

Arnold Leese

Pamphlets



The Author.

BORN 1878 – DIED 1956

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REX versus LEESE

"Not for Us the Silence of Suppression." (H.M. the King, speaking at the opening of the New House of Commons, 26th October, 1950.)

WHAT THIS IS ALL ABOUT

This is an almost verbatim report of the trial at the Central Criminal Court (Old Bailey) on 12th December, 1950, known as

REX versus LEESE

in which a deliberate attempt to silence Arnold Leese's anti-Jewish efforts was defeated, although it had the full force of His Majesty's Government behind it. It is an outstanding victory for the patriotic anti-Jewish minority against the Jewish control of Democracy, and its importance can best be measured by the Loudness of the silence with which the Jew-controlled Press of London received the news of it. THE PEOPLE MUST NOT KNOW OF IT! To ensure that at least some people shall know of it, this pamphlet is now produced.

The prosecuting counsel was a half-alien Buddhist, a fitting representative of the Britain of today; the defendant conducted his own defence.

ARNOLD LEESE.

IN THE CENTRAL CRIMINAL COURT
(Old Bailey, London.)

12th December, 1950.

REX v. LEESE

(Adjourned from 5th December, when the Accused pleaded
Not Guilty.)

Before Mr. Justice Dodson, Recorder of London.

Mr. Christmas Humphreys, K.C., for the Director of Public Prosecutions: May it please your Lordship I am instructed to prove that the accused is charged with what is thought to be criminal libel. When a citizen is guilty of libel on a high officer, such as the Commissioner of Police, concerning the way in which he carries out his public duties, it is obviously wrong for that individual to bring a civil action against the person concerned, or the persons concerned, and the right way to deal with the matter in order to stop a repetition of the offence is as a case of criminal proceedings.

In these particular proceedings the accused man has been summarily committed to trial and he now stands before you. As to the nature of his offence, it is for you, gentlemen of the jury, to say when you have heard the evidence, whether he is guilty of this charge, whether this is a malicious attack, and whether the sense of the words is designed to defame a public officer. That he published this document is admitted: you may find that he maliciously published this document. You have to say whether the words set out in the indictment constitute defamatory libel.

Therefore all that I have to prove to you is that the accused published a periodical called *Gothic Ripples* which includes the alleged defamatory libel. The accused in due course will tell you that you will not consider the words defamatory and you will say whether or not they are. Once therefore I can prove publication before you, my task is done. But let me just say this. The accused man has shown by the publication which he published that he is a fanatical anti-Jew, and the whole purpose of these publications it would seem to me, is an everlasting attack upon all Jews, because they are Jews. Let me read to you merely one paragraph out of this publication. The first of the two instances you will find on page 2 and the third and fourth paragraph. I take up this, gentlemen of the jury, merely to show his whole attitude of mind and his belief in relation to these matters so that against that background you may fairly interpret what he says in the latter part of the same document which is the part in this indictment.

Having talked at some length about other masters he says: "It illustrates, in a way that even the Mug-in-the-Street can appreciate, the folly of the doctrine of race equality and the necessity of protecting the higher forms of civilisation from such people as Jews and Negroes by passing discriminating laws. Insurance Companies should protect themselves by racial discrimination when issuing policies. The Government should

protect the Aryan and other white people of Britain by expelling the Jews. Insurance premiums would then be drastically reduced in harmony with racial realities." Because Jews are in Insurance Companies, therefore Insurance Companies should issue their policies accordingly.

I merely mention that as the type of 'bee in the bonnet', if I may use that phrase, which the accused person has in relation to Jews. We are all entitled to have our ideas, but when the expression of a particular belief reaches the point where it is making grave allegations against a public officer in relation to carrying out his duties, of such gravity that were they true he ought to be dismissed from his office, then you may think that the authorities are right in saying that this has got to be stopped. That is all they want. This is not a punitive prosecution in a desire to stop this man's views, but he must not be allowed to express them to the point of criminal libel.

Now to the facts of this particular case. Copies of two issues, that of 15th July and that of 14th August, in particular are before you. In fact, copies of all of these curious publications were bought by these officers for you to look at them: but these two in particular are before you. *Gothic Ripples*, Price 2d., Subscription Rates, etc. The aim is described as "An occasional report on the Jewish Question issued for the Jew-wise by Arnold Leese's Anti-Jewish Information Bureau, 20, Pewley Hill, Guildford, Surrey". So now we know exactly where we are, and in the issue of 15th July there was this particular sentence in addition to that which I have already read. He gives a list of Jews or alleged Jews in particular positions, and says: "The Commissioner of the Metropolitan Police, Sir Harold R. Scott, is an obvious Jew". He then goes on "The Secretary-General of the De Gaullist Party in France . . .", so on and so on. He thinks it of importance even to list that some person is a Jew and elected to some office of some organisation. The importance of that phrase is that the Commissioner of Police is a Jew.

In the issue of 14th August we have all the material, page after page; until we come to this item headed "The Soap Box". "Police in the East End of London appear to be instructed by their Jewish chief . . ." Now you see why I read the earlier part because he said Sir Harold Scott was a Jew . . . "to knock off . . ."—which you may agree is a strong term—"any street corner orator who dares to mention the word Jew in any derogatory sense. I take a hard view of Police Officers who, to earn pay, carry out such vile orders. It is all very well to talk about wives, children and pensions, but the functions of those ties were never to make an Englishman a traitor to his country and race, nor to make him an ally of the 43 Group".

The prosecution are suggesting to you what those words mean in their ordinary sense, in what is the usual sense of the words, that the Commissioner of Police being himself a Jew has instructed police officers in the East End of London to make preferential distinction between Jews and other citizens. We have, in all that I have put to you, seen that it inevitably means that the Commissioner, because he is a Jew, has instructed his officers in the East End of London to protect Jews, and if anybody gets up to say a word against the Jews he is going to be knocked off. If that were so, if the Commissioner so discriminates between race and race, or party and party, or shows any other discrimination between any parties of citizens in the East End of London, do you not agree that he should be dismissed from his office, because the very function of

the police is to preserve peace without the distinction of race and race, party and party, or politics, but to preserve the peace? Members of the jury that is all I have to say.

The police in due course, having reported those particular issues to the authorities, were instructed, after careful thought, to apply for process and in due course, on 26th October Chief Inspector Hughes saw the accused man at his home at Guildford, told him who he was and asked: "Are you the producer and publisher of a document called *Gothic Ripples*?" The answer was: "Yes, I am." Then the officer went on: "I am told that the paragraph in the issue of 15th July and 14th August will be considered as a libel against the Commissioner of Police and that proceedings will be taken against you." He pointed out the paragraphs to him and he only said: "I have nothing to say. I remember what I said and I take full responsibility for it." He added: "I only know I have been doing this work for 26 years and I have never intentionally libelled any individual. If I am prosecuted the Court will have to decide." The comment on that is that whether he intentionally libelled is outside the point. He publishes something which we define to mean defamatory libel. Then subject to any special defence I will call before you the only evidence I need call, the officer who bought these copies, Inspector Williams, and Chief Inspector Hughes who saw him. I will call on Inspector Williams.

(Witness sworn.)

Mr. Humphreys: On the 20th July you went to the office of the Britons Publishing Society, 40, Great Ormond Street, W.C.1.?

Inspector Williams: Yes.

Mr. Humphreys: Did you there purchase copies of *Gothic Ripples* and do you produce one of these copies as exhibit 1, dated July 15th?

Inspector Williams: Yes.

Mr. Humphreys: Do you draw attention to the line on page 3 of it: "The Commissioner of the Metropolitan Police, Sir Harold R. Scott is an obvious Jew"?

Inspector Williams: Yes.

Mr. Humphreys: On the 24th August did you buy copies of No. 67 dated 14th August?

Inspector Williams: Yes.

Mr. Humphreys: Do you produce one of these as exhibit 2?

Inspector Williams: Yes.

Mr. Humphreys: Do you draw attention to the second page, paragraph beginning: "Police in the East End of London . . ."?

Inspector Williams: Yes.

Mr. Humphreys: Did you convey these two exhibits to Inspector Hughes on the 26th October?

Inspector Williams: Yes.

Mr. Humphreys: I will call on Inspector Hughes.

(Witness sworn.)

Mr. Humphreys: Did you receive exhibits 1 and 2 from the last witness on the 26th October?

Inspector Hughes: Yes.

Mr. Humphreys: Did you the same day see the accused?

Inspector Hughes: Yes.

Mr. Humphreys: What did you say to him?

Inspector Hughes: I told him I was a police officer. I said "Are you the producer and publisher of the document *Gothic Ripples*"? And he said: "Yes, I am".

Mr. Humphreys: What did you then say?

Inspector Hughes: I then told him that the paragraph in the issue of 15th July, and paragraph in the issue of 14th August were believed to be defamatory libel on the Commissioner of Police, Sir Harold Scott, and that proceedings would be taken against him for publishing what he said. I gave him copies and he said: "I remember what I said and I take full responsibility for it. I only know I have been doing this for 26 years and I have never intentionally libelled any individual. I do my work as a duty and if I am to be prosecuted the court must decide."

Mr. Humphreys: You served a summons on him on the 6th November?

Inspector Hughes: Yes.

Mr. Humphreys: What did he say?

Inspector Hughes: he said: "I'll be there."

Judge: Have you any questions?

Mr. Leese: No questions.

Judge: Who brought this matter to your attention? Is this publication in circulation? Is it a weekly or monthly?

Inspector Hughes: Roughly monthly—irregularly.

Judge: Who publishes it?

Inspector Hughes: Mr. Leese, sir.

Judge: Who writes it?

Inspector Hughes: I think he roneos [*sic*] it himself.

Judge: It is a couple of pages, two sides printed on both sides?

Inspector Hughes: Yes.

Judge: It sells where?

Inspector Hughes: It is mostly distributed by post. When it is sold it is usually from the offices of the Britons Publishing Society, in the name of the Anti-Jewish Information Bureau.

Judge: I am told this was brought to the attention of Sir Harold Scott. What has he got to say? Do you know what his reaction to it was, whether he just laughed or what he said?

Inspector Hughes: I don't know.

Judge: How then can it be said to be calculated to be a breach of the peace?

Inspector Hughes: Quite frankly, I don't think it can.

Mr. Humphreys: There is a question to go to the jury. The point at issue is whether this particular libel should be criminal libel or civil libel. The libel is to be proved to the satisfaction of the jury and that it is a libel on a person's reputation. Here of course it will be on the jury to say whether allegations like these are going too far. That is the ground for bringing criminal as distinct from civil libel. This is a libel not so much to Sir Harold Scott as about him. The presentation is brought, as the witness has said, for the sake of the reputation of the police.

Judge: A case of this sort usually involves some likelihood of a breach of peace, or an attempt, and criminal libel is confined then to such cases. However, Mr. Leese you can say what you like to the jury, as to whether it is libel or not.

Mr. Leese: I wish to make a brief statement on oath. (Sworn.) I am a veterinary surgeon, 72 years old, and retired in 1928. After which time I made a study of public affairs and as a result, rightly or wrongly, I became anti-Jewish. For the last 23 years I have worked with others of my opinion, on the question of the Jews—without monetary reward, without malice, and from a sense of duty to my own race. The object of *Gothic Ripples*, which was started in 1944 and has now reached 70 issues, is as stated on the front of each issue.

Judge: Started in 1944?

Mr. Leese: Yes, sir. . . front of each issue: "An occasional report on the Jewish question issued for the Jew-wise by Arnold Leese's Anti-Jewish Information Bureau". By Jew-wise is meant people who regard Jews and their descendants as aliens no matter what their legal status may be. In other words they are people who wish by lawful means to have the whole matter revised and make it impossible for Jews to be naturalised. It is intended to keep Jew-wise people up to date and to impress upon them the extent of Jewish inter-breeding. It is not intended primarily for the man in the street who would have difficulty in understanding much of it. The special object of the article called "The Soap Box" in No. 67 is to free Anti-Jewish workers at street meetings in London from what I allege to be an unfair constraint forced upon them by the practical working of section 5 of the Public Order Act—by which practice greater strictness is enforced when Jews are present in the audience than when they are not.

Gentlemen of the jury, one thing I wish to say, that I have been called a fanatic. I have been, in my past life as a Veterinary Surgeon, employed for many years in many countries on field scientific investigation of the diseases and proper management of the camel. My book on this subject is still considered the authoritative treatise in the English language. A copy of it was accepted by his late Majesty King George V.

Mr. Humphries: Would not the witness be better advised to keep to the point of the charge?

Mr. Leese: I am just coming to that. My investigations on the Jewish problem have been conducted in exactly the same scientific spirit as my investigations on the diseases and management of camels. There is no malice in my heart over the question of the Jews. What I am striving for all the time is to prevent my own race from going down under an influence which is in my opinion evil. I have just two things to add, sir, which are not really relevant to malice or anything else. But I wish to prevent possible prejudice. Just this, sir. I have never had anything to do with Sir Oswald Mosley, never, and since I have become Jew-wise I have never voted at parliamentary elections as I considered it a waste of time.

Mr. Humphreys (Cross-examining): I want to ask you to turn to exhibit 2. Would you look at the top of page 2 at the paragraph which appears in the indictment. Would it be fair to say that these first four or five lines mean that the Commissioner of Metropolitan Police, being a Jew, resulted in his giving orders for preferential treatment against others?

Mr. Leese: No, sir, it would not mean that. I was not charging Sir Harold Scott with doing anything dishonourable. It would simply mean that I was charging him, as a Jew, with having Jewish prejudices and bias.

Mr. Humphreys: Thank you.

(Mr. Leese returned to the Dock and commenced his Defence Speech.)

Mr. Leese: My defence is that there is no defamatory libel in this case because there are no words which would subject Sir Harold Scott either to hatred or contempt, or

ridicule. And really I have no case to answer. Defamatory libel appears to me to have two ingredients, none of which are present in this case. The first ingredient has already been mentioned in the court. From a decision of Lord Justice Coleridge in 1888 I would like to read—although it is perfectly well known to the lawyers here it is not well known to the jury.

Judge: What is the name of the case?

