

In the Supreme Court of British Columbia
(BEFORE THE HONOURABLE MR. JUSTICE BUTLER AND JURY)

Quesnel, B.C.
October 27, 2015

REGINA

v.

ROY ARTHUR TOPHAM

PROCEEDINGS AT TRIAL
(DAY 2)

COPY

Crown Counsel: J. Johnston

Defence Counsel: B. Johnson

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MARKED A FOR IDENTIFICATION: copy of a telecommunications Search warrant for 4633 Barkerville Hwy, Quesnel BC83

RULINGS

NIL
Quesnel, B.C.
October 27, 2015

THE CLERK: In the Supreme Court of British Columbia, starting with the matter of Roy Topham, 25166-3.
MS. JOHNSTON: Thank you, My Lord. Jennifer Johnston, appearing for the Provincial Crown.
MR. JOHNSON: Barclay Johnson appearing for Mr. Topham.
THE COURT: Now, before we get started, I understand, Ms. Johnston, that we had an issue picking up your voice when you were speaking -- questioning from over there. I don't know if you've discussed that with Madam Registrar, but we want to make sure, obviously, we get everything recorded. So I hope that that will be resolved today.
MS. JOHNSTON: Yes. This now has a very long cord and I'll carry it with me --
THE COURT: And you'll carry it with you --
MS. JOHNSTON: -- if I go to the other --
THE COURT: -- to go back --
MS. JOHNSTON: Yes.
THE COURT: -- all right. Good.
MS. JOHNSTON: Thank you, My Lord.
THE COURT: Well, let's bring in the jury.

(JURY IN)

THE COURT: All right, Ms. Johnston.
MS. JOHNSTON: Thank you, My Lord. We're going to be continuing today with the evidence of Terry Wilson. I would anticipate that Mr.

Wilson's testimony is going to take all of the day. It is my hope that he will conclude tomorrow, but no estimate is perfect.

Your Lordship may be wondering why we have this large piece of equipment. This is a document camera. We can write something down and it's going to project on the screen. It is not going to give you a close enough picture that you're going to be able to read from the screen, but it will allow us to orient ourselves in terms of what page you're on and where we are. So that is the purpose of the document camera.

THE COURT: All right.

MS. JOHNSTON: Thank you, My Lord. If it pleases the court, I'll call Detective Constable Wilson back to the stand.

TERRY WILSON

a witness called for the Crown, recalled, reminded

THE CLERK: And just remind you, sir, you're still under oath from yesterday, and could you please state your name for the record.

A Terry David Wilson.

THE CLERK: Thank you.

EXAMINATION IN CHIEF BY MS. JOHNSTON, Continuing:

Q Detective Constable Wilson, yesterday before the break we had just gotten to the point we discussed that Binder 1 is a true and accurate copy of the postings you took from Mr. Topham's website on the date that we listed?

A Yes, ma'am.

Q And we were just about to hand the Binder 1 out to the jury so we can all follow along, as I take you through it.

A Yes, ma'am.

Q Thank you.

MS. JOHNSTON: So I would ask that the binders be given to the jury, please, My Lord.

THE COURT: Certainly.

MS. JOHNSTON: Thank you.

A My Lord, my binders are actually in the bottom of that --

MS. JOHNSTON: Oh, I'm so sorry --

THE COURT: All right.

A -- [indiscernible].

MS. JOHNSTON:

Q Now, Constable Wilson, as we discussed yesterday

--

MS. JOHNSTON: My Lord, if I could please have the exhibit copy? If I put anything on the document camera, I'll use the original exhibit.

THE COURT: Yes.

MS. JOHNSTON: Thank you.

THE COURT: We should do that. Do we have that, Madam Registrar?

MS. JOHNSTON:

Q All right, Constable, this is the first time that the jury has actually had the physical copy in front of them. There is an index. That was added by the Crown just to organize the papers, obviously.

A Yes, ma'am.

Q And then at Tab 1 we get to the tab that we discussed yesterday. This is a copy of "*Germany Must Perish!*" taken from Mr. Topham's website?

A Yes, it is.

MR. JOHNSON: My Lord, if I might have a quick word with Crown?

THE COURT: Oh, certainly.

MS. JOHNSTON: My Lord, I think Mr. Topham -- what I'm going to do is I'm going to lend him this copy. It may be that I ask to borrow a page back from Mr. Topham. He has his own copy, but he left it in his car, I understand. So I'm fine with him having the exhibit copy, if that pleases the court. Does that please the court?

THE COURT: I just have a technical difficulty with giving him the exhibit copy to -- to Mr. Topham or anyone else --

MS. JOHNSTON: Mm-hmm.

THE COURT: -- other than counsel.

MR. JOHNSON: My Lord, what I'm going to do --

THE COURT: Is there another copy that's available?

MR. JOHNSON: -- what I'm going to suggest is I'm going to see if I can have his wife, who's present in court, go out to the vehicle and retrieve that copy. But -- so as not to hold things up, perhaps he could follow along --

THE COURT: Certainly.

MR. JOHNSON: I mean, if he wants to follow --

THE COURT: Yes --

MR. JOHNSON: -- he can follow along with me at counsel table.

THE COURT: Why don't we do that. We'll have him follow along at counsel table until you have your copy of the book, Mr. Topham.

MR. JOHNSON: Excuse me.

Thank you, My Lord. Sorry for the inconvenience.

THE COURT: That's fine.

MR. JOHNSON: And my apologies to the jury.

MS. JOHNSTON:

Q Detective Constable Wilson, Tab 1, "*Germany Must Perish!*", and you can see in the bottom right-hand corner, as we discussed yesterday, 2011-06-13.

A Yes, ma'am, that's the date that it was copied from Mr. Topham's website, radicalpress.

Q All right. Now, Detective Constable, I understand that you have read *Germany Must Perish!* before, is that correct?

A Yes, ma'am, I read it in total for this investigation, three times.

Q Were you aware of this book prior to invest -- your investigation into Mr. Topham?

A Yes, ma'am.

Q And is the copy that was on Mr. Topham's website, was that the same as the copies you've written [sic] under -- under other sources?

A Yes, ma'am.

Q All right. What is this book about?

A This book is written by a gentleman by the name Theodore Kaufman. You'll see his name at the bottom of the -- page 1.

This book was written in 1941 and it's about Mr. Kaufman, prior to the Americans entering World War II, wanted to ensure that this would be the last war that Americans were involved in.

Q I'm just going to pause you here. When you say "he wanted, he wanted, he wanted," I'm assuming what you're telling us is what you read in the book, is that correct?

A What I -- yes. What I read in the book, what his premise in the book is, is that he -- his premise is that Americans shouldn't enter another war.

Q All right. And what you're telling us, again, is what you read in the book --

A His --

Q -- you're interpreting what you read?

A -- yes, I -- it's only from -- from the book. I've never spoken to Mr. Kaufman. His -- the premise of the book, from what I've read, is he -- he wished the Americans not to be involved in another war. He believed that one of the ways to ensure this was to ensure that the German population was eliminated from the world population. He believed, from his book, his premise was that Germans had caused the last two world wars and therefore to ensure that Americans wouldn't be involved in another world war, Germany had to essentially be eliminated from the world population.

He sets out his -- in his premise on essentially the first part of the book, from what I've read in the first part of the book, is his premise of how he came to that belief. The last half of the book, the last half of the presentation in his book, is how he would go about the elimination of the Jewish [sic] population from the world population.

THE COURT: Sorry, the Jewish population --

A I'm sorry --

THE COURT: -- or the German population?

A -- the German population from the -- the world population.

MS. JOHNSTON:

Q And how did he plan to eliminate the German population from the world population?

A He has a couple theories, but he falls -- he falls on the theory that he'd like to sterilize both German men and German women. He has a timeline about how to do that, and he says over -- over a two-generation period, that population would no longer -- the German population would no longer exist in the world.

THE COURT: Well, Mr. Topham, I see that we have your binder now.

MR. JOHNSON: Yes. Thank you, My Lord.

MS. JOHNSTON:

Q So his plan was to sterilize and in two generations, German people would be gone?

A Would be gone.

Q As I recall, he made an exception for German people living in other countries?

A Ah, he did make some exceptions in there, but he essentially -- the German population which he saw as the warring population, the -- in Europe, would be gone from the world population.

Q Now, Constable, the copy of *Germany Must Perish!* that appeared on Mr. Topham's website, that includes, does it not, a radicalpress Editor's introduction, which we see on page 3 of 49 in Tab 1. Is that correct?

A Yes, ma'am, it is.

Q All right. And if you flip over to page 4 of 49, Mr. Topham, as the editor of radicalpress, radicalpress Editor's introduction, he talks about - about -- he expresses views on the book itself, *Germany Must Perish!*, is that correct?

A He does. He has two pages of an introduction, and - yeah. It's -- in his writing, his opinion of the book that he's also read.

Q I see.

THE COURT: Sorry, I missed that. He expresses --

A Mr. Topham's opinion on the book, from his point of view.

THE COURT: All right.

MS. JOHNSTON:

Q And having read this introduction, sir, what is his opinion from -- of this book, from his point of view?

A He believes, first, that it is a -- a significant piece of Jewish propaganda. He -- in paragraph -- on page 3 -- sorry, on page 4 of 49, in paragraph one, two, three, four, five -- paragraph 5, and --

Q And we're just going to pause here because --

A Yeah.

Q -- we're going to be doing this more than once, so I just want to explain how we're going to do it.

A Yeah.

Q What I'm going to ask you to do, Constable, is regardless of whether or not the first paragraph on any page is a full paragraph, we're going to count that as paragraph one, all right?

A Yes, ma'am.

Q What I do not expect, Constable, is that the document printer's going to be good enough that we can actually read off the screen --

A Yes, ma'am.

Q -- but it is going to allow us to identify where we are, and assist in following along that way. All right.

A Yes.

Q So what I'm going to do -- and I'm using the exhibit copy, My Lord, I'm going to put it on the document camera. And, My Lord, if this doesn't work, we do have a backup plan.

Sorry, My Lord. The joys of technology, Constable.

All right. So, again, I do appreciate it is not -- it is not the best that one can imagine.

A So in -- in paragraph one, two, three, four, five, the paragraph --

Q Sorry --

A -- the paragraph starts with "In 1941, Kaufman's book".

Q All right. And you can see that there, "In 1941, Kaufman's book" --

A Yeah, I think I have a --

Q -- and there --

A -- I think -- a pointer here --

Q -- you have a pointer right on your --

A It's right here.

Q -- thing -- there you go.

A So in the first line here, the first sentence, it says:

In 1941, Kaufman's book was a brilliant piece of Zionist Jew propaganda designed to stir up anti-German hatred in America.

That, in a nutshell, is -- is one part of Mr. Topham's opinion of *Germany Must Perish!*

Q According to what he's written in his --

A According to what he's written in -- in -- from what I've read in this -- in this introduction.

Q And then, sir, he continues on to the final paragraph which says, "I firmly believe". Can you -- can you point that out to us?

A It is. It is paragraph one, two, three, four, five, six -- paragraph seven, which starts right at, "I firmly believe," right here. Where Mr. Topham states:

... I firmly believe that all of [...] the Zionist Jews write about ...

Sorry.

... I firmly believe that all ... what the Zionist Jews write about others is actually ... a reflection of their own inner, perverse, dislocated self. By projecting outward on to others their innate paranoid and deep-seated hatred for the rest of the world they're able to meet the requirements of the Israeli state's motto which reads, "By Way of Deception Thou Shalt Cause War" and [I] feel a sense of superiority and self-righteousness in doing so.

Q Constable, I'm just going to correct you:

... and feel a sense of superiority and self-righteousness in doing so.

A Oh, I'm sorry, "and feel".

Q Now, Constable, this book, at least according to what it says, was written in 1941 by Theodore Kaufman.

A Yes, ma'am.

Q If this book crossed your desk as a Hate Crimes investigator in, say, 2012, when you were still in the Hate Crimes Unit, would you, as an investigator, be concerned about the content of this document?

A Yes, ma'am. If -- if in some -- if *Germany Must Perish!* came -- came to us as part of an investigation, we would definitely investigate the person spreading this message through this book. Absolutely.

Q And in this case, the identified group would be people of German heritage and German --

A Yes.

Q -- German nationals?

A Yes, ma'am.

Q Thank you.

Now, Constable, what I'm going to do is I'm going to ask you to look at Tab 2 in Binder 1, and this is *Israel Must Perish!*

A Yes, ma'am.

Q And this one is identified, sir, as being by Arthur Topham, is that correct?

A Yes, ma'am. As you can see, between *Israel Must Perish!* and *Germany Must Perish!*, the front page of the book is very similar in its design. It changes when the names of Jews and Israelis, as opposed to Germans and Germany.

Q Thank you. And just -- just so we keep the record clear, we're at Tab 2, and the first page is 1 of 104, which is what I have on the document camera right now, is that correct?

A Yes, ma'am.

Q What happens in *Israel Must Perish!*, sir?

A *Israel Must Perish!* is not an entire book. It is sections of *Germany Must Perish!* which Mr. Topham has taken from *Germany Must Perish!* and essentially in his own words changed the names from Germans to Jews, and from Germany to Israel, and used the same sort of premise that Mr. Kaufman did about eliminating the Jewish population from the world population.

So the same plan that Mr. Kaufman puts forward is reflected in the sections that Mr. Topham's take over, concerning the Jewish population in the world.

Q Now, Constable, you've read both *Israel Must Perish!* and *Germany Must Perish!*, is that correct?

A Yes, ma'am, I have.

Q And when I say, *Israel Must Perish!* what I'm referring to is the document we find at Tab 2?

A Yes, the -- the document I say from his website.

Q And, Constable, can you tell me if it actually does take the wording from *Germany Must Perish!*, make the changes you've just described, and that becomes *Israel Must Perish!*?

A It does. It's just not the entire book. *Germany Must Perish!* is an entire book in itself. In this case, where *Israel Must Perish!*, certain sections of *Germany Must Perish!* were taken out and the names were changed, essentially, from Jew -- from German to Jew, from Germany to Israel.

Q And, Constable, if we flip over to page 2 of 104, this is the author's preface as well, is that correct?

A Yeah -- yes, ma'am. So this is a -- an introduction that would be separate from the book itself.

Q The introduction on -- to the document on the website?

A Yes, ma'am.

Q All right.

A And it's authored, in the top there you'll see -- right here, it's authored by Arthur Topham.

Q You've read this introduction, is that correct?

A I have.

Q All right. And what does the introduction say? Summarize it for us, please.

A So if you look at the -- the -- I guess the second paragraph, which would be right here --

Q Mm-hmm.

A -- it states:

It is assumed that the reader will be fully cognizant of the Zionist agenda for global governance that [it] is a given ... today's political reality, especially with the alternative media ... on the internet where Zionist "hate" laws are still not fully in place to restrict the natural flow of ideas and opinions that proceed from [the] historical research and experience.

So in this document, Mr. Topham is setting up the preface of a -- of an -- of an alternate -- he's presenting an alternate media presentation of what is the -- what is, in his writings, the controlled media by a Zionist organization.

Q Okay. Now --

A Sorry.

Q -- Mr. Wilson -- or sorry Detective Constable Wilson, we have some admissions in -- in this trial, and one of the admissions is that radicalpress itself on the website as you read it describes itself as an alternative news source.

A It does. I believe the top caption is "Digging at the Root", I believe, is -- and it's put out as an alternate media source compared to mainstream media.

Q I think you might have it slightly off, but we'll get to it when we get to it.

Now, Constable, what I'd like to do is I'd like to ask you a question about page 3 of 104.

A Yes, ma'am.

Q And there's a paragraph -- one, two, three down from the top, "The striking thing about the vileness of the text today".

A Yes, ma'am. So that will be found -- sorry. It can be found up here, actually. I think we just have to scroll down just a little bit on the document.

Q I mis -- misplaced it, I'm sorry about that --

A Right here.

Q -- you can see the top?

A Yeah.

Q If we go down one, two, three --

A It's actually right here, "The striking thing".

Q All right. Could you read that to us, please?

A

The striking thing about the vileness of the text is how, today, it seems to roll off the mind's tongue as if it were as truthful and factual as the rising sun. As such, I firmly believe that all of what the Zionist Jews write about others is actually but a reflection of their own inner, perverse, dislocated self. By projecting outward[s] on to others, their innate paranoid and deep-seated hatred for the rest of the world they're [un]able to meet the requirements of the Israeli state's motto which reads, "By [the] Way of Deception Thou Shalt Cause War" and feel a sense of [superior] and self-righteousness in doing so.

... and feel a sense of superiority and self-righteousness in doing so.

So, again, this is the same -- it's the same reflection as he put in the introduction of *Germany Must Perish!*

Q No, Constable, I'm going to ask you just to read a few more lines, just so that we can have an example of what you're talking about, about transposing words. And what I'm going to do is I'm going to direct you to the bottom of the page. You see the paragraph which starts, "This time Israel" and it's three up from the bottom.

A Right. So -- the -- yeah.

Q All right. If you could read -- if you could read to the bottom of the page, and then the first two paragraphs on the top of the next page.

A So it starts out with:

...This time Israel has forced a TOTAL WAR upon the world.
As a result, she must be prepared to pay. . . [the] TOTAL PENALTY.
And there is one [alone], and only one, such Total Penalty:
Israel must perish forever!
In fact -- not in fancy!"

"For quite patently, to fight once more in [a] democratic defense against Israel with any goal in view save that country's extinction constitutes, even though it lose the war, a Jewish victory. To fight, to win, and not this time to end Jewish Zionism forever by exterminating completely those people who spread its doctrine is to herald the outbreak of another Jewish war within a generation."

Q All right, I'll stop you there, Constable.

Is that an example of something that was taken from *Germany Must Perish!* with the names changed

A It is.

Q Thank you.

Now, Constable, we were describing yesterday how when you're actually on the blog, you go into *Israel Must Perish!* and then there's a button that you have to hit to get to the rest of it, and then it slides into Mr. Topham's blog. Do you recall that?

A I do.

Q All right. So if you could just -- now that we actually have the document -- if you could show us what you mean by that.

A So, in page 7 of 104 --

Q And if you just pause, I'm going to put it on the document camera --

A Thank you.

Q -- so we can all see the same page at the same time.

All right, Constable, do you want the top or bottom --

A Right there would be perfect.

Q Right there?

A Right there. So --

Q Okay.

A -- essentially, right here, right above "Posted in", which is that part -- that's with "Posted in" here. Right in there, that line right there is actually a hyper link that you would click on from the website, which would take you to the rest of the document of *Israel Must Perish!*

Q So what we're looking at is a line that says, "Read the rest of this entry"?

A Yes, ma'am.

