

Mayer amschel rothschild first king of the jews history essay



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MAYER AMSCHEL ROTHSCCHILD, 1-1790-1812. Mayer Amschel was born in 1743 and died Sept. 29, 1812. He married Gutter Schnaper in 1770. They had a large family consisting of five sons and five daughters. He was educated as a rabbi and in his early life was both a rabbi and a junk and coin dealer. He became a money lender and in that connection acted as agent for William IX, Landgrave of Hesse-Cassel. There is much obscurity in the history of the Rothschild family, due to the fact that their operations are always secret and the historians are either Semitic or anti-Semitic, the majority being Semitic. The conclusions here presented are based principally on Jewish or pro-Jewish history. I shall quote liberally from the Jewish Encyclopedia because it was, as stated in its preface, “ prepared by more than 400 scholars and specialists” all of whom were Jews.* It was published in 1905 and re-published in 1909. While it is a partisan history, it is on the whole, accurate in its statements of fact-it at least presents the Jew version of the facts.

The authority mentioned says:

“ In a latter connection (money lender) he became an agent of William IX, Landgrave cf Hesse-Cassel, who on his father’s

death in 1785 had inherited the largest private fortune in

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Europe (estimated at \$40, 000, 000) derived mainly from the hire of troops to the British government for the putting down of the revolution in the United States . . . After the battle of June in 1806 the Landgrave fled to Denmark, leaving 600, 000 pounds (about \$3, 000, 000) with Mayer Rothschild for safe keeping.”

It states further:

“ According to legend this money was hidden away in wine casks and escaping the search of Napoleon’s soldiers when they entered Frankfort, was restored intact in the same casks in 1814 when the elector returned to the electorate. The facts are somewhat less romantic and more business-like.”

*Jewish Ency. Vol. X, p. 499 et seq.

The facts are entirely “ less romantic and more businesslike,”

(from the Jewish standpoint). Mayer Amschel Rothschild

embezzled the money. This money was tainted from its

very origin. It was paid by the British government to the Landgrave

for the services of his soldiers, used to suppress the American revolution, and the soldiers were morally entitled to it. It was first embezzled by William of Hesse and then by Mayer Amschel.

This twice-stolen money is the foundation of the huge Rothschild fortune. It has ever since been true to its origin.

There is not an honestly acquired dollar in the hundreds of billions now possessed by the Rothschild family.

Instead of putting the money in wine casks, Mayer Rothschild sent the entire sum, with his son Nathan, to London, and then and there established the London branch of the family.

“ Nathan . . . invested it in 800, 000, 000 pounds of gold from the East India Company, knowing that it would be needed for Wellington’s peninsula campaign. He made no less than four profits: (1) on the sale of Wellington’s paper (which he bought at 50c on the dollar and collected at par); (2) on the sale of gold to Wellington; (3) on its re-purchase; and (4)

on forwarding it to Portugal. This was the beginning of the great fortune.” (p. 494).

This was indeed much “ less romantic and more businesslike.”

With this vast sum of money, branches of the House of

Rothschild were established in Berlin, Paris, Vienna and Naples,

with one of the brothers in charge of each of them. AH of

these houses were exceedingly prosperous, particularly the London and Paris branches.

The founder of this huge fortune, Mayer Amschel Rothschild,

established four fundamental principles for its government,

which the sons and their descendents have observed, viz:

(1) The eldest son of the eldest son to be the head and

ruler of the fortune. He became the head by virtue of his seniority

unless the majority of the members of the family decided

otherwise. There have been only two exceptions to this rule so

far as revealed by history, and that was the appointment of Nathan,

the third son of Mayer Amschel, as its head, and later the

appointment of James the fifth son. By reason of his achievements

Nathan was appointed the head of the fortune upon Mayer

Amschel's death in 1812.

(2) The inter-marriage of cousins. This was for the pur

pose of preserving the family fortune intact and in the family.

This rule has not been strictly observed, particularly by the

female members of the family, due no doubt partially to rebellion

on the part of some members of the family and partially

to the fact that other Jews have become very rich and by reason

of marriage the family fortune has been enhanced rather

than depleted.

“ The number of marriages between cousins in the late history

of the family is remarkable . . . Of 58 marriages, 29,

or exactly one-half, have been between first cousins. It is noteworthy

that these marriages have been fertile and that most

of the children have been girls, which is what is anticipated

by biological science.”

(3) The unity of the family fortune and its concealment.

No copy of Mayer Amschel's will has been published by any of the historians of the family. All that we are permitted to know about it is what the historians say of it, by the record of the family and by the reference to it in the will of one of his grandsons, Anselm, of Vienna. It contains the following provision:

" In accordance with the exhortations of my father, the grandfather who so sincerely loved them (Anselm's children), as contained in Clause 15 of his will, may they and their descendants remain constantly true to their ancestral Jewish faith.