Mr. Leese: Wood against Cox, 1888. I want to read it to the jury. This is what the Lord Chief Justice said on criminal proceedings against people who are alleged to have libelled others. He said: "Criminal prosecution ought not to be instituted unless the offence be such as can be reasonably considered as calculated to disturb the peace of the community." He then goes on to say: "Private character should be vindicated by action; and indictment for libel is only justified if the facts published can be deemed as an attempt to disturb the public peace."

I have direct proof out of the mouths of the witnesses for the prosecution that no one, from the Home Secretary downwards had the slightest anxiety that my words were going to cause reasonable belief that there might be a breach of peace as a result of them. This proof consists in the two dates given by the witnesses. You have just recently heard Inspector Williams, Police Officer who bought the copy of *Gothic Ripples* on 24th August, 1950. Proceedings were taken against me for the first time when Mr. Hughes visited me and warned me that the case was coming up against me, on the 26th October. Now these people who were sitting on this for two months are the very people who are responsible for public peace, the Home Secretary, the Public Prosecutor, Sir Harold Scott himself: Not one of them had any anxiety whatever. I think this is brass bound proof that there was none, that there is something phoney in this case. This case has not been brought because there is any danger to public peace.

Really, I quite realise, my Lord, that this should be addressed to you rather than the jury, but I do wish the jury to understand this, because it really seems to me that if this case goes on in this court it will be necessary in future to alter the law books to fit the case of the Crown versus Leese. I am prejudiced, no doubt, but that is how I see it.

I would also like to point out a third paragraph of the article which has not been read out in this court. In the same article—I won't inflict the whole thing on you—but I decry street meetings on the Anti-Jewish question as being inefficient and very little use compared with the risks to the men who conduct them. So that if my words mean anything to anybody they will result in less street meetings of this kind, and I am sure the police officers would only be too glad if there were less because there would be less and not more chance of a breach of the peace occurring.

Now we come to the second point. I said there were two ingredients in a defamatory libel which can be dealt with in this court. I have dealt with one of them, and it is absent, or I claim it is absent, for there is no reasonable chance of breach of peace. Then what are we doing here? The other ingredient is defamation, and there is nothing in my words which would bring Sir Harold Scott into hatred, ridicule or contempt. I will read them. These are the words complained of in my paper: "Police in the East End of London appear to be instructed by their Jewish chief to knock off any street-corner orator who

dares to mention the word Jew in any derogatory sense. I take a hard view of Police Officers who, to earn pay, carry out such vile orders." I think I am within my right in interpreting those words in the way I wish them to be understood?

Judge: Yes.

Mr. Leese: First I ask you to notice the words "appear to" which makes this a conjecture. In other words the police in the East End of London *appear* to be. It is not a statement of fact or news, it is conjecture. And the second sentence, "I take a hard view of Police . . ."—that is an expression of opinion, and again not a statement of fact.

I want to say something about "vile". To say that Sir Harold Scott has given vile orders, that is not to say he is vile. A man who gives a vile order is not necessarily a villain, but far more often misguided, prejudiced, biased, insensitive to the opinion of other people. I would like to give you one example:—Everybody I think has seen described as vile, atrocious, abominable, the bombing by atom bomb of Japan at the end of the last war. I do not think anybody will want to see that sort of thing done again. But the people who did it are not regarded as villains, they are regarded as misguided, prejudiced, short-sighted, anything you like, incredibly prejudiced against the enemy; but the men responsible, the men in the United States and elsewhere are not considered villains. Thus the word "vile" is one which is used as a personal opinion. I consider it vile when British people are prevented from ventilating a subject which should be ventilated in this country. That is why it is vile to me. I do not for one second impugn the character of Sir Harold Scott. I do not know anything about him. I take very little interest in him, except as a Jew; then it is different, because he is prejudiced or biased. By prejudice or bias I mean that a man can be prejudiced or biased and as soon as he gets to know he is prejudiced or biased he ceases to be prejudiced or biased.

Now then, I want just to read to you the Public Prosecuting mind's version of what I said. You have heard what I said. This is what the Public Prosecutor makes of my sentence: "meaning thereby that the Commissioner of the Metropolitan Police being a Jew has instructed Police Officers in the East End of London to make preferential distinction between Jews and other citizens." There you have the publicly prosecuting mind. Now I want to give you the version of it which I had in mind when I wrote it. The public prosecutor appears to think that I have made some Implication of wickedness or even of corruption against Sir Harold Scott in this case. That is not so. I have not even mentioned the man by name. I certainly meant him, don't make any mistake about that. But so little was I thinking of his personality that I did not mention his name, merely his office. My words imply no wickedness to Sir Harold Scott. They do imply racial prejudice and bias and I hand that to the learned gentleman down there. My version of these words is that the Commissioner of Police being a Jew suffers from the prejudices and bias of his race, and that it naturally follows that Jews in the East End get preferential distinction. If that is defamatory libel, well, you know what to do. Jews are particularly sensitive to criticism, nearly everybody knows that. I suppose this is due to the fact that they have been born and brought up to imagine themselves to be the chosen people and the result of that is that they resent anybody like myself who, so to speak, considers he has found them out. I am considered by them to be almost immoral in pointing out what I have found out. If I showed up Pontecorvo—the Atom Scientist who escaped to

Russia with our top secrets, to be a Jew, I should be called by Jews "an anti-Semite" and they would try to stop me speaking.

I will not try to inflict my views on you, but I have been told I have "bees in the bonnet". With reference to these bees I should like to say that a man who thinks that British homes should be lived in by British people and not by Jews or Negroes, well, has he got bees in his bonnet? Is he not doing his duty to his own race in pointing it out? It follows from this that to accuse a man of prejudice and bias is not an attack upon his character. It cannot be, it is prejudice and bias. There is nothing defamatory in doing so, it is criticism, journalistic criticism, which any man has the right to indulge. See where you will be getting to if you believe the argument of the learned gentleman down there:—This is where you would be getting to. If you were in danger of war with Israel you would not be able to point out that the Minister of Defence (Shinwell) is a Jew. You would not be allowed to do it. So you see where you may be going in this case?

I have a point here, my Lord, which is really secondary, but I suppose I had better deal with it. It is this: that it cannot be defamatory libel to suggest that a man is guilty of preferential treatment between Jews and other people in the East End of London when it is already practised there. The police practice it. What I mean is simply this, that police officers in the East End of London have a terribly responsible and difficult job to do in working Section 5 of The Public Order Act. They act apparently, as far as I can see, on two factors. One is the language used by the speaker, the other the presence or not of Jews in the audience. If you wish to see, my Lord, newspaper reports of a case of this kind appearing in the magistrates court, I can produce two here, in which Inspectors remark whether there were or were not Jews in the audience. Now I have never heard that the police when they are policing a Conservative meeting in the East End of London look to see whether there are any in the audience who have not washed behind their ears, to find out communists and tell the Conservative speakers that they must not go on, saying this that and the other because of Communists in the audience.

Also on this same matter I have here for production a copy of *The Jewish Chronicle*, in which David Cohen, one of the Jewish Board of Deputies, reported at the meeting of the Anglo-Jewish Association that a deputation had gone up from the Jewish Board of Deputies, to the Home Office some time before February, 1950, and that the result was satisfactory because they were now taking more strict measures than they were before. That surely is another case where Jews have had preferential treatment. So much for that.

I suppose it would be out of order, or rather irrelevant, to point out that the Jews themselves claim special treatment all over the world. They claim that they are one people. What are they doing here if they are claiming that they are one people, and they have British nationality and are British citizens. Where in all this is any defamatory libel on Sir Harold Scott, or anything appearing to bring him into contempt. I have shown that there appear to be two ingredients in a defamatory libel case in a court like this; one, reasonable cause to believe that there might be a breach of the peace as a result of the words used. That is absent. The other is defamation. I claim that is absent, too.

I have only one other thing to say. On 26th October, the very day that the Police came to see me to warn me that the case was pending; on that very day His Majesty

the King was opening the new House of Commons, and he was proclaiming, with pride, the freedom that is in this country. He was speaking of freedom of expression and this is what he said: "Not for *us* the silence of suppression". Not for *us* the silence of suppression. Us means you, me . . . and Rex!

THE SUMMING UP

The Judge, summing up, said: What the prosecution have got to prove to your satisfaction and beyond doubt is that the accused man did publish the words, said of Sir Harold Scott, Commissioner of Police, which were defamatory, and which in the opinion of the jury is language which can be taken either to provoke any person to wrath, which is not so in this case, or to expose to public hatred, contempt or public ridicule and damage his reputation. The offence of libel is different from most criminal offences in this respect—that it is about the only criminal offence when criminal intention has not got to exist—it is special in that sense. The whole object of providing process for such things as libel is the injury which may be done to the person who is subjected to the words, and therefore the important function of the jury lies in the duty which is yours, yours alone, to decide whether or not the words complained of are defamatory: in other words, whether they are libel or not. Now that has been the singular privilege of the jury for many years; it was not always so, many judges have wished otherwise, but now it lies with the jury to decide whether a libel has been perpetrated or not. And it comes down to a very simple question, whether or not these words do hold up Sir Harold Scott to hatred, contempt and public ridicule, and would damage his reputation. It is perfectly true to say, as the accused has contended, that where a jury is confronted with something which is utterly true, one may think that no measure should have been taken at all, no steps should be taken to stop publication. But the law can punish anyone who publishes words which hold another up to hatred, contempt and public ridicule unless it can be shown that publication was in the public interest and without malice. The poison pen writer is known to you. The question you have to decide is not whether Sir Harold Scott is a Jew or whether somebody passes on his orders or they are biased or whether even he may go to the length of discrimination. That may or may not be true. It does not matter. You have to decide whether or not the words complained of may have the result of disturbing the peace so as to call for police action. The law is that things like that make libel criminal, where it is published and we are satisfied that it was calculated to cause a breach of the peace, whereas here you have got a publication which is broadcast for anybody who likes to spend his money on it.

In this case, then, the sole question is whether the words used about that person are defamatory and in that case the prosecution have to prove that the matter was calculated to harm the person against whom the words were used. All that is well established in a test case in which judgment was given by a learned Judge, Mr. Justice du Parcq, who afterwards became a Lord of Appeal. I refer to the interpretation which came out in 1936 in the case of *The King versus Wicks*. So much for the law so far as there is any.

Now it is said by the accused that although the paper was published and broadcast to anybody who managed to buy the paper nevertheless these words are not defamatory. Look at them, you can have a copy of this if you like. Paragraph beginning: "Police in the East End of London appear to be instructed by their Jewish Chief to knock

off any street-corner orator who dares to mention the word Jew in any derogatory sense. I take a hard view of Police Officers who, to earn pay, carry out such vile orders." When he comes to the witness box and is asked what he means by them he said: "I mean that Sir Harold Scott is biased in discharging his duties." He then goes on to say, perhaps on reflection you may think it a little contradictory, that is no reflection on his character. But if the Chief of Police is that biased person who only discharges his duties as chief of police by granting one party preferential treatment, you may perhaps say that it is a reflection on him, and therefore I suppose to anyone reading them those words might tend to make that person say: "Well, think of that. That's a nice sort of man to have at the head of the police". If there are any other interpretations that can be put upon it you may be able to discover them. The accused has talked at some length and I listened to what he said. You may have apprehended from his words what is the alternative to the contention of the prosecution, that this important public servant discharges his duties with a bias—a bias in favour of one section of the community against another, bias in favour of the Jew against others who are not Jew. Yet it does not much matter whether it is the Jew he is favouring or the Gentile, his duty naturally will be to be absolutely unbiased in the course of the discharging of his duties. It may well be he has to discriminate against one section of the community or against another. He may be influenced by public policy, by principles of national necessity, to take action against one section of the community or against another, to prevent one section to parade about if they want to parade about, whether the Life Guards are allowed to ride their horses down the Mall. But the question is whether those duties are administered, discharged, in such a way as to prevent anybody regarding the Chief Commissioner of Police as bringing influence to bear. If it can be said of him that he is biased it is for you to say whether that article should be serious enough to bring him in contempt and so on, and whether in fact it is calculated to do that by using such language.

The accused is not claiming any question of privilege, any kind of common interest. What he says is that what I have done I have done in the public interest and he claims no privilege, nothing of that kind.

There is your function, sirs, members of the jury. Do you in fact consider it serious enough to hold Sir Harold Scott up to hatred, contempt and ridicule in the eyes of anybody to whose attention those words are brought. On any reasonable doubt on the matter he will be acquitted. We are trying to discover if there is a likelihood of a breach of peace. He says there is not a question of it. He regarded it as a service to his country to air and ventilate these matters—"these matters" being stern criticism of Jews, whatever they do, good Jews, bad Jews, whatever sort of Jews they are. He believes that what he has done was for the good of his country and it is conceivable he was not trying to create a breach of the peace at all, and in the light of what he has said he has done something not wrong in the eyes of the laws which are holding in this country. If there is any reason to doubt you can discuss the question here by front row turning to back or you can retire to your room. If you like to take this or if you would like to take a copy of the periodical paper already referred to, by all means do so.

The Jury were absent for nine minutes and returned a Verdict of NOT GUILTY and Mr. Leese was discharged.

CHINESE COMMUNISM?

YES, but it was JEWISH when it
started.

The following article by Arnold Leese is reprinted from *Gothic Ripples*, No. 49, dated 28th February, 1949. It shows that the seeds of Bolshevism were planted in China by Jews, who also tended and trained the growth that resulted. The corruption of the regime of Chiang Kai-Shek caused many of the masses in China to turn to Communism for relief, since Chinese Communism is mixed with Nationalism and discourages the old Chinese curse of official corruption; but Communism in China has the same dehumanising effect on the people as it has elsewhere.

THE JEWISH ROTTING OF CHINA.

It was the Sassoon family which turned the normal Chinese dislike and distrust of foreigners into hatred. David Sassoon made the Opium Trade in China from 1832 until he died in 1864. His family carried on the Trade under our Flag and made huge fortunes. The British took the blame, and now the Chinese loathe us; just as we took the blame for the Jewish atrocities at Nuremberg, Spandau and elsewhere in Germany, so that the Germans now hate us.

