

The First Holocaust

**The Surprising Origin
of the Six-Million Figure**

Don Heddesheimer



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Introduction

By *Germar Rudolf*

Since When Do We Know about This?

As we all know, roughly six million Jews were killed by National Socialist Germany during World War II, or so we are told. This genocide is today widely referred to as *the Holocaust* or *the Shoah*. But how do we know that six million Jews lost their lives? And for how long have we known it?

Whereas it seems that the first question might be answered by demographic research on the Jewish losses during World War Two, the second question has to be directed to historians.

Regarding the issue of demographic research, it turns out on looking closer into the matter, that, for a long time after the Second World War, expert historians on this topic have stated that we actually don't know at all how many Jews had died in the Holocaust. For instance, when asked during a trial in Germany in 1979, German mainstream historian Dr. Martin Broszat, who at that time was one of the worldwide leading historians in Third Reich studies, stated that the six-million figure was more of a symbolic figure rather than one that has been substantiated with solid demographic research.¹ It was not until 1991 that a major monograph, published in Germany by a mainstream publishing house and authored by a group of renowned authors, addressed this elusive issue with the thoroughness the topic requires.²

As a matter of fact, this book was the reaction to a 1983 "revisionist" study that had challenged the accuracy of the six-million figure.³ In their attempt to refute that evil revisionist study, Wolfgang Benz and his colleagues got lucky, because their research confirmed what had always been "known." He wraps it up on page 17 of this book, where he states:

"The bottom line indicates a minimum of 5.29 and a maximum of just over 6 million [Jewish victims of the Holocaust]."

¹ Frankfurt Jury Court, May 3, 1979, Ref. Js 12 828/78 919 Ls.

² W. Benz (ed.), *Dimension des Völkermords*, Munich: Oldenbourg, 1991, p. 17.

³ Walter N Sanning, *The Dissolution of Eastern European Jewry*, Institute for Historical Review, Torrance, Cal., 1983 (2nd ed.: Uckfield: Castle Hill Publishers 2015).

Hence, even though the six-million figure had been regarded as a mere “symbolic figure” by historians in this field, it had reached an almost sacrosanct status already long before the appearance of Benz’s book. It should not surprise, therefore, that the massive social and legal persecution encountered by everyone in Germany who doubts, denies, or refutes the six-million figure has resulted in an invisible guideline for this study

In an attempt to quell any skepticism about their “lucky” find, Benz asserts with a straight face three pages later (p. 20):

“Of course the purpose of this project also was not to prove any pre-set figure (‘six million’).”

But considering that the Holy Holocaust is without any doubt the biggest taboo of our times, is this really a matter of course? In fact, such an uncalled-for disclaimer makes skeptical minds all the more suspicious.

In a separate study, I therefore took the trouble to juxtapose the statistical data on Jewish population losses during World War II as compiled by Benz and his colleagues with those gathered by Walter Sanning in his iconoclastic revisionist study. The result indicates that and his colleagues have massively cheated in order to reach their expected value.

The worst blooper by Benz and his colleagues consists of simply calculating Jewish population losses by forming the difference between the respective last prewar population census and the first postwar population census of the countries they investigated. They recklessly neglected or even utterly ignored that massive shifts of populations and changes of national borders happened before, during and after the war. The millions of additional Jews living after the war mostly in the U.S. and in Palestine or later Israel were tallied as Holocaust victims by Benz. Benz’s work has so many logical, methodological, and systematic flaws that its results have to be rejected.⁴

But if it is true that we do not have a reliable demographic study that shows without a doubt that six million Jews lost their lives during World War Two, then why are we confronted with this six-million figure? Where does this figure originate? And when was this figure first propounded?

It is usually assumed that the Nuremberg Military Tribunal during 1945 and 1946 was the origin of the claim that six million fell victim to the Holocaust. And in fact, during that trial two witnesses made claims to that effect:

⁴ “Holocaust Victims: A Statistical Analysis. W. Benz and W. N. Sanning – A Comparison,” in Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Chicago: Theses & Dissertations Press, 2003, pp. 181-213.

First, we have Wilhelm Höttl, who was a German secret-service agent whose written affidavit was submitted to the court.⁵ The affidavit says in its decisive passage:

“[Eichmann told me that] *In the various extermination camps some four million Jews have been killed, while two more million perished in other ways.*”

In his 1997 autobiography, Höttl confirmed to have heard those numbers from Eichmann.⁶

The second Nuremberg witness was Dieter Wisliceny. During the war, he was a German official working with Adolf Eichmann at the task of deporting Jews. He testified in person during the Nuremberg Trial. During his testimony, he stated, among other things:⁷

“*He [Adolf Eichmann] said he would leap laughing into the grave because the feeling that he had 5 million people on his conscience would be for him a source of extraordinary satisfaction.*”

Note that Wisliceny falls one million short of the required six million.

Since Eichmann was not in custody after the war, it has been speculated that he was used as a convenient scapegoat during the Nuremberg trial. But Eichmann ended up facing his own trial some 15 years later, after he had been kidnapped by Mossad agents from his Argentine refuge in 1961.

Interestingly, when he was asked during that trial whether the Jews he had deported knew what was awaiting them, he made some rather astonishing remarks. That trial was actually taped, and that footage is online on YouTube and elsewhere.⁸ Here is my translation of what Eichmann said in this regard:

“*The people out there did not know that for a long time. I myself didn't know it either whether these transports... for instance, if they went into the General Government [occupied Poland], then I knew that nothing happened [to them] as long as Globocnik was not working [there]. If they went to Auschwitz, it is clear that the majority was deployed for labor there. I was kept in the dark as well as to how many or who would be killed. But I did not worry about that either, because that was not my area of responsibilities. It cannot be denied, though, that I knew about the things due to the service trips I was ordered to make to the East.*”

When we look deeper into the matter, however, a slightly different image appears. When doing research for his book *Nuremberg: The Last*

⁵ Document 2738-PS, IMT Vol. 31, pp. 85f.

⁶ Wilhelm Höttl, *Einsatz für das Reich*, Koblenz: S. Bublies, 1997, pp. 412f.

⁷ IMT Vol. 4, p. 371.

⁸ 96th Session of the Eichmann Trial, July 13, 1961; www.youtube.com/watch?v=8Ylq49Dumes; starting at 2 min. 35 sec.

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Battle, controversial British historian David Irving rummaged through many archives and personal records of people involved in those trials. He found out that in June 1945, before that trial began, the man who was organizing it, U.S. Chief Prosecutor Robert Jackson, met three lawyers representing major influential Jewish organizations. Jackson wanted to get their input for the upcoming trial.

Regarding Jewish population losses, Jackson asked them straightforwardly:⁹

“How great were those [Jewish] losses?”

One of those lawyers, Dr. Robinson, responded reflexively:

“Six million.”

But because the chaos reigning in Europe at that time rendered any demographic studies impossible, one has to wonder how he could have known or even thought this.

⁹ David Irving, *Nuremberg. The Last Battle*, London: Focal Point, 1996, pp. 61f.; p. 99 in the current online version at <http://www.fpp.co.uk/books/Nuremberg/NUREMBERG.pdf>

The mystery of the origin of the six-million figure deepens as we go back in time. Already in December of 1944, when the Allied armies were about to enter Germany, the Soviet propagandist Ilya Ehrenburg wrote in the Soviets' English-language newspaper *Soviet War News* on December 22, 1944 (pp. 4f.):

"In regions they seized, the Germans killed all the Jews, from the old folk to infants in arms. Ask any German prisoner why his fellow countrymen annihilated six million innocent people, and he will reply quite simply: 'Why, they were Jews.'"

That's not the only time this symbolic figure appeared in that propaganda newspaper published for Anglophone readers. It was repeated in the issues of January 4 and March 15, 1945. We read there:

"The world now knows that Germany has killed six million Jews."

Those articles were re-discovered by the German historian Dr. Joachim Hoffmann, who has reproduced them in the appendix to his 2001 book *Stalin's War of Extermination*.¹⁰ Here the same question comes to mind: How could Ehrenburg know that six million had been killed before even a single Allied soldier had set foot onto German soil?

In fact, Ehrenburg "knew" about those six million already much earlier. Anglophone newspapers were announcing in November 1944 that Ehrenburg was about to publish a book on claimed German atrocities. In a press release by the United Press as published in the *Youngstown Vindicator* on November 27, 1944, we read under the headline "Prints Volume On Atrocities Against Jews":

"the German massacre of approximately six million European Jews."

The article referred to a book written by Ehrenburg – wrongly spelled "Ehrenborg" there – which was said to be released soon. If considering that writing a book takes months, that six-million figure must have been around already well before November 1944. This book actually didn't get published in the Soviet Union at that time, probably because Stalin didn't want to emphasize the Jews' role as victims of the Germans. It appeared only many years after the war. An English edition has been available for quite a while under the title *The Complete Black Book of Russian Jewry*.¹¹

¹⁰ Joachim Hoffmann, *Stalin's War of Extermination*, Capshaw, Ala.: Theses & Dissertations Press, 2001, pp. 189, 402f.

¹¹ Ilya Ehrenburg, Vassily S. Grossman, *The Black Book: The Ruthless Murder of Jews by German-Fascist Invaders throughout the Temporarily-Occupied Regions of the Soviet Union and in the Death Camps of Poland during the War of 1941-1945*, Schocken Books, New York 1981; *idem*, *The Complete Black Book of Russian Jewry*, New Brunswick, N.J.: Transaction Publishers, 2001

That the six million figure is indeed older than November 1944 can be gleaned from the next writer, Rabbi Chaim Weissmandl, who became known for his efforts to save the Jews of Slovakia from what he assumed would be certain extermination. Wikipedia writes about him:¹²

“Largely by bribing diplomats, Weissmandl was able to smuggle letters or telegrams to people he hoped would help save the Jews of Europe, alerting them to the progressive Nazi destruction of European Jewry. It is known that he managed to send letters to Winston Churchill and Franklin D. Roosevelt, and he entrusted a diplomat to deliver a letter to the Vatican for Pope Pius XII.”

One of the most famous letters he wrote is widely quoted. It stems from May 16, 1944, and was allegedly written while Weissmandl was hiding in a cave in Poland. As quoted by the *Jewish Virtual Library* website, Weissmandl wrote the following:¹³

“why are you, fellow Jews and government ministers in all the free countries, being silent about this slaughter, in which some six million Jews have been murdered thus far, and in which tens of thousands are now being murdered every day?”

Again, we should ask: how could this cave dweller have known this?

Weissmandl is such a big figure in the struggle to save Jews during the war that there exists even a dedicated book on him.¹⁴ One of the first mainstream authors referring to Weissmandl was the orthodox Holocaust Historian Dr. Lucy Dawidowicz in her 1975 book *The War against the Jews*.¹⁵

Not even May 1944 is the end of our six-million journey through time. Let's leap back a year: May 15, 1943. The first item of interest is an article in the Australian newspaper *The Advertiser* dated May 15, 1943 with the headline “Appeal on Behalf of the Jews.” It mentions “the possibility of the complete wiping out of six million Jews.” So, this article does not claim that six million have already been murdered, but that there is a chance that it will be done “by the barbarian Hun.”

The next entry in the same vein is from the *Canadian Jewish Review* from just a day earlier (May 14, 1943), written by a certain Rabbi Dr. Harry J. Stein. Under the headline “Commentaries,” we read, among other things:

¹² https://en.wikipedia.org/wiki/Chaim_Michael_Dov_Weissmandl

¹³ <http://www.jewishvirtuallibrary.org/jsource/Holocaust/hungary1.html>

¹⁴ Abraham Fuchs, *The Unheeded Cry: The Gripping Story of Rabbi Chaim Michael Dov Weissmandl, the Valiant Holocaust Leader Who Battled Both Allied Indifference and Nazi Hatred*, Mesorah Publ., New York 1984.