Q You hit "click" and you get the rest of the entry?

A Yes. So right after that, instead of having the whole *Israel Must Perish!*, if you did not click on this section here, you would get the rest of Mr. Topham's blog that is continuous, again, with dates that are in a declining order.

Q All right. And that's what we -- that's what this printout is; it continues on with the blog?

A Yes, ma'am.

Q Now, Constable, I think this is what you were referring to earlier when you were discussing Mr. Topham's -- I believe they call that a

banner?

A It is. It's a -- so he has the banner page on the top of the website, but periodically through his blog there is a banner above other articles, or at the bottom of other articles, that he's put. This banner has his picture and it says "radicalpress.com" and it's -- and the sub-banner, I guess, which is right underneath "radicalpress.com", "Digging to the root of the issues since 1998", Canada's Radical News Network".

Q Constable, have you seen this banner at various points throughout Mr. Topham's blog?

A Yes, ma'am, I have.

Q Thank you.

And that was page 7 of 104?

A Yes, ma'am.

Q So, Constable, as we continue to flip through the pages, what were -- what we're now looking at is Mr. Topham's blog and actually near the end of this tab, we get back to the rest of the book, *Israel Must Perish!*, is that correct?

A That's right. So the blog would continue and if we go to page 8 of 4 [sic] . . .

THE COURT: Sorry, 8 of 104?

A Eight of 104 -- sorry -- which is the next page. It just shows you that one article would end and another one would start, and the posting date right in the -- right underneath the cartoon would be May 27, 2001. So each entry into the blog would have a different posting date right here.

MS. JOHNSTON:

Q Thank you. And just at the top, Officer, I will -- right here, we have Arthur Topham, Pub/Ed, radicalpress.com, "Digging to the root of the issue since 1998", correct?

A Yes, ma'am.

Q All right. Now, it is not my intention, Constable, to read through every single page of every single website --

A Yes, ma'am.

Q -- or -- what I'm going to do is I'm going to take you through it, I'm going to point to some various -- various sections.

Now, you described yesterday that this is a very lengthy blog, is that correct?

A Yeah, very lengthy indeed.

Q Now, we haven't selected every document that ever was on Mr. Topham's website for presentation in this trial, is that correct?

A That's correct.

Q All right. But nevertheless, when we get to Tab 2, do we have everything that was on that link when you -- when you were to link onto *Israel Must Perish!*?

A Yes, ma'am.

Q Okay. And that, as it happens, includes some examples of the types of blog articles that you would get on Mr. Topham's?

A Yes, ma'am, that's correct.

Q Including, as we've already discussed, some articles which don't deal with Jewish matters at all; deal with other subjects?

A Yes, ma'am.

Q All right. I am going to ask you, sir, to please look at page 21 of 104.

A Yes, ma'am.

Q And if you give me a second, I'm going to put it on the document camera for us.

My Lord, I'm assuming my voice is picking up fine, even when I'm standing here?

THE COURT: I assume Madam Registrar will tell me if it's not.

MS. JOHNSTON: Thank you, My Lord. The occasional check is not the worst idea in a trial.

Q All right. So I've placed page 21 of 104 on the document camera. You can see at the top, and you can see what appears to be -- or at least purports to be, a book cover of *The Protocols of the Learned Elders of Zion*, is that correct?

A That is correct, ma'am.

Q Now, we're going to get to a copy of *The Protocols of the Learned Elders of Zion* when we get to Tab 3 of Binder 1, is that right?

A That is right.

Q Prior to your dealings with this investigation into radicalpress and Mr. Topham, was this a book you had ever heard of?

A Yes, ma'am, it has.

Q Had you read it before?

A Yes, ma'am.

Q What's it about?

A It is a -- it is a fictional doc -- a fictitious document of a meeting --

Q All right. I'm going to pause you there, because I haven't qualified you --

A I've read it --

Q -- as an expert to talk about the origin of these books --

A Okay.

Q -- I am going to call an expert in this trial.

A Super.

Q Your -- what does the book purport to say?

A It is a -- it is a document of 24 protocols that report the plan, if I put it in a nutshell -- the plan of the Jewish population to rule the world at the end of the day.

Q World domination?

A World domination.

Q All right. Now, just below what appears to be the book cover -- and you've actually seen the book, have you not?

A Yes, ma'am, I have.

Q Is that the book cover?

A That's one of the -- the varieties of book covers it come out -- it's been -- it's like a hundred years old, so it's been a variety of different book covers since its inception, but that is a representation of one of the book covers.

Q Right below that we have a sub-title, *Counter Force: Deconstructing Jonathan Kay's Lies Regarding the Design of the Protocols*, and it says "By Arthur Topham," is that correct?

A That is correct, ma'am.

Q And, also May 11th, 2011?

A Yes, ma'am.

Q All right. Now, in this, does Mr. Topham -- you've read this article?

A I have.

Q And in this article, what does Mr. Topham talk about?

A Mr. Topham talks about the -- an article that was written contrary to *The Protocols*, and Mr. Topham is making an argument for -- I

guess for *The Protocols*, an argument that is pro what *The Protocols* as a -- and counter to what Mr. Jonathan Kay is saying in his article.

Q All right. So essentially what Mr. Topham's doing is he's responding to Jonathan Kay's argument?

A Yes, ma'am.

Q And just -- do you know what Jonathan Kay's argument is?

A His argument, as reflected in Mr. Topham's counter-argument, is that -- that it's a -- a fictitious, made-up book. That -- and Mr. Topham's argument is counter to that.

Q All right. So it's Mr. Jonathan Kay's argument that the protocols are made up?

A Yes, ma'am.

Q There was no such meeting and no such minutes?

A Yes, ma'am.

Q And that's what Jonathan Kay is saying; Mr. Topham is countering that?

A Mr. -- he's giving a counter-argument for that article by Mr. Kay.

Q And what does Mr. Topham say about this counter-argument?

A I think the best way to illustrate that is in paragraph -- if we include this to be paragraph 1, this is paragraph 2, right above the -- the caricature of Mr. Jonathan Kay --

Q Mm-hmm.

A -- in the -- it's only one sentence, I believe, is the whole paragraph. It starts out with:

Metinks, as Shakespeare's Hamlet once mused to himself, that **Jonathan Kay**, propagandist for the Zionist-controlled *National Post* and author of a new book on the origins of conspiracy theories, *Warrant for Genocide, blueprint for Paranoia* . . .

Which was the name of Mr. Kay's book:

. . . protesteth too much when it comes to facing the inherent truths contained in the . . . [Jewish] revolutionary handbook better known as *The Protocols of the Learned Elders of Zion*.

So Mr. -- Mr. Topham's premise in what he's writing here is a counter to Mr. Kay's book, article, against *The Protocols*, I guess; against the nature of *The Protocols*.

Q Now, Constable, you are not an expert, but your understanding of *The Protocols* -- your working knowledge that you bring to the investigation is that *The Protocols* aren't what they purport to be, is that correct?

A That's my understanding.

Q All right.

MS. JOHNSTON: And, My Lord, I'm just getting that in for the context of the investigation. I'll call other witnesses in the course of this trial.

THE COURT: All right.

MS. JOHNSTON: Thank you.

Q Now, Constable, if we look over to page 22 of 104, I understand this continues through with Mr. Topham's article, does it not?

A It does.

Q Now, are there any -- and just going on what it says here, is there any discussion here about Jewish ploy?

A I'm sorry, I didn't get that last part?

Q Jewish ploy.

A Jewish ploy. Yes, if we look in paragraph -- one, two -- the third paragraph.

THE COURT: So the third paragraph now on page --

MS. JOHNSTON: We are now on page 22 --

A It's 22 --

THE COURT: -- 22. All right.

MS. JOHNSTON: -- of 104. I'm putting it on the document camera.

Q And, if you could actually show us, sir, where you're speaking of.

A It would be this paragraph here that starts with, "After having attempted".

Q And what does -- what, if anything, does Mr. Topham say in this article about a Jewish ploy?

A He states:

After having attempted, purposely and falsely, to associate the document . . . [of] Herzl and then afterwards, with seemingly self-assumed wit and credibility, proclaiming the contents of the document to be but a "fairy tale;" one that conveniently could also be used to indict Adolf Hitler and the German people, via the Jewish ploy of 'guilt by association', Kay shifts his thesis to what he hopes will be clinching, rock hard proof that such a 'conspiracy theory' actually had its origins elsewhere beyond any association with the Jews.

Again, in this statement here, he is making a counter-argument to the *Protocols* which has a theory of Jewish domination. Mr. Kay has a counter-argument for that. Mr. Topham's putting his argument for that -- that ploy, that theory.

Q And, if we go to the second paragraph, sir, the one that says -- starts, "In true Zionist Jew fashion".

A Yeah. So it's right down here.

Q Yes. And I'll give you a break. I'll read it. You watch and make sure I read it correctly.

A Thank you, ma'am.

Q

In true Zionist Jew fashion Kay states, "All this came to pass despite the fact that the Protocols was debunked within months of its dissemination." What Kay fails to include in his remark though is the fact that it was only the Jews and their Jewish media and Jewish "investigators" and their sycophantic slaves who proclaimed that the document had been "debunked."

A Yes, ma'am.

Q This article continues on, and if we look at page 24 of 104, is there anything about the Jewish involvement in World War I? And --

A Yeah --

Q -- I'm going to put that -- if you just pause, I'll put it on the document camera before we continue.

And we can see at the bottom of 24 of 104 -- I'm not usually bringing it up that high. So you can see the top paragraph, so if you go down for us.

A So, one, two, three, four paragraphs, it's right here. It starts with "WWI was no accident".

Q Constable, give me a minute -- make sure these are put back perfectly. This is our exhibit copy.

A Yes, ma'am.

Q All right, sir. What -- according to the article, what does it say about World War I?

A The -- the article states:

WWI was no accident. It was consciously set to occur by the Zionists in order to accomplish three main objectives, all designed to further the overall conspiracy for the creation of the state of Israel and the Zionist Jews' subsequent New World Order.

So, again, it states here -- right in that paragraph right there.

Q And how do you interpret that, Constable, having read -- read the article in its entirety?

A Having read the article, it essentially is -- it is stating that World War I was a planned event by -- and I quote, "occur by the Zionists".

So it was -- it was not an accident, it was a purposeful event to -- to get three main objectives by the Jewish people.

Q Page 25 of 104, Constable, do you recognize this photograph; or this artistic depiction?

A I do. That would be a depiction of Adolph Hitler.

Q What does the article say about Mr. Hitler in the -- in the article that we're discussing?

A It says -- I think we'll -- I think if we start with the -- I think if we start on the second paragraph, which is right above the depiction of Adolph Hitler.

Q The "evil brilliance of the Protocols"?

A Yes, ma'am.

So in that paragraph it states:

The "evil brilliance of the Protocols" as Kay rightfully states near the conclusion of his excerpt (although he immediately attempts to misdirect [the] readers) . . .

Those are in brackets:

. . . became clear in 1933 when world Jewry openly declared war on [the] National Socialist Germany and then began their sinister back room dealings to bring this about. Having by then firmly established their Jewish control of the Soviet Union and also having succeeded in placing a Jew in the White House as President and soon another Jew by the name of Winston Churchill in . . . British government, their evil design to destroy Germany, the one shining example of a nation that was prospering under [the] national socialism and . . . [the] currency system separate from the Rothschild's while all the other Jew[ish]-controlled nations were in the depths of . . . global depression brought on by the Jewish banking cartel, was set to unfold.

Q Thank you.

A So, again, in this -- the way I read this is Mr. Topham's view that major world leaders were in the -- in the control of the Jewish cartel, as he stated -- the Jewish cartel, as well as the banking system and the one shining example that is separate from that during this time is national socialism in Germany at the time in 1933.

Q Sir, I'm going to refer you to page 26 of 104.

A Yes, ma'am.

Q And this continues on the same article that we've been discussing by Mr. Topham, is that correct?

A It has.

Q All right. Now, in this case, it -- in this case, Constable, what I'm hoping to draw your attention to is there's some discussion of "either Jews, Zionism and/or the illegal, immoral, racist . . . supremacist state of Israel". That's about halfway down, is it not?

A Ah -- yes, ma'am, it's about halfway down the second paragraph. So I -- I can't quite read it on there, but it should be right -- right in this line here, halfway down the second paragraph.

Q All right. So if you could just read that sentence for us, please.

A The sentence -- I believe the sentence starts with "The infamous Section 13(1)"?

Q Yes.

A

The infamous Section 13(1) of the *Canadian Human Rights Act* was purposely created and inserted by these same Jew lobbyists into Canadian law with this express purpose in mind -- to stop any and all criticism of either Jews, Zionism and/or the illegal, immoral, racist and supremacist state of Israel now doing its . . . [darndest] to genocide the . . . [latest] remaining Arab population in the region of Palestine.

Q I think you read "latest" for "last", sir, but aside from that I believe you --

A Oh --

Q -- were correct in --

A -- "last remaining" -- I apologize:

. . . last remaining Arab population in the region of Palestine.

Q So, Constable, in this -- in this section, at least in terms of what it says, is there any separation between Zionists and Jews?

A No, they're one and the same in the writings of this article.

Q Now, Constable, I won't have you read it out loud, but down at the bottom there's a discussion of Mr. Topham and hell-bent on destroying the reputation, is that correct?

A Yes, ma'am.

Q All right. So generally just tell us what that paragraph's about.

A About destroying his reputation?

Q Mm-hmm.

A Yeah, is essentially -- Mr. Topham's reputation has, in his -- in his writings, been -- been targeted by the Jewish population in Canada, and -- and as a result, he's bringing that -- he's highlighting that in this part of the article.

Q All right. And also, there's a reference here to Harry Abrams, who I understand, sir, was one of the people who did contact you about Mr. Topham's work, is that correct?

A Yes, ma'am. He was the second complainant in this -- in this investigation.

Q Now, sir --

THE COURT: Just a moment, please --

MR. JOHNSON: Your Honour, if I might speak to the evidence. I've sat here patiently listening to the witness and he keeps referring to the Jewish people, and that's nowhere contained in any of the writing that I've seen so far. It seems like he's trying to generalize by saying that the B'nai Brith, that the -- the other -- say Zionists and what have you, are all part of the Jewish population or Jewish people.

I think that that's a bit inflammatory at this stage. It seems to be that he's tailoring his evidence to fit with the nature of this charge, which is to establish hatred against the -- a definable group.

THE COURT: Well --

MR. JOHNSON: And I -- and I think he's going --

THE COURT: -- just -- just a moment. I think if --

MR. JOHNSON: -- going too far.

THE COURT: -- if we want to have a discussion about this, it maybe should be done in the absence of the jury.

MR. JOHNSON: Yes, okay.

THE COURT: All right.

So I'm going to ask you to step outside for a moment, and . . .

MR. JOHNSON: I didn't mean to launch into a big . . .

THE COURT: All right.

(JURY OUT)

THE COURT: All right.

MR. JOHNSON: Yes --

THE COURT: So --

MR. JOHNSON: -- My Lord, the nature of this case is --

THE COURT: -- just so that I understand, what you're saying is that there's sort of a -- a broadening of the language used by the witness, rather than being precise about what was said in the --

MR. JOHNSON: Yeah, and I -- and I think that's --

THE COURT: -- document?

MR. JOHNSON: -- unfair to Mr. Topham because that's not what he's saying. It doesn't appear from the text that he's talking about the Jewish people, the Jewish population. He's very specific. He uses the words as set out in the text. He says Zionist, Zionist Jew. In this particular section that we've just heard from the witness, "criticism of either Jews, Zionism or" -- you know, again, he's being very specific about who he's talking about there. And, for this witness to tailor his evidence to fit with the nature of this charge, ie. the Jewish people, which is part of the findings of this -- this jury, it's the jury that's going to have to decide that issue; whether Mr. Topham's talking about an identifiable group, the Jewish population, or all Jews.

It's not up to this witness to offer his opinion as to what Mr. Topham was talking about. I don't think it's fair for him to do that. I think if we're going to be quoting from a text, he sticks to the text. The text speaks for itself.

If he wants to expound on that, that's fine, but I think the caution should be that he shouldn't be dealing with the ultimate issue in this trial, which is an identifiable --

THE COURT: Well, I'm --

MR. JOHNSON: -- identifiable group.

THE COURT: -- not entirely sure he is. I mean, I take your -- your comment.

MR. JOHNSON: Yeah.

THE COURT: I guess part of the difficulty is when the term "Jews" is used --

MR. JOHNSON: Yeah.

THE COURT: -- how is that different from people who are Jewish?

MR. JOHNSON: Well, we haven't heard about that. I mean, that's the other problem, is who's a Jew? I mean -- I think that that's got to be --

THE COURT: Right.

MR. JOHNSON: -- canvassed during the course of this trial, with both the Crown's expert and the defence expert.

THE COURT: Well, what I'll do is I will --

MR. JOHNSON: But --

THE COURT: -- ask Detective Constable Wilson to use the term "Jews" rather than "Jewish people" or "Jewish population" or . . .

MR. JOHNSON: I think that that fits even better into the indictment. Because it's --

THE COURT: Well, that -- but that is --

MS. JOHNSTON: Well, My Lord, I do agree with my friend. He's got to be careful to use exactly --

THE COURT: -- to be careful, to --

MS. JOHNSTON: -- what's in the text. I take that a hundred percent --

MR. JOHNSON: Yeah.

MS. JOHNSTON: -- I'll be very careful --

THE COURT: And if --

MS. JOHNSTON: -- and I'll be very careful to [indiscernible] --

THE COURT: -- but if the text says "Jews" he can use the term "Jews" --

MR. JOHNSON: Okay. I think --

THE COURT: -- because it does use that term, and . . .

MR. JOHNSON: Yeah. I think -- but that's in answer to the Kay article. I mean, there's always a context. I can deal with that during cross certainly.

THE COURT: All right.

MR. JOHNSON: But when we -- when we start using words that aren't in this text, I don't think it's fair.

THE COURT: Yeah. No, and that's -- and that's a fair comment. So try to -- try to do that, Detective Constable, and where you're referring to a particular passage, you should be careful to look at that passage and not --

A Yes, My Lord.

THE COURT: -- expand it.

A Yes, My Lord.

MR. JOHNSON: Your Honour, the other point that I'd like to have clarified is that -- you know, Mr. Wilson's had a career as an RCMP officer -- I take it RCMP?

A New Westminster --

MR. JOHNSON: Or New West -- New West officer. He's now retired. I wonder if we can make that clear that he's here as "Mr. Wilson" and he's not -- he's done work in the past as an officer but he's no longer representing the Crown or representing the police department he was working for. And I would suggest that he be called and addressed by "Mr. Wilson."