Backed by the Sassoons, the Shanghai Opium Monopoly existed until 1917 under the Jew Edward Ezra, its Managing Committee being composed entirely of Jews and Indians. Not only did the British Flag protect the Sassoons in this abominable trade which the Manchus did all they could to prevent, even to the extent of war, but also these Jews were welcomed in England instead of being ostracised. Royalty petted them and they intermarried with Aryan aristocrats. Some became Baronets and one a Minister of the Government.

When the Freemason, Sun Yat-Sen, began his revolutionary movement at Canton, the Jew Morris Cohen, a British subject, became his aide-de-camp and was sent by Sun around the globe to get military experts for his revolutionary army. On Sun Yat-Sen's death bed this Jew was commended to Chiang Kai-Shek and he was employed as liaison officer between the Canton Government and all foreign Consulates-General. Cohen became known in China as Moi-Sha, and was made Military Counsellor to the Cantonese Forces, and a General, although still a British subject.

As late as 1939, Cohen was travelling the high seas under the protection of our Flag. The last we heard of him was late in 1945 when he emerged from a Japanese prisoner-of-war camp. The South African *Sunday Express* described him as "the guiding genius behind the War-Lords of China".

The Soviet Jew, Jacob Borodin (real name M. Grusenberg) was sent by the Kremlin with the Jew Joffe, in 1923, to try and bolshevise Sun Yat-Sen and became Chief Political Adviser to the Kuomintang. His wife, a Jewess, spied in China for the Soviets. When Sun died, Borodin was left in charge and it was he who appointed Chiang Kai-Shek to succeed Sun in 1926. However, in 1927 a

raid was made by Chang Tso-Ling on the Soviet Embassy at Peking, which revealed the scope and extent of the Soviet plot to bolshevise China, and the Borodins were arrested and imprisoned.

In 1923 the notorious Jew, Trebitsch Lincoln, ex-M.P. in Britain, headed a Chinese mission to get arms for Wu Pei Fu, a War-Lord with a fine character, but failed, probably purposely, in the attempt. After that, Lincoln drifted about, too mistrusted in China for any other important role.

The Soviet General, B. K. Galen, who was really a Jew called Chesin, and was nicknamed Blucher, accompanied the "Armenian" Soviet Delegate Karachan to Peking in 1924 where a treaty was made with Chang Tso-Ling by which the Chinese Eastern Railway was handed over to the Soviets. This placed the movement of troops at the mercy of the Bolsheviks. The intrigues and bribery by which this surrender by Chang Tso-Ling was obtained were carried out through the medium of a Jewish timber magnate called S. Skidelski. At once, the Railway was placed in charge of the Jews Gekker, Koslowsky and Snamensky (Zamyensky). To continue with the career of General "Galen", he became Chief Military Adviser to Chiang Kai-Shek in 1926.

Now for the Soviet Jew S. A. Gekker: As early as 1922; he has been Military Adviser to the Mongolian Bolshevik Government, and in 1924 he was made Head Political Commissar on the Chinese Eastern Railway aforesaid. This appointment was at the hands of the Jew, M. D. Lashewitz, who was President of the Board of Railway Control in Moscow.

Nor must the Jew, A. Joffe, be forgotten. We have already met him as head of the Soviet Mission to Sun Yat-Sen, when, with the Jew, Jacob Borodin, he tried to develop Sovietism. Later he became Political Adviser to Chiang Kai-Shek in 1926 and organised the Red Section of the Kuomintang.

High up in the Political Department of the Red Army in China were also the two Jews, W. N. Levitshev and J. B. Gamarnik, who in 1936 was its head.

The Nanking Ministry of Finance has always been dominated by Jews, viz: Kann, L. Rajchman and R. Haas. In England, the Jew Billmeir helped, with his merchant fleet, to take Soviet arms to China in 1938.

Finally, the Jew Ben Kizer (U.S.A.) was appointed head of Unrra in China, and as everyone knows, it fell to pieces in corruption.

Enough has been said to prove that every real key-position in the process of the Bolshevik destruction of China has been Jewish. Lastly we remind our readers that Chiang Kai-Shek himself is a Freemason, having reached the 33rd degree in the Scottish Rite!

ARNOLD LEESE.

NOTE.—In the above article, no mention was made of Eugene Chen, Borodin's Colleague and Cantonese Foreign Minister in 1925. Some people think that Chen was Cohen, but there is insufficient evidence as to that. He was born in Trinidad, British West Indies, where he was called E. Bernard Acham. He qualified as a solicitor in England, and it can only be guessed why he became the revolutionary enemy of Britain in China.

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Devilry in the Holy Land

By Arnold Leese.

PALESTINE is a country about the size of Wales. Its population before it was singled out to be a National Home for the Jews, in round figures, consisted of:—

Muslim Arabs, 500,000.

Christian Arabs, 63,000.

Jews, 65,000.

The number of Jews is now (1938) over 400,000.

THE BASIC LIE BEHIND THE JEWISH CLAIM TO PALESTINE.

By means of constant propaganda the Jews have induced the Gentile peoples to believe that the Jews have some moral right to occupy Palestine.

No such moral right exists.

The Jews crept into Palestine by stealth; for only about 350 years in the whole history of the country was it under Jewish control; and the Jews lost it by conquest. Since the Romans came to control the country in A.D. 70, the Jews have never ruled Palestine in any form. They actually have no historical claim to the country at all. They have generally been an absolute nuisance to it.

The Christians have a far better moral claim to Palestine, for there their religion was founded by a Galilean. They have always called it “The Holy Land” and have waged several Crusades to regain it from the Mohammedans, and in these wars thousands of Christians lost their lives. The Founder of their religion was done to death there by the Jews.

There is another point. The Jews who have immigrated into Palestine since the “National Home” was attempted have been chiefly *Ashkenazim* Jews; these are the Jews from eastern Europe; unlike the *Sephardim* Jews who are mainly congregated in the countries around the Mediterranean Sea, these *Ashkenazim* Jews are the descendants, not of Jews who were ever domiciled in Palestine, but of inhabitants of the Khazar Empire in Southern Russia, which flourished from the 7th to the 10th century; and whose early ruler became “converted” to the religion of the Jews and forced his subjects to do the same. Thus, the *Ashkenazim* Jews have not even the excuse that their ancestors ever lived in Palestine!

HOW THE NATIONAL HOME IDEA WAS PUT INTO PRACTICE.

The Zionist Jews have long coveted Palestine as a future Jewish State.

At the Basle Zionist Congress in 1903, a Jew, Max Nordau, made a remarkable prophecy: he referred to “the future world war. The peace conference, where with the help of England, a free and Jewish Palestine will be created.”

But Nordau’s powers of prophecy were not supernatural. His forecast was based upon knowledge of the intentions of the Jewish World Power which he knew would bring about the war and the peace conference of which he talked so glibly *eleven years before the war began!* Our readers know that the plan was carried out to the letter.

In Protocol No. 2 of *The Protocols of the Learned Elders of Zion*, which, as events have shown, detail the Jewish Plans for World Domination, we find the following:—

“It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains.”

This plan, also, was actually carried out; because the victors were induced by means of propaganda to submit territories they had conquered by the force of arms to Government by Mandate of the League of Nations.

The British, with some help from Arab sources, conquered Palestine, but they were not conquering it for Britain, but for the Jews.

Mr. A. J. Balfour, Foreign Secretary, had written to Lord Rothschild promising that if Palestine was conquered, it was the intention of the British Government to allow it to become a National home for the Jews. The date of this letter was 2nd November, 1917. It was the notorious *Balfour Declaration*.

The National Home policy was declared in these words:—

“His Majesty’s Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.”

A member of the Jewish Board of Deputies and a Councillor of the Zionist Federation “spilled the beans” on the real reason for the Balfour Declaration; this was the Jew, S. Landman, who wrote a letter appearing in the *Jewish Chronicle* of 7th February, 1936, in which he said:—

“The actual initiator was Mr. James Malcolm and the circumstances were as follows:—During the critical days of the war, in 1916, when the defection of Russia was imminent and Jewish opinion generally was anti-Russian and had hopes that Germany if victorious would in certain circumstances give them Palestine, several attempts were made by the Allies to bring America into the war, on their side. These attempts were unsuccessful. Mr. Malcolm, who, at that time, was in close touch with the late Sir Mark Sykes (of the War Cabinet Secretariat) and M. Georges Picot (of the French Embassy in London) and Mr. Gout of the Quai D’Orsay (Eastern Section), took the initiative in convincing these representatives of the British and French Governments that the best and perhaps the only way to induce the American President to come into the War was to secure the co-operation of Zionist Jewry by promising them Palestine. By so doing, the Allies

would enlist and mobilise the hitherto unsuspectedly powerful force of Zionist Jewry in America and elsewhere in favour of the Allies on a *quid pro quo* basis. At that time, President Wilson attached the greatest possible importance to the advice of Mr. Justice Brandeis {Jew} (here the *Jewish Chronicle* prints four dots of omission). Sir Mark Sykes obtained permission from the War Cabinet to authorise Mr. Malcolm to approach the Zionists on that basis. Neither Sir Mark Sykes nor Mr. Malcolm knew who were the Zionist leaders and it was Mr. L. J. Greenberg to whom Mr. Malcolm applied for information to whom he should address himself. Mr. Greenberg arranged for Mr. Malcolm to meet Dr. Weizmann {Jew} and Mr. Sokolow {Jew} whom Malcolm put into communication with Sir Mark Sykes and later with MM. Picot and Gout. Mr. Wickham Steed, in his book, "Through Thirty Years," mentions Sir Mark Sykes and Mr. Malcolm as the two individuals mainly responsible for the Balfour Declaration. The Zionists carried out their part and helped to bring America in, and the Balfour Declaration of 2nd November, 1917, was but the public confirmation of the verbal agreement of 1916."

Mr. Lloyd George in the House of Commons, 19th June, 1936, stated " . . . we decided that it was desirable to secure the sympathy and co-operation of that most remarkable community, the Jews, . . . In these conditions, we proposed this (Balfour Declaration) to our Allies."

So there you have it. You also have there the absolute proof that the organised power of Jewish money is the greatest political power on earth, strong enough to demand its own terms for bringing a great Gentile Power into the War to assist the Allies.

Balfour's foolish letter appears to have been written in a kind of irresponsible spirit characteristic of his lack of realistic sense. Paul Cambon, the French Ambassador, reported to Lord Bertie of Thame that Balfour had explained his support of Zionism as "partly financial, partly political and partly sentimental, viz.—the necessity to conciliate the American Jews who can supply money for loans" and that his (Balfour's) own feeling was "that it would be an interesting experiment to reconstitute a Jewish kingdom." (*Diary of Lord Bertie of Thame*, Vol. 2, p. 233).

Ten years after the Balfour Declaration, Mr. Balfour made a speech before the Anglo-Palestine Club, 10th November, 1927, and he said "I cannot help thinking that this experiment . . . is a great experiment, because nothing like it has ever been tried in the world, and because it is entirely novel. It is not an experiment in the sense that it is as likely to fail as to succeed. That is not my view. I am an optimist about this. I admit its experimental character."

What right has any statesman to try experiments? No responsible statesman ever does. He works only with methods tested by experience. Experiment is beyond his duty. But it was true about the American Jews and the loans they could make.

A BROKEN PLEDGE.

However, in making this promise to the Jews, Mr. Balfour had forgotten something; he had forgotten that Sir Henry MacMahon, High Commissioner for Egypt, had already committed the British Government in a promise to the Sherif of Mecca that in return for Arab assistance to the Allies Great Britain would recognise and support the independence of the Arabs in territories which included Palestine. The boundaries of these territories were defined as follows:—

Mersina, on the North.

The borders of Persia up to the Gulf of Basra, on the East.

The Indian Ocean (except Aden) on the South.

The Red Sea and Mediterranean Sea up to Mersina, on the West.

The only areas within these limits which were to be excluded were “those portions of Syria lying to the West of the districts of Damascus, Homs, Hama and Aleppo.” One glance at the map is sufficient to show that Palestine is not part of this excluded territory. Sir Henry MacMahon’s promise was in a letter dated 25th October, 1915; the boundaries above described were set out in the Sherif’s letter to MacMahon dated 14th July, 1915, and were agreed to by MacMahon, with the exception of the areas excluded as stated above. The British Government confirmed the promises.

Thus, in return for services to be rendered (and they *were* duly rendered) *Palestine had been promised to the Arabs two years before Balfour promised the country to the Jews!*

A SECRET FOR THREE YEARS.

But although the Balfour Declaration was made in 1917, the British Government dared not publish it until 1920! If they had done [so], what sort of fighting spirit would the British troops in Palestine have shown, if they had known they were simply fighting for Jews? (One thing is certain; the author of this pamphlet was, in 1916, engaged in breaking the “ring” of the Somali camel-owners in British Somaliland, who were holding out for high prices against the needs of the British Government for camels to overcome transport difficulties in the desert between Egypt and Palestine. He succeeded in purchasing 3,500 good camels at a reasonable figure; if he had known what he was purchasing them for, he would not have bought a single camel!)

The Arabs assisted the Allies against the Turks under the impression that Sir H. MacMahon’s promise was going to be fulfilled. The blood of British soldiers and of Arabs was *sold* to the Jews.

Sir Henry MacMahon has recently denied that he intended Palestine to be included in the Arab area. Nothing, however, can alter the facts that are plain to anyone with a map before him. Palestine is not West of the Damascus District; it is definitely and entirely South-West. Had Sir Henry desired to exclude Palestine from the promised area, he would naturally have described the excluded territory as “west of the Jordan River,” but he did not. It may be that Sir Henry MacMahon’s bias is too great for him; for he is on the Supreme Council of the international brand of Masonry known as “the Scottish Rite”; even in the 18th degree of that order, a man’s mentality becomes approximated to that of a synthetic Jew; and Sir Henry has reached the 33rd degree!

THE HUMBUG OF THE JEWISH NATIONAL HOME.