¹⁵ Lucy S. Dawidowicz, *The War against the Jews, 1933-1945*, New York: Holt, Rinehart & Winston, 1975.

“Two millions of Jews have already been done to death. Six millions in mid-Europe are sentenced to die.”

So here as well, they predict that, by the time the Nazis are done, six million might be the total death toll.

My third quote is from the *Cumberland Evening Times* from Cumberland, Maryland. It is from March 20, 1943, and tells the reader under the headline “Gives Background Picture of Nazis from Experience” what the Nazis were in the process of doing:

“The Nazis set out in the beginning to destroy whole peoples. They expected to obliterate from the earth not less than 6,000,000 Jews as a beginning.”

My next quote is from page 12 of the *New York Times* of March 10, 1943, where we read under the headline “40,000 Here View Memorial to Jews” in a similar fashion that “2,000,000 Jews” have already been “killed in Europe,” and that “the four million left to kill are being killed, according to plan.”

One month earlier still, America’s magazine with the largest number of readers, *Reader’s Digest*, has a very interesting article headlined “Remember Us”¹⁶ written by Jewish scriptwriter and Zionist propagandist Ben Hecht.¹⁷ It is a condensed rehash of the first chapter of a paper headlined “The Extermination of the Jews” which had appeared the same month on pages 194 to 198 in the magazine *The American Mercury*.¹⁸ On page 195, we read (p. 108 in the *Reader’s Digest* version):

“Of these six million Jews [of Europe], almost a third have already been massacred by Germans, Rumanians and Hungarians and the most conservative of the scorekeepers estimate that before the war ends at least another third will have been done to death.”

Going back yet another year, let’s turn to America’s most prestigious newspaper, the *New York Times*. On December 13 of that year, in an article headlined “Tardy War Report Held Aid to Faith” printed on page 21, this paper reported statements made by several rabbis throughout New York. Right in the middle of that article is the section of interest. It says there:

“Authenticated reports point to two million Jews who have already been slain by all manner of satanic barbarism, and plans for the total exter-

¹⁶ Ben Hecht, “Who Will Speak for the Jews? Remember Us,” *Reader’s Digest*, February 1943, p. 107f; see also the elaborations on this by Dean Irebodd in Part 9 of his 4¼-hour documentary *One Third of the Holocaust (Ein Drittel des Holocaust)*; <http://codoh.com/library/document/534>; or http://holocausthandbooks.com/index.php?page_id=1001

¹⁷ See his entry in the Internet movie database IMDB: www.imdb.com/name/nm0372942.

¹⁸ www.unz.org/Pub/AmMercury-1943feb-00194?View=PDF

mination of all Jews upon whom the Nazis can lay their hands. The slaughter of a third of the Jewish population in Hitler's domain and the threatened slaughter of all is a holocaust without parallel."

Note the word "holocaust" here. A week later, the *New York Times* reported on page 23:

"What is happening to the 5,000,000 Jews of German-held Europe, all of whom face extermination [...].

Early in December 1942 the State Department in Washington gave some figures showing that the number of Jewish victims deported and perished since 1939 in Axis-controlled Europe now reached the appalling figure of 2,000,000 and that 5,000,000 were in danger of extermination."

During the war years, the *New York Times* published a number of rather revealing articles on this and closely related issues, which were first analyzed by Dr. Arthur Butz in his 1976 book *The Hoax of the Twentieth Century*, where this issue is explored in more detail.¹⁹ Butz concludes in his book:²⁰

"Another point that should be made here [...] is that the six million figure had its origin apparently in the propaganda of 1942-1943."

Butz also shows that the origins of these articles were Jewish-Zionist pressure groups like the World Jewish Congress and the American Jewish Congress. Initially, their claims were not taken seriously in Washington, until Henry Morgenthau of the Treasury Department managed to overthrow the influence of the State Department on U.S. foreign relations.²¹

But even Butz's farsighted approach was still a little short, for we can keep going back in time for quite a while without running out of sources referring to six million suffering and dying Jews.

One particularly pertinent article among those of interest was published in the *Palm Beach Post* on June 25, 1940, the day France surrendered to the German *Wehrmacht*. It is headlined "Doom of European Jews is seen if Hitler wins," which is meant to stir up the world against Hitler in order to prevent peace being concluded on reasonable terms, which Germany was offering at that point.

The chairman of the World Jewish Congress Nahum Goldmann is quoted as having said that "six million Jews in Europe are doomed to destruction" in case the world makes peace with Hitler. How could Goldmann know that? And why would that be so in the first place, as it

¹⁹ Brighton: Historical Review Press, 1976. In the current 4th edition of 2015, see his chapter "The First 'Extermination' Claims and New York" on pp. 99-126.

²⁰ *Ibid.* (2015), p. 115.

²¹ See Butz's chapter "The First 'Extermination' Claims and Washington," starting on p. 89 of the 2015 edition, *ibid.*

was the *continuation* of the war rather than its early termination that triggered the Holocaust?

The next item was published by *The New York Times* on p. 27 of its January 15, 1939 issue, hence almost nine months *before* the outbreak of the war. Under the headline “Masaryk to Work for the Zionist Cause,” we find toward the end of this lengthy article an interesting passage where a rabbi is quoted. He has his own agenda, and that is trying to encourage Jewish emigration from Europe. In that context, he said that it would be “impossible to evacuate six million Jews.” Again, the mystical figure. A little later, a certain Dr. Chaim Weizmann is mentioned as supporting this emigration effort, which brings me to the next stop of our journey back in time.

We are now in 1936. At that time, the so-called Peel Commission, formed by the British government, was investigating the causes of Arab unrest in Palestine, which at that time was under British control. In that context, Jewish leaders were also heard, some of whom advocated the formation of a Jewish autonomous area in Palestine, or even an independent state.

The 1937 Peel Commission Report concluded as follows:²²

“Partition [of Palestine] offers a possibility of finding a way through [the difficulties], a possibility of obtaining a final solution of the [Jewish] problem which does justice to the rights and aspirations of both the Arabs and the Jews and discharges the obligations undertaken towards them twenty years ago to the fullest extent that is practicable in the circumstances of the present time.”

As we know now, nothing came of it back then, but note the use of the term “final solution to the [Jewish] question,” a term later also used by Germany’s government.

What is of interest today is the testimony of one witness who testified in 1936 during the commission’s hearing: Dr. Chaim Weizmann. An article published in the *London Times* on November 26, 1936 with the headline “The Jewish Case” reports on Weizmann’s testimony. We read there that Weizmann spoke of

“six million unwanted unfortunates [in Eastern Europe] who were condemned to be penned up in places where they could not live. Even those in Western Europe were now threatened. Second was the world problem created by the presence of these six million people without a future whose condition was a threat to Europe. A certificate permitting emigration to Palestine was regarded as a certificate of freedom.”

²² http://david-collier.com/?page_id=603

So here the future first president of the State of Israel lets the cat out of the bag: Jewish leaders were advocating a Zionist agenda, and six million suffering Jews were a powerful argument for this.

Let's look into two media reports during the very first years of Hitler's reign. The first is from the "newspaper of record," the *New York Times* of September 8, 1935. In an article on page 26 with the headline "Congress Defends Polish Jews" dealing primarily with Jews in Poland, we read that

"[...] the first world conference of the Federation of Polish Jews [was] being attended by sixty delegates from eighteen countries representing 6,000,000 Jews."

It doesn't say anything about the Jews suffering, however, but the next entry compensates for that. It is also from *The New York Times*, from its March 29, 1933 issue. On page 9, we read under the headline "Aldermen Vote Hitler Protest":

The Joint Distribution Committee "is now active in relief and reconstruction work in Eastern Europe where 6,000,000 Jews are involved. The work there is done through the office in Berlin."

This brings up the main topic of Don Heddesheimer's present study, because the Joint Distribution Committee mentioned here was involved in Jewish relief activities for many years before Hitler came to power.

Six Million before Hitler

Heddesheimer has collected a vast amount of material indicating that the propaganda unleashed by Zionist organizations during World War Two was preceded by like propaganda in great abundance. As a matter of fact, the World-War-II iteration is a mere repetition – or should we say continuation? – of propaganda, which intensified during World War One (!) and reached its first culmination in the 1920s. Already by then, the figures of "five or six million Jews threatened by death" were widely publicized and were used as a means to an end: namely the uncritical support of Jewish and Zionist political goals.²³

Before I let you loose on Heddesheimer's book, allow me to reset our six-million time machine we just used to travel backward in time. Let me lead you all the way back in time to when the six-million figure

²³ Don Heddesheimer has published an earlier, shorter article on this topic: "Holocaust Number One – Fundraising and Propaganda," *The Barnes Review*, 3(2) (1997), pp. 19-24.

was apparently mentioned for the very first time, and then bring you forward to the point where we can hand over the mic to Don, so to say.

As far as I was able to determine, the magic number was mentioned for the first time in the year 1850 in a book published by a Christian Society trying to make Jews convert to Christianity.²⁴ On page 216 of this book, we find some statistical numbers on religious affiliations of mankind during that era, claiming that among the billion people then living on the planet, six million were Jews.

The next occurrence known to me stems from the year 1866 in yet another Christian publication which repeats the number from 1850.²⁵

Probably for lack of any reliable demographic data, that number keeps popping up elsewhere, for instance in *The New York Times* of September 12, 1869, where we read under the headline “Sunday Notes,” with reference to a new Jewish weekly, that “there are now living about 6,000,000 Israelites, nearly one half of whom live in Europe.”²⁶

This number is repeated again in the same newspaper on October 31 of the same year under the headline “Religious Intelligence.”²⁷

Twenty years later, in an article in *The New York Times* of February 10, 1889, which asked the question “How many Jews are there?,” that number still hadn’t changed.²⁸ This makes me suspect that nobody was actually counting the Jews; they were just copying that figure from whoever wrote it first, since it was a round, sexy number.

Before rushing ahead, we need to briefly discuss what was going on in Czarist Russia at that time.

On March 13, 1881, the Russian Czar Alexander II was assassinated by political radicals. Since many political radicals in Russia were Jewish, pogroms against Jews flared up in Russia lasting for more than a

²⁴ British Society for the Propagation of the Gospel among the Jews (ed.), *The Jewish Herald and Record of Christian Effort for the Spiritual Good of God’s Ancient People*, Vol. V, London: Aylott & Jones, August 1850; <https://books.google.com/books?id=1y8EAAAAQAAJ> (reprinted in the *Christian Spectator* of 1850, p. 496).

²⁵ Brigham Young, *The Latter-Day Saints’ Millennial Star*, Vol. 28, Liverpool/London 1866, p. 677; <https://books.google.com/books?id=3m4tAAAAyAAJ>.

²⁶ <http://query.nytimes.com/mem/archive-free/pdf?res=9903E0D9123BE63BBC4A52DFBF668382679FDE>

²⁷ <http://query.nytimes.com/mem/archive-free/pdf?res=9903E2D91F38E63BBC4950DFB6678382679FDE>

²⁸ “How Many Jews Are There?”; <http://query.nytimes.com/mem/archive-free/pdf?res=9D04E1D7153AE033A25753C1A9649C94689FD7CF>

To avoid inflating the footnotes, search *The New York Times* for the articles quoted at <http://spiderbites.nytimes.com/> as well as http://query.nytimes.com/search/sitesearch/#/*/.

year. Although the Czar's government didn't seem to have contributed to them, they were accused of not doing enough to put a stop to them.²⁹

The New York Times reported on those pogroms, for instance in a long article on January 28, 1882 with the headline "Russian Jewish Horrors. A Nine-Months Record of Rapine, Murder, and Outrage," which summarized the events of the prior nine months.