THE COURT: Yes, all right.

MR. JOHNSON: Thank you.

THE COURT: Ms. --

MS. JOHNSTON: Your Honour, it's not --

THE COURT: -- Johnston?

MS. JOHNSTON: -- sorry -- I'm sorry. My Lord, it's not unusual when officers -- at the time that they're gathering the evidence they're now testifying about, had a certain position in the RCMP, even though they're now retired, to call them by the title that they had at the time they were investigators. He's not here as a civilian. He's here as a police investigator into a matter. I don't think it's objectionable to refer to him as Detective Constable Wilson. All the evidence he gathers at the trial is gathered as Detective Constable Wilson.

THE COURT: And I think that was made clear.

But why don't we call him Mr. Wilson when we're speaking to him now, because you no longer have the title --

A Yes, My Lord.

THE COURT: -- and if there's any clarification required for the jury about that, I can do that at some point.

MS. JOHNSTON: All right. And I'm assuming my friend wants me to go back -- are you asking for me to go back?

MR. JOHNSON: I think what I'd like to do is just to have you clarify with the witness that the words "Jewish population" do not appear in the text.

MS. JOHNSTON: All right, excellent.

MR. JOHNSON: If you could do that.

MS. JOHNSTON: Excellent. We'll -- we'll do that.

MR. JOHNSON: Okay.

THE COURT: All right. All right.

How are we doing with the time? Let's bring the jury back in. We'll go another 15 minutes or so before the break.

MR. JOHNSON: Thank you, My Lord.

MS. JOHNSTON: Does Your Lordship wish a pointer in case Your Lordship has a question? A laser pointer?

THE COURT: I --

MS. JOHNSTON: We have plenty.

THE COURT: -- we'll leave it for now.

(JURY IN)

THE COURT: Ms. Johnston.

EXAMINATION IN CHIEF BY MS. JOHNSTON, Continuing:

Q Sir, I've been calling you Detective Constable Wilson because that's what you were at the time you did the investigation into Mr. Topham, is that correct?

A Yes, ma'am.

Q But I do understand that you are now retired from the -- retired from the Hate Crimes Unit and the police force as well, is that correct?

A I'm -- I'm retired from the Canadian police force. I'm now presently employed by the Independent Police Complaints Commission in the United Kingdom.

Q Are you still a police officer in the United Kingdom?

A I'm not a police officer. That unit -- you have a separate designation; you're not a -- a Detective Constable or Police Constable, you're a member of that organization. So I'm retired from Canadian policing, but as an investigator in the United Kingdom now.

Q I'm finding Detective Constable Wilson quite a handful; I'm going to call you Mr. Wilson which is -- is consistent with your current status, is that -- is that accurate, sir?

A That's accurate, ma'am.

Q All right. Thank you.

Now, Mr. Wilson, my friend has quite rightly pointed out that we need to be careful to use the terms when we're describing the test we're describing, to use the same terms that were used by Mr. Topham.

A Yes, ma'am.

Q Obviously I'm asking you to summarize material --

A Yes, ma'am.

Q -- and my friend will be very vigilant if we make any mistakes, but in terms of Jewish population -- I don't think that actually appears in the article, unless you correct me.

A It doesn't. It's actually -- when I give that, it's more my polite side instead of -- but I'll refer to it as -- as it's reflected in the text from now on.

Q Thank you.

And in terms of what was actually said in the text -- and I'm going to put back once again page 26 of 104.

A Yes, ma'am.

Q And there are sort of specific references. We have in the second paragraph down from the top, we have:

. . . [Canadian] Jewish lobbyists like [the] B'nai Brith Canada and the Canadian Jewish Congress and the Jewish Defense League . . .

Did I read that correctly?

A Yes, ma'am.

Q And also, there's the sentence that we did speak of in terms of identification:

. . . either Jews . . . [Zionists] and/or the illegal, immoral, racist and supremacist state of Israel . . .

A Yes, ma'am. That is the text there.

Q Now, down at the bottom, after the -- after the depiction, cartoon, whatever you might wish to call it --

A Yes, ma'am.
Q -- in discussing that paragraph, where Mr. Topham is concerned about his reputation -- and we get that from:

... are hell-bent on destroying my reputation ...

A Yes, ma'am.
Q There's a reference to Jews right there, is that correct?
A There is. It's in the second line; it's right there at the end of the second line.

Q Sir, I'm going to ask you to flip to 28 of 104.

A Yes, ma'am.

Q Putting it on the document camera now.

Sir, is that a symbol you're familiar with? The -- the one I'm pointing to?

A It is. It's the swastika.

Q Down below that, that is banner that we've already seen before and discussed in this trial, is it not?

A Yes, it is, ma'am.

Q All right. And then there's an editor's note introducing the next -- the next series?

A There is. And the editor notes appear periodically when it's an introduction to an article that Mr. Topham hasn't authored; he authors the editor part.

Q And this introduces -- this introduces what section, sir?

A The -- it introduces -- if you look on -- back on page 27 of 104 --

MS. JOHNSTON: Sorry, sir, I just -- I apologize, Your Honour, I -- or, sorry, My Lord. I did not use the exhibit copy, so I'm just switching it now.

Q Please continue, sir. Tell us what you're telling us --

A So on -- on page 27 of 104, the title of the article is "Rebutting Michael Hoffman by Hans Krampe", May the 5th, 2011.

In this copy, because of the size of the -- because of the size of the picture, I guess, the article then continues on page 28 of 104.

Q And, sir, I'm just going to draw your attention to the last line, just before the line that says "Dear Michael", the paragraph.

A Yes, ma'am. It starts out with "It's truly"?

Q Yes. If you could read that to us, please?

A

It truly is an honour to publish this perceptive tribute to the German nation and to its unsung hero ... [the] leader, Adolf Hitler. Thank you Hans!

Q I take it -- I take it, Mr. Wilson, that you've read the Hans article referred to?

A I have -- I have.

Q And what's it about?

A It is essentially a -- yeah, it's -- it's another sort of rebuttal, I guess, to a previous article.

Q What was the -- what was the -- what does the rebuttal say?

A Yeah, I think probably the best -- the -- the best part would be found -- or the best section to reflect that is page 29 of 104.

And if you look at "It formed" --

Q Mm-hmm.

A -- which is the -- one, two, three paragraph:

It formed a solid foundation for my continued anti-Nazi brainwashing ... (education) ... in the West. As it turned out, East and West brainwashings occurred entirely to Zionists ... specifications and under their control. In it the holocaust loomed large; not only in ours, but in all [the] histories of WW II.

I guess I -- I should continue with the last line in it, but -- it reads:

Worldwide, the above versions have been a roaring success!

Q Sir, I'm just putting page 30 of 104, and we're not going to say a lot about it, but you can see a picture at the top of this page.

A Yes, ma'am.

Q Do you recognize the person I'm pointing the laser pointer at?

A That is the Prime Minister of Canada.

Q The Prime Minister of Canada today?

MR. JOHNSON: Former?

A Former --

THE COURT: The former Prime Minister of Canada --

A -- Prime Minister of Canada.

MS. JOHNSTON:

Q All right. And it's also -- appears to be a symbol. That's -- that's Stephen Harper, is it not?

A It is Stephen Harper. There is a symbol, a six-sided star, in his forehead and the numbers there are "666".

Q Now, sir, we are going to be calling an expert in this case. That symbol, the six-sided star, do you recognize that symbol?

A It's the Star of David.

Q Is the Star of David associated to the Jewish religion?

A It is.

Q Sorry, sir, my mistake. This is an article -- I removed it too quickly. This is an article about hating Harper -- at least according to the title - "Hating Harper" by Arthur Topham?

A Yes, ma'am.

Q Stephen Harper was at the time, April 27th, 2011, the Prime Minister of Canada?

A He was the Prime Minister of Canada.

Q I see. And I'm going to take your attention to the paragraph that says "Plainly stated"; the first sentence.

A Yes, ma'am. It's right under the two quotations here.

Q Mm-hmm.

A And it says:

Plainly stated Canada is a Zionist Jew-controlled colony of the state of Israel.

Q Now, just pausing there, sir, having read this article in its entirety, can you tell me whether or not that's reflective of the theme?

A It is reflective of the theme.

MS. JOHNSTON: My Lord, this is probably a convenient breaking point, if this is convenient for the court, for the morning break.

THE COURT: Yes, this would be a good time for the morning break.

We'll excuse the jury for the morning recess.

(JURY OUT)

THE COURT: We'll take the morning break.

(WITNESS STOOD DOWN)

(PROCEEDINGS ADJOURNED FOR MORNING RECESS)

(PROCEEDINGS RECONVENED)

TERRY WILSON, recalled.

THE CLERK: And back on the record, My Lord.

THE COURT: Thank you. We'll bring in the jury.

(JURY IN)

THE COURT: All right, Ms. Johnston.

EXAMINATION IN CHIEF BY MS. JOHNSTON, CONTINUING:

Q Sir, I'm going to take you to page 40 of 104 of the materials we are discussing. I'll put it back on the document camera. We've got the masthead we've discussed already at length.

And this is a editor's preface.

A Yes, ma'am.

Q Now, Mr. Wilson, please correct me if I'm wrong, but my understanding is that this particular preface is about a divergence of opinion that Mr. Topham had with one of his authors, is that correct?

A Yes, ma'am, it is.

Q Yes. Expressing sorrow that he and Robin Matthews have -- have parted ways in terms of their political philosophies?

A Yes, ma'am.

Q And also speaking positively of Hans Krampe, is that correct?

A Yes, ma'am.

Q And --

A From this article, it appears that Mr. Matthews, Robin Matthews, and Hans Krampe were both contributors to the radicalpress.

Q Now, I understand that -- and I'm going to refer you to the paragraph that starts, "During". So if we go to the bottom of the page, and just go up two.

A Yes, ma'am. It's right here?

Q Yes.

A And it starts with "During those early years"?

Q Yes. So in this paragraph, sir, what's he talking about? He's referring to what?

A He's referring to the -- the historical portrayal of -- historical facts as a result of World War II -- sorry, as a result of Germany from 1933 to 1945. So including World War II.

And it's -- and it's -- it's a realization -- the way it's written is a realization of the falsehood of historical teachings after World War II; it's more of a support of the positions of Germany between 1933 and 1945, and particularly Adolph Hitler.

Q Does it -- does the paragraph itself speak to Mr. Topham's growing awareness of that being the case?

A Yes, it's his growing awareness -- as it's written here, it's -- it's his growing awareness of his view of the difference in his view of history now as it was before.

Q And that fits into the theme of the article, which is discussing his -- what's happened with Mr. Matthews and Mr. Krampe?

A Yes, it is.

Q Now, I'm going to read that paragraph, just to give you a break, and you're going to follow along and tell me if I read it accurately.

A Yes, ma'am.

Q

During those early years of publishing we had yet to learn about who the real movers and shakers were that controlled the levers of power and along with our innocence we [were] also . . . ignorant of the facts behind the causes of the two major wars of the 20th Century. Steeped, as we were, in the Zionist literature of the day that portrayed itself as mainstream, western history, we grew up believing that Adolf Hitler and the National Socialists who ruled Germany from 1933 until 1945, represented the supreme zenith of earthly evil and terror. That, combined with the "Jewish Holocaust" myth that eventually took form in the mid-1950s and continued to grow with the furor of a unchecked cancer thanks to the Jewish controlled media we were still under the spell cast upon us when we decided to "dig to the root of the issues" in search of answers to lingering questions.

A Yes, ma'am, that's correct.

Q All right. And "dig to the root of the issues"; do you see that in his banner at all, sir?

A I do. It's actually in his banner right under -- I guess you would call it the secondary banner. We have "radicalpress.com" and it's actually in this part of the banner right here. The only thing that's the difference is in his banner he has "since 1998" here. In that quote he doesn't include that part.

Q Now, flipping over to page 41 --

A Yes, ma'am.

Q -- in the bottom paragraph, sir, the paragraph starts "Today".

A Yes, ma'am.

Q So continuing through, sir, what is -- what is the balance of this article about? I'm just asking you to set the context before we get to the bottom paragraph on page 41 of 104.

A It essentially is the -- the way it's written here is the depiction of -- in -- in the article's terms, the inaccurate representation of history of the German people. That they were made out -- and I'll quote from the top line of -- of 42 of 104:

... and made them out to be cruel, heartless monsters.

Again, referring to the German people.

Q So if you could read that bottom paragraph to us, continuing on to the first -- end of the first sentence on page 42 of 104.

A The ...

Q Starting at "Today".

A Starting with -- oh.

Q On page 41.

A Forty-one. So the paragraph starts out "Today"?

Q Yes.

A

Today, the world is finally coming to the realization that those who truly wanted to gain control of the world were the very ones who vilified the German people and made them out to be cruel, heartless monsters. By their fruits ... they [are] now known to the world and a better fruit ...

Sorry. Read that again:

By their fruits ... they [are] now known to the world and a bitter fruit indeed it is that now attempts to rule our planet by fear and terror and it's name is Zionism and its ownership is restricted to those Jews who subscribe to the political ideology that supports its existence.

Q All right, Mr. Wilson, I direct you to the next -- perhaps not the next article.

I'm going to ask you, sir, to please look at page 58 of 104.

And there's a picture.

A Yes, ma'am.

Q Is this a picture that you're familiar with?

A I'm familiar with it from Mr. Topham's website. It's actually found in one of the book selections on his website.

Q One of the book selections that we've selected for this trial?

A Yes, ma'am.

Q And what book is that?

A It's the "Jewish Religion and Its Influence Today".

Q All right.

A It's actually found on Tab -- Tab 5.

Q And if we look at page -- Binder 1, Tab 5, page 1 of 19; the first page after Binder 5 [sic], is that the same photograph?

A It is --

Q The same picture?

A -- it is, ma'am.

Q And this is in the blog section of Mr. Topham's -- it's in the blog section of the -- of the link that was called *Israel Must Perish!*?

A Yes, ma'am.

Q Now, I'm going to draw your attention, sir, to page 59 of 104.

A Yes, ma'am.

Q Now, it's my understanding, sir -- and I want you to tell me whether or not I'm correct or incorrect.

This article was not written by Arthur Topham?

A If you look on page 58, which is actually the title of the article, no, it's not. It's written by a gentleman by the name of Mark Glenn.

Q And we see that the middle of page 58 of 108 [sic] it says "Because It's 'Funny' When Jews Do It by Mark Glenn".

A Yes, ma'am. That's the title of the article.

Q All right. Now, the person whose photograph at the top -- do you recognize who that is?

A I do. That's the comedian Sarah Silverman.

Q All right. And if you could please read to us the very first paragraph under the caption, the one that I'm -- I'm showing there, "Just when".

A

Just when you think they have had their fill, when they couldn't possibly fit any more into their collective gullet after engorging themselves at the buffet table of vulgar, brutish, boorish behavior, well, surprise, surprise, they come along and one-up themselves, just as they always have, always do, and unfortunately for the rest of us, always will.

Continues in the next paragraph:

It's probably not a good thing to admit at this particular moment, given what it is I do these days for a living, but the fact of the matter is that until this afternoon, I had never heard of Sarah Silverman.

Q And then he talks about why that is in the next paragraph, and picking up, "You can imagine".

A

You can imagine then how shocked I was to read the following quote from one of her comedy routines. As usual, I apologize ahead of time to those with delicate ears or delicate eyes ...

Then there's a quote. It says quote:

"I hope the Jews did kill Christ I'd do it again.

And I apologize for the language:

I'd fucking do it again-in a second."

Q I'm just going to pause you there. I understand the impulse to apologize, but if we're quoting directly, I need you to just quote it directly.

A I will quote it directly again without my apology.

Quotations --

Q I think we've got it. I think we're able to follow along. Let's get down to the next paragraph, "Must be a mistake".

A So it continues on:

'Must be a mistake' I thought to myself. 'They're not that bold yet'.

Q And who is "they"? You've read this entire article, have you not?

A Yes. "They" -- "they" are referring -- this article is referring to -- I just want to make sure I get my words right here.

The article refers to "Jewish eyes and Jewish minds". So that is the "they". So if you look on para -- on page 60, one, two --

Q And we're going to read it.

A -- third paragraph.

Q And I'm just -- I'm just walking -- put it on the document camera, this is on page 60 of 104.

A And it's the third paragraph down. It starts with "More than".

Q "More than". So I'll --

A Just got to move down a little.

Q -- show you the top. So you can see the top, to go through --

A It says "More than" right there.

More than this though, this 'denial' thing is perfectly understandable when considered in the context of what it means to be a Gentile. The fact is, we do not know what it is like to think with . . . [the] Jewish mind and to see things through [the] Jewish eyes. As much as we have been propagandized into thinking that we are all the same and that we all share the same basic values, needs and affections, the truth is that this is just another clever marketing ploy on the part of their PR people in making us and our behavior more predictable and . . . [palatable] . . .

MR. JOHNSON: Pliable.

MS. JOHNSTON:

Q Pliable.

A Pliable, sorry.

We were not cut from the same cloth. We are not fruit that has fallen from the same tree. We Gentiles do not think like our Jewish counterparts, the history of the last 2,000 years being proof positive of this. As long as we remain Gentile and they remain Jewish we will never see eye to eye, just as we never have, something that they realize all-too-well despite the fact that we do not.

Q Sir, I'm just going to find the next portion.

Now, sir, if you pick -- if you please turn to page -- sorry, 76, page 76 of 104.

A Yes, ma'am.

Q Now, this is a letter to the editor, so presumably to Mr. Topham, is that correct?

A Ah --

Q And looking at them, you can see that there's -- what appears to be -- it's consistent with -- if you printed off an email, that's what it would look like?

A It does. It has a subject line -- it has a -- an email from, a subject line, the date, and a "To" as would be seen on an email.

Q And then it says, "Dear Mr. Editor"?

A Yes, ma'am.

Q Which presumably would be Mr. Topham, since it is published in radicalpress of which he is the editor, is that correct?

A Yes, ma'am.

Q All right. Now, he actually -- the person writing in to the editor in this case talks about the Talmud, is that correct? And I'm looking at this paragraph right here, "Re: The Talmud"?

A They do.

Q All right. Do you know what the Talmud is?

A It's the second of the two Jewish holy books.

Q All right. And then there's two paragraphs which purport to talk about the holy teachings of the -- of the Talmud?

A Yes, ma'am.

Q And presumably we know that because it says, "inform you of just two of their holy teachings"?

A Just -- sorry, I just missed that paragraph.

Q I'm highlighting it for you.

A Well, the -- yes, ma'am. Sorry.

Q And can you read those two, 1 and 2?

A Number 1:

. . . a grown man may have intercourse with a little girl, provided the little girl has not passed her third birthday.