It is obvious from what has been said of the size of Palestine that it could never accommodate more than a tiny percentage of the number of Jews that infest the world. It is still more obvious that the vast majority of Jews have not, nor ever had, the slightest intention of making Palestine their National Home. They prefer to continue to prey upon the Gentile world, and to continue to live parasitically on the soil of Gentile Nations.

The Jews never wanted Palestine for a National Home in the usual sense of the word Home; but a few Jews under the cloak of a demand for a National Home, greatly desired to become

possessed of what has been described by Major Tulloch, of the Palestine Potash Co. Ltd., as “the most valuable spot in the whole world.” (Speech made before the Royal Society of Arts, July, 1934.)

If the Jew Money Power could gain control of Palestine through the false sentimentality of calling it a National Home for the Jews, to be defended during its formation by British bayonets, they stood to reap the following benefits:—

1. A Key-position in the Near East.
2. Control of the Pipe-Line which brings Oil from Iraq, and which has its terminus on the coast at Haifa.
3. A Double-Nationality for Jews.
4. Control over the hitherto unexploited Oil-field in Palestine.
5. The Dead Sea Wealth, valued at 300 times the British debt to the United States of America.

Let us examine these points, one by one.

A KEY-POSITION IN THE NEAR EAST.

The intention is to make Jerusalem the Centre of the future Jewish World Government.

The Jerusalem correspondent of the *Daily Telegraph*, 27th June, 1936, writes: “The Grand Mufti of Jerusalem . . . has asked Sir Arthur Wauchope, the High Commissioner, to forward to the British Government a Note . . . the Note states the principal aims of the Jews in Palestine are religious, and that they intend to rebuild the Temple of Solomon on the site now occupied by the Mosques of Omar and Aksa.”

Professor Schwartz-Bostunitsch gives the following information in his new book *Judische Imperialismus*:—

“At the destruction of Jerusalem by Titus in A.D. 70, certain of the golden regalia of the temple were taken to Rome as booty of war. When the Vandals sacked Rome in A.D. 455, the valuables changed hands again; later, the Byzantine Emperor Justinian I, destroyed the African kingdom of the Vandals and obtained possession of the Jewish treasures which were taken to Constantinople. Yielding to the tale that the possession of these relics would bring him bad luck, Justinian allowed them to be returned to Jerusalem where they were placed in a church and soon came again into the hands of the Jews.

“What is not generally known is that at the time of Titus’ attack on Jerusalem, the Jews had succeeded in burying the more important items, such as the Tables of the Law of Moses, Aaron’s rod, Solomon’s crown, David’s sceptre, etc. The hiding place was on Mount Moriah, where in the 7th century, Kalif Abdumelik built a mosque; there they remained until 1909, when a party of American freemasons attacked the watchmen and dug up the treasure. In connection with this, it is of interest to note that on the 1st April, 1909, the Grand Orient Ottoman, was founded by representatives of 45 Turkish Masonic Lodges; on 27th April, Abdul Hamid was deposed; the Mason Mehmed Djavid Bey became Finance Minister and was therefore in a position to assist his American brethren, as the mosques came under his jurisdiction. Only two newspapers, one French and one Russian, mentioned the robbery; the rest, presumably, were silenced by the usual

method; Djavid Bey lost his job at the time but was eventually hanged in 1926 by Kemal Pasha for certain crimes of office.

“The Jewish regalia are now to be found in the Grand Lodge at Charleston, South Carolina, U.S.A., which was the scene of the activity of the notorious Masonic Chief of the Scottish Rites, Albert Pike. (The Charleston Lodge was started in 1783 by two Jews, Morin and Dacosta, the site being selected because it was on the 33rd degree Latitude).”

The regalia is being carefully preserved for the crowning of the King of the World, when all the white races have succumbed to the decomposing ferment of Jewish Communism and the Jew will sit on the throne like a cock on a dung-heap.

Friederich Hasselbacher in *Der Hammer*, April, 1936, p. 132, reports that the headquarters of the “Grand Symbolic Lodge of Germany” are now in Jerusalem; so also are those of the “Supreme Council of the Ancient and Accepted Scottish Rite” of Germany.

The Jewish paper, *Judische Rundschau*, 1921, No. 83, wrote:—“The right place for the League of Nations is not Geneva or the Hague . . . Ascher Ginsberg has dreamed of a Temple on Mount Zion where the representatives of all nations should dedicate a temple to eternal peace.”

Ascher Ginsberg (1856-1927) was the moving spirit of fanatical Zionism. By putting two and two together, the reader will discern the Jewish plan to establish the headquarters of World Freemasonry and the League of Nations (now practically defunct) in Jerusalem.

CONTROL OVER THE TERMINUS OF THE OIL PIPE-LINE FROM IRAQ.

The Haifa pipe-line supplies several million tons of oil, of especial importance to our Mediterranean Fleet; the pipe is 700 miles long, and is extremely vulnerable to attack; in 1937 it was fractured by sabotage 40 times, the usual procedure being to shoot a hole in it and set fire to the escaping oil. It would be easy, in an emergency, to interrupt the vital supplies of oil from this source to our fighting forces.

A DOUBLE NATIONALITY FOR JEWS.

An important ruling was made in Jaffa District Court in June, 1934, that a British subject who voluntarily acquires Palestinian citizenship does not thereby lose his or her British nationality. The Actions Committee of the World Zionist Organisation has called upon Palestine Jews to apply for naturalisation. Thus, Jews with Palestine nationality will come under the League of Nations Convention (C.224, M. III, 1930. V. Conf. C.D.1.22) which lays down that “A person having two or more nationalities, may be regarded as its national by each of the States whose nationality he possesses.”

That would allow a Jew in Britain to acquire Palestinian Nationality and, if the war which the Jews are trying to bring about takes place, to travel where he likes without obligation of service in the British forces.

In April, 1935, in answer to a question by Miss Rathbone regarding the nationality of British women who marry Palestinian citizens, Sir John Gilmour, the Home Secretary replied:—

“Palestinian citizenship is not regarded as a nationality for the purpose of British Nationality and Status of Aliens Act. The wife would not lose British nationality by reason of the Palestinian citizenship of the husband.”

One may well ask, when is a Nationality not a Nationality?

The whole situation appears to be one in which a Jew born here and acquiring Palestinian nationality could call himself British or Palestinian, whichever suited his criminal interest at the moment.

THE UNEXPLOITED OIL-FIELD IN PALESTINE.

The Jewish plan is to maintain silence on the known presence of Oil in Palestine, until such time as the Jews control the country. Meanwhile, the vital needs of the British Navy are being treacherously betrayed; the fact is that a large supply of oil could be obtained within easy reach of the Mediterranean coast, and that the strength of British Power in the Mediterranean Sea would be enormously increased if the oil were made available.

What evidence is there of Oil being there? Plenty:—

In *The Fascist* for August 1931 (7 years ago!) we gave publicity to facts brought to our notice by Dr. Homer, that an extensive oil-field exists in the Jordan and Dead Sea Valley; in November, 1931, we published an article thereon by Dr. Homer herself, who, together with General Blakeney, issued a leaflet on the Betrayal of the Navy involved in the official silence concerning this potential source of oil.

The evidence of the existence of the oil-field is as follows:

The Colonial Office admitted its existence in a letter dated 5th April, 1927.

The Lynch Expedition, sent out by the U.S.A. Government in 1849 reported it.

The French Expedition under the Duc de Luynes in 1864, with M. Louis Lartet as geologist, reported it.

The British Expedition under Mr. Hull in 1883 reported it.

The German Expedition under Professor Blankenhorn in 1911 reported it.

Professor Day of Beyrout reported it.

Dr. Arthur Wade, D.Sc., A.R.C.S., A.M.I.M.M., F.G.S., reported it.

The Oil Geologist of the Oil Trust, Ltd., Mr. D. P. Brown, reported it, giving the length of the Oil-field as ninety miles and its width thirty miles, and its depth below the surface as about 1000 ft.

In *The Handbook of Palestine* by H. C. Luke, are the words “It is generally agreed that sunken blocks of the Ghor are petroleum-bearing and that oil will be obtained by drilling into the Senonian-Turonian beds.”

In *Awakening Palestine*, published as long ago as 1923, and edited by the Jews, Leon Simon and Leonard Stein, is a series of essays. A. Ruppin, p. 168, says:—“Many experts have expressed the opinion that rich oil-wells are likely to be found in the vicinity of the Dead Sea, and the fact that the Standard Oil Company, which has already spent large sums on exploring, intends to continue work in the same direction is the best proof that there is a well-founded hope of finding mineral oil in this region.” Mr. N. Wilbush, p. 183, writes:—“A revolution will one day be affected [*sic*] by the petroleum which, from all indications, stretches under the soil from Yarmuk to the Dead Sea, and can be obtained in appreciable quantities at a depth of 300 to 500 metres. Investigations were commenced a decade ago, but for various reasons were left incomplete.”

We will deal with these “reasons” later.

L’Avenir Juif (The Future of the Jews), quoted by *The Patriot*, 5th May, 1938, states that the Negheb district of Palestine is rich in petroleum, and that the concession is in the hands of the Iraq Petroleum Co., Ltd. The latter is international and under Jewish control; one-quarter of its shares are held through the Anglo-Saxon Petroleum Co., which is thoroughly Jewish, and which is singularly successful in *not* finding oil in the territories of the British Empire.

The *South African Jewish Chronicle*, 14th January, 1938, reports that the Palestine Government has drafted a new Ordinance to regulate the mining of oil in that country; the publication of this draft in the official gazette, says the S.A.J.C., “has given rise to much thought as to its real purpose, for it is considered that were oil non-existent in Palestine in useful quantities, the Government would not have gone to the trouble of drafting a new Ordinance.” Then the article continues:—“The oil-bearing areas are south of the Dead Sea.”

Finally, we may quote the Jew Walter Roth, writing in *Industrial and Engineering Chemistry*, News Edition, 20th August, 1938, p. 459:—

“For years it has been believed possible to find petroleum in Palestine also, and in the opinion of an American specialist eight regions are certainly oil-bearing, of which four warrant the greater expectations. At the close of last year, the mandate government proclaimed a law for the regulation of the exploitation of petroleum deposits in Palestine. The Iraq Petroleum Co. has formed a new company, Petroleum Development (Palestine) Ltd. in London with £50,000 capital to bore for petroleum along the entire Palestinian coast. With the erection of a petroleum refinery in Haifa, a greater development of the country’s chemical industry is anticipated. The development possibilities have been described in detail by Prof. Menchikovsky in the journal *Palestine and the Middle East*.”

The reader will by now wonder why nothing was done about all this by the British Government. The fact is that the British Government itself being under Jewish control has done everything possible to put enquirers off the track so that the Oil-field should not be made available to the Navy, but should remain undeveloped until the Jews get full control over the country.

Dr. Homer states (in a leaflet entitled *Our Oil Position causes grave alarm*) that the Colonial Office in an official letter dated 5th April 1927 admitted the existence of oil in the Dead Sea

areas but discouraged further exploration on the absurd grounds that as the Standard Oil Co. was not proceeding with its concessions it could not be there in paying quantities.

On 14th March, 1934, Viscount Templeton asked the following question in the House of Lords:—"Whether, in view of the grave menace of the dependence of our Naval and Air Defence Services on alien or alien-controlled sources of supply of oil, H.M. Government will cease to leave the development of the Dead Sea Oilfield to private enterprise, and will forthwith exercise its powers, under the Mandate and the Agreement with the Emir of Transjordan, itself to institute, without further delay, the prospecting for and development of these oil-resources which are situated in a most strategic and easily accessible position and which are now under British control and protection."

The answer he received from the Under-Secretary of State for the Colonies was to the effect that it was uncertain whether substantial oil resources existed in the area mentioned!

It is known that strenuous efforts had been made to get the Viscount to withdraw his question.

The Jewish Chronicle, 18th March, 1938, p. 45, reports the following questions and answers in the House of Commons:—

"*Sir Alfred Knox* (Con., Wycombe) asked the Colonial Secretary whether, in view of the dependence of this country upon oil produced in foreign countries, His Majesty's Government would allow the development of the Dead Sea oilfield to proceed under the rights offered to a British subject, Dr. Homer, in 1933 and renewed in 1934, that oil-field being in a position of strategic importance to the defence services of the Empire and in territory protected by his Majesty's forces. *Mr. Ormsby-Gore* said: "The grant of oil rights, if oil is discovered in Palestine and Transjordan, rests with the Palestine and Transjordan Governments. Applications from several persons, including the lady mentioned in the question, for oil exploration permits have been received. Action upon them has been deferred pending the revision, which has not yet been completed, of the general oil legislation of Palestine and Transjordan."

"*Sir A. Knox*: Is it not a fact this lady was requested to go to Palestine as long ago as 1934, and why has the whole thing been held up ever since?

"*Mr. Ormsby-Gore*: *We have no reason to suppose that there is oil in Palestine*, but before we embark on giving concessions in a country of that kind we have to be very careful about the terms on which we do so."

Industrial & Engineering Chemistry, News Edition, 10th November, 1936, contains an article by the Jew W. Roth, which is highly significant, for he writes:—"The question whether Palestine possesses exploitable petroleum deposits has until now been answered mostly in the negative; furthermore, a negative report has recently been given in the English Parliament by the government. The opposite opinion is held in some quarters, especially by American experts, who believe that political reasons more than geological and economic considerations hinder borings in Palestine. Quite recently the Palestine Petroleum Corporation has been formed, to which Arabs and Jews belong."

The whole damned plot is laid bare in the *South African Jewish Chronicle*, 14th January, 1938, in the following words:—"It is the hope of many that neither oil nor any other valuable natural

resource will be found in Palestine before its political future is settled. If important oil or gold deposits were found, further serious obstacles would undoubtedly be put in the way of the establishment of a Jewish National Home.”

To enable the Jews to exploit this oil at some hypothetical date when they may get control over the country, the very existence of the British Empire, the oil-supplies of which are likely to be most precarious in war, is made the subject of a gamble.

THE DEAD SEA WEALTH.