On April 22, 1882, in an article headlined "Russia and the Jews," the same newspaper even used a buzzword in connection with the Russian pogroms: "annihilation."

The next czar, Alexander III, was massively opposed to political reforms and wanted to turn the clock back, while the world around him expected Russia to become more liberal. In particular, he had a bone to pick with the Jews, as they were the ones pushing most ardently for liberalization.

Hence, in May 1882, Czar Alexander III tightened residential and professional limits for the Jews in Russia. Several towns and provinces subsequently expelled their Jews, erroneously thinking that the czar had issued a ukase expelling them from Russia altogether. As a result, Jews started emigrating from Russia by the thousands.

The New York Times was reporting on this ongoing persecution of the Jews in Russia, peaking in 1891 with numerous articles. The first one appeared on January 26 under the headline "Russia's Christianity," where it said: "Russia's population of five million to six million Jews" and elsewhere "about six million persecuted and miserable wretches."

The New York Times's reporting on Jews in Russia culminated in a series of 15 articles by a certain Herold Frederic stretching from early September to late December 1891;³⁰ almost all of them were printed on the front page. The first was titled, "Russia's War on the Jews", while all the other subsequent 14 articles were titled "An Indictment of Russia."

The second sequel of this series of September 12 gave as the total number of Jews living in Russia again an estimate of 6,000,000:

"a total of six million is most nearly correct."

This number was repeated in a *New York Times* article headlined "Russia and Religious Liberty" on March 15, 1896.

During the reign of Czar Alexander III, Russia wanted to get rid of its Jews, but no country would accept them. With no place to go, Jewish

²⁹ For details see John D. Klier, *Russians, Jews, and the Pogroms of 1881-1882*, Cambridge University Press, 2011.

³⁰ Unless stated otherwise, all on p. 1 of the *New York Times* of 1891: "Russia's War on the Jews", Sept. 6; all "An Indictment of Russia": Sept. 12 & 28; Oct. 5, 12, 19 & 26; Nov. 2 (p. 5), 9, 16, 23, 30; Dec. 7, 14 & 21.

lobby groups were looking for a way out. That was a situation which would repeat itself some 50 years later in Germany, by the way.

In 1897, the German Jew Theodor Herzl published his now-famous book *Der Judenstaat* (*The Jewish State*), which gave the Zionist movement a tremendous boost. Jewish media and organizations increasingly lobbied for the emigration of Jews to Palestine and for the resurrection of Israel. For example, as *The New York Times* reported on June 11, 1900 during a “Zionists’ Mass Meeting”, in New York, Rabbi Stephen Wise said:

“There are 6,000,000 living, bleeding, suffering arguments in favor of Zionism”

Although Russia started implementing serious liberal reforms with the succession of Czar Nicholas II to the throne in 1894, Russia wasn’t coming to rest. On April 19-21, 1903, an anti-Jewish pogrom occurred in the Russian town of Kishinev. On May 16, *The New York Times* reported on the event under the headline “More Details of the Kishineff Massacre.” Toward the end of this long article we read:

“We charge the Russian Government with responsibility for the Kishineff massacre. We say it is steeped to the eye in the guilt of this holocaust”

There it is: a holocaust! But that’s not all. Further below in that article we read:

“So long as a ‘civilized’ Government brands five million people as a perilous pest which must be slowly annihilated, so long its baser subjects will think themselves justified in accelerating the process of extermination with knives, axes, and hatches.”

So, annihilation, extermination and a holocaust. It’s all there. The article’s only deficit is that it missed the magical figure by a million.

In the same vein, *The New York Times* wrote on May 20 of that same year under the headline “How This Country Should Regard Russia,” and again with reference to the Kishineff massacre:

“This barbaric Holocaust...”

The spell was cast. A fashionable word had been minted at the dawn of the 20th Century: The Holocaust.

On November 10, 1905, *The New York Times* used the buzzword again in an article headlined “Begs President to Act.” The background of this was the failed attempt to overthrow the czar. During that aborted revolution, political radicals, mostly socialists and communists, failed to do what they would succeed in doing 12 years later. As before, this attempted revolution was again fueled by a disproportionate number of Jewish radicals and with a lot of Jewish support even from abroad. The

New York Times, for instance, reported on this attempted putsch rather favorably.

But when things went badly for the revolutionaries, retaliatory excesses against Jews were again on the rise, resulting in renewed accusation of a “holocaust” by the *New York Times*.

Three days later, on Nov. 13, we read in *The New York Times* on page 1 under the headline “Carnegie Gives \$10,000 for Russian Relief” that “Jews” were being “exterminated,” and on page 4 of that issue, where in an article headlined “Russian Church Denounced,” the Russian Orthodox Church is denounced for its alleged responsibility in those pogroms, the *Times* uses the word “holocaust” again with reference to the Kishineff massacre. It is even claimed that the Russian Church had “repeatedly declared that the Jew must be either converted or exterminated.”

I won’t check here whether this accusation and similar ones are true. We are only interested here in the history of the magical number, and while we’re at it, if we stumble over similar buzzwords, I’ll present them here, too.

As we approach the First World War, things are heating up, and Jewish lobby groups are pushing for a Jewish homeland. In an article of the *New York Times* from October 20, 1904 with the headline “Zangwill Here to Aid Jewish Colony Scheme,” Jewish lobbyists are reportedly pipe-dreaming about Britain handing over to the Jews some colony in Africa. “England’s Offer of Land in South Africa,” says the subtitle, but further below in that article we read that the promised land has shifted to East Africa:

“Mr. Zangwill’s mission is to arouse interest in the proposed scheme to colonize the Jews on a land that the British Government has offered to set aside for them in British East Africa.”

But what we’re after can be found further below, the reason for Jews trying to find some homeland: the suppressed “six million Jews in Russia.”

I mentioned before that the *New York Times* was supportive of the aborted Russian revolution of 1905. An article from January 29, 1905 with the headline “End of Zionism, Maybe” proves the point. It was written in the wake of civil unrest which eventually led to that failed putsch. A “Jewish preacher” is quoted saying that “a free and a happy Russia, with its six million Jews, would possibly mean the end of Zionism.” In other words, if a revolution would liberate Russia, Jews would get lucky and wouldn’t have to leave Russia.

After the failed 1905 Revolution in Russia, the *New York Times* published more reports on six million suffering Jews; here are some examples:

Reporting on the resignation of a top official of the Russian Orthodox Church, we read on November 1, 1905 under the headline “Pobiedonostzeff Resigns”:

“From 1890 to 1902 he caused six million Jews to be expelled from Russia.”

Now, if that were so, there wouldn’t have been any Jews left in Russia afterwards, but be that as it may, right now we’re only interested in tracking that symbolic figure.

On March 25, 1906, we read in the newspaper of record in an article headlined “Dr. Paul Nathan’s View of Russian Massacre”:

“Startling reports of the condition and future of Russia’s six million Jews [indicate that...] the Russian Government’s studied policy for the ‘solution’ of the Jewish question is systematic and murderous extermination.”

Does that rhetoric sound familiar?

Almost five years later, in an article from March 13, 1910 headlined “Many Jews Flee from Russia,” we read in the same newspaper again this magical number of Jews suffering in Russia. And again, on April 11, 1910 with the headline “Russian Jews Sad Plight,” it states that these “six million souls” are subject to “the systematic, relentless, quiet grinding down,” whatever that means.

In an article headlined “Churches in Plea to Czar for Justice” published on October 31, 1911, the *New York Times* reports in the middle column of that article on a resolution passed, where we read:

“The six million Jews of Russia are singled out for systematic oppression and for persecution by due process of law.”

My last pre-World-War-I example from the *New York Times* is from December 10, 1911. This is a huge full-page article by Herman Bernstein carrying the headline “Condition of Jews in Russia Worst in History.”³¹ It is dedicated to the oppressed Jews in Russia. The rightmost column has the buzzwords we are looking for at the very bottom:

“The Russian Government, [...] has numerous other methods by which it intensifies the oppression of the Jews, and by which it is making the 6,000,000 Jews a people economically exhausted—a people without any rights at all.”

³¹ Herman Bernstein, “Condition of Jews in Russia Worst in Its History”, Magazine, Part 6, p. SM8

The New York Times sure wasn't the only media outlet propagating that six million Jews were being persecuted and exterminated by Russia, but it was the most prominent and prestigious source to do so. In a similar vein, one of the most prestigious publication of American Jewry, the *American Jewish Year Book*, wrote on page 308 of its edition covering the years 1911-1912:³²

"The position of our [Jewish] co-religionists in Russia grows increasingly deplorable [...]."

and further down:

"Russia has since 1890 adopted a deliberate plan to expel or exterminate six millions of its people [...]."

Earlier in this introduction, I quoted several *New York Times* articles of the years 1942 and 1943, because after having read this book, I would like the reader to come back to these pages and read those articles again. He will then be struck by the similarity of the theme. But he will also notice a difference:

During World War Two, Zionist pressure groups found a very convenient propaganda target in National Socialist Germany, whose extremely anti-Jewish politics invited all sorts of credible accusations.

Before, during, and immediately after World War One, however, the situation was more complex. As I have shown here and as Heddesheimer will explain in more detail, the major target for polemic attacks in the years before World War One was czarist Russia due to its policies toward Jews, which many Zionists portrayed as anti-Jewish.

After czarist Russia's defeat was apparent in 1916/1917, Zionist propaganda switched its target over to Germany (see pp. 58f. of this book), whose ally, the Ottoman Empire (Turkey), needed to be defeated to 'liberate' Palestine for Zionist plans (and of course in order to secure billions of dollars lent to the British and French). Such propaganda accusations against Germany, however, ceased at war's end, because Germany, in those years, was quite willing and capable of opposing such untrue propaganda.

After the end of World War One, when Zionist schemes about Palestine were temporarily frustrated, but new hopes had arisen with the Soviet experiment in Russia, no particular country was initially singled out, even though there was a perfect target: Poland.

Between World War One and World War Two, Poland was a military dictatorship that implemented a policy of 'ethnic pressure,' *i.e.*, all non-Polish minorities were subjected to discriminations and various degrees of persecution with the intention to 'convince' them to emigrate (quite

³² *American Jewish Year Book*, Vol. 13 (1911-1912), American Jewish Committee, New York 1912; www.ajcarchives.org/main.php?GroupId=10044

similar to what Israel does today in Palestine against non-Jews). The Jews in Poland were not exempt from this treatment. As a matter of fact, Polish official as well as unofficial anti-Judaism was so massive that many Polish Jews preferred living in Germany even during the Third Reich until late 1938 rather than staying in their native country.

Hence, there was as much justification to massively attack Poland for its rabid anti-Jewish attitude as there were reasons to attack Germany after Adolf Hitler rose to power there and step by step implemented a policy increasingly comparable to that already in effect in Poland.

Although it can be shown that the *New York Times* accused Poland of anti-Jewish persecution in many articles – whereas this newspaper was basically silent about similar persecution suffered by Germans, Lithuanians, Ruthenians, Ukrainians, and Slovaks residing in Poland – Heddesheimer does not focus on this aspect, because his book is not about the suffering and persecution of Jews in eastern Europe, but about propaganda and fundraising in New York. I therefore want to draw the reader's attention to a few examples of articles in the *New York Times* addressing anti-Jewish persecution in Poland.