" I forbid them most explicitly, in any circumstances whatever, to have any public inventory made by the courts, or otherwise, of my estate . . . Also I forbid any legal action, and any publication of the value of the inheritance . . . Anyone who disregards these provisions and takes any kind of action which conflicts with them shall immediately be regarded

as having disputed the will, and shall suffer the penalties for so doing.”*

(4) A perpetual family partnership. At the time of Mayer Amschel’s death, his entire estate was in the form of a partnership composed of himself and his five sons, each having an equal interest, under the firm name of M. A. Rothschild & Sons. Both the partnership agreement and Mayer Amschel’s will provided that the partners and their male descendants should forever constitute the firm and manage it. The will provided also that the female members of the family and their heirs and husbands should have no part in the management of the firm and that they should receive their interest in the estate subject to the management of the male members; and that if any of them should con-

*The Reign of the House of Rothschild, p. 405.

test this arrangement that they would lose their interest in the estate.

Later, Nathan organized the London firm of N. M. Rothschild

& Sons on the same plan. This firm was probably owned in equal proportions by him and his brothers and governed in the same manner as the parent partnership.

Originally the partnership agreement provided that no important decision should be made without the approval of all the partners. As the fortune grew in magnitude it became impractical to hold partners conferences upon its numerous undertakings.

It is probable that Nathan's firm was organized in part to meet that situation and for the purpose of separating the activities of the London house from those of the continental houses.

It was probably Mayer Amschel's purpose in the beginning to establish a Jewish dynasty with his male descendants as rulers. Whether that was his purpose or not, it was the effect of his will. He established the kingdom of the Jews that has since been governed by his male descendants. Wherever a Jew is located, whatever nationality he may claim, he is a subject of

this kingdom; his allegiance and duty to it supersedes his allegiance and duty to the country in which he dwells.

If a conflict develops between the government of his adopted country and his racial government, the Jew will always be found on the side of his race. He may not know the personnel of his racial government, its decisions may be unwritten, but they will reach him in some form, through his rabbis and through secret societies, and he is always obedient to them. That fact furnishes the explanation of all this Jewish war propaganda which is supported blindly and without dissent by all Jews.

At the time of Mayer Amschel's death he was by far the richest man in the world or that had ever lived. The magnitude of his fortune at that time is unknown. It was growing by leaps and bounds at such a rapid rate that it probably could not be estimated. He knew the power of money and the wisdom of secrecy. He believed with religious fervor that the Jews were the "chosen people" and that God had promised them that they

should rule the world.

We cannot know whether at that time he had in contemplation a Jewish world empire. Apparently this was a later development. There is good reason to believe that this ambitious enterprise was initiated by Theodore Herzl a short time before the publication of the protocols in 1905. Herzl was an active, ambitious Jewish rabbi-politician and an intense hater of the Gentiles.

He was given credit for organizing modern Zionism at a conference of the leaders of the Hebrew race in Basle, Switzerland, in 1897. It is thought that at that time and at that meeting some of the protocols were adopted as precepts for the establishment of the contemplated Jewish empire.

Herzl probably organized two important Jewish organizations:

(1) a secret super-organization to be composed of 300 men whose identity should be kept secret and who would constitute the super-government for the Jewish race; (2) a popular religious organization to be composed of 450 delegates selected

by the rabbis and the Hebrew churches.

At that time the Rothschild estate had grown to enormous proportions but the family had grown soft with luxury and had deteriorated by inbreeding. Moreover the fortune at that time had already effected the emancipation of the Jews and established the Rothschild kingdom. Apparently it then had the power under efficient management to establish a Jewish empire. Apparently also the management of the vast political power of the estate needed to be reinforced with outside blood. It is likely that at that time and through Herzl's activities, the Secret Committee of 300 was established for the management of the political power of the huge estate with the consent of the Rothschilds.

It is known that Theodore Herzl was an intimate personal friend of Lord Rothschild, II.

The protocols themselves, or the gist of them, appear to have existed for a long period of time prior to their publication in 1905. In fact the intent and purpose of them are in substance

contained in the Talmud. They were also in substance stated in 1869 in the Funeral Oration of Rabbi Reichhorn (set out in Appendix II). They evince a clear conception of the weakness of Gentile governments and institutions, and the best method to attack and destroy them. They set out the most effective method of establishing a dictatorship of the proletariat, which is the first step toward world empire.

The protocols themselves describe in great detail the powers of the King-Despot of their proposed empire, and the objectives of such empire. Stated briefly they are the absorption of the wealth of the Gentiles and their slavery, both politically and economically. They have already accomplished the debt slavery of the goyim; their present objective is his political slavery.