Major Brock, the British Government expert, of the Canadian Geological Survey, has estimated the amount of salts in solution in the Dead Sea as follows:—

Potash	...	...	...	2,000	million tons.
Common Salt	...	...	...	11,900	„ „
Magnesium	...	...	...	22,000	„ „
Calcium Chloride	...	...	...	6,000	„ „
Bromine	...	...	...	980	„ „

From the waters of the Dead Sea alone, there is enough Potash to supply the world with a million tons a year for over 2,000 years! If these supplies in the Dead Sea were reasonably worked, the world price of potash could be reduced by one-half!

Until the Nazi Revolution in 1933 the Jewish plan was to obtain control over the Dead Sea salts by concessions, and then to allow them to be practically undeveloped so that the prevailing monopoly prices for Potash, which they controlled by possession of the deposits in Stassfurt (Germany) and in Alsace might remain undisturbed; the price was the thing that mattered, not the world's need.

Potash, we may remind our readers, is a Key Chemical, used as a fertiliser, especially in intensive agriculture, and in Industry it is used in making lens glasses, and in the manufacture of aniline dyes, soap, shrapnel-powder, hand-grenades, fuses, matches and in bleaching and weaving.

The three principal groups of artificial fertilisers are Phosphates, Nitrogen and Potash; of these, the only constituent that can be manipulated by Trusts so as to increase the cost of manures to the farmer, is potash. Thus, a basic need of the British farmer could have been met by reasonable exploitation of the Dead Sea Potash.

What happened?

British groups of patriots tendered for the Dead Sea Salts concession many times between 1918 and 1925; as a result of political and financial intrigue they were all turned down in favour of a Jew from Russia called Novoimesky. This Jew with a Major Tulloch, formed the Palestine Potash Co. Ltd. to work the concession; the Directorate of the Company is Jewish with the exceptions of Major Tulloch, Mr. Tennant, and the inevitable titled Gentile “front” Lord Lytton, whilst an Arab has been added “to save face.” The output of Potash was 23,000 tons in 1937, and must, in accordance with the contract, exceed 40,000 tons in 1940. In 1931, before the Nazi revolution, only from 2,000 to 2,500 tons were extracted and the *Cape Argus* of 17th December,

1932, quoting the *New York Times*, says definitely that “production was limited in order to maintain prices in the world market.”

We have already quoted Major Tulloch as stating that the Dead Sea is “the most valuable spot in the whole world.” The potential value of the Dead Sea Salts is estimated by a chemical merchant on the quantitative figures already quoted, at the staggering figure of 273 thousand million pounds! A slightly more conservative estimate was given by the *Daily Telegraph*, 26th January, 1934, which came to 240 thousand million pounds!

The chemists Dr. Homer and Professor Claude also estimate that there is available gold in the Dead Sea worth 5,000 million pounds or more!

This makes our “war-debt” to the United States of America seem extraordinarily small, does it not? In the *Advent Herald*, 15th December, 1929, is an account of a speech made by the Jew M. Ettinger at the Zionist Federation Conference at Sydney, Australia, in May, 1929. He says “Capitalists of all countries have been turning heaven and earth in order to get this concession. In time to come, particulars about the fight over the Dead Sea Concession may become public, and they will probably read like a most exciting detective story, with intrigues, political and financial, covering all countries . . . *Had we lost this Concession, our whole future might have been endangered.*”

Now, in contrast to this, let us quote a speech of the late Lord Melchett (Jew). In the house of Lords, 20th March, 1929, he said:—

“I think it is a very dangerous thing that statements should be made in this House . . . to lure unwary investors into the idea that there is a Golden Fortune in the Dead Sea Potash . . . I know Mr. Novoimesky, and I have discussed the matter with German, French and English experts. None of them recommend that large financial groups should invest in the Dead Sea Potash . . . in what I must describe as a somewhat speculative enterprise.”

To this, Lord Thomson sarcastically replied:—“To hear the noble Lord, Lord Melchett, one would think that only a born fool would develop the Dead Sea, and yet we have seen reports upon the Dead Sea which show that it contains not only Potash, but other substances of very great value . . . We want to safeguard ourselves against a possible repetition of what happened in the early part of the War, when Potash went up—however valueless it may be in the eyes of the noble Lord, Lord Melchett—to the fabulous price of £80 per ton.”

The half-Jew Amery, who is now a Director of the Jew firm Marks & Spencer, also tried to minimise the importance of the Dead Sea Concession in the eyes of the Gentile. In answer to a question by Mr. Erskine in the House of Commons, he said he did not consider the Concession of great value; it was “purely speculative.”

It is obvious that no stone was left unturned to keep the Briton out of the Concession and to place it in the hands of the Jews.

MOSLEY’S ORGANISATION SHOWS ITS HAND.

The enormous potential wealth in Palestine, the Oil just where the Navy wants it, and the many other advantages to be gained by a real British occupation of Palestine do not seem to have

impressed Sir Oswald Mosley. Although in *Action*, Mr. R. G. Canning admitted that "Palestine is a vital point in Empire air communications," the attitude of the British Union of Fascists towards the problem appears to be frivolous. Listen to them:—

26th September, 1936. A. Cutmore in the *Blackshirt*: "If Palestine is the Jew's home, let him fight for it."

28th August, 1937. W. Risdon in the *Blackshirt*: "Give Germans the Palestine Mandate."

Lord Rothermere, wrote in the *Evening News*, 4th May, 1934, when he was supporting Mosley, that Britain ought to give the mandate away to Italy, and hinted that the Mosleyites would give it away quickly enough if they were in power.

Well, of course they would! But it is not "putting Britain first"!

OTHER JEWISH MONOPOLIES ACQUIRED IN PALESTINE.

A concession for the development of the water and electrical power of Palestine was given to a Jew from Russia called Rutenberg. It is monopolistic, and by its terms, no other installation for providing and supplying electric energy is to be permitted in Palestine for 77 years! Such wide powers as these could, in an emergency, paralyse any Administration. No Arab had any share in framing the policy of the companies operating the concession. Rutenberg's Palestine Electric Corporation has an all-Jewish Directorate, and in 1935 included the Marquess of Reading (late), Lord Hirst, Lord Melchett (late) and James de Rothschild.

Now we shall let the Jew M. Ettinger describe a few other "wangles" in his own words. He was speaking to the Zionist Federation Conference at Sydney in May, 1929 (reported in *Advent Herald*, 15th December, 1929):—

"Customs Regulations. The Jews of Palestine are the only section interested in industry and claiming protective tariffs. For many years the Zionist Organisation has been trying to induce the Government to give way to this demand . . . Protection means an increase in the cost of living, and the Arab Population of Palestine objected to protective tariffs. In spite of these difficulties our efforts have succeeded, and practically all of the important industries are already protected against competition from outside."

Thus the Arab pays for the establishment of Jewish industry in Palestine!

Again:—

"Land. Zionists often enquire why the Government is not supplying us with Crown lands free of charge. Lately, considerable tracts have been put at our disposal by the Government . . . We prefer not to give too much publicity to such grants so as to avoid unnecessary excitement amongst our Arab neighbours in Palestine. You will also remember that five or six years ago the Jewish world was upset by the fact that Sir Herbert Samuel offered to the Arabs a valuable area of Government land in the Beisan District. The British Government has come to an understanding with the Zionist Organisation enabling us to obtain the larger part of this land on conditions more favourable than those offered to the Arabs. *This is not known in Australia and is*

confidential. The fact that Palestine Arab papers have no representatives in Australia enables us to make this statement.”

The Arabs were given terms less favourable than the Jews, and the latter did not want it known, but Ettinger thought he was safe in telling his Jew fellows in Australia about it because he was out of ear-shot of the robbed Arabs! Then he goes on:—

“We shall keep on asking for more.”

Now read this:—

“**Tiberias Hot Springs.** These springs were the property of the Tiberias Municipality, leased to Arabs After lengthy negotiations in London and Jerusalem the Zionist Organisation has been successful in arranging for a Jewish concern to obtain the right of developing this source of wealth.”

“**Atlit Salt Concession.** This important monopoly has been in Jewish hands for the last five or six years. Recently the Government intended to abolish this monopoly and to open the salt market for outside competition. We succeeded in avoiding this danger.”

HOW FARE THE ARABS?

So far we have hardly touched the matter of how the Arab majority in Palestine is affected by the Jewish influx. Our outlook is pro-British rather than pro-Arab. But we think we can cut the story short by simply pointing to the fact that the injustices done to the Arab population have aroused them to oppose any further Judaisation of their country by force; and so desperate are they that they pit their puny strength against the might of the British Empire rather than submit. It may be said that they are receiving help from foreign powers; even if they are, the fact is of no more importance than the British and French assistance given to the Chinese against Japan.

The fact remains, and cannot be gainsaid, that it has been left to the Arab community in Palestine, Christian and Moslem, to be an exception to the application of the principle of self-determination which is supposed to govern the world's politics since the War. Of course, the reasons are that the Jew controls the world's politics, except in certain countries whose inhabitants have found a Leader, and that, where Jew interests are concerned, all laws, regulations, principles and traditions are set aside; their money ensures that.

Jewish usury has taken its normal course in Palestine, except that, as it is backed by British soldiery, it has taken charge more quickly than elsewhere. It must be remembered that the Jewish system is particularly repugnant to the Muslim, whose religion prohibits usury altogether. Never was a deeper stain upon the Union Jack than when Britain became the tool of Jewry by inflicting upon a defenceless people a scourge from which enlightened nations are struggling to free themselves, the scourge of Jewish Usury allied with Jewish Bolshevism.

As to the Jews themselves, consider the all-Jewish city of Tel Aviv in Palestine. The *Jewish Chronicle*, 4th November, 1932, describes “sanguinary collisions,” “a policy of terror,” “unheard-of attacks and assaults” between different types of workers; the 1935 *British Government Report on the Administration of Palestine* says that in Tel Aviv the people “are indulging in crimes almost unknown in Palestine until a few years ago, such as counterfeiting,

scientific safe-breaking, passport and visa forgeries, and bank frauds.” Commander Bodilly, a Tel Aviv magistrate described the town early in May, 1934, as “one of the worst towns on the Mediterranean as regards public order, and worse than a city ten times its size.”

The *Times*, 24th November, 1932, says that licenses for the sale of liquor in Palestine have increased ten-fold since the war, and Muslims are said to be suffering from deterioration therefrom; we remind our readers that to Muslims, alcoholic liquors are banned by their religion.

Jewish influence dispossessed large numbers of Arabs of their land by closing down the Agricultural Bank which was formed to assist them, and foreclosing on them.

The immigration of large numbers of Jews into Palestine has once again demonstrated that they are not capable of supporting anything that can truly be called civilisation; whilst the Arabs find themselves enslaved by them just as they did in the last century when Sir Richard Burton, Consul at Damascus, lost his appointment by protesting, as a British Officer, against the enslavement of Arabs by Jewish usury in Syria.

BALFOUR STANDS CONDEMNED.

So pleased with his work was this irresponsible trifler with the destinies of Britain, that he had his speeches on Zionism published in a little book, edited by Israel Cohen, and published by Arrowsmith in 1928. And this book ends with a Retrospect which is worthy of reproduction here:—

“Ten years have elapsed since the Declaration on Zionism made by me on behalf of the British Government in 1917. Nothing has occurred during that period to suggest the least doubt as to the wisdom of this new departure. The experiment was admittedly a bold one, dealing with a unique situation in a manner wholly without precedent in history.

“I am, however, convinced that, if it be supported by Jewish communities throughout the world, its success is assured, and that a Home will be secured for the Jewish race in the land which is immemorially associated with their name.—Balfour.”

Good men won the War; people like Balfour lost the Peace.

SUMMING UP.

Here are the chief frauds and acts of bad faith that have accompanied the attempt to make Palestine a Jewish National Home:—

1. Hypocritical abandonment of the policy of self-determination in the case of the Arabs.
2. Betrayal of the promise made by Sir H. MacMahon to the Arabs that Palestine should be in their territory.
3. Betrayal for four years of the Arabs who were fighting for Palestine as our Allies.
4. Betrayal of the British soldiers fighting in Palestine, who were sold by their Government in return for Jewish “money for loans.”

5. Demand of the Jews for a National Home in which they never intended to go and live, and could not have done if they had so intended.

6. Betrayal of the British Empire and its Navy by deliberate and continued silence about the Oil-field which exists there.

7. Granting of concessions for the principle monopolies in Palestine to immigrant Jews, with deliberate ousting of British patriots and Arabs from competition.

8. Attempts to deceive the Gentile into a belief that the Dead Sea is of little practical value.

WHAT IS TO BE DONE?

At the time of writing (October, 1938) Britain is conducting, on behalf of the Jews, a shameful war on the Arabs, who, because they will not submit to the spiritual and material degradation involved by Jewish immigration, are, like the anti-Bolsheviks of Spain, termed "rebels."

Nothing but the Fear of War in general prevents the whole Muslim world from rising against us in righteous indignation of Judæo-British policy.

British soldiers are dying every week in a shameful cause.

Peace could be secured tomorrow, merely by doing justice to the Arabs by repudiating the idiotic Balfourian idea of a Jewish National Home in Palestine. Not a voice, however, is raised by any Pacifist society to bring peace to Palestine in this way. The Earl of Lytton talks peace at the League of Nations Union meetings; but it does not seem to apply to Palestine; he is the Chairman of the Palestine Potash Co. Ltd.!

Palestine was conquered by the force of British arms, assisted by the Arabs, and should be proclaimed forthwith a British Colony. A National Home for the Jews must be found; the best place is Madagascar. For this, France and the displaced natives should receive full compensation from Jewish funds. Once in Madagascar, or, if that island cannot be made partly available to them, in a National Home elsewhere, no Jew should be allowed outside it on pain of death. There is no other way. Hedge how you like, there is no other way.

Under our Colonial Office, Palestine should be nursed until the Arabs can stand alone. Every Jew should be cleared out of the country.

Under the Treaty of Peace with Turkey, Palestine was recognised as an independent State to be administered by a Mandatory Power to be approved by the League of Nations. America had no part in this Treaty, and the League of Nations is comatose and dead for all practical purposes. Let us stop fooling. The world needs cheap Potash and the British Navy needs Oil; above all, the Arab needs justice. We are told that the Versailles Treaty is now "torn up." The treaty with Turkey should be cancelled as far as Palestine is concerned by the mutual assent of the parties to it, which could be obtained. There is no need for any "tearing up." And let America mind her own business, for she was never at war with Turkey and will find herself plenty to do before long in attempting to defend the unjustifiable Monroe Doctrine.

