party amongst the Jews which held a conquest by armed force possible, but this party was soon silenced by the adherents of the old idea. These latter partizans maintained that if the prophecies were to be fulfilled and the sons of Israel were to acquire the conquest of the world, such an object could not be accomplished by the application of arms, but only by the application of the principle of material interests.

"What use is it to us," said they, "to possess a country of our own, a kingdom, fortresses and armies, which a single storm can destroy in a moment, making us the slaves of the conqueror?"

"No, the Mosaic principle may appear beautiful, but it is only a chimera. Our riches and our power must not be concentrated at one point; they must be everywhere and nowhere, so that they cannot become the prey of our enemies. No country, no kingdom, must be our own, but we must try to possess ourselves of the riches of all the countries and of all the empires of the world. Scattered over the whole face of the earth, we must possess no fixed habitation, but hurry towards those spots where the harvest is most bountiful. Only though the principle indicated by Abraham, Isaac and Jacob, and only in this manner can, and will, the prophecies be fulfilled, which promise to the sons of Israel the conquest of the world."

The conflict between these two principles divided the Jewish nation into two parties, which a long time struggled for supremacy. The consequence of this conflict was that the Jews saw themselves at one time forced to determine upon a cosmopolitan emigration, and at another time felt drawn again towards Zion, the visible central point of their nationality. The tendency towards decentralization held at a certain time the upper hand and became the cause of that kind of emigration, which is known under the name of the Babylonian captivity.

But this captivity was, in fact, nothing else than an aggressive movement on the part of the Jews, having

for its object to reduce their conquerors to subjection by means of cunning and usury. Beaten on the field of policy and war, the Jews endeavored to repay themselves by plundering the Assyrians, and it is a fact that, once established in the center of the Assyrian empire, the Jews possessed themselves of the riches of the country and finally laid their grasp even on its administration and political power. This victory was accomplished by the assistance of the intrigues of Esther and Mordecai, who used the old king Ahasuerus as their tool, taking the reins of the State into their own hands.

Now behold what a fine, thick, fat lie they pronounce when they say that they are held captive by us. Jerusalem was destroyed over fourteen hundred years ago, and at that time we Christians were harassed and persecuted by the Jews throughout the world for about three hundred years, as we said earlier. We might well complain that during that time they held us Christians captive and killed us, which is the plain truth. Furthermore, we do not know to the present day which devil brought them into our country. We surely did not bring them from Jerusalem.

In addition, no one is holding them here now. The country and the roads are open for them to proceed to their land whenever they wish. If they did so, we would be glad to present gifts to them on the occasion; it would be good riddance. For they are a heavy burden, a plague, a pestilence, a sheer misfortune for our country. Proof for this is found in the fact that they have often been expelled forcibly from a country, far from being held captive in it. Thus they were banished from France (which they call Tsofath, from Obadiah 20), which was an especially fine nest. Very recently they were banished by our dear Emperor Charles from Spain, the very best nest of all (which they called Sefarad, also on the basis of Obadiah). This year they were expelled from the entire Bohemian crownland, where they had one of the best nests, in Prague. Likewise, during my lifetime they have been driven from Regensburg, Magdeburg, and other places.

If you cannot tolerate a person in a country or home, does that constitute holding him in captivity? In fact, they hold us Christians captive in our own country. They let us work in the sweat of our brow to earn money and property while they sit behind the stove, idle away the time, fart, and roast pears. They stuff themselves, guzzle, and live in luxury and ease from our hard-earned goods. With their accursed usury they hold us and our property captive. Moreover, they mock and deride us because we work and let them play the role of lazy squires at our expense and in our land. Thus they are our masters and we are their servants, with our property, our sweat, and our labor. And by way of reward and thanks they curse our Lord and us! Should the devil not laugh and dance if he can enjoy such a fine paradise at the expense of us Christians? He devours what is ours through his saints, the Jews, and repays us by insulting us, in addition to mocking and cursing both God and man.

They could not have enjoyed such good times in Jerusalem under David and Solomon with their own possessions as they now do with ours, which they daily steal and rob. And yet they wail that we have taken them captive. Indeed, we have captured them and hold them in captivity just as I hold captive my gallstone, my bloody tumor, and all the other ailments and misfortunes which I have to nurse and take care of with money and goods and all that I have. Alas, I wish that they were in Jerusalem with the other Jews and whomever else they would like to have there.

—Martin Luther

Probably the Aryan was also first a nomad, settling in the course of time, but for that very reason he was never a Jew! No, the Jew is no nomad; for the nomad had also a definite attitude toward the concept of work which could serve as a basis for his later development in so far as the necessary intellectual premises were present. In him the basic idealistic view is present, even if in infinite dilution, hence in his whole being he may seem strange to the Aryan peoples, but not unattractive. In the Jew, however, this attitude is not at all present; for that reason he was never a nomad, but only and always a parasite in the body of other peoples. That he sometimes left his previous living space has nothing to do with his own purpose, but results from the fact that from time to time he was thrown out by the host nations he had misused. His spreading is a typical phenomenon for all parasites; he always seeks a new feeding ground for his race.

This, however, has nothing to do with nomadism, for the reason that a Jew never thinks of leaving a territory that he has occupied, but remains where he is, and he sits so fast that even by force it is very hard to drive him out. His extension to ever-new countries occurs only in the moment in which certain conditions for his existence are there present, without which—unlike the nomad—he would not change his residence. He is and remains the typical parasite, a sponger who like a noxious bacillus keeps spreading as soon as a favorable medium invites him. And the effect of his existence is also like that of spongers: wherever he appears, the host people dies out after a shorter or longer period.

Thus, the Jew of all times has lived in the states of other peoples, and there formed his own state, which, to be sure, habitually sailed under the disguise of 'religious community' as long as outward circumstances made a complete revelation of his nature seem inadvisable. But as soon as he felt strong enough to do without the protective cloak, he always dropped the veil and suddenly became what so many of the others previously did not want to believe and see: **the Jew**.

The Jew's life as a parasite in the body of other nations and states explains a characteristic which once caused Schopenhauer, as has already been mentioned, to call him "the great master of the lie." Existence impels the Jew to lies and to lie perpetually, just as it compels the inhabitants of the northern countries to wear warm clothing. His life within other peoples can only endure for any length of time if he succeeds in arousing the opinion that he is not a people but a 'religious community,' though of a special sort. And this is the first great lie.

—Adolf Hitler

[Martin Luther wrote 350 years before Major Osman Bey, and Adolf Hitler wrote 40 years after him. All three men paint essentially the same picture of the Jews. It is quite likely that the "captivities" that the Jews cite, as a means of demonstrating that they have historically been oppressed, are merely more famine-and-holocaust myth-making. The talent for duplicity that lets the Jews often pull off such tricks is the same talent they employ in show business. The key to successfully getting a fantasy believed, either in a movie or in a grand political hoax, is the getting the audience *to suspend their disbelief*. —Jerry Abbott]

[Part 7: The Mosaic Period](#)

[Part 9: The Roman Period](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 9

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Roman Period

The conquest of Judea by the Romans gave a decisive direction to the cosmopolitan tendency of the Jews. They now penetrated into all the Eastern and Western provinces of the Roman Empire.

In all countries they soon stole amongst their conquerors, and the vassals of those conquerors, and preyed upon them with cunning and usury to their hearts' content.

It is to this influx of the Jews, as well as to their rebellious spirit, that we must ascribe the hatred which the Romans began to cherish towards them. When this hatred had reached its climax, the Romans undertook that campaign, which had in view the destruction of a race that had grown to be a real plague to the Empire.

The campaign of Titus was intended to destroy the capital of the Jewish people, regarded by the Romans as the point of action of the Jewish race. But this campaign missed its intended purpose, and for this reason: Jerusalem had long ceased to be the central point of action of the Jewish nationality. For amongst the Jews the movement of cosmopolitan decentralization had long ago taken the place of the system of centralization, and the principle of physical force had given way to the principle of material interests. This change having taken place, the Jews had no longer use for the fortresses of Judea and the walls of Jerusalem in their aggressive movement. They had already boldly assumed the offensive on all points, and had concluded [decided, chosen] to employ in their project of the conquest of the world only the weapons of cunning and usury.

Moreover, Roman policy committed a great mistake when it turned its arms against a point, the destruction whereof could no longer weaken Jewish power.

For the Jews, having long ago exchanged their point of action for a principle, that principle now constituted their sole basis of operations, and the Romans ought to have fought and annihilated that principle.

But such an undertaking was not within the power of the Romans; and Titus, in destroying Jerusalem,

destroyed the only obstacle in the way of the Jews for a free aggressive movement upon all other nations. From that moment the Jewish people forever renounced their native country and their Mosaic traditions, and began the great work of conquering the world by means of the principle of material interests.