Number 2:

A grown woman, including his mother, may have intimate relations with a little boy, provided the little boy has not passed his ninth birthday.

There are many other . . . [unbelievable] obscene teachings in that 'holy' book.

Q "Unbelievably obscene teachings in that 'holy' book".

A "Unbelievably obscene teachings".

Q Now, the next paragraph, sir, refers to a book:

There are many sources you can consult, if you have the courage to do so, including the book by Elizabeth Dilling, entitled, "The Jewish Religion – Its Influence To-day", which is available on the internet.

A Yes, ma'am.

Q Have you seen the book, "The Jewish Religion - Its Influence To-day" in Mr. Topham's website?

A Yes, it's -- it's offered on his website, and it's one of the books that is provided in Binder 1 here.

Q Now, sir, at least purporting to the date we have here -- we have December 9th, 2009?

A Yes, ma'am.

Q That pre-dates your investigation into Mr. Topham's website, does it not?

A It does.

Q Prior to being directed by Richard Warman back on April 28th, 2011, was this a website of which you were aware?

A We were -- the B.C. Hate Crime team were aware of it, and I was aware of it as well.

Q All right. Were you familiar with the website back then?

A I was.

Q All right. In any event, when you actually started to look, you found it in 2011; that's when you discovered -- that's when you actually took the copy of, "The Jewish Religion -- Its Influence Today"?

A Yes, ma'am.

MS. JOHNSTON: My Lord, I'll be very, very clear. I'm not -- the dates in the indictment are the dates of the indictment. I'm simply providing the context. Mr. Topham is being tried in this trial on those dates and those dates alone, not on what if anything he may have done previous to the first date on the first count.

Q Now, sir, I'd like you to please turn to page -- sorry, I'm doing that over and over again -- 79 of 104.

A Yes, ma'am.

Q And just to flip back a page, 78 of 104, we have an article which again is not written by Mr. Topham, is that correct?

A That's correct. It's written by J. Bruce Campbell.

Q At least according to what it says on the website?

A That's right.

Q I'm assuming you have no further knowledge than what it is you can read on the website as to who -- who the authors are?

A No, I don't.

Q What is this article about, generally?

A This is an article that is, again, a article -- talking about the censorship of the internet and -- and talking about the censorship of the internet through the Jew -- and I'll be specific -- through Jewish thought-control of the internet content.

Q All right. If we flip to page 79 of 104 --

A Yes, ma'am.

Q -- do we see that, sir?

A We do. In page -- in paragraph 2, starting with "Up until 2006".

Q Now, sir, I'm going to give you a break --

A Okay.

Q -- I'm going to read it to you and have you follow along; make sure I correctly read it.

A Thank you.

Q

Up until 2006, Jewish thought-control of Internet content was still quite strong -- strong enough to induce . . . [censor] . . .

Oh, sorry. Now I'm doing it as well.

. . . strong enough to induce self-censorship by the various bloggers and webmasters. The word "Jew" pretty much had to be replaced with some euphemism, usually "Zionist." I was writing for Rense.com and produced something I called "Jewish Rule." Jeff Rense initially rejected the piece, saying he couldn't run it unless I softened it with other words for "Jew." So I added some reasons why Jews should be called Jews. Jeff ran it without changes. Judicial-inc added pictures and that website has since been attacked and taken down. It's available on [the] Gnostic Liberation Front.

This piece broke the dam and led to what has become a flood of anti-Jewish material on the Internet. "Zionist" and "Zionism" are very good and legitimate words and should be used to describe the practice of Russian Jews, descendants of converts to Judaism, emigrating from Russia to Palestine and sadistically occupying . . . [the] ancient country and re-naming it "Israel," whence they would run the World Jewish Revolution. Some of my friends don't like to use the word "Zionist" for any reason, but I disagree. It should be used in the strict meaning of the word.

One of the most deceptive phrases the Jews have is "anti-Semitism." But it's very easily sidestepped. On a special radio show in LA hosted by Susan Estrich she entitled "Anti-Semitism," I called in and confronted her and her guest, Alan Dershowitz, the Harvard law professor and [an] expert on "anti-Semitism."

And then it goes on to talk about the segment with Alan Dershowitz over on the next page.

A Yes, ma'am.

Q All right. And, sir, having read the whole article, can you tell me whether or not that fairly reflects some of the themes in this article?

A It reflects it very accurately.

Q Now, you had told us earlier about how you link on -- you showed us how you have to -- if you're on the blog, sitting at your computer, you have to hit a link and then it gets you to the rest of *Israel Must Perish!*

A Yes. In the main body of the blog, part of *Israel Must Perish!* is produced in the main body of the blog --

Q Mm-hmm.

A -- and then it'll have "Read more". You click on the "Read more", it sends you to a different part of the website where you see the entire

book. The . . .

Q And I believe -- and I want you to tell us, but I think page 1 of 14, am I right about that, or am I wrong about that?

A You -- you click -- yeah, if you -- if you clicked on the "Read more" --

Q Yes.

A -- you will go to 1 of 14, which may be easier -- it's right after the 104 of 101 [sic] in that same tab.

Q All right.

A So --

Q So what we're looking at, sir, is the numbers that are in the bottom left-hand corner? You have 104 of 104, you flip the page, it's now 1 of 14?

A One of 14. Yes, ma'am.

Q Now, this was the link that you copied. We discussed that at great length.

A Yes, ma'am.

Q And when you jump to 1 of 14, that's what you get when you hit the link you already pointed out to us way back many pages ago?

A Yes, ma'am.

Q Am I -- am I right about all of that?

A Yes, you are.

Q Okay. So this is the balance of the book that we had the beginning of -- at the beginning of the blog?

A Right. It's the -- the continuation of the book that's in the main body of the blog.

Q All right. Now, sir, is there anything specific you'd like to direct our attention to in the balance of this book, *Israel Must Perish!*?

A Yes. In the balance of this book, the first part of the book -- it only contains the first section of it, and if we go to -- if we go to 10 of 14, just like *Germany Must Perish!*, the plan to eradicate the world of -- of Jews is a -- is -- the plan is essentially, if we look at -- right underneath --

Q All right. I'm going to put it on the document camera --

A Yeah --

Q -- for us, so I'm at page 10 of -- 10 of 14.

A There's a section here that just says, "Like Jewish will be done", right there.

Q So you're talking about that -- that -- what you have the --

A The pointer's on right there.

Q -- laser pointer on right now?

A Yeah. "The Jewish will be done".

Q Mm-hmm.

A And under there is the -- the plan on how -- reading much like, again, *Germany Must Perish!*; it's the exact copy except for the word "Jew" is replace -- is replacing "German".

And the plan essentially -- the plan is dictated here -- it starts out with:

There remains now but to [be] . . .

Sorry.

There remains now but to determine the best way, the most practical and expeditious . . . [way] in which the ultimate penalty must be . . . [levelled] upon the Israeli nation. Quite naturally, massacre and wholesale . . . [extinction] must be ruled out.

Q I'm going to pause you there. I think it's "execution" not "extinction".

A Oh, sorry.

. . . massacre and wholesale execution must be ruled out. In addition to being impractical when applied to . . . [the] population of some five million, such methods are inconsistent with the moral obligations and ethical practices of civilization. There remains then but one mode of ridding the world forces of Zionism -- and that is to stem the source from which issue those war-lusted souls, by preventing the people of Israel from ever again reproducing their kind. This modern method, known to science as Eugenic Sterilization, is at once practical, humane and thorough. Sterilization has become . . . [the] byword of science, as the best means of ridding the human race of its misfits: the degenerate, the insane, [and] the hereditary criminal.

Q All right. I'm just going to stop you there.

So he's talking about sterilization?

A It is.

Q Now, we've already discussed this is a rewrite of *Germany Must Perish!*?

A Yes, ma'am.

Q Was that also the plan in *Germany Must Perish!*?

A Yes. They're both -- the plans are exactly the same in both books.

Q With the words changed?

A With the -- the words changed from "German" to "Jews", from "Germany" to "Israel".

Q And then it continues on.

And, in fact, I won't have you read it out but I'll just draw it to your attention, sir. I'm looking at the next page, 11 of 14.

A Yes, ma'am.

Q And there's actually, at the bottom -- and I'm showing it here to you -- one, two, three, four, five?

A Yes, ma'am. There's a list at the bottom.

Q And heading over the next page, going to 9.

A Yes, ma'am. The list goes from 1 to 9; continues on page 12 of 14.

Q And what is this list of? Just tell me what the list is about, rather than reading it to us.

A The list is a -- is -- is a list of -- of part of the plan of how to do this sterilization to rid the world of the Jews. So the list is essentially a step-by-step procedure of how they would go about doing that by disarming them, by segregating them, and that's what the list includes. It's a step-by-step plan, I guess is the best way to put it.

Q And if we want to read it verbatim, page 11 of 14, flipping over to 12 of 14, to the end of number 9, is that correct?

A Yes, ma'am.

Q And this brings us, sir, to Tab 3 of Binder 1.

A Yes, ma'am.

Q Now, I appreciate, sir, that it took us quite some time to get through Tab 2 of Binder 1, but it is my expectation that other sections of this book will go more quickly, and that's not necessarily representative of how long it's going to take us to get through the balance of the document as a whole.

A Yes, ma'am.

Q All right. So we've discussed some about *The Protocols of the Learned Elders of Zion* because it was referred to in the previous article that we already discussed when we saw it in Binder -- in Tab 2, is that correct?

A Yes, ma'am.

Q Now, I believe I already asked you this, but perhaps refresh my memory.

Prior to the investigation into Mr. Topham and his website, you were already familiar with *The Protocols of the Learned Elders of Zion*?

A Yes, ma'am.

Q And you'd already read it?

A Yes, ma'am.

Q Now there's a copy that we see at Tab 3?

A Yes, ma'am.

Q Is it consistent -- the tab you get off Mr. Topham's website, is it consistent with other copies of *The Protocols of Zion* that you have read previously?

A Yes, ma'am, it is.

Q All right. What are the protocols about?

A The Protocols' about a meeting of the Elders of Zion; the Elders of the Jewish -- of -- I would say the Elders of Zion, because that's in the title. A meeting of the Elders of Zion that plan out world domination and by doing that, they put -- they do a step-by-step plan and 24 protocols.

Q Now, I'm going to put the first sheet, which is 1 of 9, and we see that in the bottom left-hand corner, Tab A -- or sorry, A from Tab 3.

A Yes, ma'am.

Q And here at the top we see *The Protocols of the Learned Elders of Zion*; you can see the title?

A Yes, ma'am.

Q And down here we have a table of -- table of contents.

A Yes, ma'am.

Q This lists all the protocols in order, does it not?

A It does.

Q With the -- I'm assuming -- topic heading of every protocol?

A Yes, ma'am, it does.

Q Now, if we flip over to the next page, sir, and we have the introduction. You can see the -- I'm referring to the paragraph directly below "Introduction".

A Yes, ma'am. The paragraph that starts "Of the protocols themselves".

Q Yes. Now does that paragraph set out what the protocols are purported to be?

A Yes, ma'am, they do.

Q All right. Now, it's your understanding -- and you're not an expert -- but it's your understanding that the protocols themselves are -- are a forgery?

A Yes --

Q And I just want -- yes. But this paragraph describes what the protocols --

THE COURT: Sorry, a forgery?

MR. JOHNSON: My Lord, I believe the previous words used --

THE COURT: I don't --

MS. JOHNSTON: I'm sorry, I misspoke --

MR. JOHNSON: -- "fictitious" --

MS. JOHNSTON: -- and that is my fault.

MR. JOHNSON: -- or "fictitious"?

THE COURT: Yes.

MS. JOHNSTON: I'm sorry.

MR. JOHNSON: And not forgery.

A Yeah, it's a fictitious account, and this paragraph outlines the proto -- the protocols.

MS. JOHNSTON:

Q What they're supposed to be -- what they purport to be?

A What they purport to be, yes.

Q And what do they purport to be?

A They purport to be a record of the minutes of a meeting of the Learned Elders of Zion.

Q Where presumably they wrote the protocols?

A Who wrote the protocols. It's -- the protocols are actually -- I guess if you could put it in terms -- they are the minutes of that big meeting, of how they do this plan.

Q Now, Constable, we are -- or, sorry, Mr. Wilson, we obviously have all of the protocols here to be read in their entirety --

A Yes, ma'am.

Q -- but perhaps if you could just draw out attention to one or two of the protocols so we can understand how -- how these work?

A So if we look on page . . .

If we look on page 5 of 9 -- so if I can just sort of describe the format. Protocol 1, again inside the protocols, there is a series of different elements. There's a list, 1 through -- in Protocol 1, there's a list from 1 to -- 1 to 29 that are included all in Protocol 1.

Again, in Protocol 2, even though it's Protocol 2, there's a list of -- multiple different paragraphs that are numbered inside the protocol.

Each one of those -- these protocols set up a -- a certain sub-topic to be tackled in this plan that they have here.

Q So, Constable, if you can give us an example of that; if you can refer to a protocol and the sub-topics to be tackled.

A Ah -- yes. If we look at -- if we look at Protocol number 1, and paragraph number 17 listed in paragraph number 1, is -- which is actually on 6 of 9.

Q All right. So let me -- let's just pause and we'll make sure I have it properly on the document camera before you continue.

So this is 6 of 9, sir. So what would you like to direct our attention to?

A Number 17.

Q Yes.

A Okay -- right there.

And I'll read it. It'll give you the -- the idea of how it's written in their plan. So it says:

"Before us is a plan . . . which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught."

So it's written as somebody is recording a conversation at this -- at this meeting. That's how the protocols are sort of -- that's the procedure of the protocols; how it's written, sort of gram -- grammatically, I guess, is the best way to look at it.

If we look at -- we look at number 21, which is on 7 of 9.

Q All right. Just give us a second.

This is 7 of 9, and you've directed us to paragraph 21, which is the numbered paragraph --

A Twenty-one:

It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this . . . conclusion [it] is inevitable that . . . [the] satisfactory form of government for any country is one that concentrates in the hands of . . . [the] responsible person.

THE COURT: "Of one responsible person".

A

. . . one responsible person. Without an absolute despotism there can be no existence . . . [of] civilization which is carried on not [only] by the masses but by their guide, whosoever that person may be. The mob is savage, and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it [is] quickly turn[ed] to anarchy, which in itself is the highest degree of savagery.

So in Protocol number 1, it is essentially documenting the political process as -- as seen by these Elders of Zion in the meeting. This is the political process they want. It's -- it's -- that's Protocol number 1, is how they -- how they define their political process.

Q All right. Now, sir, as we look at the document ourselves, we can see many words that are bolded out.

A Yes, ma'am.

Q Now, you've read the document in its entirety --

A I have.

Q -- are the bolded out words properly reflective of the themes of the various protocols?

A I've seen copies of the protocols that haven't had that bolded out part and I've seen copies -- and in this particular copy of the protocols that do have that part bolded out. So I've seen both types -- sort of typewritten in -- in the protocols, so I can't tell which one . . .

Q You don't know which one would have been the original?

A Which would have been the original or anything like that --

Q Fair enough.

A -- the typeset would be different.

Q But separate from that, the bolded out -- when we have something bolded out, can you tell me whether or not it's reflective of the theme?

A It is -- so the bolded out part is reflected of the protocol that it's contained in.

Q All right. So with that in mind, Constable, let's take -- sorry, sir. So we're talking about Protocol number 1 at this point; you've just read us a paragraph.

A Yes, ma'am.

Q So Protocol number 1 from the Protocols and the meetings of the Learned Elders of Zion, Protocol number 1 is talking about government, is it not?

A Yes, it is, ma'am.

Q And there's a heading at the top of page 6 of 9 which says "Gold"?

A Yes, ma'am.

Q And having read those paragraphs following, what is it about gold that's significant?

A Essentially gold is the valued commodity via -- valid -- or the valued financial commodity that helps governments run.

Q I see. And does it say anything about -- about the control of gold by the people who are supposedly at this meeting?

A Yes. Essentially they understand -- this meeting understands that they need to control the gold to, again, control governments.

Q Now, there's also a bolded portion, paragraph 11, "Right Is Might"?

A Yes, ma'am.

Q Do you recall what that refers to?

A It is -- it's also showing that the -- the proper -- in the way it's written here, the proper ability to rule is by might, by strength.

Q Flipping over to 7 of 9, "We Are Despots", end of paragraph 20.

A Yes, ma'am. So as -- again, the political framework, I guess, put out by -- by the one protocol, Protocol number 1, is to set up despots; individuals that were going to run political -- countries.

Q Paragraph 24, "We Shall End Liberty"?

A Yes. The -- the protocol sees individual liberty in the -- in the paragraph that ran about the mob mentality, brings anarchy, this protocol doesn't need that; they need to be run by one person alone, no anarchy, no freedom of the individual.

Q Page 9 -- sorry, 8 of 9 [sic], Protocol number 2; you see that halfway down the page --

A Yes, ma'am.

Q -- and in paragraph 2, there's a bolded out portion, "Destructive Education"?

A Yes. Essentially they control -- Protocol 2 puts out the control of the education system as being significant in the goal of ruling the world.

Q Now, sir, I'm going to flip to page -- to Tab 3B.

A Three B. Yes, ma'am.

Q And just to go back, when these were printed off, these actually, the -- on the website itself, it's in segments, is that correct? Like, the actual -

A That's right.

Q -- PDF form -- file is in segments?

A It's in segments. And -- and the description -- I think if we go back to . . .

If you go back to 1 of 9, there's a description in the Editor's Notes of why it's broken up into segments.

Q All right. I won't go through that. We'll just -- we'll just refer -- refer the jury to it.

A Yes, ma'am.

Q They know where it is.

So we're now then at Tab 3B, Protocols 3 to 11 --

A Mm-hmm.

Q -- top of page 1 of 12.

A Yes, ma'am.

Q So every time we have a new tab, then we have new page numbers. So we're at Tab 3B, 1 of 12. *The Protocols of the Learned Elders of Zion* continue to Protocol number 3?

A Yes, ma'am.

Q And you see "Poverty [is] Our Weapon"?

A Yes, ma'am. Again, controlling of the financial systems throughout the world gives -- is part of the plan to have a one-world government or -- or rule the world.

Q "We Support Communism", bottom of paragraph 5.

A Yes. Support of communism, again giving people the feeling that communism is a -- is a good thing. The coming together under one group is -- is the goal here, is -- again, it's a -- they support -- this protocol supports communism as a political form to rule the masses.

Q Page 2 of 12, "Jews Will Be Safe", bottom -- just above paragraph 11.

A Yes, ma'am, right in the middle of the page.