Already by 1919, a report about alleged anti-Jewish pogroms in Poland appeared in the *New York Times*, but with a very ironic connotation, since the veracity of these reports was doubted:³³

“It has been pointed out that some of these reports may have originated with German propagandists or may have been exaggerated by them with the obvious purpose of discrediting Poland with the Allies, in the hope that Germany might be the gainer thereby. Germany might have assisted in spreading these stories, may have invented them, although it would be a cruel deception to wring the hearts of great multitudes of people in order to gain such an end [...]”

False claims of Jewish suffering would be cruel indeed, and it sure is nice to read it from the horse's mouth. It is troubling, however, when such claims are falsely attributed as in this case where the *New York Times* apparently could not suppress its prejudice to potentially see the 'evil German' behind everything.

In some articles during the 1920s addressing the sufferings of Polish Jewry, these hardships were interestingly depicted as a result of general economic hardship in Poland after World War One rather than as a result of any specific anti-Jewish policies.³⁴ Others, in particular during the 1930s when Polish policies became more repressive, reported anti-Jewish persecutions, which triggered the public protest of Dr. Joseph

³³ “Pogroms in Poland,” *New York Times*, May 23, 1919, p. 12.

³⁴ E.g., “Jews of Poland again Face Period of Want”, *New York Times Sunday Magazine*, May 28, 1926, p. 8.

Tenenbaum, the chairman of the American Jewish Congress.³⁵ This was, however, also accompanied with some dramatically exaggerated claims about the suffering of the Jews.³⁶

“The Jewish people all over the world face a war of extinction, Dr. Tenenbaum declared in an address [...]”

This was roughly one year before Hitler was elected chancellor of Germany!

Even though Poland’s anti-minority policies in general and anti-Jewish policies in particular, which started right at this country’s establishment in 1918/19, made it a perfect target for criticism, this aspect of Polish history is today almost forgotten.

As we know today, the largest suffering of mankind between the two world wars was happening in the Soviet Union, so one would expect that the Zionist organizations would name the Red Terror as one main reason for the claimed sufferings of Jews. But this didn’t happen until later. The reason for that can be deduced from a few examples, shedding a bright light onto how the *New York Times* viewed the situation of Jews in the Soviet Union.

If we want to understand what was going on at that time, we need a brief summary of those events. Since the communist putsch in late 1918, a brutal civil war was raging in Russia. The communist “Reds” were opposed by the counter-revolutionary “Whites,” who were mostly forces loyal to the monarchy.

Ethnic Jews, most of whom had been the most ardent enemies of the czarist system for decades for understandable reasons, dominated the leading ranks of the “Reds.” Consequently, anti-Jewish feelings among the “Whites” and their supporters grew immensely.

The result of this was more anti-Jewish pogroms, but this time the Jews were able to fight back. For example, in an article of September 8, 1919, the *New York Times* reported on page 6 under the headline “Ukrainian Jews Aim to Stop Pogroms” about massacres against Jews committed by anti-Semitic gangs and by the counter-revolutionary units. According to that article, 127,000 Jews had already been killed in pogroms, and all six million Jews were threatened to be next. Toward the end, the article states:

“This fact that the population of six million souls in Ukraina and in Poland have received notice through action and by word that they are going to be completely exterminated.”

³⁵ “Tenenbaum Quits Polish Group Here. Charges Anti-Semitic Policy Abroad in Re-signing as Head of Good-Will Committee,” *New York Times*, Nov. 20, 1931, p. 26.

³⁶ “Racial Bias Viewed as Threat to Peace,” *New York Times*, Feb. 22, 1932, p. 20.

On Dec 20, 1922, the *New York Times* reported with pride in an article titled “South Russian Jews Raise Strong Army” how Jews had formed their own militia of 500,000 soldiers in the young Soviet Union to fight against anti-Jewish gangs and counter-revolutionary insurgents in order to protect “the lives and interests of five million of their race living in Russia.” At that time, when the Soviets had won the civil war, such a militia army was possible only with the Soviet government’s support or at least tacit condoning.

There is another, 22-minute-long video on YouTube titled *Six Million Jews 1915-1938* at the address given here which I can highly recommend.³⁷ It shows a number of original newspapers of that time period and briefly highlights similar buzzwords as we are tracking here.

The disturbing question that this raises is: were Jewish groups in the U.S. supporting the Communist Revolution? Fact is that by 1921, Jewish pressure groups in the U.S. feared a collapse of communist Russia, as they expected this to lead to a gargantuan pogrom against the Jews in Russia.

A *New York Times* article of July 20, 1921 on page 2 titled “Beggars Save 6,000,000 in Russia” gets that point across already in the subtitle, which states that massacres are threatened, should the power of the Soviet regime wane. We read there:

“Russia’s six million Jews are facing extermination by massacre. As the famine is spreading, the counter-revolutionary movement is gaining and the Soviet’s control is waning.”

The fundraising campaigns by Jewish lobby groups in the U.S. were therefore focused not only on helping destitute Jews, but also on pressuring the U.S. government to intervene. One might also wonder where the Jews in Russia got the means to organize and arm an army of 500,000 soldiers...

Interestingly, this article was copied from the *Chicago Daily Tribune*, which, however, printed this article on the same date with a misleading headline “Jews in Russia Flee in Terror from Red Rebels,”³⁸ trying to imply that the Jews were fleeing from the communists, although the article states clearly that they only feared a defeat of the Reds during that revolutionary war.

In other words: Considering the terror inflicted upon the civil population of the early Soviet Union in general and the Ukraine in particular by armed and unarmed units of the Soviet authorities, it must be assumed that this Jewish militia army was one important factor *causing*

³⁷ https://youtu.be/Dda-0Q_XUhk.

³⁸ “Jews in Russia Flee in Terror from red Rebels”, *Chicago Tribune*, July 20, 1921, p. 3; <http://archives.chicagotribune.com/1921/07/20/page/3/>.

terror rather than defending against it. And the *New York Times* depicted this essential part of the Red Terror as heroic, justified Jewish self-defense. This attitude can be understood if one keeps in mind that many Zionist Jews looked upon the new Soviet Union as a Jewish dominated and controlled experiment of a Jewish-led country free of anti-Judaism.³⁹

Another aspect of the story is to trace the money raised by those fund-raising campaigns. In Chapter Five, Heddeshheimer addresses this question. The literature quoted by him shows that Jewish organizations were indeed using some of the money to assist the Jewish populace in Poland. But on the ugly side, as Heddeshheimer hints at in his fifth chapter, it also served as a fund-raising drive to support various aspects of the Jewish-dominated communist revolution in Russia, or in other words: to wittingly or unwittingly finance the Jewish-Soviet holocaust against Christians in Russia, the Ukraine, and all the other states within the Soviet Union.

In contrast to that, the second large-scale Zionist fund- and support-raising campaign during World War Two was pointed at the creation of Israel, and this propaganda has never ceased in the decades since. First of all because Israel has a continuous need for massive support, whereas the Soviet Union did not get any more such support after it became basically de-Judaized under Stalin, and secondly because Germany collapsed totally after the war and has never been allowed to defend itself against Zionist propaganda claims; quite to the contrary: it is punishable by law in Germany and many other European countries to challenge those claims.

In his last chapter, Heddeshheimer briefly investigates whether or not the claims of extraordinary Jewish sufferings made by Zionist pressure groups during the late 1910s and the 1920s were based on facts. Did Jews in Central and Eastern Europe suffer more than the average populace in those countries, which had collapsed after World War One? Was there indeed a holocaust looming or going on in the years between 1915 and 1927? Using contemporary Jewish population statistics, Heddeshheimer briefly points out that the worldwide Jewish population was growing much faster during and shortly after World War One than the

³⁹ There some interesting German literature on this, none of which was ever published in an English translation: Sonja Margolina, *Das Ende der Lügen*, Berlin: Siedler, 1992; Johannes Rogalla von Bieberstein, *Jüdischer Bolschewismus: Mythos und Realität*, Dresden: Edition Antaios, 2002; Alexander Solschenizyn, *Zweihundert Jahre zusammen. Die russisch-jüdische Geschichte 1795-1916*, Munich: Herbig, 2003; Nikita Petrov, "Veränderungstendenzen im Kaderbestand der Organe der sowjetischen Staatssicherheit in der Stalin-Zeit", *Forum für osteuropäische Ideen- und Zeitgeschichte*, 5(2) (2001).

other religious and/or ethnic groups who lived in the same countries. That should suffice to answer the above questions.

One might also easily conclude that if those first holocaust claims were true, it would dominate our history books as the First Holocaust. But since it cannot be found there, we can rightly assume that this propaganda was untrue.

To close this section, I would like to briefly mention the causes of alleged Jewish suffering in both holocaust propaganda claims. Whereas simple poverty is mainly claimed to have been the reason for the (invented) First Holocaust, mass murder by gas chambers and executions are supposed to have been the means during the Second, the 'real,' Holocaust.

Even though gas-chamber claims were not part of the propaganda pattern of the 1910s and 1920s, there is one known exception, which was published by the London *Daily Telegraph* on March 22, 1916, p. 7:

“ATROCITIES IN SERBIA
700,000 VICTIMS
FROM OUR OWN CORRESPONDENT

ROME, Monday (6:45 p. m.).

The Governments of the Allies have secured evidence and documents, which will shortly be published, proving that Austria and Bulgaria have been guilty of horrible crimes in Serbia, where the massacres committed were worse than those perpetrated by Turkey in Armenia.

[...] Women, children, and old men were shut up in the churches by the Austrians and either stabbed with the bayonet or suffocated by means of asphyxiating gas. In one church in Belgrade 3,000 women, children, and old men were thus suffocated. [...]”

Of course, today no historian claims that the Austrians or any of their allies ever committed mass murder with poison gas in Serbia during World War One. This was nothing but black propaganda issued by the British government and eagerly disseminated by the British media.

But juxtapose this with an article that appeared in the same London *Daily Telegraph* on June 25, 1942, p. 5, that is, five days before the Jewish-owned and -controlled *New York Times* reported on the alleged mass murder of Jews in German-controlled Europe for the first time:

“GERMANS MURDER 700,000
JEWES IN POLAND
TRAVELLING GAS CHAMBERS
DAILY TELEGRAPH REPORTER

More than 700,000 Polish Jews have been slaughtered by the Germans in the greatest massacre in world history. [...]”

Now, this time this news report was the whole and unembellished, indubitable truth! And you better believe it, because doubting this can get you prison terms of up to 10 years in Austria, 5 years in Germany, Russia and Israel, three years in Italy, Switzerland, Poland and Hungary, and lower prison terms in many more countries...⁴⁰ This is actually the only claimed event in the history of mankind that has ever been protected from critical investigation by penal law! But that is not the subject of this book.

Fact is that with Germany's collapse in 1945, the nightmarish gas chambers used to kill most of the six million Jews who fell victim to the Holocaust, that is to say, the Nazi's solution to the Jewish question by means of murderous extermination – note that any resemblance of the terms used here with those used during past events is purely coincidental – these gas chambers were a matter of the past, gone for good. Done!

If you believe that, you are wrong again! Let me bring up only two examples from a war that took place almost 50 years after the second holocaust propaganda started, in 1991. It is about America's first war against Iraq to drive Iraqi forces out of Kuwait. The New York-based *Jewish Press*, then calling itself "*The largest independent Anglo-Jewish weekly newspaper*," wrote on its front page on February 21, 1991:

"IRAQIS HAVE GAS CHAMBERS FOR ALL JEWS"

Or take the front-cover announcement of volume 12, number 1 (spring 1991), of *Response*, a periodical published by the Jewish Simon Wiesenthal Center in Los Angeles and distributed in 381,065 copies:

**"GERMANS PRODUCE ZYKLON B IN IRAQ
(Iraq's German-made gas chamber)"**

If you do not believe it, turn to the Appendix, pp. 180f., for reproductions of the documents mentioned above.