[Part 8: Reaction to the Jewish Idea](#)

[Part 10: A Christian Prejudice](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 10

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

A Christian Prejudice

The motives, which as we have stated in the foregoing, compelled the Jews to abandon their native country, give the lie to a prejudice which has taken root amongst the Christians, namely: The universal belief that the Jews have been scattered over the whole face of the world because of their stubbornness in refusing to recognize the divine mission of Christ.

History shows that this belief is a mere prejudice; for innumerable proofs might be cited to establish the fact that the dispersion of the Jews has been nothing but a voluntary and predetermined emigration. One proof of the fact that this scattering of the Jews was voluntary is the circumstance that four hundred years before the conquest of Jerusalem (at the time of the Maccabees) the Jewish people had already begun to scatter towards all the regions of the world.

Another proof that brute force has not been the cause of the dispersion of the Jews is the fact that Titus took along only a few thousand Jewish prisoners for his triumphal entry into Rome. But there is a vast distinction between a few thousand Jews and the whole population of Judea—a distinction which may well be sufficient to override every other proof that may be brought to show that the Jews were dispersed by force.

If we furthermore consider the fact that the Romans never drove from their countries the people whom they subjected, we are all the less slow to believe that they made an exception in the case of the Jews, of whom they never stood much in fear anyway.

Having thus shown that the dispersion of the Jewish people must be regarded only as an aggressive movement, which had the universal conquest of the world for its object, we shall now follow the fate of the Jews and their progress in the later times of the Roman Empire and the Middle Ages.

Part 9: The Roman Period

Part 11: The Period of the Middle Ages

[Index of Parts to this Essay](#)
[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 11

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Period of the Middle Ages

The weakening of the Roman rule and the invasions of the barbarians brought about a period of transition, which vastly favored the expansion of the Jewish element. Placed between two other elements, of which the one was enervated and the other in a state of barbarism, the Jews managed to push themselves imperceptibly forward and to strike firm root in the lands conquered by the barbarians. It is true that the Christian church and the feudal power opposed hostile measures to their advance, and even checked their development; but the Jews did not allow themselves to be held back by any such obstacles, and contrived to cripple the hostility of both priests and nobles. There is only one hostility which the Jews fear; it is that which assumes the shape of competition and attacks them on their own field; that is, the principle of material interests. So long as you allow the Jews quietly to accumulate money they care about nothing else; on the contrary, they mocked behind their backs both the victors by force of arms and the victors by the spiritual principle.

While Europe during this time was separated into many nations and empires, the Jews scattered over all the trading places, taking up their abode there in order to carry on trade and usury. It is true that their riches, and especially the means by which they gathered them together, often drew upon them cruel persecutions; but these acts of violence were only temporary and not powerful enough to stem the rising tide of Jewish conquest, which daily gained more territory.

Thus Jewish establishments penetrated into the chief commercial centers of Europe. One body of Jews settled in Venice, another in Genoa, while at the same time colonies arose in the chief cities of Spain, the Netherlands, Germany and Poland. These bodies, although scattered over an extensive territory, formed a firmly connected, homogeneous union, exercising its activity under the impulse of a single motive power, the principle of material interests.

This assertion that the dispersed members of the Jewish race formed a united and fearful body is by no means an airy phrase, but a truth, which can be proved with mathematical exactness.

As a first proof of this fact, we point out that even in the midst of the present civilization of the Western nations the link of race union, which chains Jew to Jew, is much stronger than the link which connects a

Jew with a Christian.

The second proof is the circumstance that the same religious and historical traditions, as well as the same race union, exists among all the Jews from one end of the world to the other, from Kamtchatka to San Francisco, in the midst of civilized Europe as well as in the centre of Asia. This whole scattered and yet united body is animated by a single idea, by a single faith: That its members are the "chosen people" and that the treasures of the world are their inheritance. Question, as we have often had occasion to do, the Jewish marauder who travels over the steppes of Tartary, or the refined stock broker who strolls thorough the Leopoldt street of Vienna, or Lombard street of London, or Wall street of New York, and you will find amongst all of them the same faith and confidence in their destination.

Jewish solidarity is so great that if you attack one Jew in any particular place, all the Jews of the five continents arise as one man.

To illustrate this in a measure, we beg to refer to an incident of modern times. While General Grant was facing opposing forces in the State of Tennessee, he was so very much annoyed by the great number of Jews who followed his army, like the hound the deer, that he issued an order requiring the Jews forthwith to leave his lines.

Presently an immense excitement was created among the Jews in all large cities of America, and committees of the faithful were formed, who at once commenced their pilgrimage to Washington with the view to impress upon President Lincoln the supposed injustice of General Grant's order. The President listened attentively to the complaint of the committee, and in the goodness of his heart addressed a letter to General Grant in which he requested him to modify this order. General Grant replied, stating that he had complied with the wish of the President and recinded the order in question; but added that the Jews in his opinion had not changed any to the better since they crucified Christ.

Wherever there are Jews, every Jew is sure of a lodging, of support and assistance. At the same time, the Hebrew language with its peculiar letters serves the Jews of all countries as a bond of Union and connects the Jewish communities scattered over the whole surface of the world with each other.

The true Freemasonry is that of the Jews, in comparison wherewith our own Freemasonry is mere child's play.

In the middle ages, these Jewish adventurers stole in, in the most modest manner, without putting forth any pretension, as men who had to make their means of living. They submitted patiently, wrapped in rags, to fight with bitter misery; and yet their faith in their ultimate destination remained unshakeable.

In vain we look in history for a spectacle even approaching the self-abnegation to which the Jews submitted for centuries in order to accomplish their object, the conquest of the world. By the aid of this self-abnegation and this severe discipline, these conscripts of usury have remained true to their flag, the principle of material interests, and have changed themselves into sober, active and powerful men.

That principle became to the Jews a law, which submitted them to a Spartan mode of living, keeping them from being corrupted through laziness or dissipation. This severe discipline and mode of living discloses the secret, how the Jews were enabled so successfully to fight the other races and to appropriate the plunder taken from them with such singular fortune. In this commercial and financial conflict, it often happens that the Jew beats hundreds of his opponents from the field solely because the principle of material interests, the bait of gain, makes him more sober, active and powerful than hundreds of his opponents taken together.

[Part 10: A Christian Prejudice](#)

[Part 12: Jewish Corruption](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 12

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Jewish Corruption

Few people will believe us if we tell them that the Jews nevertheless possess the quintessence of virtue. This assertion must appear all the more paradoxical, since many people regard the Jews as the worst sort of men. But these persons will be still more astonished when we add that the Jews are both: That is, very virtuous and abhorrently vicious; nay, the disseminators of vice. This apparent contradiction needs only a few explanations in order to make apparent its full meaning.

The Jew is virtuous because he experiences, so they say, a practical and not, as we do, a platonic love for virtue. The Jew is virtuous because it is in his interest so to be; that is on account of the material advantages which virtue procures to him. The exercise of virtue prolongs life and enables him to gain money; this suffices the Jew, and hence compels him on the one side to embrace virtue, the same principle forces him on the other side to enter upon the path of vice.

[Jews who by day are pious men and skilled professionals are often, by night, the nightmarish sort of predators that Major Osman Bey is describing. On 6 July 2000, the Brazilian newspaper *O Dia* prominently featured an article about two Jews, George Schteinberg and Arie Scher, who had been caught using children as prostitutes, which they pimped to foreign tourists, and making child-pornography by photographing them during the sexual encounters. And just what sort of men were these Jews by day? Schteinberg was a respected college professor, who taught the Hebrew language at a university in Rio de Janerio. Arie Scher was an Israeli diplomat, the consul attached to the local Israeli embassy. —Jerry Abbott]

The Jew, who understands how to secure to himself the advantages of virtue, thereafter considers virtue his monopoly. "Virtue," thinks he, "is a very good thing, of which I must take good care. But it must not be in possession of everyone, for otherwise it would not be possible to make money out of it."

Hence it is through calculation or speculation that he subjects even virtue to taxation and uses vice as a tool or weapon of destruction.

Thus virtue and vice change in the hand of the Jews into powerful means to be used as defensive or offensive weapons. With virtue they brave losses and misfortune; with vice they attack those whose fortunes they intend to devour.

If any further proof were needed to show that the Jews seek to enrich themselves by means of

demoralization, we need only point out some well known facts.

Benazet and Blanc, two Jews, were the founders of the gambling hells in Baden-Baden and Homburg.

Ilahmi Pascha, the son of the Viceroy of Egypt, had inherited a fabulous fortune, amounting to not less than 150,000,000 francs. The Jew Oppenheim, in Alexandria, became his banker, and administered the affairs of the young Ilahmi so masterly that three years of his administration sufficed to make the Prince a bankrupt.

[Part 11: The Period of the Middle Ages](#)

[Part 13: Jewish Progress During the Middle Ages](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 13

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Jewish Progress during the Middle Ages

Throughout the whole period of the Middle Ages the commercial settlements of the Jews were simply so many separate encampments in the enemy's country, which could be taken down at any moment and put up again in another place. Commerce was the great battlefield, so to speak, on which the two enemies—the native-born on the one side and the Jewish invaders on the other—encountered each other and carried on their engagements; the latter naturally coming off victorious in almost every case, and thus acquiring the hegemony of the whole commercial world; for commerce was most specially adapted to the Jewish instincts. It is characteristic of the Jewish disposition that not a single one of the modes of living selected by the Jews serves to enrich the wealth of a nation directly.