Our best friends in India are the Muslims; the British Empire has the greatest Muslim population of any other Power in the world. There always used to be mutual respect between Briton and Muslim, and if there is one thing that the Muslim admires, it is justice. We shall lose nothing in prestige if we admit to the Muslim world that under Democracy, Britain has been the prey of the Jew, and has been entrapped into using her power to enforce Jewish injustice upon the Arabs of Palestine. Unless we admit the error, and repair it to the full, the Muslims of the world will look elsewhere for justice. Let us be big enough to do it.

RACE AND POLITICS

A Counter-blast to the Masonic Teaching of Universal Brotherhood

THE SUPREME POLITICAL FACT is that Civilisation was established by people of Aryan Race and only by them can it be maintained at its high level.

THE SUPREME POLITICAL OBJECT is therefore to maintain the strength of this Aryan stock on which the hope of the world depends.

The whole strength of the Semitic Money Power is exerted to suppress the truth of the Supreme Political Fact and to render impossible the Supreme Political Object.

INSTINCT AND THE RACE.

THE real Nature of the Aryan or Nordic Race is in its instincts, which result from the experience of its ancestors handed down as an hereditary memory, and may very truly be said to be the highest form of knowledge. In Britain, the instincts which have given us a world-wide reputation for personal honesty are due to the essential nobility of our ancestors, and we have a right to be proud of them and to turn aside from a self-renunciatory attitude in world affairs which will, if allowed much scope, destroy what may never be built up again. It is utterly fatal for a Race with noble instincts to allow itself to mix on an equality with a people whose instincts are ignoble; and still more suicidal is it to allow such people to dominate the Aryan by an artificial Money Power. That is why the Imperial Fascist League works to rid this country of Jews.

THE WHITE RACES OF EUROPE.

THE great racial divisions of White people in Europe are—

(1) **THE ARYAN OR NORDIC**, long-headed, of tall stature, with fair skin, and hair tending to a golden tinge, with blue or grey eyes and a well proportioned body; the temperament steady, stable, courageous, inquisitive; highly intelligent and with an instinctive respect for fair dealing.

(2) **THE MEDITERRANEAN**, also long-headed, dark-skinned, dark eyed, dark haired, short in stature and slender in build; impulsive, excitable, artistic, superficial, with strong attachments to the family, and highly individualistic.

(3) **THE ALPINE**, broad-headed and broad-faced, coarse in feature, short and stocky in build, with short neck and short limbs; the eyes, hair and skin are of a colour generally

intermediate between the Aryan and the Mediterranean; stolid, unimaginative, without initiative, sticking to the soil and amenable to discipline.

No amount of mixture has been able to destroy these true race-types. There are in reality, two other broad-headed white races native to Europe, *viz.*: the Dinaric and the East Baltic Races, but as these do not immediately affect Britain, we leave their study to those who wish to go further than is possible in a pamphlet.

The Aryan people in Europe are chiefly to be found in Britain and in Germany, where they comprise about 65 per cent. of the population. In Britain the remaining 35 per cent. are composed of about 25 per cent. Mediterranean (the aboriginal population of these islands were their ancestors, and they are frequently miscalled "Celts," which is not a Racial term at all) and about 10 per cent. Alpine. In Germany, the remaining 35 per cent. are Alpine and other broad-headed races, which accounts for the differences between British and German character viewed nationally. The sparsely populated countries of Norway, Sweden and Iceland are from 80 to 95 per cent. Aryan in Race. France is Alpine and Mediterranean, with a 15 per cent. Aryan strain, the remnant of what was once an Aryan country. Italy is similar, with only 10 per cent. Aryan. The Baltic States and Finland have a strong Aryan strain on the coast, but the East Baltic Race predominates. The Balkan states are Alpine and Dinaric with Mediterranean and Asiatic Armenoid mixtures. Austria contains all the white races; and so does Hungary, with Asiatic Magyar blood; Czecho-Slovakia is mainly Alpine and broad-headed with Aryan elements fairly strong in the West. Holland and Denmark might be described as Aryan, greatly mixed with Alpine, whilst Belgium is Alpine, plus Aryan. Spain is Mediterranean with some Aryan in the upper classes.

In all these countries, there is now an extensive Jewish contamination, introducing Asiatic and African "coloured" blood alien to the European continent.

THE BRITISH ISLES.

THE aboriginal population of Britain was Mediterranean in type, favoured in these northern latitudes by the Gulf Stream. These people, of whom the Picts were examples, have left their descendants with us to the extent of about 25 per cent. of our present population, particularly in the mountainous parts of Wales and Scotland, and in the South of Ireland.

The first-known invasion of Nordics (Aryans) was made by the great Aryan Phœnician Nation of the third Millenium B.C., and again in 1103 B.C. under the Phœnician Chief, Brutus, when the Aryan language and letters were established here together with Sunworship and Aryan culture. The Aryan Phœnicians lived at first apart from the Mediterranean natives, much as our fellow-countrymen now live in India. Then came the successive Roman, Saxon, Danish, Viking, and Norman onslaughts which, with the exception of alien elements from the Empire of Rome, were all invasions by people of the Aryan Race.

Internationalists are fond of pointing out what they think is the hopelessly mixed race which is the British Nation. It is they who are hopelessly mixed; for *our invaders were predominantly of the one great race*. In the ranks of many of our Nordic conquerors came the 10 per cent. Alpine mixture which, true to type, seldom rises above the average in the cultural sense. There are, however, few British people, whatever the predominating race-type they show, who have not an Aryan strain.

THE ARYAN CIVILISATION IS ONLY KILLED BY RACE MIXTURE.

THE first civilisation is generally recognised to have been that which is now called Sumerian, and it was from these Aryan people that it spread to India and to Egypt and Crete. These Sumerians were a branch of the old Aryan “Catti,” the ruling race of Asia Minor and Syro-Phoenicia, which first carried civilisation to Britain. As long as the Catti remained a racial aristocracy reigning over nations of less gifted races, civilisation went forward—never backward. These Catti called themselves “Ari,” meaning the “noble ones,” whence has evolved the term “Aryan” as also our British word Aristocratic. The Semitic Money Power causes its subsidised “scientists” to try and make out that the word “Aryan” refers to languages alone and not to Race; but there are many Races of men who speak the Aryan tongue imposed upon them without having any claim to Nordic blood.

The terms “Aryan” and “Nordic” refer to the same race—that which originated the name “Ari.”

The great Persian Nation was predominately Aryan until the end of the 7th Century B.C. The Greek and Roman civilisations were also Aryan. Yet all these civilisations are now dead. The collapse of Aryan civilisation has always been due to one cause and one only—the mixture of Aryan blood with that of non-Aryan peoples until the resulting mixture has been unable to keep up Aryan standards. The present-day populations of Mesopotamia, Asia Minor, Persia, Greece and Rome are non-Aryan; and they are incapable of leadership or of maintaining the standards of their old Aryan aristocracies.

Perhaps the most striking illustration of the fatal effects of blood-mixture is the condition of the United States of America to-day. Civilisation began in that vast country by the invasion of men almost exclusively Aryan in strain—an almost self-sufficing Continent was in their power. But they forgot their Race and accepted the poisonous Jewish Masonic doctrine of Universal Brotherhood (“Liberty, Equality, Fraternity”) and opened their doors to the wholesale immigration of people from nations with little or no Aryan blood. The result is a sink of corruption, materialism and vulgarity of which the chief value is that of a warning to the Aryan people of the earth that *Race is the basis of all true politics*. There is no hope for a Cosmopolitan community unless its Aryan constituents actually dominate it.

Compare this with Iceland, where men of Aryan Race have lived since the Tenth Century in a hard inhospitable land without amenities, but also without considerable race-mixture. Yet man for man, there are few people as cultured and none so free from crime.

It has often been asserted that Usury has been the cause of the decline of great civilisations of the past; this is a half-truth. Usury only takes complete charge of a nation when the Aryan constituents have allowed the non-Aryan to apply his destructive methods to its affairs. *RACE COMES FIRST*, both in Politics and in Economics and *MONETARY REFORMERS should not forget this fact*.

There has been *no instance of an Aryan Nation “letting Civilisation down” as long as that Nation remained Aryan*. A high level of culture, good faith and virility is the Aryan's natural standard, and his essentially noble instincts keep him up to it. It is significant that when Britain came under the Jewish Money rule, she was nicknamed “Perfidious Albion”; and when the originally Aryan

Phœnicians became semitised, the name of Carthage became a by-word for treachery and bad faith.

RACES AND NATIONS.

IT will now readily be seen that Nationality itself is of secondary importance in politics to Race, and that the true Internationalism, and the only form of it which has any Reality, is the instinctive respect of one Aryan Nation for another. So complete is the ignorance of race in modern political circles that the Home Secretary, Sir John Gilmour announced in 1933 in the House of Commons that the "law did not contemplate any discrimination against aliens on grounds of racial origin!" This means that the Government regards a Chinaman and a Scandinavian as equally desirable immigrants into these islands! And as if that was not enough, Mr. Ormsby-Gore, speaking at Geneva later in the year as a representative of the United Kingdom, told his foreign audience that "the cardinal principle of the British Empire was that no person could be debarred from holding office under the Crown by reason of race, colour or creed." In other words it has been accepted by our democratic Government that the teachings of history are to be ignored and *that the Supreme Political Fact means nothing to it and that the Supreme Political Object does not interest it.*

At the Versailles Conference, it was actually proposed that no restriction should in future be placed upon international movements on account of Race. The only opposition to this outrageous proposal for mongrelising the world into a universal khaki-skinned mob, came from Mr. W. M. Hughes, Prime Minister of Australia, who intimated that the six and a half million people of that country were ready to defend themselves against the whole world rather than submit to Race-mixture.

So successful has been the Semitic Money Power in forcing Britons from their earliest years to absorb Jewish-Masonic catch-cries about Universal Brotherhood and "Race-prejudice," that the average Englishman, who may be able to identify most of the breeds of dogs, has no knowledge whatever of the race to which he himself belongs! He knows he is a white man; and that is all.

Since Hitler's success in Germany, the Jews and their "Gentile fronts," often Masons, have let loose a veritable spate of literature decrying distinctions of race among men, and have even gone to the extreme of denying that there is or ever was an Aryan Race at all!

For this reason we now quote the great Thomas Huxley in "The Aryan Question," published in the *Nineteenth Century Magazine*, 1890, page 766:—

"There was, and is, an Aryan Race, that is to say, the characteristic modes of speech, termed Aryan, were developed among the Blond Longheads alone, however much some of them may have been modified by the importation of non-Aryan elements."

It is a grandson of Thomas Huxley who to-day takes the lead in destroying the Aryan's protective racial instinct by constant propaganda in favour of race-mixture.

ASIATIC INVASIONS OF EUROPE.

THE Racially Asiatic invasions of Europe, such as that of the Huns, the Arabs, the Mongols of Jenghiz Khan and the Turks were all beaten back by men of the Great Aryan Race. The modern

Asiatic onslaught, that of the Jews, is of a different kind from all these. The Jew Money Power works from behind the Gentile lines, and uses one Gentile Power to destroy the other.

It is significant that although Mussolini has barred the way to Jewish Bolshevism in the raw, it is clearly not he, but the Nordic nations, that will fight this Asiatic invasion to a finish.

One of the greatest errors that anyone can make with reference to the Jew Menace, is that the Jews are either a religion or a race. They are neither of these—but are a nation without domicile. They come from many diverse races, Oriental, Mongol, Negroid, East Baltic, Alpine and Armenoid (“Hither Asiatic”); but it is the latter which gives them what is regarded as a “Semitic” appearance, characterised by the fleshy nose. It is important to realise that the ancestors of nine-tenths of the present-day Jews were never in Palestine; this majority is descended from Asiatic and East European *converts* to the religion of Judah about 730 A.D., during the time of the Khazar Empire in the South of Russia. It is the instincts of the Asiatic races, particularly of the Armenoid Race, which gave the Jews a sadistic religion which appeals to them; whatever religion a Jew may profess, his instincts remain the same. This may be seen in the case of Bolshevism in Russia, where the Jewish Government professes no religion, but yet acts Jewishly, always destroying and never constructing.

The Jewish Money Power acts *DESTRUCTIVELY* just as the spiritual power of the Aryan acts *CONSTRUCTIVELY* and in both cases it is the result of instinct.

The worst race-mixture which could be introduced into Britain is in the Jewish nation; it is the same race-mixture which destroyed the old Empires and which is destroying the United States to-day. Our reputed “aristocracy,” whose function is to defend the people, has utterly failed either to warn us about it or to defend us from it. It has been first in the competition for racial degeneration, and there are few titled families left which are not in some way contaminated with this blood of alien races, the counterpart of which in Kennel or Stable would cause many of them to be put away at birth. The well recognised failure of the aristocracy is Racial, because it is no longer Aryan enough to feel the instinct of the aristocrat—the instinct of the Aryan race—that of “noblesse oblige,” which makes that race the political aristocracy of the world. The real aristocracy of Britain is Racial and it is now to be found in all classes, because it would never sink to the low standards of the Jew—the standards which rule Britain to-day.

COMMUNISM AND RACE.

TO show what an excellent guide to politics is to be found in racial knowledge and the extent to which it can arm one with foresight in this field, we quote the following, published in *The Fascist* for October 1931, from which it is manifest that we of the I.F.L. knew for certain that Bolshevism would not succeed either in Germany or in Spain:—

“If one were to make a map of Europe showing the areas in which the Alpine and East Baltic types of white men predominate or in which they form a considerable proportion in the population, that map would show the regions in Europe in which Communism is an active widespread feature.