So "Jews Will Be Safe" is a statement to ensure that as they're doing these -- doing these techniques for world domination, they're ensuring that Jews around the world will be safe from being exposed to the techniques they're doing, I think is the best way to put it.

Q Page 3 of 11, Protocol 4, end of paragraph 2, "We Shall Destroy God".

A Yes.

THE COURT: Sorry, 3 of 12, not 3 of 11 --

MS. JOHNSTON: Sorry, 3 of 12 --

A Three of 12.

MS. JOHNSTON: -- thank you, My Lord. Three of 12.

A Yeah, they -- they -- I guess the best way to illustrate that, instead of me doing is in -- in Protocol number 4, number 3 --

Q Mm-hmm.

A -- the last highlighted part -- it's actually capitalized -- is the best way to describe that protocol.

Q I'll read it to you and give you a break.

A Thank you.

Q

... IT IS INDISPENSABLE FOR US TO UNDERMINE ALL FAITH, TO TEAR OUT OF THE MIND OF THE "GOYIM" THE VERY PRINCIPLE OF GOD-HEAD AND THE SPIRIT, AND TO PUT IN ITS PLACE ARITHMETICAL CALCULATIONS AND MATERIAL NEEDS.

A Yes, ma'am. So Protocol 4 is the replace -- is the replacement of faith throughout the world, with financial desires of what is referred to as the "Goyim" here.

Q Protocol number 5, flipping over to page 3 of 12, "Masses Led By Lies".

A The -- essentially the -- the rule of the -- of media and the publication of -- of documents that convince non-Zionists, non -- non-Jews, of a lie so that they can continue to rule through those lies, I guess is the best way. Rewriting history is one of the ways they do it.

Q "Monopoly Capital", above paragraph 7.

A Again, it's the monopoly of the -- of the financial system.

Q Flipping over, page 5 of 12, Protocol 6, we see, "We Shall Enslave Gentiles".

A Yes. So, again, Protocol 6 continues with the idea of developing huge financial monopolies and that they will enslave non-Jews, Gentiles, to work for those companies. And that's how -- that -- and that's one of the controlling aspects as -- as dictated in this protocol.

Q Page 6 of 12, Protocol 7, "UNIVERSAL WAR", bottom of page -- paragraph 2.

A Now -- yeah. Kind of hard to take that -- but essentially they're declaring war on all people that are opposed of their -- of their plan, I guess. It's a universal war against people that are non-Zionist.

Q I'm wondering, sir -- I'm going to read you paragraph 3, and I want you to tell me whether or not that reflects the theme.

We must be in a position to respond to every act of opposition by war with the neighbors of that country which dares to oppose us: but if these neighbors should also venture to stand collectively together against us, then we must offer resistance by a universal war.

A Yes, ma'am, that's very reflective of that protocol.

Q All right. And reflective of what's meant by "UNIVERSAL WAR"?

A Yes, ma'am.

Q Protocol No. 8, flipping over. Nothing is highlighted there.

Can you tell us about Protocol No. 8?

A Protocol No. 8 is -- again, is talking about control of education systems, control of the -- the legal system. Yeah.

Q Thank you.

A Ah -- yeah.

Q And then Protocol No. 9, we have "JEWISH SUPER-STATE", and we're at page 7 of 12.

A Yes, ma'am. It's -- it's talking about essentially the creating of a Jewish super-state as -- as being one of the goals. So I -- the best way to reflect that is if we look at the bottom of number 4 of Protocol No. -- No. 9.

Q Mm-hmm.

A The highlighted part is:

BUT WE WILL NOT GIVE THEM PEACE UNTIL THEY OPENLY ACKNOWLEDGE OUR INTERNATIONAL SUPER-GOVERNMENT, AND WITH SUBMISSIVENESS . . .

Again, recognizing -- how it's written here -- a Jewish super-state and other countries or peoples being submissive to them.

Q Page 8 of 12, "CHRISTIAN YOUTH DESTROYED", and underneath that, paragraph 10 is all in capitals. I'm going to read that to you, sir, and I want you to tell me whether or not that's reflective of what's meant by "CHRISTIAN YOUTH DESTROYED".

A Yes, ma'am.

Q

WE HAVE FOOLED, BEMUSED AND CORRUPTED THE YOUTH OF THE "GOYIM" BY REARING THEM IN PRINCIPLES AND THEORIES WHICH ARE KNOWN TO US TO BE FALSE ALTHOUGH IT IS THAT THEY [may] HAVE BEEN INCULCATED.

A Yes, ma'am.

Q Protocol No. 10, "OUR GOAL - WORLD POWER" --

A Yes, ma'am.

Q -- I don't know that we need to say much more about that. Is there anything more you -- you'd like to say about that --

A No, that -- that's -- that sums up number 10 pretty good.

Q Also, "POISON OF LIBERALISM".

A Yeah, again it's the restriction of individual rights.

Q And, "We Name [the] Presidents".

A Again, it's the control of -- in this particular thing, the U.S. government.

Q Page 10 of 12, bottom of paragraph 16, "WE SHALL DESTROY".

A Yeah, again it's about -- in the previous protocol, commenting about being might -- might is right, or might is the way that you should go, being stronger than [indiscernible].

Q And paragraph 17, right below that. I won't get you to read it, but that discusses what they mean by "WE SHALL DESTROY"?

A Yes, ma'am.

Q All right. Protocol No. 11, bottom of 10 of 12, and flipping over to 11 of 12, "WE ARE WOLVES", and I'm just going to read the paragraph below --

A Yeah.

Q -- that -- numbered number 4:

The GOYIM are a flock of sheep, and we are their wolves. And you know what happens when the wolves get [a]hold of the flock?

A Yes, ma'am.

Q Three "C", protocols 12 through 18.

A Yes, ma'am.

Q Page 1 of 11, "WE CONTROL THE PRESS" --

A Yes.

Q -- and just beneath that, paragraph 4:

NOT A SINGLE ANNOUNCEMENT WILL REACH THE PUBLIC WITHOUT OUR CONTROL.

A Yes, ma'am. It's --

Q Is --

A -- it's the -- it's the control of the press and the information going out to the public that is going to be controlled by these members.

Q Is what was just read reflective of the theme of Protocol 12?

A Yes, ma'am, it is.

Q As is page 2 of 11, "FREE PRESS DESTROYED", at the top of the page?

A Yes, ma'am.

Q "Only Lies Printed" at the bottom of paragraph 14?

A Yes, ma'am.

Q Protocol 13, 3 of 11, "WE DECEIVE WORKERS".

A The use of -- I guess the use of extracurricular activity to deceive the workers so they're occupied in other ways without understanding the control that Zionism has over them. They will -- and it's highlighted in number 3, right under -- right under deceive a worker [sic], if you look at the capitalized section:

WE FURTHER DISTRACT THEM WITH AMUSEMENTS, GAMES, PASTIMES, PASSIONS, [and] PEOPLE'S PALACES SOON WE SHALL BEGIN THROUGH THE PRESS TO PROPOSE COMPETITIONS IN ART, [and] IN SPORT IN ALL KINDS . . .

These -- and then it goes to non-capital letters:

. . . these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them.

Q Paragraph -- or, sorry, page 4 of 11, Protocol No. 14.

A Yes, ma'am.

Q And there's a highlighted portion at the bottom of paragraph 1, in capital letters?

A Yes, ma'am.

Q

USELESS CHANGES OF FORMS OF GOVERNMENT TO WHICH WE INSTIGATED THE "GOYIM" WHEN WE WERE UNDERMINING THEIR STATE STRUCTURES, WILL HAVE SO WEARIED [by] THE PEOPLES BY THAT TIME THAT THEY WILL PREFER TO SUFFER ANYTHING UNDER US RATHER THAN RUN THE RISK OF ENDURING AGAIN ALL THE AGITATIONS AND MISERIES THEY HAVE GONE THROUGH.

Is that --

A That is --

Q -- does that sum up the theme --

A -- that's reflective of number 14 --

Q -- of the protocol?

A It does.

Q And below that, "WE SHALL FORBID CHRIST"?

A Yes, ma'am.

Q Protocol 15. At the very bottom there's some -- they're talking about a coups d'état that's underlines -- or sorry, capitalized, and then it says -- also capitalized at the bottom of the page:

IN THIS WAY WE SHALL . . .

Flip to the next page:

. . . PROCEED WITH THOSE "GOY" MASONS WHO KNOW TOO MUCH . . .

What -- what is this protocol about?

A Um -- the protocol is about -- and if you go farther down the section here, about "SECRET SOCIETIES," it's -- it's controlling -- they want to make sure that they have influence in every group or organization throughout the world, to make sure they know what that group is doing so there's no planned revolution. So they're -- that -- that's what -- that's what this protocol is about.

Q Page 7 of -- 5 of 11, "GENTILES ARE STUPID". Six of 11, "GENTILES ARE CATTLE".

A Against, these are -- these are perceptions. They believe -- perceptions of non -- of non-Jews.

Q "WE DEMAND SUBMISSION".

A Yes. Another form of -- I guess, a form of government they want; everybody but Jews will be submissive to these -- this type of rule.

Q Seven of 11, "WE SHALL BE CRUEL", highlighted, middle of the page.

A Yes, ma'am. Again, a way of ruling non -- non-Jews.

Q Page 8 of 11, Protocol 16, "WE SHALL CHANGE HISTORY".

A Again, it's the control of media and publications. So it's reflective in the history that they -- that -- that the Elders of Zion want to put out.

Q Page 9 of 11, Protocol 17, "WE SHALL DESTROY THE CLERGY".

A And it's -- having no other competing religion.

Q Protocol No. 18, 10 of 11.

A Eight, 10 of 11. Yes, Ma'am.

Q Just generally what -- what is this one about?

A Um -- again, it's about -- well, I keep saying it's about the -- the part of the plan to keep their eye on other organizations that might rise up, I guess is the best -- poorly put, but yeah.

Q And that brings us to Tab 3D, Protocols 19 through 24.

A Yes, ma'am.

THE COURT: All right. This be a good time to take -- take the break?

MS. JOHNSTON: Thank you.

THE COURT: All right. We'll excuse the jury for the lunch recess.

(JURY OUT)

THE COURT: All right, we'll take the recess.

MR. JOHNSON: Thank you, My Lord.

(WITNESS STOOD DOWN)

(PROCEEDINGS ADJOURNED FOR NOON RECESS)

(PROCEEDINGS RECONVENED)

TERRY WILSON, recalled.

THE COURT: Ready counsel?

MS. JOHNSTON: Thank you, Yes.

MR. JOHNSON: Ready to go.

THE COURT: Yes, we'll bring in the jury.

(JURY IN)

THE COURT: Ms. Johnston.

EXAMINATION IN CHIEF BY MS. JOHNSTON, Continuing:

Q Mr. Wilson, before the break we were going through *The Protocols of the Learned Elders of Zion* and we got up to the start of Tab 3D.

A Yes, ma'am.

Q We've gone through it in some detail and, of course, the hard copy of the Protocols is going to -- is entered as an exhibit.

So what I'd like you to do, please, for us is simply summarize the last five protocols, and we'll go through it in a little less detail than we have been.

What -- what generally are the last five protocols?

A Yeah, the last five protocols deal particularly with financial and control of money, and the control of money universally to -- to complete influence in -- in some of world dominance. So the use of money, the use of control of political areas and all -- and that material to control non-Jews into a world dominance by the Jews.

Q Sir, we're going to flip to Tab 4 of Binder 1.

A Yes, ma'am.

Q "*The Biological Jew*" by Eustace Mullins.

A Yes, ma'am.

Q Now, this is the -- is a picture that we have seen before; that -- we saw that back in Tab 2 and we -- we've already drawn attention to it.

A Yes, ma'am.

Q Now, *The Biological Jew* by Eustace Mullins, have you read this document?

A I have.

Q Have you heard of this document prior to your involvement with the Topham investigation?

A I was aware of the document but I hadn't read it until I dealt with Mr. Topham and radicalpress.com.

Q What is *The Biological Jew* about?

A Generally, overall, its chapters -- *The Biological Jew* is a comparison of Jews with parasites. So parasites in a human -- in -- in biology, clings to a host. Mullins equates the same activity by the Jewish population -- Jews -- to a parasite that clings on to society. He goes on to explain the fact that Jews make no benefit to society; they just live off the host. The host being the rest of the world. So there's a -- a comparison between parasites in the animal world and Jews as parasites in societal world.

Q All right, Mr. Wilson, what we're going to do is we're going to direct the court's attention to a few segments which illustrate the theme.

A Yes, ma'am.

Q Flipping through to page 3 of 58 -- and I'm giving the number in the bottom left-hand corner --

A Yes, ma'am.

Q -- we have "Chapter One: The Parasite".

A Yes, ma'am.

Q And that's a description of the biological parasite as you -- as you were describing it previously, was it not?

A It was.

Q And, in fact, if you look at the middle of this page -- and I will put it on the overhead for us.

There's a definition of "parasite" right in the middle.

A There is. In the middle of the document, there's -- it starts with:

The *Encyclopaedia Britannica* defines parasitism as follows:

And it's right --

Q All right. And just give me a moment, please. I'm going to see if we can get a better focus than we've had to date.

A Okay. It's actually right -- right here.

Q So, sir, I'm going to read this for you and if you could please follow along and tell me whether or not I've read it correctly.

A Yes, ma'am.

Q I'm looking at "Parasite" and if you could highlight it for us:

1. One who eats at the table, . . . at the expense of, another; always an opprobrious application.

2. Biol. An animal or plant which lives in or upon another organism (technically called its host) and draws its nutriment directly from it.

3. (fig.) a person whose part or action resembles that of an animal parasite.

Have I read that correctly?

A Yes, you have, ma'am.

Q All right. And so -- you've read the entire document?

A Yes, I have.

Q The Jewish -- the Jewish -- Jews, what -- do they -- according to the document, fall under any of these paragraphs, 1 through 3?

A Yes, they do. They actually fall under -- specifically number 3. He -- they also compare it to number 2, where Jews -- if you -- if you equate the nourishment part as being social nourishment, then Jews live off the social nourishment of the rest of the world. So it's sort of 2 and 3 it will comply with.

Q Now, if we look at the bottom of paragraph 4 or -- of 58, we have "KNOWN AS THE JEWS"?

A Yes, ma'am.

Q Now, it may be listed in other portions of this document, sir, but is the "KNOWN AS THE JEWS" portion -- does it -- does it draw the comparison between Jews and number 3 in that portion of the text?

A Yes, it does.

Q And just to read the first through -- two sentences:

This group, as the reader may have already surmised from his own studies, is known throughout history as the Jews.

A Yes, ma'am.

Q

Prior to the present study, human individuals or groups living at the expense of others were often called parasites, but this term was used [in a] purely . . . sociological sense, without any biological point of reference.

Is that correct?

A Yes, ma'am.

Q And so you had told us previously that it makes a comparison as Jews in a sociological sense, which presumably would be number 3?

A Yes, ma'am.

Q And 2, as well -- does 2, as well, come up in this document?

A Two comes up as sort of the Jewish population gathering its nourishment, its social nourishment, from the rest of society, and not contributing anything to society as well.

Q I'm going to ask you to please look at page 7 of 58 on this document, and you can see a heading that says, "EVOLUTION AND PARASITES".

A Yes, ma'am.

THE COURT: Sorry, page 7?

MS. JOHNSTON: Page 7 -- sorry, 7 of 58. I'm sorry, My Lord --

THE COURT: Yes.

MS. JOHNSTON: -- 7 of 58.

Q And I think that's a bit easier to see than it was this morning, although admittedly not perfect.

Mr. Wilson, could you please read us the paragraph that starts "One of the specialized modifications," which is the second paragraph under "EVOLUTION AND PARASITES".

A Yeah. It's right there. It reads as:

One of the specialized modifications of the Jew is his ability to suck the blood of the gentile host without alarming his victim, weakening it without being discovered, through the highly sophisticated and refined instruments and techniques which the Jew has developed over a period of centuries for these specific purposes, and which have no counterpart in any other species. In view of these techniques, need we be surprised that some of the gentiles who have been most weakened by the blood-lettings of the Jew are among his most vociferous defenders,

and who will fight to the death to protect their Jewish "benefactors. They are totally unable to recognize their danger, or the insidious nature of the parasitic attack.

Q Page 15 of 58, please, sir. There's a title near the bottom, the "PARASITES ATTITUDE".

A Yes, ma'am.

Q And I will take turns with you. I will read the first couple of sentences, and if you could watch and tell me at the end whether or not I have accurately and correctly read it.

It follows that the parasite which has established itself upon the gentile host does not care how much it injures the host. Its only goal is to lead a parasitic life at the expense of the host, and its natural objectives are usually the reproductive and the excretory organs. Throughout history, we find the Jew entwined about the reproductive organs of the gentile host like a parasitic vine which is slowly strangling a healthy tree. The Jew has always functioned best as a panderer, a pornographer, a master of prostitution, an apostle of sexual perversion, an enemy of the prevailing sexual standards and prohibitions of the gentile community.

Is that read correctly?

A Yes, it is, ma'am.

Q Now, in addition to the description of the biological comparisons with Jewish people, are there any specific examples of behaviour, and in line with that, sir, I'm going to ask you to look at page 18 of 58, under the heading, "TREND TO DEGENERACY".

A Yes, ma'am.

Q Now, in that paragraph, the top paragraph, there's a specific comment about a Jewish banking firm, is there not?

A There -- there is. The Jewish banking -- sorry, maybe I should point it out first.

It is about the fourth line down --

Q Could you just, please, read the sentence?

A It says:

When . . .

I believe it's Alechsander:

. . . Sachs, of the international Jewish banking firm of Lehman Brothers, New York, and Albert Einstein, "suggested" to President Roosevelt that he invest hundreds of millions of dollars in the production of a hellbomb, how could Roosevelt refuse?

Q And "suggested" is in quotes?

A And "suggested" is in quotes.

Q Can you please read the bottom paragraph on that page, leading over to the top of page 19?

A Yeah, the bottom paragraph is right here.

Q Mm-hmm.

A It says:

We know that the gentile can never expect any mercy from the Jew. The horrible practice of ritual murder is sufficient evidence of this. The ritual murder of gentile children . . . [from] bleeding them to death and drinking their blood is the highest symbolic revelation of the theory of the biological parasite.

Q Now, the next section on page 19 of 58 is called the "SYMBOL OF VICTORY", is it not?

A Yes, ma'am, it is.

Q Sorry -- I can do this -- maybe I can . . .

And if we go down to the sentence that starts "When" -- which I believe is the second paragraph?

A It is. It's right there. "When the Jew" it starts with.

Q Can you read the first sentence of that paragraph?