The Jew, as is well known, does not engage in agriculture, in mining, in the production of raw material, or even in the manufacture of things from the raw material. He attends only to the circulation of values and enriches himself by exchanging worthless articles for good money. We feel obliged to call attention to this circumstance in order to establish the fact that the Jews are for the greater part unproductive parasites; for what should induce them to work in the sweat of their brows when they have in themselves the means to appropriate the productions of others? For this simple reason the Jews have always kept aloof from agriculture, and preferred a changeful, nomadic life, which offers them the great advantage of leaving them at all times free for any sort of movement. This mobility, by means of which the Jews were always able to hunt up those places where the largest plunder was to be expected, was evidently the result of their not being tied in the least to the soil on which they lived. It harmonized, moreover, with their cosmopolitan tendency and their aggressive system generally.

Thus, for instance, during the flourishing times of the Italian republics, Venice, Genoa and Florence were overrun with Jews. The downfall of these republics compelled the Jews to pack up the treasures gathered up in the South and emigrate Northward; settling in Germany, Poland, and the Netherlands, where, in the meanwhile, commerce, industry, and general prosperity had vastly increased. England was the last to suffer; not, indeed, until the close of the last century, when it had taken naval and commercial supremacy out of the hands of Holland, which had dominated until then. The Jews were least successful in Spain. In that country the native-born people compelled them to emigrate, regarding them as foreign invaders and secret allies of the Moors.

[And, of course, the Spanish were correct in this regard. In March 712, the Jews in Toledo opened the city gates to a hoard of invading Moors, led by the Moslem Tarik, while the Christians were in their churches praying for deliverance. The foul treachery of the Jews banished European civilization from southern Spain for many years.

A similar trick temporarily backfired on the Jews about 950 years later. In the early 1600s, the Jews in Brazil were pretending to be converts to Christianity in order to blend with the Christian Portuguese. These Jews speculated in the sugarcane industry, for which they introduced and then managed the trade in African slaves to Brazil. When the Dutch made war on Portugal's colonies, the Jews treacherously opened the city gates for their hosts' enemies, resulting in a Dutch victory, which however lasted only 25 years. When the Portuguese re-took their Brazilian plantations in 1654, they were, shall we say, somewhat angry with the Jews. Instead of killing them all, as might have been expected, the Portuguese graciously (and perhaps unwisely) allowed the Jews three months to pack up and leave. Some of them went north to the then-Dutch colony of New Amsterdam, later called New York. This is how the modern Jewish infestation of the United States of America began.

The lesson to be drawn by White people is clear: if you don't want to be betrayed, then don't have Jews living amongst you. —Jerry Abbott]

[Part 12: Jewish Corruption](#)

[Part 14: Jews Will Always Be Jews](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 14

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Jews Will Always Be Jews

After this short review of the history of the Jews during the Middle Ages, it now becomes our duty to devote a special investigation to an isolated question connected therewith, but which is even by itself a real miracle. We allude to the remarkable fact of the non-intermixture of the Jews. In spite of their own wide dispersion, in spite of centuries of continued intercourse with other races, the Jews are still today what they were eighteen hundred years ago. We find in them the same characteristics, the same type; as if neither time, nor habit, nor the intercourse with foreign elements could have effected a change in them.

This curious phenomenon is the result of the cooperation of different factors, the most prominent whereof we here enumerate: 1. The tie of religious and historical traditions. 2. The tie of blood relationship. 3. The sentiment of a common solidarity. 4. The hatred of all other people.

It is due to the powerful cooperation of these factors that the Jews have remained Jews, although they have branched off into various countries and adopted the habits of those countries as times required. Their turning into Frenchmen, Germans and Poles, or Americans, is merely superficial, and does not in the least affect their inner Jewish nature. Nay, this assumption of different nationalities has been and is for them nothing but a mask, under cover whereof they can all the more imperceptibly steal into the sheep-yard. We need not specify with what animal in the fable they have this characteristic in common.

One thing or the other! Let a man be either a Jew or a German, Frenchman, American, or Russian, etc. But no! The Jews maintain that they can combine both qualities; and while they flourish their "true," *par exemple*, French patriotism in the face of the world with special predilection, they have no scruple at the same time openly to boast of their pride in their Jewish nationality.

Cremieux and Armand Levy, two Israelite celebrities of our time, have unreservedly declared that they are "Jews to their fingers' ends," and since there is little room left beyond the fingers' ends, French nationality must fare rather poorly in these individuals.

Now we still have left to consider the national feeling of the Jews. Naturally not that of the one for Germany, of the other for England, and so on. Not many mice are to be caught with that bait any longer. 'Send me a box full of German soil, so that I can at least symbolically defile the accursed country,' wrote the German Jew, Börne; and Heinrich Heine smelled Germany's future

in a toilet bowl. The physicist, Einstein, whom the Jewish publicity agents celebrate as a second Kepler, declared that he would have nothing to do with anything German. He considered 'deceitful' the custom of the Central Association of German Citizens of Jewish Faith of concerning themselves only with the religious interests of the Jews and not with their racial community also. A rare bird? No, only one who believed his people already safely in control, and thus considered it no longer necessary to keep up pretenses. In the Central Association itself, the mask had already fallen. A Dr. Brünn frankly admitted there that the Jews could have no German national spirit. We always mistake their unprincipled exertions to accommodate themselves to all and everyone for impulses of the heart. Whenever they see an advantage to be gained by adopting a certain pose, they never hesitate, and certainly wouldn't let ethical considerations stand in their way. How many Galician Jews have first become Germans, then Englishmen, and finally Americans! And every time in the twinkling of an eye. With startling rapidity they change their nationality back and forth, and wherever their feet touch, there resounds either the 'Watch on the Rhine' or the 'Marseillaise' or 'Yankee Doodle.' Not even Dr. Heim will doubt the fact that our Warburgs, our Bleichröders, or our Mendelssohns are able to transfer their patriotism as well as their residence of today to London or to New York on the morrow. "'An Asiatic horde on the sands of Brandenburg,' Walther Rathenau once blurted out about the Berlin Jews. He forgot to add that the same horde is on the Isar, the Elbe, the Main, the Thames, the Seine, the Hudson, the Neva, and the Volga. And all of them with the same deceit toward their neighbors.

—Dietrich Eckart, *Bolshevism from Moses to Lenin*.

[Part 13: Jewish Progress During the Middle Ages](#)

[Part 15: The Jews in Modern Times](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 15

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Jews in Modern Times

Throughout the whole period of the Middle Ages the Jews had quietly laid stone upon stone in the building up of their future power. Regardless of the movements of the rest of the world, they had heaped treasures upon treasures in their hiding nooks, and cleverly arranged the order of battle of usury from one end of Europe to another, and from there to the New World, awaiting the moment when they might issue forth from darkness into the light of day, and climb to the top of their power.

At last the long expected day appeared. On that spring morning of liberty, when the old and rotten edifice of feudalism broke down with a crash, and all the previous political, civil and ecclesiastical institutions of Europe received a shock from which they will never recover; when the rising tide of modern ideas swept everything before it, and unpitifully drowned every resisting object: on the day of the French Revolution, the hour of liberation sounded also for the Jews, when, freed from their chains, they could unfold the whole fullness of their power and enter upon a path which would lead them, in a short time, to the conquest of the world.

The sole obstacle, which had hitherto kept the Jews in check, now dropped away. Undermined by the doctrines of Voltaire, and conquered by the power of Liberalism, the national and religious limitations of the Middle Ages gradually crumbled into dust, and Europe, having broken with the past, was given over to a complete reconstruction. Going hand in hand with the Freethinkers, the Jacobins, the Carbonari—in short, with the revolutionaries of all shades—the Jews now undertook the reconstruction of Europe, and everywhere associated with those who cried out: "Long live Tolerance! Long live Fraternity! Down with Rank! Away with Privileges!"

But whilst these cries signified in the mouth of other nations a stern demand for measures of progress, recognized by them to be just and necessary, they were to the Jews nothing but a clever trick of war, wherewith to confuse the ranks of their enemies. How else can we explain the fact that these same Jews have not for a moment entertained the notion of turning their back on their own religion, their own traditions and principles?

With ranks closed, the Jews now opened attack on their enemies, and having overcome them on all

points, erected their own standard on the ruins of ancient Europe. Since then we see the flag of Judaism unfurled on every watchtower of European power, and, indeed, over all the world, a flag which bears the inscription: "Materialism and Material Interests!" Significant words, the keys of Jewish world-supremacy.