“The Alpine race, short, stocky, clumsily-built and square-headed is slow in intellect, mistrustful, patient and unenterprising. The Alpine man's outlook is narrow; he is interested only in what lies near at hand and he sticks to the land. Individuality is foreign to his nature, and his sense of humour is lacking; he dislikes instinctively those who rise above his own low average and he

makes as much as he can of the democratic theory of equality, hating the greatness of the Nordic and the artistry of the Mediterranean Race which he cannot emulate.

“The East Baltic Race, with similar physical characters, but with a decided “Mongolian” caste of features, with a heavy and massive lower jaw combined with a weak chin, is, like the Alpine slow and distrustful of change, but the East Baltic Man is also a dreamer with real imaginative power. But he is devoid of resolution and consequently of creative power.

“Both these races are easily led by strong persuasive leaders; their political instincts are poorly developed, and anything which promises them relief in competition with their betters makes its appeal to them. When under privation and suffering, they are an easy prey to the Jewish intellectual destroyer.

“The Alpine Race predominates in Central Europe, particularly in Central France, South-east Germany, Switzerland, Northern Italy and Galicia and it is strongly represented in Poland, Russia and the Balkans. In England, not more than 10 per cent. are estimated to be of Alpine Race, and even that is too large a proportion for our national well-being.

“The East Baltic Race predominates in Russia, East Germany, the interior of Finland and Poland. Britain is practically free from it.

“Few members of either of these two races have done anything worthy of note for the advancement of humanity. It would be an overstatement to suggest that they were born to be slaves, but certainly they are not equipped as leaders of humanity.

“In Scandinavia, which is so strongly Nordic, Communism will appeal only as a means to an end; a Nordic man, with intelligence below the normal of his race, may be induced to snatch at Communism as a fighting chance, but when the fight is won, his Communism would fade away. The same with Britain, where Communism only comes naturally to the Jew, the Alpine minority and the less gifted individuals of the Nordic and Mediterranean elements. It can cause an upheaval, because of the weakness of the universal franchise as a political institution, but it cannot last. Spain, with its almost purely Mediterranean population, is now threatened with Communist upheaval; but although Communism may possibly take charge for a short time, it will be of short duration because the national spirit of that country is almost boundless in its individualism, which, with the strength of the family tie and the artistic appreciation which go with the Mediterranean racial type, will prevent absolutely the perpetuation of Communism in their country. In France, the danger from Communism would be great if it were not for the absence of acute trade depression, because the Alpine man probably outnumbers the other racial elements of modern France; but it would be a town product, for the tenacity with which the Frenchman clings to the soil that he owns is well-known. In Germany, the Communists will suffer certain defeat at the hands of the superior Nordic and Dinaric Germans, but, meanwhile, their Jew-run Republicans will try to bluff Europe into concessions by the threat of German Bolshevism. In Russia, no one is left alive capable of restoring the country to decency; whether the remnants of the old upper and middle classes now refugees in Western Europe could do it, is doubtful; probably not, without help from foreigners.

“Italy has had her dose of Communism; she defeated it, but the germ will remain with her as long as her racial makeup includes large numbers of Alpines. And, in the Balkans, the Alpine Communist and the Dinaric Constitutionalist will no doubt keep one another busy for many years in futile strife.”

NON-ARYAN RACES.

THERE are few races which have not contributed something to true progress, but the contributions of some have been almost negligible. Many races are capable of imitating Aryan civilisation. The Japanese are doing it now, but there is no reason to think that they could keep it up without contemporary Aryan example. The Chinaman and the Peruvian each had a civilisation which could only be kept up in isolation, and crumbled quickly in contact with the competition of the Aryan: and there are good reasons for thinking that the Chinese and the pre-Inca Peruvian civilisations were initiated by Aryan influence. What little the East Baltic and Alpine Whites have done for Civilisation is generally accountable to some Aryan strain in them.

The Mediterranean Race has to its credit a full share in the Arts, although nor a greater share than the Nordic; but, viewed politically, the Mediterranean without Aryan guidance and dominance shows a lackadaisical tendency, a superficiality and instability which his many splendid qualities do not counterbalance, even under the stimulus of an exacting religious discipline. Good as he is, he cannot keep up Aryan standards by himself.

THE JEWISH NATION'S POLITICS.

THE object of Jewish Politics is World Control. Incapable of conquest by ordinary methods, the Jew works underground, and his weapon is the broadcasting, by every means, of False Ideas. Consequently, his efforts are concentrated upon and against race-consciousness, for it is only by persuading the Gentiles that race-consciousness is race-prejudice, and something to be ashamed of, that he can break down the Protective Instinct which causes the Gentile to shun him as something outlandish. Religion, Masonry, Theosophy, the League of Nations, University Professorships, Politicians (such as the ones we have already quoted in this pamphlet) are all brought into play to render impossible what should be the Supreme Political Object, preservation of Aryan standards in the Nation and Empire; whilst the Press, Broadcasting, Cinemas, and Education generally, have all been dominated by Jewish Money influence for the same vile purpose.

ST. GEORGE OUR GUIDE.

The old Aryan's conception of Royalty (or Reality, which to them meant the same thing) was the Power which would distinguish good from bad; and which would draw the dividing line between them. The Aryan King had to root out all evil, and this idea has so continuously been upheld in Aryan symbolism that it has come down to us in the familiar representation of our Patron Saint, St. George, the Aryan, destroying the Dragon of barbarism. Right back to the most ancient historic times this theme of an Aryan Chief quelling the Beast has had a Racial significance. It has always represented the Aryan defeat of a non-Aryan savagery and the responsibility of the Aryan for establishing and maintaining civilisation.

We have the whole framework of a regenerate nation under our very hands. The one thing needful is that all who feel the call of Aryan blood should answer, and that the attitude of apathy and the tendency to regard newness as progress whether or not it is in moral accordance with tradition, must be rooted out. Whosoever is of the Great Race, upon him this duty falls:—

In all political thought and action, let Race be the guide of his allegiance!

BOLSHEVISM IS JEWISH

By A. S. Leese.

THE object of this pamphlet is to prove that Bolshevism is Jewish. Bolshevism represents one of the final stages in the deliberate Jewish programme for World Domination. It is not in the scope of this pamphlet to describe the earlier stages of the programme, in which Liberalism, Masonry and Marxism prepared the ground for Bolshevism; that part of the subject is dealt with in our pamphlet, "The Era of Democracy: the Era of World Ruin," price 2½d, post free.

BOLSHEVISM IS NOT COMMUNISM.

Communism is not Bolshevism. In Bolshevik Russia, there is no common ownership of land, goods and money; nor is there equal pay for all. These two utterly impracticable ideals have, under the name Communism, been the means through which the Russian people have been duped into accepting something quite different, *i.e.*, Bolshevism.

Then what is Bolshevism?

It is State Capitalism, run by Jews in the Jewish interests. The Jews being a non-creative and unproductive nation have failed utterly in the grand farce of the Five-Year-Plan, because it was never in them to create but only to exploit what has been created by the work of others; in this case, they tried to create, and of course, failed.

The seemingly strange predilection for Bolshevism which is noticeable in unexpected places in Britain to-day, is explained at once when it is realised that Bolshevism is a Jewish weapon; for the idea of Communism which prepares the "underdog" for Bolshevism, is backed by the Jewish Money Power itself, the existence of which as a political power is now becoming known even to the most unsuspecting Briton.

THE ALLIANCE OF JEWISH FINANCE AND BOLSHEVISM.

In exposing this alliance, we will quote the Jew Disraeli, in his work of history, "The Life of Lord George Bentinck," written in 1852, at a time when revolutionary upheavals were convulsing Europe. "The influence of the Jews," he writes, "may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or the Christian form, the natural equality of men and the abrogation of property are proclaimed by the Secret Societies which form Provisional Governments, and men of Jewish Race are found at the head of every one of them. The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with Communists; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure."

Surely, no higher authority is possible; what was true in 1852 is true to-day.

WHY RUSSIA WAS CHOSEN.

The first victim was Russia. The reason she was chosen was that she was the only country which defended herself by laws framed to prevent the Jew from contaminating and controlling her. Bolshevism is revenge on the part of the Jewish nation on Russia, actuated by Asiatic hate and tyranny.

The Jews chose their ground well. The Slav is by nature not individualistic; he is patient, inured to hardship and fatalistic. He accepted the idea of Communism; and he got the fact of Bolshevism. He **accepted the idea** of equal wages for all and property held in common; and he **got** a toll of 20 million lives, double the blood-bill of the Great War, as the price of his own starvation and slavery under Jews.

The first direct blow was organised by the Jew Parvus, alias Helphand, in conjunction with the German General Staff; the "Sisson Report," published by the American Committee on Public Information, 1918, conclusively establishes the connection between the Jew Bankers of Germany and the financing of Lenin and Trotsky for the Revolution. Among other items printed in documents published by the U.S.A. Government, is the following letter:—

Stockholm, 21st Sept., 1917.

Mr. Raphael Scholan. Haparanda.

Dear Comrade,

The office of the Banking House M. Warburg has opened in accordance with telegram from president of Rheinisch-Westphalian Syndicate an account for the undertaking of Comrade Trotsky. The attorney (agent) purchased arms and has organised their transportation and delivery up to Luleo & Varde. Name to the office of Essen & Son in Luleo, receivers, and a person authorised to receive the money demanded by Comrade Trotsky.

J. Furstenberg.

(Furstenberg was a Jew and later, under the name Ganetsky became a prominent member of the Soviet Government.)

This proves the Bolshevik connections of the Jew Banker, Max Warburg, brother of Paul Warburg, of Kuhn Loeb & Co., New York, who was the brother-in-law of Jacob Schiff, the head of that all-Jewish firm, who hated Russia so virulently that he would not render the Allies any help in raising loans, until Russia was out of the war.

If any further proof of the interworking of Jewish finance with the Bolsheviks is needed, the case of the Bolshevik non-Jew Krassin (married to a Jewess), can be cited. Krassin had been involved in a revolutionary plot in 1907; he was then employed by Siemens Schuckert which is affiliated to the A.E.G., the big electrical combine, of which the Jew Rathenau was President. In 1909, Krassin became director of the St. Petersburg Branch. In 1917, he was in Stockholm with the Jew Furstenberg (signatory of the letter quoted above) and travelled with him to Berlin, and

when the Bolshevik Revolution broke out, he took up his old job with Siemens Schuckert, whilst at the same time, Lenin placed him at the head of five Soviet Government Departments, including transport and food supply. The intermingling of this Soviet official with Jewish financiers outside Russia is thus proved up to the hilt.

So highly did the Soviet Government prize the assistance of Kuhn Loeb & Co., the Jewish Bankers of New York, that they gave royal welcomes to the super-capitalist representatives of that firm when Felix Warburg visited Russia in 1927, and Mrs. Otto Kahn in 1931. The alliance of Jewish Finance with Bolshevism was as complete as it was when Disraeli wrote in 1852, as above quoted.

A significant statement was made by Lord Apsley in the House of Commons on 23rd March, 1938; after pointing out that Russia was now the second greatest gold-exporting country in the world, he went on:—

“The shortage of gold of a few years ago had been overtaken and with the dismissal from office and power of M. Trotsky, *who always kept in close co-operation with those who were interested in the production of gold*, Russia reversed her policy of keeping her gold-mines out of employment, and became a great producer of gold.”

Who are “those interested in the production of gold”? The answer must be RICH JEW BANKERS. (Trotsky is a Jew, of course.)

Not only was this Bolshevik Jew, then, “in close co-operation” with rich Jews, but he had acted as a brake upon Russian production of gold to maintain the virtual monopoly of production of that metal under their control.

BOLSHEVISM HAS THE SYMPATHY OF JEWRY.

On 4th April, 1919, this was admitted in “*The Jewish Chronicle*,” which stated, “There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism.”

Israel Zangwill, in an address praised “the race which has produced a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotsky.”

THE TREATMENT OF JEWS IN BOLSHEVIK RUSSIA.

In Russia, “anti-semitism” is a crime punishable by death.

On 9th August, 1918, Lenin signed an order of the Council of People's Commissars instructing “all Soviet Deputies to take uncompromising measures to tear the anti-Semitic movement out by the roots. Pogromists and pogrom-agitators are to be placed outside the law.”

All that is because Bolshevism is Jewish.

The Jews, trying to prevent the recognition of this elementary fact, have from time to time published false stories about the hardships endured by the Jews at the hands of the Soviet. Chief Rabbi Gluskin and five other Rabbis, however, denied these tales in an appeal to Jews

throughout the world not to support foreign agitation against the Soviet Government of Russia; this appeal was published at Moscow, on 27th February, 1930, and contained the following statements:—"The Soviet Government is the only one conducting an open fight against anti-semitism"; "it abolished the shameful laws which limited Jewish rights." **The reader is reminded of the Christian persecutions in Russia under the Soviet.**

Huge areas in the Crimea and Biro Bidjan have been allotted for exclusive settlement by Jews; these new "Homes for the Jews" have been failures, because the Jew cannot work; but, nevertheless, the intention of the Soviet is clear. The Jews have been specially favoured.

In February, 1932, the Jew I. Montagu spoke in Manchester on "Russia" under the auspices of the "Friends of Soviet Russia." He stated that the alleged oppression of the Jews there by the Soviet was an offensive lie. The Soviet had liberated all Jews from the disabilities imposed under the Tsar. Again, speaking before the Jewish Literary Society, 14th October, 1934, he said that Jews were given priority in employment on new works in the Soviet Union.

THE MARK OF THE BEAST.

Every Russian soldier under the Soviet, bears upon his cap the Jewish symbol of control, the five-pointed star. The same emblem has now replaced the double-headed eagles on the pinnacles of the towers of the Kremlin at Moscow.

THE JEWS OF THE SOVIET GOVERNMENT.

The Secret Council of War of the Bolsheviki, October 1917, consisted of seven Jews and five others, and the Jew Sverdlov presided over it. The "others" included Lenin, whose origin is doubtful although Russian authorities consider him to be a Jew.

"The power of the Government lies in the Central Committee of the Bolshevik Party and its composition in 1918 was nine Jews and three Russians." (R. Wilton, Times correspondent, in *Les derniers jours des Romanof*, Paris 1921, p. 136.)