A

When the Jew can no longer symbolize his role by kidnapping a perfectly formed gentile child, spiring him away to a synagogue, and ritually puncturing his body in the places which they boast . . . they . . . have wounded the Body of Christ, and drinking the blood of the dying child[ren], then, according to Jewish belief, he is doomed.

Q And, sir, if we could please go over to page 21 of 58.

A Yes, ma'am.

Q And you can see a title, the "PARADOX OF THE PARASITE"?

A Yes, ma'am.

THE COURT: Sorry, that's page 21?

MS. JOHNSTON: Thank you very much, My Lord.

A That's --

MS. JOHNSTON: I'm sorry. Page 21 --

THE COURT: No, I think I mis -- just misheard --

MS. JOHNSTON: -- of 58.

Q Sir, do you see the sentence that starts "For five thousand years"?

A It's -- I do. It's --

Q All right. I'll read it if you can follow along and tell me whether or not I've accurately read it.

A Thank you.

Q

For five thousand years, history has recorded the efforts of [the] gentile hosts to dislodge their Jewish parasites. Empires rise and fall, continents are discovered, wildernesses are explored and settled, and man makes progress through new inventions. Yet through it all, one factor remains constant. The gentile host, fearful of the damage which it is suffering from the presence of the Jewish parasite, tries to dislodge it. The parasite has prepared for such efforts, which it always foresees, by attaching itself so securely to the host that the host only damages itself in its wild struggles. In some cases, the gentile host destroys itself in these efforts. The Jewish host prefers seeing the gentile

host destroyed instead of leaving . . . [peacefully] from a still-living host.

Was that accurate -- accurately read, Mr. Wilson?
A Yes, ma'am.
Q Now, flipping over to page 22 of 58.
There's a paragraph -- there is a section about the theory of "BIOLOGICAL" --
A "PARASITISM".
Q -- "PARASITISM"?
A Yes, ma'am.
Q Does this discuss the -- discuss the banking system?
A It does. It's referred to as the "Jewish monetary system" in this paragraph.
Q I see. And is there a sentence which reflects that?
A There is. I think it's probably best -- in the first line, the second sentence in the first line of that paragraph, starting with "The gentile worker".
Q All right. So if you could read it to us.
A

The gentile worker has spent his life in providing sustenance for the Jewish parasite, enabling the parasite to live in luxury while the gentile worker labors long hours each day in order to survive on a mere subsistence level. The earnings of the gentile worker vanish[es] before his eyes into the Jewish monetary system, as calculated and abstruse monetary laws go into effect.

Q Thank you. And down at the bottom of the page you'll see a heading, "THE FUNCTION OF GOVERNMENT"?
A Yes, ma'am.
Q And looking at the first paragraph, about one, two, three, four, five lines down, there's a sentence that starts, "Thus, the chief function".
A Yes, ma'am.
Q Could you read that sentence out to us, please?
A I can.

Thus, the chief function of such . . . government is bound up with campaigns for civil rights for minorities, liberalizing all immigration laws, and attacking other hosts who threaten to cast off . . . [the] parasite . . . All other considerations of government are swept aside in . . . performing of these functions, which are so essential to the well-being of the parasite.

Q Flipping over to the next page, sir, there's a heading, "DIRECT INFLUENCE"?
A Yes, ma'am.
Q And in the third sentence, "The Jewish teachers" -
A Yes, ma'am.
Q -- and I will read this one.

The Jewish teachers recommend pornographic books to the children, discuss sexual perversions in detail, and frequently harangue their classes for hours about the evils of Nazism. Since there is no Nazi government anywhere, the gentile children are puzzled by this. They do not understand the terrible fear and hatred which fills the Jewish people at the memory of a gentile people who reacted against them and cast them out.

A Yes, ma'am.
Q Did I read that correctly?
A You did.
Q Now, skipping ahead, sir, to page 39 of 58.
There's -- at least according to the text, Mr. Mullins himself talking about his difficulties in -- in furthering his career, is that -- is that correct?
Test -- sorry, I've directed you --
A There is one --
Q -- to the wrong page. I meant to say 39 of 58, "TESTED TECHNIQUES".
A "TESTED TECHNIQUES," yes.
Q And you've got in the second paragraph, under that heading, "A leading New York publisher told my agent"?
A I will find it.
Yes, ma'am.
Q If you could please read that sentence.
A Sure.

A leading New York publisher told my agent, "Mullins made a great mistake in going against us. He is [a] versatile and prolific, [and] we could have done a lot . . . [with] him. Look what --

THE COURT: "For him".
A Sorry.

. . . we could have done a lot for him. Look [at] what we did . . . [to] other gentile writers, Hemingway, Steinbeck, Faulkner, they were just high school talents but we made them household words in America. Now Mullins will never . . . [see] a dime, because his books will never find an outlet in this country."

MS. JOHNSTON:
Q I think it says "his books will never have a dime", and "look what we did for other gentile writers" --
A "Will never have a dime" --
Q -- and that -- that is the paragraph.
A -- "and look what we" -- yes, ma'am, sorry about that.
Q And, finally, sir, if we look at page 41 of 58, "APPLAUD TREACHERY".
A Yes, ma'am.

Q And near the bottom of that section, there's a line that starts "Throughout nature". Do you see it?

A I do. So it states:

Throughout nature, the parasite seeks a host. The host tries to dislodge him. If he succeeds, the parasite soon returns. The Jews have been expelled from European nations hundreds of times, yet they are there today. Each time the parasite is cast out, he learns a lesson, he will improve his hold the next time. He learns to anticipate and control the reactions of the host, and as he turns their nations into vast, shabby prisons, he affects their most fundamental impulses and warps their entire existence.

Q Sir, you've read the balance of the -- of the book; we obviously haven't touched on every -- every single paragraph. Is it -- is it consistent in theme throughout?

A Yes, it is. It's consistent in the fact that it equates Jews with parasites and the activity of a parasite on a -- on a host. In this case, it would be society as the host.

Q And flip now, sir, to Tab 5.

A Yes, ma'am.

Q Which is another book, *The Jewish Religion: It's Influence Today*.

A Yes, ma'am.

Q Now, there's a -- it's a painting -- I'm assuming it's a painting -- underneath the banner of *The Jewish Religion: It's Influence Today*?

A Yes, ma'am.

Q That's the same painting that we saw at the beginning of Tab 4?

A Yes, ma'am, it is.

Q And the same painting we discussed as we went through Tab 2?

A Yes, ma'am.

Q All right. So *The Jewish Religion: It's Influence Today*, have you read all of this document?

A I've read all of this document, yes, ma'am.

Q Had you ever heard of *The Jewish Religion: It's Influence Today* separate and distinct from your investigations into Mr. Topham?

A I've heard of it but I hadn't read it until I was involved in this investigation.

Q All right. So this was the first time and the only time that you've ever read it?

A Yes, ma'am.

Q All right. What's it about?

A It is about the Jewish holy book, Talmud, and the doctrines put down by the holy book on its -- on its people; the rules of how they should live their lives. And Dilling explains these rules in a way that is negative towards the holy book and negative towards the Jews as a whole; on the rules that they have to live their life by.

Q And what book is it that she's speaking of?

A The Talmud.

Q And I believe you told us before, that's one of the -- the holy books of the Jewish religion?

A It is. It's one of the two holy books.

Q Now, if you flip over to page 1 of 6, we have an Editor's Note at the top.

A Yes, ma'am.

Q All right. Now, this Editor's Note is not as -- we very frequently have in these wordings, Mr. Topham signing his note?

A Yes, ma'am.

THE COURT: Sorry, if I -- if I can just --

MS. JOHNSTON:

Q We don't have such a signature --

THE COURT: -- stop you there for a moment.

I see at the bottom of the first page, it says page 1 of 19, and then we go to page 1 of 6.

MS. JOHNSTON: I'm sorry. The very first --

THE COURT: What's the reason?

MS. JOHNSTON: -- page -- that is my mistake, and His Lordship's a hundred percent correct.

The very first page it says, *The Jewish Religion*. At the bottom left-hand corner it says "1 of 19". So we're at Tab 5, the very first page.

A Yes.

Q And it does say 1 of 9? That's what -- 19?

A One of 19.

Q Flip over one page. Bottom corner says 1 of 6.

A One of 6.

Q And there's an Editor's Note?

A Yes, ma'am.

Q That Editor's Note is not identified as to the author?

A It is . . .

It is not.

Q All right. Now, this was on the linked document, was it not?

A It was.

Q All right. And essentially the Editor's Note describes Ms. Dilling as a prophetess in her own time?

A Yes, exactly that.

Q Yeah. In fact, it actually says that in the first line.

A It does.

Q

Elizabeth Dilling, all things considered, was a prophetess in her own time.

A Yes, ma'am.

Q All right. Then there's a Foreword, and that's before every chapter?

A It is. It's included -- the Editor's Note and the Foreword are included in each chapter in this binder.

Q And when I'm referring to the "Foreword", I'm referring to what we see at page 2 of 6?

A Yes, ma'am.

Q All right. And then presumably it gets into the body of document itself?

A It does.
 Q And it starts with page --
 A I have --
 Q -- page 4 of 6?
 A Yes, ma'am.
 Q In the first tab.
 A Yes, ma'am.
 Q Now, as it was in the website, so as it is here, the chapters are actually in reverse order, starting with Chapter 13 as opposed to Chapter 1?
 A Yes, that's how I recall it, ma'am, yes.
 Q All right. And that's at page 4 of 6. We see that that's Chapter -- Chapter 13?
 A Yes, ma'am.
 Q All right. So, sir, you described the general tone -- the general theme of the book. I am going to direct you to a few passages which may or may not be illustrative.
 I'm going to ask you, sir, to look at Tab 5 - 5G. Page 5 of 16.
 A Yes, ma'am.
 Q And right about the middle of the page, you're going to see a heading that says "THE JEWISH BANKERS".
 A Yes, ma'am.
 Q What is this section about?
 A It's, again, about the -- it's consistent with other -- other documents on the website. It's about the control of the banking systems and the monetary systems as a philosophy of world dominance.
 Q Flipping in the same section, sir, to page 8 of 16.
 A Yes, ma'am.
 Q And at the top of the page, going down, there's a paragraph where all the words in it are bolded.
 A Yes, ma'am.
 Q Could you please read that paragraph to us?
 A Did you -- the one that's -- starts with --
 Q "The Cry of Persecution".
 A Oh -- sorry?
 THE COURT: Sorry, I'm not there.
 MS. JOHNSTON: I'm sorry.
 THE COURT: Page?
 A Eight of 16, sir.
 THE COURT: Eight?
 MS. JOHNSTON:
 Q We're in 5G, we're at page 8 of 16, in Tab 5G.
 THE COURT: Oh, right at the top. All right.
 MS. JOHNSTON: And right at the top we have "The Cry of Persecution".
 Q Have you found it, Mr. Wilson?
 A I have.
 Q All right. Could you please read us that paragraph?
 A

The cry of "persecution," has always been used to cover the crimes of the only people on earth whose very religion teaches them that murder and enslavement and cheating of all other peoples is a sacred right.

Q Sir, going ahead to Tab 5H.
 A Yes, ma'am.
 Q And we can see from the chapter heading, "Jews and Marxism - Socialism - [and] Communism".
 A Yes, ma'am.
 Q In addition to describing some of the religious practices, does this book discuss the Jewish influence in the world?
 A It does. It does. Ms. -- Ms. Dilling, in the Foreword, is described as opposing Communism as well as Judaism and it's the coming together of those two -- Judaism and Communism -- as a political entity in the world. So ruling the world through communism.
 Q Sir, if you stay in the same section and go to page 4 of 13.
 A Yes, ma'am.
 Q You can see the chapter heading, and I'll put it up.
 And I'll read you a statement, and I'm looking at the first paragraph, second -- second sentence.
 A Yes, ma'am.
 Q

As is discussed elsewhere herein, Talmudic Judaism is the progenitor of modern Communism and Marxist collectivism as it is now applied to a billion or more of the world's population.

A Yes, ma'am.
 Q Can you tell me whether or not that sentence -- or those concepts, are developed further anywhere else in Ms. Dilling's book?
 A Yeah, it's a constant theory that goes all the way through this document.
 Q Now, if we were to move ahead, sir, to Tab 5J in this document.
 A Yes, ma'am.
 Q If you were to look at page 4 of 9.
 A Yes, ma'am.
 Q There is a chapter heading, "Jews Are Not Erased". Do you see that?
 A Yes, I do.
 Q And going down to the paragraph that starts:

Whether or not they were lineal descendants . . .

A Yes, ma'am.

Q Could you read that paragraph to us, please?

A

Whether or not they were lineal descendants of the patriarch [of] Judah, a sinner, was not . . . [an] issue. They had had access to the word of God, and instead, adopted a pagan tradition which nullified, as Christ said, the commandments of God (Matt. 15:3-9; Mark 7:5-9).

Q Thank you.

MS. JOHNSTON: My Lord, I accidentally dropped this book. I'm just going to need a minute to put the pages back in. I'll only be a minute.

Thank you, My Lord. I'm sorry.

Q Sir, if you could please turn to 5K.

A Yes, ma'am.

Q And at 5 of 15, there is a section entitled, "Jewish Magic".

A Yes, ma'am.

Q And down just a bit there's a paragraph that start, "The sources indicate".

A Yes, ma'am.

Q I'm going to read it to you and I want you to tell me whether or not --

THE COURT: Sorry, which page? I just missed that?

MS. JOHNSTON: I'm sorry, 5 of 15, please, My Lord --

THE COURT: Five of 15 --

MS. JOHNSTON: -- under the section "Jewish Magic," and we're in Tab 5K in the exhibit materials.

Q

"The sources indicate that Jews were at least acquainted with methods of inducing disease and death, of arousing and killing passion, of forcing people to do their bidding, of employing demons for divination and other purposes . . . We find accounts of the magician's power to project his soul to far-distant places, there to perform an errand, . . . [there to] return . . . his comatose body." (Page 13)

And the next paragraph:

"Jewish magic . . . functioned within the framework of the Jewish religion." (Page 15)

A Yes, ma'am.

Q I'd like you to continue through to -- same tab. Now, we're at page 10 of 15, and we have a heading called "Ritual Murder".

A Yes, ma'am.

Q Now, the second paragraph down, "Says the 1905"?

A Yes, ma'am. I have it.

Q Can you read that paragraph to us, please.

A It says:

. . . the 1905 Jewish Encyclopedia: "It may be positively asserted that there is no Jewish ritual which prescribes the use of blood of any human being. Were there such a ritual . . . there would certainly be some reference to it in the colossal mass of halakic literature . . ."

Q All right. So that's quoting from the Jewish Encyclopedia and what it says about that?

A Yes, ma'am.

Q Now, does Ms. Dilling go on to discuss that in the balance of the paragraph -- balance of the section?

A She does. She -- she talks about ritual murder being an approved policy of the Talmud.

Q Flipping over to page 15 -- sorry, 11 of 15.

A Yes, ma'am.

Q There's a heading that says "Murdering Children"?

A Yes, ma'am.

Q Could you please read the first paragraph under that section?

A It starts with:

No one with a grain of common decency could have anything but the utmost denunciation for murdering children in orgies of blood and obscenity. But the Jewish Talmud permits this, *today*, in the book of . . .

I'm going to try to pronounce this:

. . . Sanhedrin, its supreme "repository" of the criminal law, justified as giving one's "seed to Molech."

Q Constable, I'd like to -- or, sorry, Mr. Wilson -- I'd like to move on to another tab. We have Tab 5I.

A Yes, ma'am.

Q And Chapter 7, at page 4 of 14.

A Yes, ma'am.

Q You can see it says, "Judaism and Paganism"?

A Yes, ma'am.

Q And --

THE COURT: Sorry --

MS. JOHNSTON:

Q -- there's a paragraph that starts, "So-called "Judaism"".

THE COURT: Sorry, I'm -- you said Tab I?

MS. JOHNSTON: We are at Tab -- oh, I'm sorry. I said "I" but I meant to say "L".

THE COURT: All right.

MS. JOHNSTON: Tab L.

Q Whereupon you will actually find the section I'm trying to direct you to.

And you will see it at page 4 of 14.

A Yes, ma'am.

Q And since I'm doing so well, I'll read it to you.

I'm reading the first sentence from the second paragraph.

A Yes, ma'am.

Q

So-called "Judaism" is nothing but Babylonian Talmudic . . .

The word -- I'm not sure how to pronounce it, but "Pharisaism"?

A Pharisaism.

Q

. . . which at base is crass paganism, pantheistic atheism, a conglomeration of all . . . forms of paganism concocted through the centuries.

So that's -- that's -- it seems from the source of the text, it's talking about Judaism; what Judaism means?

A Yes. It's equating it with paganism.

Q You've read the balance of this section?

A I have.

Q Is that -- is that theme consistent throughout the rest of the chapter?

A It is.

Q I'm now going to ask that you look at 5M. And 4 of 13.

A Yes, ma'am.

Q You can see a heading, "Judaism: Not Monotheistic"?

A Yes, ma'am.

Q And then there's the first two paragraphs under "Chapter Summary"?

A Yes, ma'am.

Q Could you please read that to us?

A

To many Christians, Judaism is a monotheistic religion, based on belief in one Supreme Being and adherence to the Old Testament, with the Messiah still to come. This is not so.

To many Christians, Judaism is a monotheistic religion, based on belief in one Supreme Being and adherence to the Old Testament, with the Messiah still to come. This is not so.

Double-talk is the trade mark of [the] Talmudic Judaism, called by Christ the "Synagogue of Satan." (Revelation 2:9, 3:9) Talmudists . . .

Q "Sanctimoniously".

A

. . . sanctimoniously declare[d] that their devotion to "pure . . .

THE COURT: "Monotheism".

A

. . . monotheism," or the "unity of God," precludes their belief in His Personality being Incarnate . . . [of] Jesus Christ, His Son, and we [have] Christians [to] keep silent.

MS. JOHNSTON:

Q "And we Christians keep silent".

A "And we Christians keep silent".

Q And now look -- ask you to look -- we're still at 5N, at Tab 5N --

A Mm-hmm.

Q -- page 5 of 16. There's a heading called "Babies".

A Yes, ma'am.

Q And under that there's a chapter -- there's a paragraph that reads "Baby boys".

A Reads . . .

The first paragraph under "Babies" --

Q The first paragraph.

A Yes, ma'am.

Q Can you read that to us, please?

A

Baby boys may always be used as subjects for sodomy by grown men, according to the Talmud. . . . The Pharisaic subterfuge here is that until a child reaches [the] sexual maturity, capable of sexual intercourse, he or she does not rank as a person, hence Biblical laws against sodomy . . . [pedestry] do not apply.