The whole conquest has not cost the Jews one shot of powder. Apart from what the achievements of revolution and liberalism have caused to fall into their lap like ripe apples, they owe their present position in the main to the unprincipled intrigues, with which they have successfully placed one after the other of their enemies *hors du combat*. Thus they have managed, by means of clever tactics, to secure to themselves the advantages of a central position from which they can turn at pleasure now to the one and now to the other side. By alternating in this manner, stirring up revolutions to-day and tomorrow lending their support to legitimacy, assisting with one hand in the distribution of State-overthrowing Utopias, while with the other restoring Monarchies and aiding to found new Aristocracies, they connive to make both parties serviceable to them and to derive immense advantages from whatever turn affairs may take. For we all know that governments as well as revolutionary parties require money; and the men who lend it are the Jews—of course, not without a corresponding percentage, both in cash and in concessions and privileges.

[Part 14: Jews Will Always Be Jews](#)

[Part 16: Financial Conquests](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 16

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Financial Conquests

We have seen how the great religious and political revolutions that have shaken Christendom and divided it into various camps and parties have been a special God-send to the Jews, since they enabled them amongst all this confusion to take a decided forward step in their work of conquest, and obtain the hegemony in finances, in the State and in society. This conquest, let us once more emphasize, is not on any account imaginary; it is a conquest in the word's widest sense. Nay, the Jews themselves, far from making a secret of it, confess it and call it "the main and distinctive problem of Judaism."

As early as the Middle Ages, the Jews had accumulated vast riches and obtained thereby a certain influence. But the cooperation of other causes was necessary to make it possible for thier financial power to attain its present marvellous dimensions; nay, to grasp the lion's share of the various national properties and riches within their clutches. Amongst these causes we should like to enumerate, in the first instance, the dissemination of cosmopolitan ideas, the growth of greater equality in the morals and usages of the European nations, the multiplication of all means of public intercommunication, and the increase of international relations.

This growth of intercourse between the various members of the separate nations and between the remotest countries, which was begun at the end of the eighteenth century, and has since steadily increases, has, in truth, contributred very materially to the marvellous development of the Jewish financial power. The cause of this phenomenon is perhaps formulated in the best way by saying that the influence of that financial power has thus risen from a local to a universal power. The Jews, holding in their hands the financial condition of every single country, were better able than any other people to derive advantages from the general growth of industry and the inventions of modern times. In the same ratio that financial enterprises began to flourish and become more universal, the sphere of Jeewish activity extended also. As atoms are drawn toward the large masses under the law of gravity, thus minor capitals drift towards the immeasurable riches of the Jews; and as, under the same law, the motion of the attracted bodies becomes more and more accelerated in time, thus the attractive power of Jewish capital grows daily greater. Nay, the iron girdle, which that capital has at present drawn across the wealth of nations, is already fixed so closely and unbreakable that we may say without exaggeration that the Jews hold even now in their hands the financial power from one end of the world to the other. It is a simple fact that at the present day not a single important financial operation can be carried out unless the Jews

participate in it and put the profits thereof into their pockets.

In this way the Jews have within a short time brought things to such a pass that they are now the wealthiest and most influential class of men; and have attained a position of vast power, the like of which we do not meet with in all history. From the height of their immense capital, the weight whereof threatens to crush all other nations, they command the whole world of finance and industry. The most paying and colossal enterprises of modern times, within and out of Europe, are simply Jewish monopolies; as, for instance, the Austrian Southern Railway—the main line of traffic for Central Europe—the mines of Brazil, the Union Pacific Railway in the United States, under the control of Jay Gould, etc., etc.

But we go further and venture to assert, as we can do without great exaggeration, that there is not a man amongst us who is not in some way tributary to the Jewish power. We all, without exception, pay our tribute to the Jews, be it for our rents, our houses, the bread which we eat, or the clothes which we wear. You may count on yhour fingers even the kings and nobles who are not debtors to the Jews, and hence morally and in point of fact subject to them.

The Jewish financial power resembles thus, in a manner, an imp who, without being visible, pokes his fingers into everybody's pockets. Like Care, in Goethe's *Faust*, he knows how to enter through the keyhole, to be present everywhere, and yet to hide from the eyes of all. He seems to be specially experienced in the *role* of a seducer. Indeed, we have a notion that once upon a time he stole that *role* from the father of sin himself; for it is in the words of Satan that he speaks to us: "Worship me, and I will lead you to happiness."

[Part 15: The Jews in Modern Times](#)

[Part 17: The Rothschild Dynasty](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 17

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Rothschild Dynasty

Hand in hand with the marvellous rise of the Jewish financial power in general, or rahter as a necessary condition and unavoidable basis thereof, we find a rare individual progress amongst the single members of the Jewish people. The petty medieval usurers have changed everywhere into modern bankers or Stock Exchange brokers. Those wandering Jews of long ago have become crafty speculators, and old clothes men and peddlers have opened elegant warehouses and Industrial halls.

But there was for a time still lacking the crown of the edifice; that is, the embodiment of the motive principle in a concrete and tangible power which is inborn in every human enterprise; for, as the ecclesiastical or the military rule are ultimately incorporated into a Pope, or an Emperor, thus the Jewish money-supremacy must necessarily induce the formation of a dynasty which derived its origin and its permanent justification from the principle of material interests.

This crowning of the edifice was not long in being completed. The facts are these: At the close of the Napoleonic wars a Frankfort Jew, by the name of Rothschild, arose—more by the force of circumstances than in consequence of his own exertions—to the high and powerful position of a visible head of the Jewish supremacy. All the Jews bowed down before this new ruler; and do so bow down ever since his rule has been recognized from one end of the world to the other. As the King of finances Rothschild commands the rolling masses of the Jewish capital as completely as the German or the Russian Emperor commands the muveable masses of his armies.

The power of this "self-constituted Ruler of all the Jews" is not to be calculated, however, by the thousands of millions which he can call his own directly, but by that far greater, and really fabulous mass of gold, the circulation whereof is dependent upon the orders issued by his cabinet. Each Jewish millionaire who carries on financial operations in Paris, Vienna, Berlin or in the United States, is in so far a Lieutenant General of Rothschild, as it were; always governing his action by the indications of that financial barometer.

The wealth of the Rothschilds is something fabulous. Anselm Rothschild (1743-1812), who died but recently in Vienna, has left a fortune of a millard of francs. According to this statement the wealth of the three

branches of the family may be estimated at about three thousand millions of dollars. This is pretty nearly the amount which the French government was at some trouble to raise for the war indemnity. One family is, therefore, as wealthy as a whole nation!

When one reflects that this immense wealth is the fruit of the labor of millions of unfortunates, one might doubt one's sanity!

So long as the world exists, such an unnatural state of things has never before been known!

The head of the Rothschild family is, therefore, a potentate, a ruler within the full meaning of the word; and his subjects are the millions of human beings who incessantly labor to support his power and his splendor.

The Rothschilds possess a dozen of castles, truly royal residences, situated in the most magnificent and cultured countries. There these rulers unfold a gorgeous splendor, and receive the adulations of the magnates of this earth, not excluding Emperors and Kings, and yet the head of the Rothschild family places little value on being called a King. His Jewish majesty is evidently content with *being a King*, and enjoying the power which his immense riches procure for him.

But in all other respects Rothschild plays literally the *role* of a ruler and does not neglect the duties which this royal dignity imposes upon him.

It is he who represents the Jewish people with splendor, as other rulers represent the power of their respective nations. The Jewish ruler, for instance, never shrinks from taking part in all subscriptions, which fashion or report has invested with a certain importance. Rothschild also takes always care, when visiting any particular locality, to leave a memento of his presence, either by founding some philanthropic institution or by a princely donation.

Besides this, the Rothschilds, as the visible head of the Jewish nationality, have in recent times made it their duty to lay the corner stone, whenever some benevolent institution, devoted exclusively to the Jews, is to be erected.

Whatever other rulers do, the King of the Jews must do also, of course.

The power of this Jewish autocrat is so immeasurable and unlimited that it far outshines the power of all other kings and emperors. When but a few years ago two great empires, France and Prussia, carried on a bloody war, each country putting forth many hundreds of thousands of soldiers; it was nevertheless necessary to call in a third potentate to establish quiet in Europe. This potentate was called Rothschild, that king "By the Grace of God," whose signature was indispensable for the definite conclusion of the treaty of Versailles.

[This is not the Treaty of Versailles that ended World War One. It might have been a treaty signed in 1756 by Austria and France, with Russia

signing in 1757. The treaty obliged Russia to join the earlier cosigners in the Seven Years War against Prussia, ruled by Frederick the Great. However, as Anselm Rothschild would have been only 13 or 14 years old at this time, the incident under discussion probably involved either a different treaty or a different Jew. One should remember that the period from 1740-1805 witnessed frequent squabbling between France, Russia, Austria, Prussia and Poland. —Jerry Abbott]

Their power in the United States is well known and felt. It is stated on good authority that the de-monetizing of the American silver dollar in 1873 was achieved by an agent from the Rothschilds and their confederates by the name of Earnest Seagel, who went to Washington for that purpose, and it is believed by corrupt means succeeded in effecting the change. So cleverly was the matter done that some time elapsed before the change was generally known.