I hope that you get the idea of this book: 1900, 1916, 1926, 1936, 1942, 1991...

In 1991, it was all invented, for sure, as were the later claims prior to America's second war against Iraq in 2003 that Iraq possessed or was about to possess weapons of mass destruction – Zyklon B not being mentioned here, though. But as Israel's renowned newspaper *Ha'aretz* proudly proclaimed:⁴¹

⁴⁰ https://en.wikipedia.org/wiki/Laws_against_Holocaust_denial

⁴¹ Ari Shavit, "White man's burden," *Ha'aretz*, April 7, 2003; www.haaretz.com/1.4764706; see also Stephen J. Sniegoski, "War on Iraq: Conceived in Israel," *The Revisionist*, 1(3) (2003), pp. 285-298

“The war in Iraq was conceived by 25 neoconservative intellectuals, most of them Jewish, who are pushing President Bush to change the course of history.”

Because, as we all know, the Jews in Israel deserve preventive protection from annihilation by weapons of mass destruction – Zyklon B or not, invented or not...

So maybe not quite all claims referring to events between 1941 and 1945 are completely true? Maybe there is a chance after all that things were twisted, distorted, exaggerated, invented? Maybe...

If the reader has by now opened his mind to that possibility, I can only invite him to read about the arguments of those who do indeed claim that many things about the ‘Holocaust’ were twisted, distorted, exaggerated, and invented. If Heddesheimer’s book is an eye-opener to you, which I think it will be, then I can only invite you to read even more-tantalizing revelations, about which you can learn in the back of this book.

I think that Don Heddesheimer’s book is a very important contribution to our understanding of the origins of modern-day Jewish Holocaust claims. These claims are neither primarily Anglo-Saxon nor Soviet-Communist in origin. The victorious nations of World War Two surely seized upon the opportunity to take advantage of such propaganda and to increase its scope and impact. But the original propaganda claims are Jewish-Zionist in nature and part of a propaganda pattern that started at the very dawn of the 20th century. And they have increased in intensity ever since due to their political success and the lack of resistance.

This book ought to remind us also of the simple fact that the truth is always the first casualty of every war. It is surprising that so many people overlook this, when it comes to the most destructive war ever fought, during and even more so after which the truth was raped and murdered more often than ever before or after in the history of mankind: World War Two. Isn’t it therefore likely that we were and are being told many more lies about this particular war than about all those other wars, where we all *know* that our government lied: World War One, Korea, Vietnam, and the wars against Iraq?

Let me close this introduction by quoting without further comment from Jonathan Goldberg’s *Jewish Power*:⁴²

“Nothing illustrated the Jews’ new status more clearly than the Senate response to the Romanian pogroms in 1870. The first news reports to reach the United States indicated that ‘thousands’ had been killed in riots in late May. Protest rallies were held in Indianapolis, Louisville,

⁴² Reading, Mass.: Addison-Wesley 1996, pp. 98f.

and a half-dozen other cities. After some furious lobbying by Simon Wolf, the matter was brought to the Senate floor by Senator Oliver Morton of Indiana.

Morton read a statement from the Indianapolis Jewish rally and asked for action by the Senate Foreign Relations Committee. The committee chairman, Massachusetts GOP leader Charles Sumner, delicately told the chamber he was ‘disposed to believe that there is at least some gross exaggeration in the report’ of mass murder. In reply, Senator Morton assured his colleagues that his statement had come from ‘gentlemen of the highest respectability and position, and they represent a very large and numerous class of people in Indianapolis and in Indiana.’ That was enough it seems; the Senate ordered the Foreign Relations Committee to take up the matter with the State Department. (Sumner turned out to be correct. The riots’ death toll had been zero.)”

The Six-Million Figure in the Media

In the last part of my introduction, I will approach our topic in a broader, more general way. For this purpose, I have tapped into three databases which can be accessed online. First we have the Library of Congress Search Engine of Historic American Newspapers, which features digitized U.S. newspapers from 1836 to 1922.⁴³ I have searched it for the terms “six million Jews,” both written out and as a number. In the first case, I have found 71 results and in the second 198

Curious as I was, I also searched the database for seven, five, four, three, two and one million. The results are given in parentheses:

– 71 results with “six million Jews”
(7: 49; 5: 87; 4: 58; 3: 123; 2: 103; 1: 100)

– 198 results with “6,000,000 Jews”
(7: 149; 5: 273; 4: 198; 3: 260; 2: 205; 1: 425)

So there is no particular preponderance for six million. However, when looking up the actual newspaper articles, it turns out that only the entries of seven, six and five million are predominantly about claims of suffering Jews or Jews in danger of being exterminated, with a focus on five and six million. Lower figures are usually about some mundane issue, like how many Jews live in New York or in the U.S. or some other country, for instance.

I have done the same kind of search on the *New York Times* database at the address given, and for editions spanning from 1851 to 1939.⁴⁴

⁴³ <http://chroniclingamerica.loc.gov/>

⁴⁴ http://query.nytimes.com/search/sitesearch/#/*/

This results in only four entries for “six million Jews” with the number written out, and sixteen entries with the actual number. Results for other round million figures are again listed in parentheses, where the same observation applies as mentioned before.:

- 4 results with “six million Jews”
(7: 2; 5: 7; 4: 3; 9; 2: 2; 1: 4)
- 16 results with “6,000,000 Jews”
(7: 7; 5: 26; 4: 12; 3: 45; 2: 27; 1: 37)

I’ve also searched the database of the *Chicago Tribune*,⁴⁵ but the results there are rather meagre. After all, *The New York Times* was owned and run by Jews, whereas the *Chicago Tribune* was not. This may account for the difference, although the *Chicago Daily Tribune*, as it was called back then, was not immune to the six-million propaganda either, as an article on page 19 of the *Chicago Daily Tribune* of October 22, 1919 shows, where we read under the headline “‘Wistful Faces Turn to You from Far East,’ Is Jewish Plea Here”:

“More than six million Jews are suffering as a people never suffered before.”

Now, if you think I have presented a lot of material published prior to the end of the Second World War which refers to six million suffering and dying Jews, think again, because there is more.

The most comprehensive list of articles, books and speech excerpts spanning from the years 1900 to the end of World War Two which I have seen so far had some 278 entries in 2016.⁴⁶ It used to be freely accessible at the web address given, but now you need to register with the owner. But I have copied the list, which is reproduced in the appendix of my epilogue to this book.

However, if you are trying to convince a skeptic, this list might not do the trick, because anyone can make up such a list. In that case you would have to present not just the source information, but reproductions of the actual newspaper articles. Fortunately, that has been done by a very diligent researcher as well. It has been published as an eBook with the title *Six Million Open Gates*. It can be downloaded free of charge at the address given.⁴⁷ This book contains reproductions of 240 media items between 1900 and late 1945. The author of this book has gone to great lengths and huge expense to put this work together. Hence, in case you need to see the actual article to believe it, just grab an electronic copy of that book. And make no mistake: this list is still not complete!

⁴⁵ <http://archives.chicagotribune.com/>

⁴⁶ <http://winstonsmithministryoftruth.blogspot.com/2012/02/145-references-to-6000000-jews-prior-to.html> or <http://goo.gl/h8auqj>

⁴⁷ <https://ia800308.us.archive.org/28/items/sixsixsix/book.pdf> or <https://goo.gl/zJDjsi>

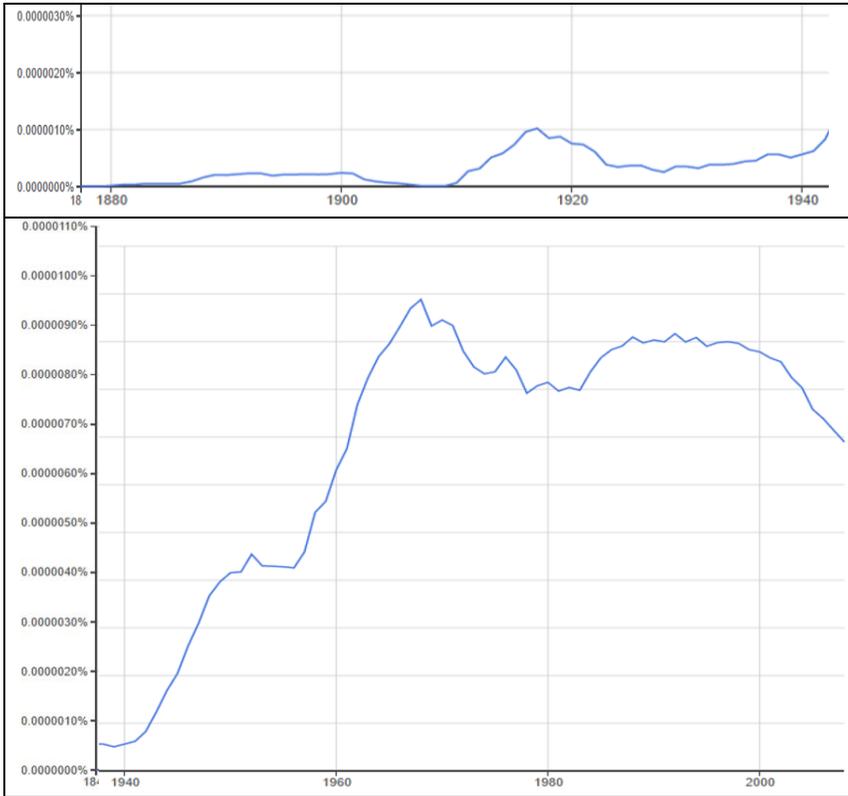


Chart 1: Frequency of the phrase "six million Jews" in the Google Books project.

Last but not least we will take a more scientific, statistical approach to the matter at hand. The world's largest internet search engine Google has posted millions of books online. This database can be used to find out how often a certain term occurs in books associated with a certain date, usually the date of publication.⁴⁸

The first chart shows the results for the term "six million Jews." I have also done the same search for the same term in the second-most-common media language, which is German. The results for "6 Millionen Juden" are shown in the second chart.

The tendency in both languages is similar, but the peaks are more pronounced in the German, maybe because there is less data. Anyway, we see a first rise of that figure with ongoing pogroms in Russia under Czar Alexander III, then a steep rise starting just prior to the First World War, with a peak during the fundraising campaign of the early 1920s,

⁴⁸ <https://books.google.com/ngrams/>



Chart 2: Frequency of the phrase “6 Millionen Juden” in the Google Books project.

and another, less pronounced one during the campaign’s second phase in the mid and late 1920s.

Next we have a slight rise during the early years of Nazi Germany, a further slow rise during the first years of the Second World War, with an extreme rise after the outbreak of the German-Soviet war in mid-1941.

The curve hits a maximum in the mid and late 1940s around the Nuremberg Tribunals and its legal and media aftermaths. Then we have another sharp peak around the 1961 Eichmann trial in Jerusalem, with a slight decrease in the Anglophone world, but a more pronounced one in the German media sphere, probably because the Germans weren’t quite in tune with the new *zeitgeist* yet.

The last rise of the curve indicates that “six million” has turned into a household term, but the later decrease is probably merely due to new-

er books being underrepresented in Google's database due to copyright protection issues.