MR. JOHNSON: "Pederasty".

A

. . . (pederasty) do not apply.

MS. JOHNSTON:

Q All right. And if you could also read for us the fourth paragraph down, starting, "When a grown man" -- "When a grown up men".

A So quotations:

When a grown up man has intercourse with a little girl it is nothing, for when the girl is less than this — that is, less than three years old — it is as if one puts . . . [a] finger into the eye — tears come to the eye again and again, so does virginity come back to the little girl under three years."

Q Page 7 of 16, sir.

A Yes, ma'am.

Q Five "N". A heading that says, "Harlots and Dogs".

A Yes, ma'am.

Q What's discussed here?

A It's essentially the ability -- the Talmud giving permission for -- for men to have sex with dogs and harlots. Again, it's a rule that their allowed to do this; it's a -- granting permission in their holy Bible -- in their holy book.

Q And what about, "Permissible Adultery and Intercourse with the Dead" which is the next heading on that page?

A Yeah. Again, it's -- it's -- Dilling here is -- is describing the rules under Talmud that allow -- to have sex with the dead.

Q I'm going to ask you in the same section, sir, to please change -- flip to page 15 of 16.

And you can see it says, "Responses to the Jewish Religion, Its Influence Today".

A Yes, ma'am.

Q Now, just flip back one page.

It appears that that takes us to the end of the chapter setting.

A Yes, ma'am.

Q Then when you flip over, there's responses.

A Yes, ma'am.

Q At least in terms of what the text of what's written down seems to tell us.

A Ah --

MR. JOHNSON: Excuse me. I'm sorry, where are we?

MS. JOHNSTON: I'm sorry, we're at page 15 of 16.

MR. JOHNSON: Okay.

MS. JOHNSTON: We are at Tab 5N, and I'll put it on the document camera.

MR. JOHNSON: Thank you.

MS. JOHNSTON:

Q So what I'm saying, sir -- and I'm just going to put it on the document camera, and my friend was quite right . . .

This appears to me to begin the chapter, at least in terms of what the text tells us?

A Yes, ma'am.

Q Then there's this other heading, then we flip to the next page, which is page 15 of 16 --

A Yes, ma'am.

Q -- and then we have "Responses to the Jewish Religion, Its Influence Today."

A Yes, ma'am.

Q All right. So at least in terms of what the text tells us, what would this be?

A Ah --

Q As you read through it, what does this appear to be?

A This is a comment section left at the -- at the end of this text where people that read the text on the website, on radicalpress.com, can make comments in that -- in that text section -- or in that comment section, I guess.

At the bottom, you can see there, "Leave a reply". So you're -- you're able to type in a reply to what you've just read.

Q Now, the top version, you see -- and I took it away too quickly -- three responses to the "Jewish Religion"?

A Yes, ma'am.

Q And then the top version -- it says, "By Arthur Topham". Do you see that?

A Yes, ma'am.

Q What -- what does that section -- what does that -- what does it say? If you could summarize it for us.

A It -- it's -- it's a -- a support of the text that -- that has been previously read. It's a -- it's in agreement, I guess you could say, with the text that's previously read. The -- the previous chapters, I guess.

I -- and it's a -- it substantiates what -- what has been read in the comment section, I guess, if that's what you're asking.

Q Now, if we go down to number three, it says, "Barbara Lee [phonetic] says"?

A Yes, ma'am.

Q And at -- at least in terms of what it appears. It appears as if that's somebody writing in on the comment section?

A It does appear that way.

Q Can you read those three paragraphs to us?

A I can. So number three, it says, "Barbara Lee says", "October 27th, 2009 at 11:20 p.m." [as read in]:

Oh, my God, Arthur, this is horrific stuff. I am posting this book into my blog and of course read it all as I go along. Most of the sexual matters with children I've been aware of but it is not so much . . .

Sorry:

. . . but it is so much more than that . . .

Q I'll bail you out. I'll read the last two paragraphs [as read in]:

There is more idiocy in the things spoken than I have ever seen. These people feel they are the "chosen". This certainly accounts for the attitude and works of Harold Wallace Rosenthal. Pure and utter filth. To think this, I suppose, I am completely anti-Semitic.

It is disgusting that a mind even consider most of these obscenities, let alone discuss it forever. It is superstition and . . . Oh, Lord, my mind is just a tad boggled from so much spiritual filth. However, it does answer a few questions I have noted in the behaviour of soldiers and attitudes.

A Yes, ma'am.

THE COURT: I see the time, Ms. Johnston --

MS. JOHNSTON: Yes.

THE COURT: -- would this be a good time to take a -- a recess?

MS. JOHNSTON: And just so you know, I have only one more quote in this section and then we're going to move on to another binder.

THE COURT: All right.

MS. JOHNSTON: Or another section of the testimony. Thank you, My Lord.

THE COURT: The jury's excused for the afternoon recess.

(JURY OUT)

THE COURT: We'll take the afternoon recess.

(WITNESS STOOD DOWN)

(PROCEEDINGS ADJOURNED FOR AFTERNOON RECESS)

(PROCEEDINGS RECONVENED)

TERRY WILSON, recalled.

(JURY IN)

THE COURT: Ms. Johnston.

EXAMINATION IN CHIEF BY MS. JOHNSTON, CONTINUING:

Q Mr. Wilson, I am pleased to tell you that I have only two more quotes in Binder 1, and then we're going to move on to another area of your evidence.

A Yes, ma'am.

Q So if you could please turn to 5R, which is the "Chapter 2: The Talmud Reviled" and flip over to page 4 of 12 in that section.

A Yes, ma'am.

Q You can see the title of the chapter in the middle, under "Chapter Summary"?

A Yes, ma'am.

Q I'm going to read you a sentence from the first -- I'm going to read you the first paragraph. I'd like you to please follow along and tell me whether or not I have read it accurately.

A Yes, ma'am.

Q

The Christian of today is bombarded from all sides with reference to our "Judaean-Christian Heritage," our "Judaean-Christian Civilization," and the "brotherhood" which should prevail, presumably, between [the] Christian and Talmudic Judaism. Such propaganda could only succeed if one is in ignorance . . . [of] the nature of the Talmud and the total antagonism between present-day Judaism and Christianity which . . . [must] necessarily . . . exist.

A Yes, ma'am.

Q Now, sir, we've already discussed the chapters as they appeared on Mr. Topham's website, or on reverse order to how chapters normally laid -- normally laid out.

A Yes, ma'am.

Q So this would be a chapter summary from when the early chapters in Ms. Dilling's book.

A Yes.

Q Is there anything in the balance of the book that repudiates or contradicts -- in terms of theme -- that premise?

A No, that's the theme that runs right through the whole book.

Q I'm going to ask you to please turn to Tab 5S.

Four of 10.

A Yes, ma'am.

Q And in the middle you actually see -- and this is Chapter 14, if I remember how to read Roman numerals correctly --

A Yes, ma'am.

Q -- and I believe I do.

The "Prophecy and the Developing Anti-Christ World Government"?

A Yes, ma'am.

Q One second. I just have to remember to put this back.

I'm going to read you the first two paragraphs and I want you to follow along and tell me if I read it correctly.

A Yes, ma'am.

Q

To casual Christians, the logical evolution of Christianity should mean . . . things would get better and better with everyone living in a happy and trouble-free world. To them, present world events are a puzzle. However, this comfortable view ignores [the] Holy Scripture[s] and . . . [the] Biblical prophecies, most of which have been completely fulfilled already. These prophecies remaining to be carried out, however, envision an anti-Christ world government, with world turmoil, suffering, slavery, and woe never before experienced in all of history. But, at the end Christ is the victor and the Satanic forces will be completely destroyed.

The driving force of this growing world anti-Christ force is Babylonian Talmudism, or so-called Judaism, and its adherents and followers.

A Yes.

Q And is that the theme from that statement? Is that -- is that consistent throughout the balance of Ms. Dilling's book?

A It is.

Q Mr. Wilson, that is it for Binder 1, at least for now, and I return my copy to a report -- that's the exhibit copy.

And I'm going to go back, sir, to asking you some more questions about the trial -- the investigation into Mr. Topham.

A Yes, ma'am.

THE COURT: Let's just wait a sec. We're still passing books there, I think, or have we . . .

MS. JOHNSTON: Sorry.

THE COURT: All right. No, I think we're good now.

MS. JOHNSTON:

Q Now, sir, when you look at the indictment which was ultimately laid against Mr. Topham, there's a first section which concludes, "in May of 2012," and then there's a second count which picks up in January through December of 2013?

A Yes, ma'am.

Q I understand that charges were recommended and then additional charges were also brought forward based on additional postings to the website?

A Yes, ma'am, that's true.

Q All right. So essentially what we have is the first captures that you got in 2011?

A Yes, ma'am.

Q Eventually leading to more investigation?

A Yes, ma'am.

Q And then it picks up again in 2013? That's a bit of an over-simplification, but in terms of a time line --

A Yeah, we -- we conducted an investigation in the first -- for the first charge, I guess. We completed that investigation, but as a result of further information at the -- at the conclusion of the first investigation, we then entered into a follow-up investigation that resulted in the second charge.

Q Now, sir, bringing you back to February 8th, 2012, which is still in the period of time in the first charge on the indictment --

A Yes, ma'am.

Q -- I understand that you reviewed the website, Mr. Topham's radicalpress website again, is that correct?

A I -- I did.

Q Now, we've just gone through in quite a great deal of detail Binder 1 and all the various documents in Binder 1.

A Yes, ma'am.

Q Can you tell me if, when you rechecked the website on February 8th, 2012, whether or not the documents we've just looked at were still on the website?

A They were.

Q All right. Now, I understand ultimately a search warrant was obtained for Mr. Topham's home, is that correct?

A It was.

Q And who obtained that search warrant?

A My partner, Corporal Normandy Levas.

Q Thank you. Now, do you have a copy of the original search warrant with you today?

A I do.

Q Thank you.

MS. JOHNSTON: My Lord, the Crown is going to ask that it be marked as an exhibit for identification. I don't think it has any direct relevance in this trial. The Crown ultimately will ask -- is planning on calling a witness who has some photographs from Mr. Topham's home. Warrantless searches are presumed to be in violation of the *Charter*, and as far as I know, there's no *Charter* issues. I'm going to file it as an exhibit for identification. I don't imagine it's going to have any direct relevance, but it'll be in for identification if something comes up.

THE COURT: All right.

MS. JOHNSTON: Thank you.

THE COURT: You don't have any objection --

MR. JOHNSON: No objection.

THE COURT: -- to that?

MS. JOHNSTON: Thank you. And I'll show it to my friend -- the originals to my friend before we mark it as an exhibit, please, Mr. Wilson.

And, My Lord, I am indebted to my friend in this charge -- in this trial. There have been some admissions which have -- will ultimately shorten the trial and has made the presentation of evidence much easier.

Thank you.

Exhibit for identification, please --

THE COURT: Right.

MS. JOHNSTON: -- I think we're at A?

THE COURT: That'll be Exhibit A for identification.

MS. JOHNSTON: Thank you.

MARKED A FOR IDENTIFICATION: copy of a telecommunications Search warrant for 4633 Barkerville Hwy, Quesnel BC

THE COURT: And just so the jury understands, when we mark an exhibit for identification, you'll not be given a copy of it unless it becomes an exhibit in the trial.

MS. JOHNSTON:

Q Mr. Wilson, I understand that you actually travelled to Quesnel, B.C., is that correct?

A We did --

Q And --

A -- when -- when I say "we", the B.C. Hate Crimes Unit did, yes.

Q And you personally came to Quesnel?

A Yes, I did.

Q And I understand that was the first time that you had met with Mr. Topham in person, is that correct?

A It was.

Q I understand that my friend is making admissions, so I'm not going to ask you to point to Mr. Topham as I might normally at this juncture.

A Yes, ma'am.

Q And when did you deal with Mr. Topham?

A May 16th, 2012.

Q And you had some dealings with him at that time?

A We did. I did.
Q I understand a search was done of Mr. Topham's -- Topham's residence?
A It was.
Q But you personally were not involved in that search?
A No, I wasn't.
Q All right. Now, sir, going -- carrying through to January of 2013, January 29th, 2013, I understand that there was a web capture which goes back to that date, is that correct?
A It was.
Q And that web capture was done -- I believe that was done in May of 2013, is that right?
A It was.
Q And who did that web capture?
A A crime -- crime analyst Tara Mold [phonetic] of the E Division Major Crimes Section. As a result of that capture, she presented me with that capture and I reviewed it and compared it on May the 7th, 2013, with the website as it existed; 'cause the website was still live.
Q Mm-hmm.
A And it -- it was a true representation of the website as I reviewed it.
Q Thank you. Now, what I'm going to do, sir, is I'm going to give you a copy of Binder 3. And just as we did last time, I'm not going to ask that that binder be distributed to the jury until it's been authenticated and we have permission of the court.
THE COURT: All right.
A Yes, ma'am.
MS. JOHNSTON:
Q But with the permission of His Lordship, I'm going to give you your copy so you can follow along and just remember what web capture we're discussing.
A Yes, ma'am.
THE COURT: Yes.
MS. JOHNSTON: Thank you.
Q Sir, you have in front of you Binder 3 which was sent to you in advance of trial, is that correct?
A Yes, ma'am.
Q And at Tab 1 there is a copy of radicalpress postings, May 1st, 2012, to January 29th, 2012?
A Yes, ma'am.
Q And is that the --
THE COURT: Sorry, I'm looking at the index that says --
MS. JOHNSTON: We're looking at the index --
THE COURT: -- that says -- says 2013.
MS. JOHNSTON: Yes, it does. And I can actually see it says that on my index as well.
Q May 1st, 2013 to January 29th, 2013?
A Yes, ma'am.
Q Now, is that the postings that you just told us about; the one that you reviewed on May 7th?
A It is.
Q All right. And can you tell me whether or not that the documents that are in that first tab, those documents are a true and accurate copy of what was on the website with the dates of those postings at that time?
A It is.
MR. JOHNSON: Your Honour, I have an objection at this point.
THE COURT: All right. Should I ask the jury to step out --
MR. JOHNSON: Yes.
THE COURT: Yes.
MR. JOHNSON: Thank you.
THE COURT: We'll excuse the jury.

(JURY OUT)

THE COURT: And do I need to ask Mr. Wilson to step outside, or . . .
MR. JOHNSON: Yes.
THE COURT: Yes, all right.
Please step outside the courtroom. We'll page you in a moment.

(WITNESS STOOD DOWN)

MR. JOHNSON: Yes, My Lord, I've put my friend on notice -- and I've brought this up during a judicial case conference, that much of Exhibit 3 is really not representative of Mr. Topham's website because it's barely, if at all, readable. And I don't think I've been provided with a copy of -- that's going to help me. This is worse than reading the backside of an aspirin bottle. The text is small. I think in part, it's because we're dealing with a coloured printer. It is also possible -- and I'm only speculating -- that they were doing screen shots and they weren't able to get a full resolution in increasing the size of the fonts.
I'll give you, for example -- if you could have a look at page 57. I've just turned to a page. And, really, I think that's unacceptable in terms of it being any type of a representation of Mr. Topham's website.
I wouldn't have objection to having better documentation brought forward, but I understand from my friend that it's not available.
So I -- I really at this point question the probative value of putting this before the jury. It's unreadable, for the most part.
And for those portions that you can read, maybe -- I mean, I -- I look at --
THE COURT: Well, I can tell you, looking at it, I can read the -- the darker ink; the lighter ink, I can't read at all.
MR. JOHNSON: Yeah. I'll give you another example, on page 98. It's just -- it behooves the -- and I think the important reason -- the thing that I'm most upset with in terms of my -- in terms of this point, well, certainly is the frustration of trying to get the documents so that I can prepare for this trial. I can't even read the documents in advance of -- of this matter, and I -- I think that that creates a serious disadvantage to Mr. Topham in his defence. Because, really, what we're talking about here is not being able to put the readable portions in context.
THE COURT: Ms. Johnston, I -- I mean, it is very difficult to read.
MS. JOHNSTON: It's difficult to read but it's not impossible to read. I will read it.

I'm -- page 57, at the top:

There is another side to Cadeyrn Christie's metaphorical tribute to his father as warrior. Doug Christie was a man of principles and a man of honor. That was the yardstick by which he measured every proposal that came to him, whether from others or . . . within his own creative mind. His whole life was a duel over honor, but not the ferocious intensity of [every] single combat on the Trojan plain; rather tireless, patient . . . [resistant].