In connection with the above we may state that by the untiring efforts of the Hon. Richard P. Bland, a member of Congress from Missouri, and his co-workers in both branches of Congress, the American silver dollar was again made a legal tender, and that contrary to the prophecies of those who were inimical to the restoration of bimetallic money, and who had predicted fearful results from its accomplishment, no change was observed in the general business of the country, other than that the premium on gold at once decreased, and the purchasing power of silver increased, the two metals becoming thus equalized.

[The text refers to the Bland-Allison Act, passed by Congress in 1878. In later years (1933-1964) the United States Government would confiscate most of the privately owned gold of Americans by making it illegal to own that metal, other than for small items of jewelry. And that same government would terminate the use of silver in US coinage after 1964. As things stand today, all US money is fiat, backed up by nothing of real value, and its purchasing power is based on the government's coercive power alone. The Jews who predominate on the Federal Reserve Board decide what value the dollar will have on practically a day-to-day basis, and the whole of the US government's military and police apparatus is the tool by which that value is enforced. President Kennedy tried to take this financial power away from the Fed by restoring to Congress the power to regulate the value of money. He was assassinated soon after issuing the executive order, which was rescinded by his successor, President Johnson. (Johnson betrayed the United States in 1967 by permitting Israel to get away with an attack on the USS Liberty.) —Jerry Abbott]

[Part 16: Financial Conquests](#)

[Part 18: Social Conquests](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 18

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Social Conquests

The profits acquired by the Jews in the financial world necessarily placed in their hands the means to improve their condition also in a social and political respect. Recognizing full well the immense advantages of such a progress, they never left them out of sight; and, therefore, having crawled forth from their hiding places and Jew-quarters, tried hard to turn their commercial relations with the natives into social intercourse, until at last the doors of the whole Christian society were opened to them, and they had succeeded in gaining entrance into the same families, intercourse with whom had until then been to them prohibited. But although having thus grown gradually into acquaintances, then from acquaintances into friends, and from friends into fellow citizens, they yet remained inwardly the same Jews which they always had been.

When they had thus comfortably nestled into the bosom of the different nations of the world, they longed also for a monopoly of the Liberal Arts and Sciences, which are open only to the higher ranks of society. Knowing well that they could acquire honor, regard and political power only by those means, they engaged in literature, medicine and public education, and flooded the professions of law and journalism. To this latter sphere they have devoted themselves always with special predilection because they are better aware than other people of the rare advantages to be derived from rolling an easily handled tool, by means of which one can make the world believe anything. These Jewish newspaper writers form in every State a closely connected and all powerful combination, composed of minds as clever and industrious as they are unscrupulous, and that have in a certain way appropriated the right of intervention in all foreign affairs in order to levy tribute on the credulity of the public. It is very evident that a combination, having such means at its disposal, far more powerful than church or Feudal State, is in possession of a vast and terrible power, in the hands of which we are nothing but abject slaves.

[Bingo. Remember, this was written about 60 years before Germany, led by Adolf Hitler, made a bid for freedom from this vast and terrible power.
—Jerry Abbott]

Part 17: The Rothschild Dynasty

Part 19: Political Conquests

Index of Parts to this Essay
Jerry's Aryan Battle Page

The Conquest of the World by the Jews

Part 19

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Political Conquests

The position which the Jews had attained within the Christian social world formed the key which was soon to open to them the doors of political equality. Ancient society with its restrictions and limitations having been overthrown, no further difficulties stood in their way. Going hand in hand with the advocates of Liberty and Equality, they had assisted at this overthrow; and thus those advocates being now masters of the situations could not refuse them a counter-service. In conformity with their programme, which promised equality on the broadest principles, they were bound to conquer all inward repugnance and declare the Jews to be in all respects their full-blood fellow citizens.

These renovating legislators said, therefore, openly that the Jews were men like all other men; and deserved to be entitled to the same universal rights of men. blinded by the existing, humane appearance of their theories, these men were incapable of perceiving the danger which threatened them from individuals who, under the cover of national solidarity, had always in view only the object of a great, cosmopolitan, world-ruling combination. Who, indeed, could have foreseen at that time that the same Jews with whom political companionship was made would make life so bitter to later generations?

It should have been considered that however just and harmless the investiture of equality may be to individuals, as such, it may become all the more dangerous and generally productive of evil when it is conferred upon a whole foreign race, scattered over all the countries of the world.

The consequences of Jewish emancipation were not slow to show themselves. As it would lead us too far to follow closely the path pursued by the Jews in their political conquest, we must content ourselves to show at least how far they have advanced up to today, and what position they now occupy in politics.

To begin with diplomacy, we note the fact that this field is overrun with Jews. The same fate is shared by the legislative assemblies of England, France and Austria; the most influential members whereof belong to the Jewish race. Jewish ministers and counsellors of State are also no rareties.

Take for instance: Disraeli, now Lord Beaconsfield, the leader of the Tories in the English Parliament, of whom Daniel O'Connell has said in one of his speeches, "that if his geneology could be traced, he would

not doubt be found to be the true heir-at-law of the impetuous thief on the cross." (Footnote: The *Westminster Review* of the time when Vivian Gray was published thus speaks of Lord Beaconsfield: "He has the flare of the livery, the flippancy of the shoulder-knot, the bustle, the pert smartness of those who stand, powdered and bare-headed, on the steps of great houses and make sport of that part of the world below the peerage and above the servant's hall.") Then there is Goshen lately First Lord of the British Admiralty; and amongst the English nobility we find such Jews as Sir Nathaniel Mayer de Rothschild Bart, Sir Moses Montefiore Bart, Sir Francis H. Goldsmith Bart, also Sir David Louis Salomons Bart, Benjamin Samuel Phillips Knight, Sir Albert David Sasson Knight, Sir Julius Vogel Agent general of New Zealand, Sir Borrow Herbert Ellis, Baron de Worms, Baron de Stern, Baron Albert Grant, and a host of others too numerous to mention.

Then there is the noisy Lasker in the Prussian General Assembly, the elastic Arnim—all are Jews. Gambetta and Castelar, these two educators of France and Spain are of Jewish extraction; and both of these, *Rabagas*" try to play the *role* of Saviours of mankind.

If we consider further, that in all these countries the Jews constitute only a small fraction of the population, we must admit that this small minority has already received too many advantages as against the majority of the people.

In order to gain this daily increasing advance on the field of politics the Jews make use of a peculiar, sly system of tactics, the fundamental principles whereof we may sum up as follows:

1. They endeavor to concentrate their influence, scattered as it is all over the world, at any given moment at the point to be conquered in the most effective manner, in order to suppress all local opposition tendencies.
2. They endeavor at all times to derive advantage from our disunion. With this purpose in view, they place the power of their capital and their influence at the disposal now of this and now of the other party, while they take care at the same time to have representatives in every party. Thanks to this policy, the Jews are always on hand to turn every party victory to their advantage.

Such a distribution of power is like a good hand of cards, wherein all four colors are represented so that some points are always sure, no matter which color is turned up trumps. Thus for instance, we see in France, Imperialistic, Republican, nay even Socialistic Jews. If Imperialism gains the day, Messrs. Fould, Pereire & Co., are there to represent the Jewish interest. If, on the other hand, the Republic, or perhaps even the Commune, chances to be victorious, there is Mr. Cremieux or Citizen Karl Marx at hand to change into the trump color, as it were, of the Jewish hand of cards.

By the aid of this clever trick, the Jews preserve their prestige independently of all changes of government and approach more and more their object, the conquest of the world, no matter how circumstances may change. They have discovered the secret of winning with all parties and losing with

none.

[For example, in the U.S. Presidential election in 2000, it does not matter whether you vote for Mr. George Bush or for Mr. Al Gore. Either way, the real power belongs to the Jews of the mass media who can determine what information can become available to the voters and thereby control public opinion. Either way, the course taken by the United States government will be the course that the Jews have pre-arranged to suit themselves. —Jerry Abbott]

This game, which the Jews play so cleverly with every nation, they also play on a larger scale in international politics, on the Green Table of Diplomacy. Here the different nations serve them the same purpose as did in the former instance the different parties of a nation; that power being to them for the time the trump color, which happens to be the director of the European concert. Let us illustrate this by an instance:

So long as France and England were all powerful, Judaism leaned for support in its onward march of progress upon their influence; using the English and French as trumps, so to say. All the agents and emissaries, which at that time directed the Jewish aggressive movement in Turkey, Russia and Roumania, were English or French Jews. But the moment that the leaf was turned, and those two Great Powers were forced to cede the precedence to others, the Jewish trump colors changed, and the Israelite agents turned suddenly into full blood Americans or Prussians. Now, if we recollect that the rise of the American and Prussian powers occurred just within these past few years, it is easily explained why the Jews should have wheeled around since 1867; abandoning the Tricolor as well as the Cross of St. George, and seeking their salvation meanwhile in the folds of the Star-Spangled Banner or under the wings of the One-headed Eagle.