Summary

The term "six million Jews" is found in Anglophone media reports ever since the world's Jewish population had reached roughly six million in the mid-eighteen-hundreds.

The anti-Jewish pogroms and legal measures in Russia after the assassination of Czar Alexander II in 1881 made "six million Jews" a buzzword. Terms like "extermination" and "holocaust" made their first appearance in this context at the dawn of the 20th century.

During the abortive Communist revolution of 1905, these words were even used together with an alleged "solution of the Jewish question" as a policy of "murderous extermination."

The First World War with its subsequent Russian/Communist Revolution, which was very popular among many Jews both in Russia and abroad, resulted in further hardship for the Jews in Russia. This in turn led to a steep increase in the use of these buzzwords.

Fundraising campaigns in the U.S. for Jews in Eastern Europe kept those terms in the media during the early and mid-1920s.

The rise of National Socialism in Germany steadily reinvigorated the use of these terms from the very beginning of the Third Reich.

We conclude, therefore, that we have heard since the eighteenthies that "six million Jews" have been threatened more or less continuously with extermination in a holocaust.

So what? You may ask. What is that supposed to prove, if anything? Well, here are some tough questions:

- In 1882, was there a "struggle for the annihilation of the Jews"?
- In 1903, did the Russian government decide that Jews "must be annihilated," so that they underwent a "process of extermination" in "this barbaric holocaust"?
- In 1905, was there a "holocaust" in which "Jews must be ... exterminated?"
- In 1906, was "the Russian Government's policy" to solve "the Jewish question" by way of "murderous extermination"?
- In 1911, had "Russia ... adopted" a "plan to ... exterminate six million" Jews?
- In 1915, was there a "Russian campaign of extermination" against the Jews?

- In 1919, were “six million” Jews “dying... in this threatened holocaust?” Were “6,000,000 [Jewish] souls... going to be completely exterminated”?
- In 1920, was it necessary “to save six million [Jews] from extermination”?
- In 1921, were “Russia’s 6,000,000 Jews... facing extermination by massacre”?
- In 1926, was the “whole [Jewish] people... dying”?

To ask these questions in such a condensed form means to answer them, because what we are dealing with here was exaggeration and hyperbole.

Fact is that prior to the Communist Revolution, holocaust and extermination claims were exaggerations used to lobby for

- facilitation of Jewish immigration to the U.S. and to other countries,
- creation of a Jewish national homeland,
- and “regime change” in Russia.

Once that “regime change” had been accomplished in Russia at the end of World War One, holocaust and extermination claims didn’t cease but rather continued. This time these exaggerations were used

- to raise funds meant to assist Jewish communities in Eastern Europe,
- to defeat the czarist counter-revolution and thus,
- to effectively stabilize the fledgling Communist regime in Russia.

The advent of the Third Reich led to the repetition of some of these patterns: holocaust and extermination claims were exaggerated at least until the outbreak of the German-Soviet war, which was by its very nature a counter-revolutionary war. These exaggerations were again used to lobby for

- facilitation of Jewish immigration to the U.S. and to other countries,
- creation of a Jewish national homeland in Palestine,
- and finally “regime change” in Germany.

We all know the outcome of that struggle.

At the end of this introduction, let me pose that initial question again:

Since when do we know that Six Million Jews died in the Holocaust?

To answer this question, we need to know two things:

1. Which Six Million are we talking about?
2. Which Holocaust?

Turn the page for the latest but probably not last six-million propaganda news...

THE TIMES OF ISRAEL Netanyahu tells Putin: Iran wants to carry out another Holocaust

Netanyahu tells Putin: Iran wants to carry out another Holocaust

In Moscow to meet Russian leader, prime minister says regional crisis must be solved 'in a prudent and responsible manner'

By **STUART WINER** ▾

9 May 2018, 6:20 pm | 2



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Russian President Vladimir Putin, right, meets with Prime Minister Benjamin Netanyahu at the Kremlin in Moscow on May 9, 2018. (AFP/Sergei Ilinitsky)

Prime Minister Benjamin Netanyahu told Russian President Vladimir Putin on Wednesday that Iran is seeking to commit another Holocaust by exterminating six million more Jews amid spiraling tensions between Jerusalem and Tehran.

Ahead of talks Wednesday in Moscow, Netanyahu urged that the Middle Eastern regional crisis be resolved in “a responsible manner.”

Stuart Winer, “Netanyahu tells Putin: Iran wants to carry out another Holocaust”, The Times of Israel, May 9, 2018

www.timesofisrael.com/netanyahu-tells-putin-iran-wants-to-carry-out-another-holocaust/

Chapter 1: Activities Prior to World War One

The golden age of newspapers has come and gone. Before the influence of computers, before television, before radio, political leaders would literally act based on what was written in the newspapers. Their stories and their editorial viewpoints were taken much more seriously than they are today. If it was a less cynical, more innocent time, it was also a time of more influential newspapers. Just one example, some historians blame the Hearst Newspapers for starting the Spanish American War in 1898. Newspapers, while still important today, were the premier opinion molders in the latter part of the nineteenth through the first half of the twentieth century.

Three *New York Times* editorials published in 1880 about Germans and Jews were quite forward looking and are a good place to start: An editorial from February 1880 said:⁴⁹

“The war, which has for some time raged in Germany between the natives and the Jews, seems rather to increase than diminish in intensity. It is something more than a popular prejudice, it is a national passion and the ablest, most dignified, and most learned men have ranged themselves on either side. To us here it seems very strange that such a contest of races can be going on in a land of so much intelligence and intellectual pretension, and in the year 1880, too. The crime of the Jews appears to be comprehended chiefly in their financial prosperity. No sin is as great as success in the eyes of the non-successful. The charge is made that of the 600,000 Israelites in the empire, hardly any engage in agricultural or mercantile pursuits; but that they control trade, rule the money markets, and are eating up the country with their avarice and usury. They are not materially different from the rest of the human family. [...] If the Jews in Germany were poor, they would not be attacked. But they are, many of them, very rich, and that is their offense.”

Two more articles from 1880 written along this same theme are reprinted below:⁵⁰

⁴⁹ *New York Times*, Editorial, February 27, 1880.

⁵⁰ *Ibid.*, December 9, 1880.

“THE [New York] *TIMES* has referred more than once to the injustice and impolicy of the prejudice, amounting to little less than persecution, in Germany against the Jews. There are not many more than 500,000 Jews in the whole empire, but they abound in Prussia, and have excited the animosity of the mass of the inhabitants, not only by their wealth, but by their intellectual power and moral influence, as well as by the prominent positions many of them occupy. The common people who are, as a rule, always unsuccessful, and therefore disappointed and discontented, complain that the Jews escape military duty and most of the penalties of citizenship, and yet enjoy, beyond all proportion, its emoluments and compensation. They probably do not get anything they have not earned, and the outcry against them is part of the ineradicable prejudice which the non-prosperous have always felt, and will always feel, against the prosperous. In no country of Europe have the Jews been so active and conspicuous in promoting the cause of humanity and the progress of civilization as they have in Germany. The greater part of the Professors of the universities there have been, and still are, Jews, it is said; many of the oldest authors, journalists, composers, artists, philosophers, scholars, savants have been, and continue to be, either that gifted, much-persecuted race or its descendants. NEANDER was of Jewish extraction: so was GANS: and the same may be said of BERNARY, WEIL, BENFEY, STAHL, DERNBERG, VALENTIN, LAZARUS, HERZ, and a score of others. The Jews themselves are very naturally indignant at the war making on them, and say, with reason, that they have done as much as any Christians for the intellectual, moral, and financial development of Germany, and that the persecution to which they are exposed is a shameful contradiction of the avowedly tolerant and liberal spirit of the latter half of the nineteenth century. As representatives of literature, music, and the theater they point with pride to HEINRICH HEINE, BOERNE, ENSE, BERTHOLD AUERBACH, HENRIK HERTZ, JULES JANIN, MENDELSSOHN, HALEVY, MEYER-BEER, MOSCHELES, JOACHIM, ERNST, RUBINSTEIN, GRISI, GIUGLINI, CZILLAC, RACHEL, ROTT, DESSOIR. If the German Jews had merely amassed money and become the great capitalists and bankers that they are, the present crusade against them would be less strange than it is when it is remembered how eminent they have become in all of the departments of thought and learning. LEOPOLD ZUNZ spoke truth when he said: ‘If there is a gradation in sufferings, Israel has reached the highest acme. If the long duration of sufferings, and the patience with which they are borne, ennobles, the Jews defy the high-born of all countries. If a literature is called rich which contains a few classical dramas, what place does a tragedy deserve that lasts 1,500 years, and that is composed and enacted by the heroes themselves.’”

And ten days earlier:⁵¹

“The persecution or the Jews in Prussia, led by the County Chaplain, STOCKER, and Prof. TREITSCHKE, presents this novel phase, that the JEWS are by no means inclined toward the Christian doctrine of offering the other cheek to be slapped after the first side has received the blow. If the London Times’s correspondent is to be credited, a Jewish volunteer lately shot his Lieutenant for some insult, a Jewish traveler in a public conveyance caned a Professor of a gymnasium, a Jewish student in Göttingen killed a Christian fellow student in a duel, and a Jewish merchant in open Change boxed a Christian trader’s ears. The [London] Times distinctly states that all these unfortunate incidents were ‘preceded by some violent act by the Christian antagonist.’ This only shows that there is much more fight in the German Jew than was expected, and we suppose that his coreligionists on this side of the water are rather pleased that he should show his combativeness. As to possessing personal courage, it is very stupid to suppose from his antecedents that the Jews are not as brave as any other race. During our own civil strife there were a great many Jews in arms on both sides, and more than once their gallantry was commented upon. In some recent Indian skirmishes the services of a Jew, who was a volunteer, were especially extolled by his commanding officer for coolness and gallantry. There have been occasionally, in our regular service, Jews who were fire-eaters of the most eccentric character. Capt. LEVY, of the United States Navy, was of this kind, and was so keen to bring a fellow-mortal on the field of honor that he never was so supremely happy as when he had an affair with pistols at 10 paces. In the English Navy some very brave and cool work has been done by Jewish officers. Of course, going down to brute pluck and the lowest animal instincts, the annals of the prize ring show a great many able Jewish pugilists, who, 40 years ago, for punching anybody’s head, or taking any amount of punishment themselves, were quite the compeers of the most illustrious Christian boxers of Corinthian times. It is quite a mistake, then, to imagine that the Jew will not fight. He may not resort with his fist or a stick, except under positive aggression, but if he thinks he is right he is quite as hot blooded as an individual of another race. If, then, in Prussia the Jew has been made a soldier, and has withstood charges of French cavalry, or crossed bayonets with Zouaves, he has acquired some confidence in his own physical strength, and, above all, has been taught some little punctiliousness in regard to his own honor. To descend to fisticuffs will not, of course, settle the question, but an occasional set-to in good English style, and a show of personal pluckiness on the part of the Jews in Germany, can do them no harm.”

⁵¹ *Ibid.*, November 29, 1880, p. 4.

Probably the most surprising invariable in all of the nineteenth century articles I found was that they were written from the same point of view that is printed in the newspapers of today. Here's another article from the 1880s interviewing a representative of the *American Hebrew*, giving another glimpse into the situation of Jews in Imperial Germany:⁵²

"The Jews are foremost among the best citizens of Germany. They are not only making great strides in the intellectual pursuits, but more and more they are advancing from what may be called the lower grades of industry and trade to the higher and more respectable. In the legal profession they are entering in vast numbers; in fact, they are more than proportionately represented at the Bar. They take high rank among their legal colleagues for ability and integrity. They meet no obstacles in aspiring to the highest positions which the profession offers, except it be that the Government uses caution so as not to place too many Jewish Judges in any particular district in order to obviate the prejudice and ill feeling which jealousy would thus excite. So, too, their influence is being felt in the medical profession, and in the field of science their position is prominent. At the universities they figure prominently and in great numbers in the professorial chairs. At the Universities there is a great deal of feeling against the Jews. While no doubt there are many Jews employed on the German press occupying prominent positions in the editorial staffs of leading journals, yet their numbers and influence have been much overrated. They certainly do not control the press to as large an extent as in Austria."