I appreciate this isn't perfect printing --
THE COURT: It's --
MS. JOHNSTON: -- I know that, but --
THE COURT: -- it's not -- not constant perfect --
MS. JOHNSTON: -- in Crown's submission, it is readable.
THE COURT: But what --
MS. JOHNSTON: It is what it is.
THE COURT: Can I ask you what you intend to do with it and how you intend to put it before the jury?
MS. JOHNSTON: I intend to go through it the same way we went through Binder 1. This is --
THE COURT: And --
MS. JOHNSTON: -- the binder. I have the officer read from it, I read from it myself, they can follow along in the text.
In addition, My Lord, we have a thumb drive, and I can hook up a computer and do it, and we can blow it up larger.
So we have Binders 3 and 4 which are the ones that we had the web capture problem. So all of Binders 3 and 4 are on a USB drive.
Mr. Wilson has a copy of the drive. He's looked at it. It's a copy of the binders. We can hook up a computer, we can blow it up.
These drives were couriered to my friend not this Friday, but a week ago Friday -- I can't recall the date. I think it was the 16th of October. So once we got it done, we couriered directly to my friend. I can -- it would be in my office, but I'm sure we can come up with a -- with, you know, the paper work to do that, and then he can blow up the text.
It isn't perfect, but it is readable, and I can read it. And I --
THE COURT: I mean, what I'm concerned about is that if anyone wants to refer to part of it --
MS. JOHNSTON: Mm-hmm.
THE COURT: -- we could be arguing over what it says based on this, because it's not entirely clear, and --
MS. JOHNSTON: I think --
THE COURT: -- and --
MS. JOHNSTON: -- it is entirely clear. It is not as clear as it could be, but I don't think there's any ambi -- ambiguity about what it says. It's just not the world's greatest printout.
Now, if Your Lordship says --
THE COURT: But you don't have --
MS. JOHNSTON: -- it's just not readable -- is that what Your Lordship is --
THE COURT: Well, I --
MS. JOHNSTON: -- I mean, I find it readable.
THE COURT: -- I -- as I said, the two pages I looked at, I could read the darker ink. I -- I really can't say that I can read the lighter ink.
The -- and obviously I've only looked at two out of a lot of pages. Is the entire book like this? I see some pages are actually quite clear.
MS. JOHNSTON: Well, I -- I mean, I've personally read it and I was able to read all of it. Now, it wasn't always fun, and I sometimes had to take my glasses off, but never was I in doubt about what the words said. It just wasn't the --
THE COURT: It's -- it's --
MS. JOHNSTON: -- best text I've ever read.
THE COURT: -- it seems to me that -- that given what we're doing here, that you should at least let Mr. Johnson and Mr. Topham know what portions you're going to go to. Have -- I presume you haven't told them that at this point?
MS. JOHNSTON: No. I and he has a disk and he can -- he can bring the portions up electronically -- and I see that my friend has a computer.
MR. JOHNSON: My Lord, I -- it's not me that I'm concerned about. I'm concerned about the jury. Sitting in the back room, are they going to be coming back here wanting to look at a better screenshot? They're entitled to have documents so they can sit back there and deliberate. It's not for the convenience of counsel that I'm concerned with here. I could probably sit down with Mr. Topham and go through this. It's going to take extra effort on our part.
As I say I -- it behooves anybody to try and recognize the blue portion of -- found on page 98. I -- I just -- it's not readable. And I think for the Crown to suggest that there's another way, when she's prepared the documents in this fashion for the jury to go through, it's a handy reference for them. For now -- for them to now have to check this against some other medium, or to come back and ask questions about what was -- what else was on this page, does Mr. Topham explain this --
THE COURT: You know what --
MS. JOHNSTON: -- that's my problem.
THE COURT: -- what are these pages? Who are they -- postings of a lot of different people? Are they Mr. Topham's words to --
MR. JOHNSON: I think they're all over the place.
THE COURT: And can you -- it's all over the place.
MR. JOHNSON: I think the problem is, is that we've got a coloured printer here. First of all, the method of capture is such that the -- it's very, very low-grade text. And it's -- it's very small. And the minute that you start blowing that up -- I've tried it --
THE COURT: Yeah. Mm-hmm. I understand that.
MR. JOHNSON: -- that you lose -- you lose everything.
And so when you've got the small text, the colours run together. So wherever you've got coloured text throughout here, it's virtually impossible to read. And if it has any -- if it belongs in here, I'd like to see it because it provides the rest of the context for the document. And -- that's just my objection. I can't say any more or speak any more to that.
THE COURT: Well, I -- and I understand the objection. I guess when I look through it, the -- as I've already noted, and again I haven't looked through very much of it, that most of it is readable, with effort. I mean, you have to work at it, but you can do it.
What -- what I think I'd like to see is -- once you are talking about with -- with the memory stick and -- or a disk, that you can put on a screen, and whether -- how we would make that available to the jury if they wanted to review other parts of it. And, again, we're talking now about at the end of the trial, when they don't have us here in the courtroom or you here in the courtroom, to point out things to them.
So I'd like to see how that might work and whether we could then mark the electronic version as an exhibit as well, and also I guess we'd then have to have it -- have Mr. Wilson tell us that it's the same. But if he can do that.
MS. JOHNSTON: He can. And the Crown's expected that, plus we filed an equipment requisition for a computer to be available for the

jury for their deliberation, so they can bring up the electronic copy.

And I -- I'm not saying it's perfect, but I don't find any of it is unreadable. All of it is readable, it's just not as good as I would have hoped, including, in the Crown's submission, the lighter -- the lighter passages.

THE COURT: When --

MS. JOHNSTON: Is --

THE COURT: -- some of us, as we get a little older, have a tougher time with -- with . . .

MS. JOHNSTON: Well, for example, your -- I think my friend referred to page 98, and the light blue section. Filed under [as read in]:

Hate Speech: Abrams, B'nai Brith Canada v. Arthur Topham and RadicalIP, America Anti-Defamation League, *ADL Anti-Terrorism Act*, Arthur Topham, B'nai Brith Canada, B.C. Hate Crimes Team, *Canadian Charter of Rights and Freedoms*, *Canadian Human Rights Act*, *Canadian Human Rights Commission*"

It's readable. It's not great, but it's readable. There's nothing --

THE COURT: Well, I confess that I don't think I could do that. I can't --

MR. JOHNSON: No, I can't either.

THE COURT: -- read it. I simply can't. So -- so that is a difficulty. I --

MS. JOHNSTON: But there's no -- even if Your Honour -- if Your Lordship can't read it, there's no question that Your Lordship is misled into it being something other than it is. Your Lordship's not saying, "I misread it" --

THE COURT: But I -- I think that's not the point. The point is having it available for the jury. And so what I'd like to see is how you propose to do that, and if we can have the equipment and the -- and whatever -- whether it's a disk or a memory stick or whatever, to -- to have that available. I'd like to see what it looks like and how it works before we -- we get into that with the jury.

So maybe we can deal with that at -- hopefully at 9:45 tomorrow morning?

MS. JOHNSTON: Oh, we could, or we could just do it now. I can -- I can bring --

THE COURT: Do you have --

MS. JOHNSTON: Well, I left my computer upstairs because I wasn't planning on doing it in this portion, but the hookups are all here, the disk is in my hand. Well, the exhibit disk is in -- is in Mr. Wilson's hand, but we --

THE COURT: All right.

MS. JOHNSTON: -- can do a demonstration now.

THE COURT: Well, why don't we do that. But I'll excuse the jury for the day before we -- before we do that.

MS. JOHNSTON: Thank you.

THE COURT: All right.

THE CLERK: [Indiscernible/away from microphone].

MR. JOHNSON: Bring it back --

THE COURT: Yeah, bring them back and I'll excuse them.

(JURY IN)

THE COURT: Thank you for coming back in. I'm, however, going to excuse you early today. Ten o'clock tomorrow morning, but you're excused for the rest of the day today. We're . . .

UNIDENTIFIED SPEAKER: Thank you.

(JURY OUT)

THE COURT: And why don't we stand down while you get it set up for me --

MS. JOHNSTON: Certainly. And presumably -- I appreciate that it's common to let the witness -- have the witness step out, but in this case I don't think it's a -- it's not really a [indiscernible] of evidence --

THE COURT: No, I don't -- I don't think it's necessary to have Mr. Wilson --

MS. JOHNSTON: Thank you.

THE COURT: -- outside.

MS. JOHNSTON: And we'll use the exhibit copy. Thank you, My Lord.

THE COURT: Yes.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RECONVENED)

MS. JOHNSTON: Thank you, My Lord. We've made some progress.

So what this is, is a disk, and this is -- this won't be the exhibit copy, but the exhibit copy will be identical.

So what you can do is you can blow it up and Your Lordship can see in front of you, and you can play around with it. I did it at 250, but you could -- you could do it at something else; you could do it at 200.

You can expand or shrink, or do what you'd like. You can move to whatever page it is that you wish to move to, and then you can focus the screen.

Also, we have a 55-inch television set in the back room and the good officers are going to hook it up prior to tomorrow morning. So rather than the tiny screen that is now facing the jury box, we're going to have a 55-inch television, plus this. And in terms of readability, if we go to page 98, which was the page that my friend had specifically referred us to -- you can go to 250 percent, focus it, and filed under "Hate Speech, Abrams, B'nai Brith Canada v. Arthur Topham and RadicalIP, American Anti-Defamation League, *Anti-Terrorism Act*, Arthur Topham, B'nai Brith Canada, B.C. Hate Crimes, *Canadian Charter of Rights and Freedoms*, *Canadian Human Rights*" -- again, it could be -- it's not the --

THE COURT: Okay, now it's --

MS. JOHNSTON: -- Crown's submission that it's perfect. It's the Crown's submission that it's sufficiently readable as not to --

THE COURT: Well, this is very readable. I'm --

MS. JOHNSTON: Thank you.

THE COURT: -- so it's fine.

MS. JOHNSTON: Thank you. Thank you.

THE COURT: It's fine.

MS. JOHNSTON: So we will have it even better tomorrow, and that's how we'll do it. And I'll just stand and type. So I'll enter it in, we'll bring it up on a screen.

I think -- I personally find the binders to be readable and I personally like having something in my hand. However, perhaps my friend can think about whether or not he wishes to make a further submission as to whether or not the binder should even be handed out. I'm going to say yes they should but I'm quite happy to leave that question for tomorrow morning.

THE COURT: And it seems to me that having the binder as well would at least allow them to navigate within the document, and so find which page they wanted to go to, and then it could be -- could be done on the -- on the screen, but . . .

MR. JOHNSON: If I might speak to that, My Lord.

I guess -- this is my concern. First of all, it's the jury being able to read it. I think that she's -- my friend has gone a long way to solving the problem.

I think it's still a case of, "Do we have this hybrid system of documents that are not readable, with a screen that is?" I'm just wondering if my friend -- if she's got her sections of that binder chosen already, if she could give us the entire -- if there's some way that she could give us the entire article by printing off of what she's got; in other words, substituting it out. Without having to really -- you know, reproduce the entire binder.

I notice that she was skipping through an awful lot -- not much, but I mean a lot of the stuff in Binder number 1. So if she's planning on doing the same for the next two binders, and we've encountered this blue text issue, maybe what she could do is have the articles photocopied. I'd be happy with that. I'd be able to -- I could admit the binders going in, as long as whatever she's referring to is clear.

And if that means --

THE COURT: Well -- but some of them won't be clear, because some of them will be -- those pages that you had trouble with --

MR. JOHNSON: Well --

THE COURT: -- and --

MR. JOHNSON: -- I'm not a techie, but I would think that if you can get it this clear on the screen, you should be able to print off of this version. Or can you?

MS. JOHNSTON: I don't know. I mean, I'm not -- I'm not saying I won't try, I just -- I don't -- I don't know --

THE COURT: Don't know.

MS. JOHNSTON: -- that I can promise that. I can look into whether or not I can promise that.

THE COURT: Yeah, I somehow doubt you'll be able to do it, if you weren't able to do it however you tried it before. But --

MS. JOHNSTON: Well --

THE COURT: -- who knows. I mean, I don't know what --

MR. JOHNSON: My Lord, I don't --

MS. JOHNSTON: I have someone in the back who says he can -- one of our local officers, who thinks he can perform some magic --

THE COURT: Okay.

MS. JOHNSTON: -- so I will dig deep.

THE COURT: We'll ask him.

And I guess the point that Mr. Johnson just made raises an issue that I want you to think about, which is -- you know, I'm wondering what the jury is supposed to do with this large volume of material when they've only been referred to potentially small portions of it --

MR. JOHNSON: Yeah.

THE COURT: -- and I -- I'm not sure what either of you may be asking them to do with it, but I think some thought should be given to that, and maybe --

MR. JOHNSON: This could be a --

THE COURT: -- tonight's a good time to do it.

MR. JOHNSON: -- it's going to be a two-week trial and a five-month deliberation. If take -- it'll take them a long time to read -- my point is it's going to take them a long time to read through things, and if they want to read everything, to have the digital representation of the documents available as well.

It would be nice if we could narrow things down a bit --

THE COURT: And --

MR. JOHNSON: -- but I'm in -- I'm in my friend's hands.

THE COURT: -- and I --

MR. JOHNSON: I mean, it's --

THE COURT: Well, and I --

MS. JOHNSTON: Well, My Lord --

THE COURT: -- I think it really is your case, and I guess I am asking --

MS. JOHNSTON: Mm-hmm.

THE COURT: -- what are you expecting the jury to do with that, and . . .

MS. JOHNSTON: What I'm planning is to argue that the materials presented by the Crown amounts to hate propaganda under s. 319.

Now, obviously we have written words here and I have a witness who has synopsized it. Now, if my friend feels that I have missed important passages that are key to the defence, he can bring it to their attention. If there's some question that Mr. Wilson has incorrectly or unfairly summarized the article, the entirety of the article is before the court. So that's why I've put the whole thing in.

Likewise, with the website, we freely concede that there are articles that don't deal with Jewish matters whatsoever. I haven't covered them in any great detail but they're in evidence and the jury is free to refer to them, and my friend is free to refer them in argument.

So it gives the entirety of the picture and then the Crown is bringing their -- jury's attention to specific paragraphs, but if they question the accuracy of the Crown's presentation, that is the evidence and it is available for reference.

THE COURT: But I think what I heard Mr. Johnson just say is that he's of the view perhaps -- and I may not be accurate on this -- but he's of the view that you don't need to have all of the other material there that hasn't been referred to, and I suppose you may want to refer to other parts of it, but then why do we need, you know, a thousand pages if we're between the two of you, only referring to a hundred?

MR. JOHNSON: Well, that's, I think, it, My Lord. I think if -- I don't know what Mr. Rudner, the expert, or the other witness is going to do with these materials, whether there's some more --

THE COURT: Well -- and I guess there's that issue as well; what -- what are the experts doing?

MR. JOHNSON: Yeah. Well, I think for now it's almost like my friend is taking the jury spelunking and they've all got the -- you know, the beams on their helmets and all they're looking at is a dark cave with a bunch of stuff that's kind of illuminated. Do they forget about everything else that's around that? Or are they supposed to look at things in context and come to a conclusion based on something not pointed out by the Crown that's available in the binder? And I think that has to be made clear to them, that they have the right -- if this is an exhibit, to freely look at --

THE COURT: Well, it's -- you know --

MR. JOHNSON: -- anything that they want in the binder.

THE COURT: -- the first line, there certainly is an exhibit and --

MR. JOHNSON: Yeah.

THE COURT: -- and we're not going to change that, but I guess I'm asking counsel to think about it tonight --

MR. JOHNSON: Yeah.

THE COURT: -- in terms of how we deal with that, and if you're -- you know, if you're content, or you want to proceed that way, then -- and have the whole thing available, then -- then it's there. But I'm -- you know, I'm not entirely sure about -- about that and how I charge them about what they're supposed to do with the rest of the -- the document that has not been referred to by anybody.

MS. JOHNSTON: Well, the Crown's answer is going to be the same tomorrow. We take a large book and I have a witness summarize it, and if there's some question that he didn't do a good job, there's the book. And that's what I'm going to say in my closing --

THE COURT: All right.

MS. JOHNSTON: -- "we've highlighted individual passages. If you doubt that, that is, in fact, the theme, there you go."

I would also expect -- I mean, I haven't covered every word. If I missed something that is helpful to defence, there it is. I haven't tried to in any way -- I don't see how else we do it. I'm quite sure my friend will find some passages that he can refer to on Mr. Topham's behalf. I'd be surprised if he couldn't. I've obviously tried to be thorough in my rendition but . . .

THE COURT: All right. But I'm not -- I don't need to go to that, I just wanted to know what you're intending to do and whether we really need to have the entire volume of the material. But -- and I gather you're saying "Yes" you think we do need it?

MS. JOHNSTON: Well, in fairness to Mr. Topham, "If you think the Crown has unfairly summarized your website, here you go; point to the areas that we've unfairly summarized." That -- that was my thinking. If my friend wishes less in front of the jury, I don't know that I necessarily have an objection to that, but certainly that was the Crown's theory; this -- this is the website --

THE COURT: And --

MS. JOHNSTON: -- this is a fair representative swath.

THE COURT: -- have -- I mean, have you let him know what you're going to go to? What of binders 2, 3, and 4 --

MS. JOHNSTON: No.

THE COURT: No.

MS. JOHNSTON: I'm -- I'm highlight -- I'm doing exactly what I did with Binder 1. I'm -- I mean, the books -- the books are consistent in theme. I've highlighted certain passages.

THE COURT: Are you able to do that, or would that be a difficult task to --

MS. JOHNSTON: Well, I mean --

THE COURT: -- to let him know?

MS. JOHNSTON: -- I could certainly show him the passages I intend to -- I intend to -- but at what point does it get into Crown work product? I mean, part of the passages I have chosen is because I'm planning on making a specific argument at the end of the day.

THE COURT: Mm-hmm.

MS. JOHNSTON: This is the website.

THE COURT: All right. Well, I'm certainly going to think a little more about what I have to tell the jury about dozens, hundreds of pages, that haven't been referred to, and -- and I think I do have to say something about it and -- and, you know, I'm going to think about it a bit.

MS. JOHNSTON: Well, I can tell the court that Binder 2, I plan to do very little with. That is "*The Controversy of Zion*." Mr. Topham has referred positively to "*The Controversy of Zion*," so for that reason I chose the document.

I'm going to have Mr. Wilson say, "This is what '*The Controversy of Zion*' is about generally." I will probably spend less than 20 minutes on the entire book, and it's a thick binder.

Now, I'm happy to not put the binder in evidence at all, have him simply summarize it. If my friend feels that I have been unfair or -- or incomplete, then he can go after it in cross-examination.

THE COURT: Well, I -- I don't think we can do that.

MS. JOHNSTON: Well, that's --

THE COURT: If it parts of a --

MS. JOHNSTON: Mm-hmm.

THE COURT: -- if it's part of the communications, the statements, so . . .

In any event, I'm -- I think we need to think about what we're doing at the end of this.

And I have another question which is, how are we doing on time? Just -- are you pretty much on what you thought your schedule was going to be?

MS. JOHNSTON: It's not that bad. I know it looks bad because we have four binders and we've been through one, and we've been an entire day. But 2, I plan to be 20 minutes or less on the entire binder, and -- and I'm going to speed it up a bit for 3 or 4, so I'm -- I'm hoping to conclude Mr. Wilson tomorrow. That's my hope.

THE COURT: All right. So I guess what I'm thinking when I hear that, is that I should be making arrangements to be available for the third week. I mean, I -- I strongly am getting that sense.

MS. JOHNSTON: I don't know. I -- I would -- my hope is that I will conclude Mr. -- I'm very, very much hoping I conclude Mr. Rudner prior to Friday, so he can go back to Ontario. Then I only have one witness, Corporal Burns. My friend has told me that he's willing to concede both jurisdiction and identity. I plan to draw that up. I may simply look at the -- look at how the time has been and decide that Corporal Burns' evidence is superfluous and I'm not going to bother with him. That's two witnesses for the Crown, and with luck we conclude by Friday, the Crown's case. That leaves the entirety of next week for the defence.

THE COURT: Well, but we also have -- have to worry about the charge --

MS. JOHNSTON: Mm-hmm.

THE COURT: -- and the addresses to the jury, and I don't --

MR. JOHNSON: Deliberation.

THE COURT: And deliberation. I don't think there's any way we're done by Friday next week, so -- and I'm just saying that because I need to make some arrangements, and I'm going to. I'm going to have to change what I have scheduled for the following week, so -- so I'll do that.

But we will adjourn for the day and hopefully the TV will work and it'll all be set up for tomorrow.

(PROCEEDINGS ADJOURNED TO OCTOBER 28, 2015, AT 10:00 A.M. FOR CONTINUATION)

Transcriber: S. Davison