In the financial conflict, which broke out a few years ago between the Roumanians and the Jewes, the latter have also acted strictly in accordance with the policy just pointed out; placing Dr. Strousberg, a Prussian Jew, as Generalissimus at their head; inducing the appointment of Mr. Peixotto, an American Jew, as Consul of the United States; and finally ordering another Prussian Jew, a certain Dr. Von Levi, to the Danubian principalities and Servia, in order to maintain Jewish influence there, through all sorts of intrigues.

Benjamin F. Peixotto, from the State of California, now represents the United States as Consul at Lyons, France.

Ernest L. Oppenheimer, from the State of New York, represents the great Republic in the same capacity at Goettenburg.

Henry S. Lasar, a citizen from St. Louis, Mo., has been appointed by the President, Consular agent at Haaburg, Germany. Another party, David Eckstein, has been nominated, but his case has not been passed upon by the U.S. Senate.

The above are American Jews, and more appointments of the same character will undoubtedly follow.

[Can you say "Madaleine Albright"? —Jerry Abbott]

We may remark here, in passing, that Prussian Jews were a rather scarce article before Sadowa, but since the Sedan victory it would be very difficult to scare up a Jew, who did not carry at all times a photograph of Bismark in his pocket; for servility is also one of the noble traits of the Jewish people. And, indeed, there is no reason why people should not contrive to unite both things: to kneel in awe-bound admiration before the strong, and at the same time to maltreat and swindle the weak unconscionably.

Whatever objection may be raised against this pliable and at the same time unscrupulous policy from a moral standpoint, one thing is certain: it is practical; and this is sufficient for the Jews. It is owing to this policy that the Jews gain daily ground at all points in Europe, Asia and America, and occupy already amongst the various nations of the world a central position from which they can comfortably rule, control, nay, press down under the weight of their riches and their political influence all other peoples.

Let us glance first at Francea and Italy, and we shall see how in both countries Judaism carries its head high in the consciousness of its indispensability; for both countries are tributary to it; to both countries it has advanced money; to the former for the payment of its war indemnity, and to the latter for the achievement of its independence.

Austria fares very little better. There Judaism has the upper hand in politics and overshadows the influence of the nobility and of the large land-owners. In Germany it tries at least to keep militarism and pan-Germanic ideas in check by the aid of its financial power.

In Russia, and in the countries of the orthodox religion, the Jewish power has only to overcome the yet existing national and religious prejudices, in order to be there also master of the situation.

[Major Osman Bey miscalcd that one. In Russia, the Jews would foment a Marxist revolution and, after a failure in 1905, would successfully install a Jewish communist government in 1918 following the post-WWI weakening of the government of Tsar Nicholas. The Bolshevik Revolution marked *partial* a return to the Mosaic idea of conquest by military power. While they never depended on it, the Jews would have happily used the USSR in a military conquest of the world, if that had turned out to be possible. —Jerry Abbott]

But it is in Russia that Judaism has for some time past made the most appalling progress. Before the Crimean war, and the emancipation of the serfs, the Jewish population was limited to the kingdom of Poland and the region lying between the Austrian-Russian boundary and the Dnieper. The large cities in that district were at that time still safe from the invasion of the Jews; since under the then-existing laws Israelites were prohibited from settling down, or even taking up their abode, for any length of time in them.

At present all these checks have been overcome. The Jewish hordes have crossed the Dnieper and penetrated into the governments of Cherson, Pultawa, Charkow, Wornesch, Taganrok, etc. Of the two Russian capitals, Petersburg has been the first to allow the invasion of these financial locusts. Moscow, the holy city, offers resistance as yet; but it is already encircled by a band of Jews who hold themselves concealed in the suburbs and advance by gradually in their attacks upon the general riches.

However, things have already come to such a pass in the greater part of Russia that it is impossible to carry on any kind of business without Jewish agency.

Such are the results and consequences of the present ruling Liberalism. After so sad an experience there is scarcely any other help than to return to such measures as were in use at the time of the Emperor Nicolas. If we take exception at this alternative triumph of the Jews is unavoidable; and the triumph of the Jews means the ruin of all other races.

[After the Jews took over and established the Marxist Soviet Union, their soldiers were responsible for the executions and the mass starvations that killed over 20,000,000 Russian and Ukrainian White people. —Jerry Abbott]

The Jews count in Russia now nearly four million souls; no other country in the world has so many.

Yet the Jews hate the Russians because so far they have not succeeded in obtaining such a powerful influence in their country, as it has been shown that they possess in England; and therefore the following cablegram, received in the United States, March 29, 1878, from abroad, will explain itself. Here it is:

Russia's pecuniary troubles increase every day. It is said that all the Hebrew bankers in London and on the continent have agreed not only to refuse to lend Russia any money, but to prevent the success of any loan she may put on the market. *England, on the contrary, can command practically endless supplies of the sinews of war!"*

A very peculiar position is that which Judaism occupies in England. There also it is all powerful; but its rule is not based on one-sided conquests, being rather the consequence of mutual concessions. A sort of friendly understanding has been arrived at on the basis of common interests between these two commercial powers, by virtue of which the British Empire lends its political influence and material assistance to Judaism, while the latter places its financial influence at the disposal of England and supports British commerce. The English and the Jews both derive advantages from the tacit understanding; the former, since it enables them to make use of the immense Jewish capital in disposing of their articles of commerce by means of Jewish middlemen, and to employ Jews in case of necessity as spies and accomplices. These advantages explain the extravagant expressions of sympathy, which the clergy and the press of England lavish on the "poor persecuted Jews."

The Jews, on their part, derive from this agreement the undeniable advantage of being thereby connected with a power which produces articles of commerce for them and affords them generally successful protection.

[Adolf Hitler's hope that England would embrace his own offers of peace and partnership were based on a too-optimistic assessment of British society. —Jerry Abbott]

Thus the English and the Jews go hand in hand together, and lend each other everywhere mutual support.

Nothing, perhaps, can better illustrate the relation existing between these two parties than a simile which happens to strike us. The Jew is for the Englishman what a hunting dog is for the hunter. Whenever the Englishman lifts up his two-barreled gun—industry and commerce—the Jew is used as the hound, who must catch the game and bring it to his master.

Now it is true that the Jew is a vicious animal, for he never brings the game to his master without first having taken a bite out of it. But what is to be done? Without this commercial hound, hunting is impossible. Hence the Englishman must be content with whatever the other brings to him.

Without the Jews, half of the productions of the English factories would rot in the docks and warehouses.

[During this time, many English factories were - no kidding - working child laborers *to death*, and wealthy English families employed children chimney sweeps until they died of ash-congested lungs. —Jerry Abbott]

France plays the same game, and for the same purpose, of getting consumers for her productions.

Thus the three allies have made it their object to provide mankind with all that makes life agreeable and comfortable. The English and the French have undertaken to manufacture all the things necessary for that purpose, while the Jews act as agents and brokers.

This industrial and commercial union forms thus a well and wisely arranged structure, which is plastered together by egoism so strongly as to render it next to indestructible. Everywhere the allies support each other and go hand in hand; and it is due to this united cooperation that the Occident has contrived to make all other countries tributary to itself.

Another result of this union is that the Jews, who possess neither country nor fixed habitations, have made Paris, London, New York and San Francisco the headquarters in which Jewish power and Jewish influence have their support; London and Paris especially being the commercial and financial central points, where all the threads of Jewish pillage run together.

For these are the places whither tend all the yearning desires of Israel and where its children dance, arm in arm with the natives, around the golden calf.

In all other countries, in Germany, in Russia and in the Orient, the Jews form only hordes, ready for battle; or leeches, destined and longing to suck up the wealth of the people, and to effect connection with those two central basins of finances.

In America, finally the Jews unfold almost as much power as in the Old World. Here as there all the threads of wholesale and retail trade run through their hands. As regards their political activity, it is quite equal to that of the European Jews.

As a proof of this latter assertion, we need only recall the fact that a Jew by the name of August Belmont

(an agent of Rothschild and represented to be an illegitimate offspring of his Dynasty) has for a number of years been the chairman of the National Committee of a political party, and by his shrewd management has always succeeded in leading that party to defeat. It is susceptible of proof that the financial policy of the *opposing* party was the one under which his business was most prosperous. Why then should he desire a change?

Again, a few years ago one of the scions of the Rothschild's Dynasty visited the United States, ostensibly for the benefit of his health, but in truth to review his lordly possessions. Traveling from New York to San Francisco, on his return East he stopped at the Capital for the purpose of receiving the adulation of the then Secretary of the Treasury, and for the further purpose of instructing the Secretary of the Treasury as to what additional legislation he deemed necessary in reference to the financial policy of the Great Republic.

As soon as this Rothschild arrived in the City of Washington, the Secretary of the Treasury called upon him, received the instructions of the money Monarch, and subsequently had them carried out to the very letter.