In 1887, *The New York Times* reported that London Jews earned an average of at least 82 pounds per person while the Gentile average was 35 pounds, *i.e.*, that the Jews were 2½ times richer than the native population. It also estimated that Jewish men in London were twenty times as likely to earn more than 10,000 pounds a year, were seventeen times as likely to earn more than a thousand pounds a year, and were more than six times as likely to earn more than 500 pounds a year than the general population in the United Kingdom.⁵³

There were then remarkable extremes of both poverty and wealth among the Jews of London. The Jews took care of their own poor, and there were no Jewish persons dependent on taxes or non-Jewish charity for support. But every third Jew in London was actually in receipt of poor relief, every second Jew belonged to a pauper class, and every second Jewish funeral was a pauper's funeral according to the report of the Jewish Board of Guardians of 1886.⁵⁴

⁵² "Herr Lasker on German Jews", *New York Times*, August 26, 1883.

⁵³ "Jews and Gentiles in London", *New York Times*, June 20, 1887.

⁵⁴ "Jewish Poverty and Wealth", *New York Times*, May 30, 1887.

Charity has a long tradition in Jewish society. Many believe that the great Old Testament prophets made clear the direct connection between economic oppression and want. To their minds, destitution was fundamentally a consequence of social and economic exploitation. The sources of want they traced to undue advantage taken by the strong over the weak. Public relief grew up around the synagogues. In ancient times there was a room in the Temple itself where the pious, unobserved, left donations for the respectable poor. Even in ancient times synagogues were also used as places of shelter and sustenance for wayfarers.⁵⁵ Perhaps stated more politically, Theodor Herzl, the father of Zionism, said:⁵⁶

“In old fashioned times Jewish charity in various localities was instituted largely to relieve the needs of those traveling from other localities who had been rendered paupers by persecution, and the motive-spring was, to a considerable extent, the uncertainty as to how soon the charity care giver of today might become the beggar of tomorrow.”

There was a kinship of misfortune; if not actual, then prospective. German Jews maintained thousands of their own welfare agencies even after the enactment of social legislation in the 1880s.⁵⁷

⁵⁵ Ephraim Frisch, *An Historical Survey of Jewish Philanthropy*, New York: Macmillan and Company, 1924. Beginning on page 62 this book lists “*The Eight Degrees of Charity*” from Maimonides, “*Portions of the Poor*,” Chapter 10, Paragraph 7-14 from highest to lowest:

1. The highest degree of charity was one who takes hold of an Israelite who has become impoverished and gives him a gift or a loan or goes into partnership with him or finds work for him so that he does not need to ask for help.
2. The second highest class of charitable giving was giving charity to the poor without the poor knowing from whom he takes, such as giving to a public charity fund run by a trustworthy, wise person who knows how to manage it properly.
3. Continuing in descending order from most worthy to least worthy. Giving charity to the poor where you know the recipient but he does not know you such as distinguished wise men who go secretly and leave money at the doors of the poor.
4. Giving where the poor man knows who the giver is but the giver does not know who got his money.
5. Giving without being asked.
6. Giving after being asked.
7. Giving less than is proper but in a pleasant manner.
8. The least worthy charitable gift is one who gives reluctantly.

Reading through this list one can't help but surmise how such a belief system could be useful to fundraisers who were leaders in the Jewish community.

⁵⁶ Theodor Herzl, *The Tragedy of Jewish Immigration*, New York: Zionist Organization of America, 1920, p. 9.

⁵⁷ Ron Chernow, *The Warburgs – The Twentieth Century Odyssey of a Remarkable Jewish Family*, New York: Random House, 1993, p. 43.

The *Alliance Israelite Universelle* was formed in Paris, France. The *Anglo-Jewish Association of London* was established in 1871 and operated in collaboration with the *Board of Deputies of British Jews* and worked mostly in what is now called the Middle East. The *Israelitische Allianz zu Wien*, headquartered in Vienna, operated largely in the Austrian province of Galicia, which is today a part of Ukraine. The *Hilfsverein der deutschen Juden* in Berlin was founded in 1901 and was mostly concerned with the problems of migrants in transit through Germany. In 1891, Baron de Hirsch created the *Jewish Colonization Association*, which eventually received 40 million dollars of his money to help Jews in eastern Europe and encourage them to leave eastern Europe for America.⁵⁸ In the nineteenth century, European philanthropic organizations, such as the *Baron de Hirsch Fund* and the *Alliance Israelite*, provided aid for Jewish immigrants in the United States. New York City was described as having more poor Jews than any city in Europe.

Most of the early Jewish immigrants to America were of German heritage. While many distinguished themselves as businessmen and traders, there were also some political leaders. The first Jewish Governor was probably Michael Hahn of Louisiana who was elected in February of 1864 and resigned in 1865 to become a United States Senator. Edward S. Solomon was appointed by President Grant as Governor of Washington territory (1870-1874). Other early Jewish governors include Franklin J. Moses of South Carolina, serving in the reconstruction era from 1873-1875, Alexander Moses of Idaho (1915-1919), and Simon Bamberger of Utah (1917-1921). In 1930, Julius Meier was elected Governor of Oregon and Arthur Seligman was elected Governor of New Mexico.

One of the many commercial success stories concerned the founding of the banking house of Kuhn & Loeb. Abraham Kuhn and Solomon Loeb were brothers in law, German Jewish haberdashers who had made a fortune selling uniforms and blankets to the North during the American Civil War and then moved to New York starting the Kuhn & Loeb banking house in 1867.⁵⁹ Soon Kuhn & Loeb was actually run by Jacob Schiff, a Frankfurt, Germany, native who had married into the family, marrying Solomon Loeb's daughter Theresa. Schiff's ancestor's had been linked to the Rothschilds,⁶⁰ and Schiff had previously worked at banking houses in Frankfurt, New York, and at the Warburg bank in

⁵⁸ Oscar Handlin, *A Continuing Task. The American Joint Jewish Distribution Committee 1914-1964*, New York: Random House, 1964.

⁵⁹ R. Chernow, *op. cit.* (note 57), p. 48.

⁶⁰ *Ibid.*, p. 46.

Hamburg⁶¹ before accepting an offer from Solomon Loeb to return to the United States and become a partner at Kuhn & Loeb in New York. Schiff concentrated on what was then the most lucrative part of Wall Street: railroad financing.

At the age of 19, Schiff's daughter married Felix Warburg from the Hamburg, Germany, banking family where Schiff had previously worked. Paul Warburg, one of Felix's older brothers, married Solomon Loeb's youngest daughter from his second marriage, twenty years after Loeb's daughter from his first marriage had married Schiff.⁶² Therefore Paul Warburg, in addition to being Felix Warburg's brother, became through the two marriages his brother's uncle. And Jacob Schiff was not only Felix Warburg's father-in-law, he was Paul Warburg's brother-in-law because Paul's wife was Jacob Schiff's half-sister.⁶²

Both Paul and Felix Warburg were at various times partners in both the Kuhn & Loeb banking house in New York and in the M.M. Warburg banking house of Hamburg, Germany, that was run by an older brother Max Warburg. Paul Warburg worked actively at both banks, spending about six months each year in Hamburg and the rest of the year in New York before settling down in New York and finally becoming a U.S. citizen in 1911. To the consternation of many, Paul Warburg, who had never voted in an American presidential election, was appointed to the Federal Reserve Board by President Woodrow Wilson in 1914.

By 1903, Jacob Schiff was an important community leader, and there was said to have been a pogrom in Russia that had the semi-official sanction of the Czar's government. This caused many public rallies to be held in cities throughout the United States. Thousands of people signed a petition of protest, which President Theodore Roosevelt sent to the Russian government. American Jews also raised \$100,000 for the relief of the victims. This started a flow of charity money from America back to Europe. There was general civil strife in Russia in the fall of 1905 including reports of crackdowns that were a direct result of the trials of the Russo-Japanese War and the identification of specific Russian Jews with radical and reformist political elements. U.S. rallies were again held in protest, and this time American Jews raised 1.2 million dollars from thousands of contributors. Jacob Schiff, as the head of the New York Jewish community that was furious at the Russian Czar, unshamedly and publicly used his financial power against the Czar. Schiff sought to punish Russia by closing off the American money market to the Russian government. Were the Jews in Russia better or worse off than the average Russian living in that poor country? Under the Czar,

⁶¹ Naomi W. Cohen, *Jacob H. Schiff, A Study in American Jewish Leadership* Hanover, NH: Brandeis University Press, University Press of New England, 1999.

⁶² R. Chernow, *op. cit.* (note 57), pp. 46 to 56.

Jews were restricted to 10% of the places in the government run primary and secondary schools, but they were about 2% of the population. Another statistic, derived from the Russian census of 1897, states that 21.1% of the general Russian population was literate, while official United States government statistics of that period reported a literacy rate of 74% for Russian-Jewish immigrants.

Schiff lobbied then President Teddy Roosevelt to conduct a Rough Rider assault, patterned after the 1898 American invasion of Cuba, against Russia.⁶³ Schiff financed Japan in its successful 1904-1905 war against Russia⁶³ and even paid for the distribution of anti-czarist propaganda to Russian prisoners. Some of the later loans from Schiff's Kuhn & Loeb to Japan were in part subscribed through the Warburg's Hamburg bank.⁶⁴

It was with the intent of weakening the Czar that Schiff underwrote the multi-million dollar loan to the Japanese government during the Russo-Japanese War and paid for the distribution of revolutionary literature to Russian prisoners of war held by the Japanese. Many years later, in April 1917, George Kennan, author of *Siberia and the Exile System* and a leader of the Friends of Russian Freedom, remembered and praised Schiff's effort:⁶⁵

"It was fruitful in good results, because it was the support of the army that enabled the Duma to overthrow the Government of the Czar and you helped to enlighten the army."

President Theodore Roosevelt felt that he could not change the conditions in Russia and did not want to embarrass himself and the U.S. government in useless attempts at intervention. The Jewish leadership was not happy with the American government's lack of response. Schiff wanted the U.S. to send gunboats or ordinary steamers to Russia to pick up the refugees. President Roosevelt became "*piqued at the constant pressure the Jews brought to bear on him and the State Department.*"

The American Jewish Committee was founded in 1906 in the middle of all of this. Schiff told the organizing meeting that he and his friends needed a committee that would be powerful but discreet because he was fearful of substantiating the assumption prevalent in the 1890s that Jews were controlling invisible financial empires and secretly directing governments of many nations. The American Jewish Committee's lobbying techniques included "*lavish expenditures of money, public speaking campaigns, extensive distribution of propaganda, and courting politicians by playing off Republicans against Democrats.*" Central to the

⁶³ *Ibid.*, p. 100

⁶⁴ Judith S. Goldstein, *The Politics of Ethnic Pressure*, New York and London: Garland Publishing, 1990.