[Part 18: Social Conquests](#)

[Part 20: The Jewish Press](#)

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

Part 20

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The Jewish Press

In the year 1840 an Israelite Council was called together at Cracow. This was a sort of an Ecumenical Council, wherein the most prominent men of the "chosen people" sat for consultation. The object of their meeting was to discover the proper means whereby to secure triumphs to Judaism in its extension from the North Pole to the South Pole.

As we see, the programme put forward by these gentlemen was very modest.

The subjects discussed in this Assembly were of a very varied character. Some belonged to the field of theology, others involved questions of political economy, while there were also some that belonged to politics pure and simple. A lively debate arose, amidst which suddenly a clear voice made itself heard and involuntarily imposed silence. It was the voice of a recognized authority, a man of predominant mind, whose name is unfortunately unknown to us.

[His name was Baron Moses Montefiori, a Jew who had sneaked his way into the English nobility. This trend would continue into the 20th century and make a contemptible laughingstock of the English noble class. —Jerry Abbott]

"What are you talking about?" said he to his colleagues in the gathering. "So long as we have not the Press in our hands, all that you say is idle! In vain do you organize societies, loans, bankruptcies, and the like; so long as we have not got the Press in our hands to deafen and deceive the world, we accomplish nothing, and our rule remains a phantom of our brain."

These words produced a powerful effect on the minds of the Assembly. The hearers recognized that an oracle had spoken, that a new light had dawned on their minds to give a fixed direction to their exertions.

From that time we may date the beginning of that work of the devil, which has for its object to turn the Press into an engine of war, a sort of artillery, the fire of which can be directed against any kind of obstacle opposing itself to the financial and political conquest of the Jews.

The plan, invented and adopted by the conspirators in order to bring the Press under their control,

consists in the following:

The Press of all countries, without distinction, has been divided by the Jews into three classes, to wit:

First class: Journals in the pay of the Jews.

Second class: Journals bearing the banner of some specific nationality.

Third class: Journals bearing the Jewish banner.

The first class is composed of all those journals that are supported by the Jews, either by subscription or shares purposely bought up by the Jews. Such are: *The London Times*, *Les Dabats*, *I' Independance Belge*, *La Revue des deux Mondes*, *New York Tribune*, etc.

To be sure, there is no contract, no agreement between the editors of these journals and the Jews; the latter depending altogether on that partiality and sympathy which every editor must feel towards those men who are always on hand to renew their subscriptions punctually at the expiration of every quarter. Of course, certain regards must be entertained toward such subscribers, and still more toward shareholders; and even if an editor should hesitate to do battle for them publicly, he must, at least, avoid everything that can be disagreeable to them or expose them to any danger, in the columns of his journal. But this is sufficient for the Jews; and they are right; for it is, after all, not a small matter to have made journals of such influence as the *Times*, *Debats*, *New York Tribune*, etc., harmless.

The second class consists, as before stated, of such journals as raise the banner of any specific nationality, which being, in fact, Jewish organs. These journals are true wolves in sheep's clothing; for although they palm themselves off as English, French, American, or German journals, they are not the less Jewish, nay, arch-Jewish journals.

Now, these journals serve an excellent purpose under their mask by effecting changes in public opinion; since their readers rarely perceive that the articles appearing in them conceal Jews disguised as Frenchmen or Englishmen. The public believe that these papers reflect the drift of opinion in this or that country; and yet they mirror only the reflection of the Jewish devil, who tries to lead us astray at his pleasure, and to bewitch us with the doctrines and sophisms of the modern school.

In almost every country of Europe we find an organ of this kind. In England, for instance, this organ is the *Daily Telegraph*, which has a circulation of 100,000 daily copies, and the exclusive proprietor whereof is a Jew.

The *London Daily Telegraph* was bought under foreclosure of a chattle mortgage some years ago by the Jew, Levy, for \$20,000.

Two of the Levys have changed their name to that of Lawson, and the names of Mr. and Mrs. Lawson

appear in the list of guests at the last ball of the Prince of Wales.

The editor in chief, Edward Lawson, is a member of Parliament and expects a Baronetcy.

France rejoices in two such journals, *La Patrie* and the *Paris Journal*, both the property of a Jew, the Baron Soubeyrand. Vienna has her *Neue Presse*, and Italy her *Perseveranza*; both are Jewish journals.

In Germany also many such journals can be found, amongst others let us mention the *Frankfurter Zeitung*.

The third class of Jewish journals proudly raises the Jewish flag. These journals show themselves without any mask, as their very names show: *Das Judenthum*, *Israelit*, *Israelitische Bibliothek*, *Jewish Cronicle*, Baltimore; *Jewish Messenger*, New Jersey; *American Israelite*, Cincinnati; *Jewish Record*, Philadelphia; *San Francisco Hebrew*, *Occident*, Chicago; *Independent Hebrew*, New Jersey; *Jewish Gazette*, etc. etc. The circulation of these and many other periodicals extends amongst the community of Jews over all the world.

The *role* assigned to the Press is to lead Israel in its aggressive movement upon the wealth of the heathens, or non-Jews. The Press utters the war cry, and directs and leads the Jews onward. Without these journals the Jewish movement would not form a while, and its activity would necessarily lack inner force.

This exposition of the way and manner in which the Jews make use of the Press unfolds before our eyes the existence of a secret but fearful power. In truth, the hundreds of journals which obey the orders of the Jews form an appalling battery, to fight against which appears next to impossible. Against the few journals which the victim may put forth to defend his cause, the Jews have ready at all times a bullet shower of scoff and calumny, vomited forth from the lying mouths of hundreds of journals.

[The thing we designate by the word 'public opinion' rests only in the smallest part on experience or knowledge which the individual has acquired by himself, but rather on an idea which is inspired by so-called 'enlightenment,' often of a highly persistent and obtrusive type.

Just as a man's denominational orientation is the result of upbringing, and only the religious need as such slumbers in his soul, the political opinion of the masses represents nothing but the final result of an incredibly tenacious and thorough manipulation of their mind and soul. By far the greatest share in their political 'education,' which in this case is most aptly designated by the word 'propaganda,' falls to the account of the press. It is foremost in performing this 'work of enlightenment' and thus represents a sort of school for grownups. This instruction, however, is not in the hands of the state, but in the claws of forces which are in part very inferior. In Vienna as a very young man I had the best opportunity to become acquainted with the owners and spiritual manufacturers of this machine for educating the masses. At first I could not help but be amazed at how short a time it took this great evil power within the state to create a certain opinion, even where it meant totally falsifying profound desires and views which surely existed among the public. In a few days a ridiculous episode had become a significant state action, while, conversely, at the same time, vital problems fell a prey to public oblivion, or rather were simply filched from the memory and consciousness of the masses.

Thus, in the course of a few weeks it was possible to conjure up names out of the void, to associate them with incredible hopes on the part of the broad public, even to give them a popularity which the really great man often does not obtain his whole life long; names which a month before no one had even seen or heard of, while at the same time old and proved figures of political

or other public life, though in the best of health, simply died as far as their fellow men were concerned, or were heaped with such vile insults that their names soon threatened to become the symbol of some definite act of infamy or villainy. We must study this vile Jewish technique of emptying garbage pails full of the vilest slanders and defamations from hundreds and hundreds of sources at once, suddenly and as if by magic, on the clean garments of honorable men, if we are fully to appreciate the entire menace represented by these scoundrels of the press. There is absolutely nothing one of these spiritual robber barons will not do to achieve his unsavory aims.

—Adolf Hitler, *Mein Kampf*]

[The above Hitler quote has been used in a highly distorted fashion by Jewish groups to "prove" that Hitler invented the technique of the Big Lie and advocated its use. In fact, as you can judge for yourself, Hitler was identifying the Jews as the originators and foremost practitioners of the Big Lie. By selectively omitting certain clauses while stringing together certain others, the Jews employed their Big Lie technique in order to blame Adolf Hitler for the Big Lie technique. Truly shameless, isn't it?]

When the Jews in 1868 came into a conflict with Roumania, the Roumanians had great trouble to find two or three journals ready to undertake the defense of their cause against public opinion. But the Jews at once put in motion against them such an overwhelming mass of journals that the unhappy Roumanians found themselves excommunicated by the who civilized world as fanatics.

Every person who does not allow himself to be plundered by the Jews is a reactionary; and if he takes a cowhide in his hand he is a barbarian.

[Today, the words are "anti-Semite" and "Nazi," respectively. —Jerry Abbott]

We may add in conclusion that the pressure which Judaism exercises upon Journalism is not limited to the tricks and artifices mentioned. Advancing from one success to another, they now stretch out their hands to grasp all the journals within their reach; and, to say the truth, they are successful, whether they act the *role* of editors or correspondents, or peddlers of novels.

Even the book trade has passed into the hands of the Jews; everywhere we meet them as book dealers and publishers. They alone can bring us enlightenment; but when we shall have been so enlightened, we shall be their slaves in a moral as well as material respect.