⁶⁵ George Kennan, *Siberia and the exile system*, New York: Russell & Russell, 1970.

strategy of behind the scenes pressure and backstairs diplomacy that is their trademark is the political and social contacts its leaders enjoy with high-level officials and foreign dignitaries.⁶⁶ Adolf Ochs, then publisher of the *New York Times*, was a member of the American Jewish Committee.⁶⁷ In her book, author Judith Goldstein describes the early American Jewish Committee as an oligarchy, stable, cohesive, and extremely well-funded. In 1917, ten of the fifteen men on the executive committee were original members from 1906, while the general membership had increased from 57 to 105 throughout the country.

The American Jewish Committee's Constitution, adopted in 1906, declared:

"The purpose of this Committee is to prevent infringement of the civil and religious rights of the Jews, and to alleviate the consequences of persecution. In the event of a threatened or actual denial or invasion of such rights, or when conditions calling for relief from such calamities affecting Jews exist anywhere, correspondence may be entered into with those familiar with the situation, and if the persons on the spot feel themselves able to cope with the situation, no action need be taken; if, on the other hand, they request aid, steps shall be taken to furnish it."

Their first high profile venture into the public arena was a fight for the abrogation of the Russo-American Treaty of 1832. Abrogation means to cancel, repeal or annul by authority. The American Jewish Committee promoted the abrogation of the treaty of 1832 as a way of forcing Russia to allow free migration of Jews within Russia and to America. The history of the American Jewish Committee's first legislative fight is important background information because it shows the awesome power of these advocacy groups even at the beginning of the twentieth century and that the methods that they are still using today to influence public opinion have been around for a long time. *The Politics of Ethnic Pressure* by Judith S. Goldstein is an excellent, assiduously researched book covering this period in detail, and this writer relies on her conclusions regarding Schiff's conduct in the conflict with the U.S. Government's handling of perceived persecutions of his co-religionists in Russia. Schiff was a rich German born Jew who was the head of a New York Jewish community whose ranks included a lot of less financially well-off Jews of Polish/Russian heritage.

These eastern European Jews were specifically objecting to an internal passport system then existing in czarist Russia. The purpose of the internal passport system was to maintain internal security and keep Moscow and Leningrad from becoming overcrowded, but some were

⁶⁶ Gregg Ivers, *To Build A Wall. The American Jews and the Separation of Church and State*, Charlottesville: University Press of Virginia, 1995, p. 36.

⁶⁷ *Ibid.*, p. 41.

exempted from the restriction. It certainly wasn't as onerous as the current Israeli system of passport restrictions on the Palestinians. The freedom of movement of many nationality groups existing within the czarist empire was restricted. Jews within Russia not exempt from the regulations were allowed to live and travel within an area that was about half the size of western Europe and went from the Baltic to the Black Sea. They called this area the 'Pale', and it was officially abolished in 1915, though it lives on in myth and lore up to the present day. Within the Pale were major cities such as Odessa, Kiev, and Minsk. In a time period when many Christians in Europe were virtually restricted to living in a tiny village or on a single farm, it seemed like relative freedom, but this regulating of the right to travel was the basis of a determined campaign on both sides of the Atlantic. The situation of Jews living in czarist Russia had been consistently deteriorating since the murder of Alexander II in 1881, which was at least in part organized by a pregnant Jewish woman, Gesia Gelfman. The new Czar, in reaction, authorized the formation of a quasi-secret nationalist organizations whose mission was to root out terrorists and protect Russian patriotism.⁶⁸

Many Americans felt that it was unreasonably selfish for an ethnic group to demand that the United States compromise its foreign policy toward another country based on privileges that other country granted to that same ethnic group. These Americans failed to see how it was in America's national interest. President William Howard Taft was not willing to shape America's Russian policy around the needs of Russian Jewry and the desires of an ethnic minority at home. Taft had been handpicked for the presidency by Teddy Roosevelt. A principled and cerebral man who later served as Chief Justice of the United States Supreme Court Taft was not as popular as Teddy Roosevelt had been. During this period of political turmoil, the American Jewish Committee cleverly and boldly employed its network of national contacts and supported politicians such as Woodrow Wilson who were hungry for votes in the 1912 election.⁶⁹

Louis Marshall was the president and chief strategist of the American Jewish Committee. A contemporary and ally of the Schiffs and Warburgs,⁷⁰ he directed the American Jewish Committee in a skillful, uncompromising campaign to spread what was called the 'abrogation message' to politicians at the state and national levels. The committee worked openly and unabashedly to make Congress and the public believe that the passport issue involved national rights and power, in

⁶⁸ Norman E. Saul, *Concord and Conflict. The United States and Russia, 1867-1914*, Lawrence, KS: University Press of Kansas, 1996, pp. 241-243.

⁶⁹ J.S. Goldstein, *op. cit.* (note 64), p. 162.

⁷⁰ R. Chernow, *op. cit.* (note 57), p. 164, 252.

which the Jews just happened to be the catalyst. A series of anti-Russian, pro-abrogation articles for newspapers and magazines throughout the country was prepared. They accused the Associated Press of biased, unreliable, and anti-Semitic reporting. They also sent 35,000 copies of Marshall's January speech to the "*creators and leaders of public opinion in every part of the country*", to all newspapers with a circulation of over 2200, and to newspapers in home towns of federal judges, Democratic and Republican National Committeemen, district attorneys, and Congressmen. The American Jewish Committee wrote 50,000 ministers throughout the country suggesting that they make this internal passport dispute within Russia the subject of their sermons. Jewish organizations and individuals prevailed upon fraternal organizations, unions and state legislatures to pass abrogation resolutions. State legislatures in Georgia, Montana, Illinois, Florida, Nevada, and New York all passed similar resolutions.

Finally, in New York City in 1911, the American Jewish Committee "[...] staged an enormous abrogation rally in New York City which featured the appearance of two presidential hopefuls, Woodrow Wilson and Champ Clark, William Randolph Hearst, a former ambassador to Russia, and several Congressmen."

It was a lot of pressure on then President Taft who felt it would severely restrain Russian American relations and jeopardize America's immigration policy. Secretary of State Knox told President Taft that ending normal relations with Russia because she excluded American Jews for the sake of her domestic policy would "*stultify our traditional policy in the matter of immigration.*" Despite President Taft's opposition to abrogation, the American Jewish Committee pressured the U.S House of Representatives to pass a (not legally binding) resolution on this by a vote of 301 to 1. Schiff bragged that the abrogation victory was "*the greatest victory for the Jews since Napoleon granted them civil rights.*"⁷¹

There are other examples of lobbying to influence U.S. foreign policy on behalf of their co-religionists before World War One. In 1906, Secretary of State Elihu Root instructed America's representative at the Algeciras conference, where the European powers were deciding the economic and political fate of Morocco, to express an interest in the Jews of Morocco. Root's instructions contained a letter from Schiff describing Moroccan-Jewish conditions. In 1912, at the end of the Balkan war in which Bulgaria, Serbia, and Greece had defeated Turkey, the American Jewish Committee prevailed upon incoming President Wilson to intervene diplomatically in the London peace negotiations on behalf

⁷¹ J.S. Goldstein, *op. cit.* (note 64), pp. 165-178.

of the Balkan Jews, who before the Balkan war had lived under the rule of the Ottoman Turks and had enjoyed political and civil rights.⁷¹ But it was a Georgia State conviction of a child murderer based on circumstantial evidence, that is, evidence based on circumstances which form reasonable grounds for determining facts relevant to a case, that roused the New York Jewish community to action and provided the impetus for the establishment of the largest Jewish civil rights organization in the United States.

B'nai B'rith, founded in 1843, is the largest and oldest Jewish fraternal lodge in the United States. Its name means children of the covenant in Hebrew. In 1913, B'nai B'rith started the Anti-Defamation League in response to the President of the Atlanta B'nai B'rith, Leo M. Frank, being convicted of murdering Mary Phagan, a thirteen-year-old employee in a pencil factory where he was superintendent. A particularly gruesome crime, the victim had been dragged across the coal cindered basement floor, face down, causing punctures and holes in her face. The funeral director reported that when he picked up the little girl's body the cord she had been strangled with was still around her neck.⁷²

The defendant was indicted by an all-white Grand Jury that included three Jewish members. At the trial, the prosecution's case relied on the testimony of a black janitor, who the jurors believed. Frank was found guilty and sentenced to death. The Georgia Supreme Court affirmed the trial court decision finding in pertinent part:⁷³

"The evidence tended to show a practice, plan, system, or scheme on the part of the accused to have lascivious or adulterous association with certain of his employees and other women at his office or place of business, in which the homicide occurred. Some of these acts were shown specifically to have occurred not long before the homicide. [...] It tended to show a motive on the part of the accused, inducing him to seek to have criminal intimacy with the girl who was killed, and upon her resistance, to commit murder to conceal the crime. There was not only evidence of the practice of the accused with other women, but during the trial there was also introduced evidence tending to show that in pursuance of his general practice he made advances toward the deceased."

Louis Marshall, the head of the American Jewish Committee, at first took the tactic of bringing influence to bear on the Southern press to free the defendant. When this didn't work, he convinced Adolf Ochs, the publisher of the *New York Times* and a member of the American Jewish Committee, to use his newspaper to publicize the 'injustices'

⁷² Mary Phagan, *The Murder of Little Mary Phagan*, Far Hills, NJ: New Horizon Press, 1987.

⁷³ Frank v. State, Supreme Court of Georgia, Feb. 17, 1914, *80 Southeastern Reporter 1st*, pp. 1016-1044.

surrounding this trial, but also insisted that Ochs not mention that the defendant was Jewish or suggest that anti-Semitism had influenced his prosecution.⁷⁴

The defendant was represented by the high-powered Atlanta law firm of Rosser & Brandon, which merged with Slaton & Phillips in 1913, the same year as the trial. John Slaton from that same law firm became governor of Georgia and commuted the death sentence to life imprisonment on June 21, 1915. While commutation is certainly within a Governor's discretion and makes ethical sense in a case where the defendant had no prior convictions, the commutation made no sense politically. The Jewish groups weren't happy about it because they claimed Frank was innocent and wanted a new trial that would clear the defendant. Mary Phagan's family and much of the general public thought the commutation looked like a back room deal between the Governor and his old law firm, which represented the defendant.

Then an equally heinous murder occurred when the defendant was abducted from his prison cell and lynched. The justice system completely broke down and no one was ever arrested, prosecuted, or otherwise held accountable for this second murder. And there was no shortage of braggarts claiming responsibility for the lynching. What secretive, organized movements were involved in this gangsterism?

If B'nai B'rith really thought their defendant was innocent, wouldn't they have applied pressure to assure that his butchers were brought before the bar of justice? But if some people felt he was actually guilty, the lynching solved a lot of problems. A guilty man spending the rest of his life in prison might decide to confess somewhere along the line in hope of getting released. The Pollard spy case comes to mind in that regard. We know who killed Mary Phagan. The real question is why didn't anybody care who lynched the President of Atlanta B'nai B'rith? Not just who participated in the lynching, but also who was involved in the cover up? Who were the accessories before the fact to this murderous obstruction of justice? Many decades later, after most of the witnesses were dead, he received a posthumous pardon that did nothing to bring his killers to justice. Of course, a pardon is usually based on political influence and has nothing to do with guilt or innocence.

Demanding the abrogation of the Russian American treaty of 1832, publicly financing the Japanese in the Russo-Japanese war and taking up the cause of the convicted murderer of little Mary Phagan are representative examples of causes that galvanized organized Jewish advocacy groups in the United States before World War One. As we have seen, the extent of the influence and access to power of these groups within

⁷⁴ G. Ivers, *op. cit.* (note 66), p. 41.

American politics by the time of the outbreak of the First World War was very great. Much greater than is generally realized today.