Part 19: Political Conquests

Part 21: The "Universal Israelite Association"

Index of Parts to this Essay

Jerry's Aryan Battle Page

The Conquest of the World by the Jews

Part 21

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

The "Universal Israelite Association"

In consequence of the immense rise and universal spread of Jewish power in thie century, the Jews have awakened to the necessity of an organized central adminstration, by means of which the Jewish movement can be carried on in a more united spirit and with redoubled power.

To fill up this lack in the system a "Universal Israelite Association" was formed in Paris about thirty years ago, and joined by the most prominent Jews of all countries. It is true that, according to its official programme, this Association is a purely philanthropic institution, having for its chief object to disseminate the benefits of civilization; but such fine words do not prevent carrying on politics at large in secret at the same time.

[Today, this would be the World Zionist Organization, the World Jewish Congress, B'nai B'rith and the Mossad. —Jerry Abbott]

Thus, for instance, there is at the disposal of this Association a large staff of officers, composed of newspaper writers, secret agents, spies, couriers, etc., all men of high intellectual gifts, speaking all languages and acquainted with all the countries of the world.

Probably no government is kept so well informed, and served so faithfully as this Jewish Association; for its numerous servants combine with their devotion and reticence the advantage that all of them together represent all the nationalities of the world; truely, a rare sort of human chameleons, as many colored in their scales as in their principles.

This Universal Association rejoices in an excellently regulated organism of administration. It has offices entrusted solely with its cosmopolitan correspondence, which extends from Kamtchatka to San Francisco; and it has also offices whose business it is to instruct the organs of the Jewish and of the subsidized Press, so that these may at any time let loose their polemical batteries wherever any obstacle against the Jewish column of attack stands prominently in the way.

It is this same Israelite Association, within whose bosom are resolved the secret rules of administration, that become necessary wherever, as always happens, conflicts take place between the Jews and nations

opposed to them. Sir Moses Montefiori and Cremieux, two prominent members of this Association, have repeatedly, in its name, exchanged communications with the Emperor of Russia, the Porte, the Viceroy of Egypt, the Emperor of Morocco, the Prince of Roumania, etc., etc.

In the year 1867, this Israelite Association undertook a money and paper war against the Danubian principalities, and, in order to be able to put on all the airs of a Great Power, it allowed the governing Princes of Roumania a three months armistice at the very time when hostilities were in fine progress. It is but a short time ago since the same Association undertook a crusade in England, France and America, which had for its sole object to make Roumania subject to its will.

But all these facts are cast far into the shade by the financial *salto mortale*, with which a few years ago Judaism, and its king Rothschild, astonished the whole world. When this Jewish self-ruler and his political allies screwed up [ponied up] the French loan to the fabulous sum of forty-two milliards, they therewith threw down the gauntlet to conquest-lusty Germany, as if saying:

"Take care, Bismarck! Not a step further! For we are ready to sacrifice forty-two milliards in order to overthrow thy plans!"

This antagonism between Jewish money-power and German military rule is, however, something quite natural. Both parties desire to rule, but each desires to build up its rule on a different principle; the former on the principle of material interests, the latter on that of armed supremacy.

Now, as both of these principles mutually exclude each other, and have been so opposed from the beginning, it follows that sooner or later a rupture must ensue between those two parties.

[Yep. And the wrong side won. —Jerry Abbott]

[Part 20: The Jewish Press](#)
[Concluding Remarks](#)
[Index of Parts to this Essay](#)
[Jerry's Aryan Battle Page](#)

The Conquest of the World by the Jews

by Major Osman, Bey

Translated in 1878 by F.W. Mathias

Concluding Remarks

We have now arrived at the conclusion of our essay. We believe that the object we had in view, to give our readers a picture of the present position of the power of modern Judaism, has been pretty well attained. We have shown that it is no exaggeration to say that the Jews today trample underfoot the power of all the crowned heads and nations of the world.

In fact, the Conquest of the World by the Jews is henceforth a fixed fact, not to be disputed. What has materially assisted the Jews in this Conquest of the World is the pernicious habit, so prevalent of late, of issuing bonds on the part, not alone of nations, but aalso of municipalities, etc., thereby mortgaging the wealth of communities, as well as nations, all over the world, and which has also materially contributred in producing the present business stagnation everywhere.

For the interest which these bonds bear goes on continually, by day as well as by night, without interruption. Its course sweeps like a tornado over fair fields, destroying everything in its path; or like the poisonous storms of the Sahara, bringing death and desolation wherever they touch. It is this secret power of accumulative interest which has enslaved mankiind and which has been used as such an effectual weapon by the Jews for their Conquest of the World.

[That is the purpose of the U.S. National Debt. This debt could have been paid off after the Revolutionary War and never reaccumulated, had the United States minded its own business instead of being used by the Jews to meddle in the affairs of other countries. —Jerry Abbott]

These facts stare everybody in the face; and while an individual may rid himself of his burden of debt by taking advantage of the bankrupt law, or by compromising with his creditors, whatever may be thought of such practice; as soon as a community or nation attempts a process of this kind it is called repudiation. Where is the difference between the debt of an individual and that of a number of individuals? The question may well come up in this form: Can a father mortgage the prosperity of his children? He certainly cannot do so. What then is to be done? The only answer that can be made is this: Keep out of debt! the welfare of individuals as well as of nations depends on this. The power of the usurer will be broken as soon as all debts are liquidated on a basis both just and equitable.

[The clearest *justification* for debt repudiation by the United States is that *the Jews have been the instigators and the main beneficiaries of that debt*, and therefore it must belong to them, to pay off however they can, and not owed at all by the non-Jewish people of the United States. If I were to write a check on your account, and were caught doing it, I'd have to pay you back what I stole (and, besides that, I'd go to jail). The Jews have done exactly the same thing with American finances; if they had never set foot in North America, the United States would never have become

indebted beyond its ability to repay. —Jerry Abbott]

[Jew storekeepers have already learned the advantage to be gained from extending unlimited credit; they lead on the farmer into irretrievable indebtedness, and keep him ever after as their bond-slave hopelessly grinding in the mill. —Robert Louis Stevenson, 1892]

The nations that once obeyed the behests of faith and honor are now condemned to bow down their heads before cunning and usury. The rule of such principles is a great misfortune for all mankind; for we may not conceal the fact that all modern society is brought to the verge of ruin by them, and now looks upon a terrible cataclysm, which must undermine its very basis. The decisive conflict will be terrible; for the conquered and exhausted masses of the people will venture their all to shake off the yoke of Jewish slavery and unarm the cosmopolitan thousand-headed hydra of Judaism.

Men have raised great opposition against the priestcraft, which rests upon old Europe; but the rule of the priests is a very small matter in comparison with the power which the Jews and Jewish usurers exercise from day to day over the whole world.

Rome has extended her power by a phalanx of priests, monks and nuns, the number whereof exceed scarcely 400,000; and the Popes have been enabled to keep up their dominion with the comparatively small file of supporters.

The Jews have now extended their net of money and financial power from one end of the world to the other; and this net is composed of *ten million* Jews, of which each one is more treacherous and rapacious than the other. Concealed behind their office desks and bank counters, these parasites uninterruptedly gnaw upon the wealth and the vitals of mankind.

The Popes slay their enemies with the ban, and expel them from the Church. The Jews expel their enemies from the Stock Exchange and from social connections, and finally condemn us to starve without a roof to cover us.

They have even made the priest-craft subservient to their power, as is clearly shown, when it is asserted that the late Pope Pius IX had Twenty Millions of Dollars on deposit with the Rothschilds. And why not? It is publicly stated that the Cardinal Cansolini had a good chance to be elected the successor of Pope Pius IX, but one thing stood in his way: this good man had had the audacity to write an Essay, by which he conclusively proved that the grand-father of Pius the IX was a Jew.

Such are the excellent results of the emancipation of the nations and the so-called progress of our times. People consider themselves free and boast of high culture, and yet no one dares to rise against enemies who effect their conquest only by means of cheating and usury.

Disraeli, some time ago, lifted up his voice against this Cosmopolitanism, which threatens to overthrow the whole present order of the world. This Israelite statesman may be altogether in the right; but in saying what he did, he made a distinction between two utterly opposite orders of cosmopolitanism—the Jewish

cosmopolitanism and that of the social reaction; and while he—perhaps intentionally—brands the consequence instead of condemning the cause, he overlooks altogether the fact that the cosmopolitanism of the International Labor Associations is nothing but the logical consequence of the cosmopolitan tendencies first proclaimed by the Jews.

How is it possible that these statesmen allow themselves to fly into such a passion when they evidently tolerate and protect its cause? No, if they really intend to restore social equilibrium, they must take hold of the tree by the root and direct their attacks against the cause of the cosmopolitan fundamental evil. Thus and only thus can they succeed in freeing mankind from the greatest plague under which it ever suffered. Let our motto be, therefore:

Abolish the Jewish Rule of the World!

Part 21: The "Universal Israelite Association"

[Index of Parts to this Essay](#)

[Jerry's Aryan Battle Page](#)