By 1920, the Government of the Soviet Russia was made up as follows:—

Council of Commissaries						
of the people	22	of	which	17	were	Jews
Commissariat of War	43	„	„	33	„	„
Foreign Affairs	16	„	„	13	„	„
Finance	30	„	„	24	„	„
Justice	21	„	„	20	„	„
Public Instruction	53	„	„	42	„	„
Social Assistance	6	„	„	all	„	„
Commissariat of Work	8	„	„	7	„	„
Commissaries of the Provinces	23	„	„	21	„	„
Journalists	41	„	„	all	„	„

Among the best-known Jews of the Soviet Government were Sverdlov, Trotsky, Kamenev, Sokolnikoff, Uritsky, Litvinoff, Zinoviev, Radek and Kaganovitch. Stalin's wife is a Jewess.

In no Department of Government was the proportion of Jews less than 76 per cent., and generally it was much more. This state of things has continued until 1938; Foreign Affairs, Agriculture, Commerce, Traffic Control, Food (*i.e.*, the absence of it), and Finance, were entirely under Jewish mis-management. At the time of writing (Feb. 1939) it is evident that a gradual change is taking place; a large number of Jewish officials have been “liquidated” (executed) and the situation is obscure; the Jew Litvinoff remains at the Foreign Office and the Jew Kaganovitch (Stalin's father-in-law) at Stalin's right-hand. Meanwhile it is obvious that the Red Army has deteriorated to the extent that it can no longer be regarded seriously as a fighting-force. However, there are plenty of Jewish officials working up front below.

The representatives of the Soviet Government abroad are always Jews; we in Britain have been treated to a succession of these Jews, and at the time of writing the Soviet Ambassador is the Jew Maiski. (1939).

As the *Daily Telegraph* remarked on 9th April, 1937:—“Since M. Litvinoff ousted Chicherin, no Russian has ever held a high post in the Commissariat for Foreign Affairs.” The newspaper seems to be unaware that, according to the late Russian General Netchvolodow, Chicherin's mother was a Jewess!

When the Soviet Government ceases to be Jewish, it will cease to be Bolshevik!

THE CONSPIRACY OF SILENCE.

How is it then, that this plain fact has not been generally known to the British public? Because the Jews have the money to suppress the truth, as they are doing to-day (1939) about Hitler in Germany.

Judge the extent of this power, and the evil of it, from the following authoritative statements which have passed the Jewish censorship:—

(1) A British Government White Paper, entitled “Russia. No. 1. A Collection of Reports on Bolshevism in Russia,” was published in April, 1919. This contained a Report from M. Oudendyk, the Netherlands Minister at Petrograd during the Bolshevik revolution. This report was dated 6th September, 1918, and was sent by M. Oudendyk to our Minister in Norway, Sir M. Findlay, who passed it on to Mr. Balfour. The report contained these words:—“I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the War, which is still raging, and unless as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, *as it is organised and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things.*” (Our Italics).

So the Foreign Office knew in 1918 that Bolshevism is Jewish; M. Oudendyk at the time of writing his report was acting officially for the protection of British interests, as our own man had been murdered by the Bolsheviks.

But that is not the whole story. There is more.

This White Paper speedily became unobtainable; and an abridged edition was issued **in which the passage above quoted, but very little else, was eliminated from the Netherlands**

Minister's Report. Photostats of the page in question can be supplied to order from the I.F.L. at 2s. 6d. post free.

(2) The Jew M. Cohen, writing in "*The Communist*," Kharkoff, 12th April, 1919:—"Without exaggeration, it may be said that the great Russian revolution was indeed accomplished by the hands of Jews—It is true that there are no Jews in the ranks of the Red Army as far as Privates are concerned, but in the committees and in the Soviet organisations, as Commissars, the Jews are gallantly leading the masses of the Russian proletariat to victory—the symbol of Jewry has become also the symbol of the Russian proletariat which can be seen in the fact of the adoption of the Red five-pointed star, which in former times was the symbol of Zionism and Jewry."

(3) W. Ramsbotham, writing in "*The Morning Post*," 24th Sept., 1919, from Odessa, states:—"Some two hundred Bolshevist Commissaries were tried by Court-martial (by the White Russians, A.S.L.). All of them were Jews."

(4) Mr. R. Wilton, Russian correspondent of "*The Times*," for 17 years, and living in Russia through the revolutionary period, wrote "The Jewish domination is supported by certain Russians. They are all mere screens and dummies behind which the Sverdlovs and the thousand and one Jews of Sovdepiia continue their work of destruction." (*The Last Days of the Romanovs*, p. 148.)

(5) Quisling, in "Russia and Ourselves," p. 56, 1931, states "ordinary people in Russia, look upon Jews and Bolshevists as practically synonymous."

(6) "One of the facts we marked very soon in our adventurous career was the large number of Jews who occupy positions of trust and influence in the Revolutionary Administration." (Mrs. Philip Snowden in *Through Bolshevik Russia*, p. 27.)

(7) The "*Jewish Chronicle*," 6th January, 1933, p. 19, says:—"Over one-third of the Jews (in Russia) have become officials."

(8) The following are extracts from an address by Major M. Schuyler on 11th January, 1920 at the Church of St. John the Evangelist, New York City, he having just returned from service in the U.S.A. Army in Siberia, where it was supposed to be assisting the White Russian Admiral Kolchak against the Red Army of Revolution:—"The Government of Russia is almost entirely Jewish, and our U.S.A. Army in Siberia was full of Bolshevist Jews straight from Moscow. They lead entered the U.S. and enlisted in the U.S. Army going to Siberia. General Graves the Commander, had a staff that was almost entirely Jewish." "Owing to the Bolshevist Jews in our army, all information that should have reached Kolchak went straight to Moscow." (Major Schuyler was three times Consul-General for the U.S. during the old regime.)

(9) John Pollock says in his *The Bolshevik Adventure* (Constable, 1919), p. 27: "The Bolsheviks are for the most part not Russians at all, but Jews who had suffered persecution at the hands of the Russian Government."

p. 104: "By such means (Bolshevism), the Russian nation has been reduced to a condition of complete subservience to the rule of a comparatively small number of men of almost exclusively Jewish extraction; aliens, that is, in blood, in education, in ideals, and supported by

alien force. The extent to which this is generally recognised is shown by the common gibe in Petrograd: 'Are you a Commissar, or do you belong to the orthodox religion?'"

(10) "No less than 82 per cent. of the Bolshevik Commissars were known to be Jews." (*Daily Express* correspondent, J. E. Hodgson, in *With Denikin's Armies*, p. 55.)

(11) "When one lives in contact with the officials who are employed by the Bolshevik Government, a remarkable fact strikes one: they are all, or nearly all, Jews. I am far from being an anti-semite, but I must state what I notice everywhere in Petrograd, in Moscow, in the Provinces, in all the commissariats, in the district offices, at Smolny, in the former ministries, in the soviets, I have met Jews and yet again Jews. The more one studies this second revolution, the more one is convinced that Bolshevism is a Jewish movement . . . " (*L'Enfer Bolchevik à Petrograd*, 1919, Paris, by R. Vaucher, correspondent of *L'Illustration*.)

BOLSHEVISM WAS JEWISH IN GERMANY.

In the German Marxist Revolutions of 1918, the Jews were the directors and strategists; the Soviet Republic of Munich was led by the Jews Liebknecht, Luxembourg and Eisner; the German Cabinet was dominated by the Jews Haase and Landsberg, assisted by the Jews Kautski, Alzech, Kohn and Hertzfeld, with the Jews Schiffer and Bernstein in charge of Finance, and the Jews Preuss and Freund occupying the Secretariat of the Interior. In Prussia, the Ministry of Justice was all Jewish, headed by Rosenfeld; the Interior and Finance Ministries were held respectively by the Jews Hirsch and Simm. In Saxony, the leading lights of the Government were the Jews Lipinski and Schwartz; in Wurttemberg, the Jews Talheimer and Heimann; in Hesse, the Jew Fulda. The Jew Kurt Eisner boasted that he and ten other Jews had made the revolution; Lowenberg, Rosenfeld, Wollheim, Rothschild, Arnold, Kranold, Rosenhek, Birenbaum, Reis and Kaiser. The chiefs of Police of Berlin, Frankfort, Munich and Essen, and the heads of most of the Soldiers' and Workmen's Councils were Jews.

That is why Hitler cleanses Germany of Jews; but you cannot learn that from our Jew-controlled Press.

BOLSHEVISM WAS JEWISH IN HUNGARY.

The Hungarian Bolshevik Revolution, too, was Jewish. There were only 1½ million Jews in the population of 22 millions, but 18 out of the 26 Commissaries of the Soviet Government in Hungary were Jews. Bela Kun (Cohen) was the Jewish beast who led them.

BOLSHEVISM WAS JEWISH IN CHINA.

The Chinaman is not built for "Communism." The brigandage which masqueraded under the name of Communism in China, was run from Moscow and the principal agents were the Jews Borodin and Abraham Cohen. Japan will stamp it out; that is why the Jew-run Press of the world does all it can to discredit Japan in the minds of its readers.

BOLSHEVISM IS JEWISH IN SPAIN.

The Spaniard, too, is not built for "Communism." But the ground for it was prepared under the Republic by the Jews Zamora, Maura and De los Rios, who controlled the Government just as

Kerensky, another Jew, prepared the way, financed by Jacob Schiff, head of the Jew banking firm of Kuhn Loeb & Co. of New York, for the Lenin Government in Russia. It was the Jew Bela Kun, already mentioned above in connection with Hungary, that directed the beheading of priests and the raping of young girls in the streets of Madrid; he and other Jews sent from Russia instigated the outrages that made the great patriot General Franco take up arms to save his country's civilisation. The full story will come out when Franco has won all Spain. Hitler, in his speech on 14th September, 1937, said:—"The great Russian Empire fell a victim to a handful of Jews who in Spain are directing the civil war through the Valencia Government usurpers." Red Spain has been armed by international Jewry, and even the International Brigade Command has been Jewish, General Kleber's real name being Lazar Fekete-Schwartz. A very large proportion of the Brigade itself is Jewish, and the *American Hebrew*, 7th January, 1938, admits that there were 3,000 Jews in it and that one-third of the Abraham Lincoln Brigade on the Madrid front consists of Jews. The Red Government is nicknamed in Spain the "Committee of Wandering Jews." Finally, the reason why the British reader is hardly ever able to hear a good word about Franco, and why he hears nothing of the Bolshevik bestiality of the Jewish Reds, is itself Jewish; the Jews govern the Press, the ships that Franco bombs are chiefly Jewish, not British, and even our Consuls in Franco's Spain are Jewish as the names connected with the Consular Bag affair indicate. (See our pamphlet, *Jewish Press Control*, 2½d. post free.)

ALWAYS, JEWISH MASONRY HAS PREPARED THE DEBACLE.

That is why Hungary, Italy, Germany, Portugal, Turkey, Poland and other countries have stamped out Masonry. See our pamphlets, *Freemasonry* (3½d. post free) and *The Growing Menace of Freemasonry* (4½d. post free).

SUMMARY.

Bolshevism is Jewish. Its object is to gain world control for Jews, through the combined and allied forces of Jewish Finance and Jewish Marxism. In Russia, revenge has been the moving factor.

THE LEGALISED CRUELTY OF SHECHITA: The JEWISH METHOD OF CATTLE-SLAUGHTER

by ARNOLD LEESE, M.R.C.V.S.

The Present State of British Law with reference to Animal Slaughter for Food.

THE Slaughter of Animals Act, 1933, provides that all animals slaughtered for the food of man shall die by stunning with a mechanically-operated instrument; but with three important exceptions viz.:—

- (1). Pigs, when no electric power is available, whereby these animals are stunned; without detriment to the carcase, by means of an electric shock.
- (2). Sheep, unless the Local Authority protects them by providing in its Bye-laws that they must be stunned.
- (3). All animals killed for the food of Jews or Mahomedans.

There is no real excuse for any of these prohibitions, and one of the first acts of a Fascist Government in Britain would be to abolish them.

The many societies that exist for the protection of animals from cruelty have had a very long and hard fight to arrive even at the unsatisfactory stage in which the 1933 Act leaves us; they have had tremendous opposition from the trade, and the British people have no reason to be proud of their indifference and inaction in face of the fact that sheep, in particular, have been, and often still are, subject to a shockingly dirty death at the hands of the butcher. Nevertheless, the slaughter of cattle has at last been made humane where Gentile food is concerned.

Why, in a country calling itself Christian, and with a population Aryan or of Aryan strain, should Jews and Mahomedans be allowed to kill their cattle by methods less humane than those we ourselves have adopted?

It is of course necessary that all animals killed for human food should be thoroughly well bled, and this is done by cutting the throat, so that the heart itself pumps the blood from the animal before it stops beating.

The Aryan or Christian has decided that his cattle shall be stunned first so that they will not feel the anguish of the cut and the awful struggle against death which follows it. The Jew and the Mahomedan claim and receive exemption by British law from following the Briton's example.

Why?

The excuse is that to the Jew and to the Mahomedan, the slaughter of food-animals has to be conducted as a religious rite; and that this rite does not allow of the humane process of stunning the animal before its throat is cut.

Actually, Mahomedans willingly waive their religious objections to stunning the animals, and I have myself found that in the East they are easily persuaded to allow animals destined for their food to be shot through the head provided the throat is severed (with the utterance of a prayer) immediately afterwards, whilst the blood can still flow freely.

In a letter to the R.S.P.C.A. the Imam of Woking Mosque wrote on 4th September, 1928, that in his opinion the use of the Humane Killer (a stunning instrument) does not collide with the instructions given in the Koran.

But in the case of the Jew, the animal-protection societies have been faced with an obstinate refusal to acquiesce in the abolition of this cruel "religious" custom, despite the fact that every Jew living in Britain, whatever the law may now say, is a stranger and an alien. Even stunning by electricity has been declared inadmissible by the Rabbis.

Only one of these animal protection societies has put up any real fight against the Jews; the others have surrendered because of the large subscriptions received from Jews to prevent these organisations taking the matter up seriously. Money talks louder than Love!

A Power which can bring our Nation to war against its enemies who are not our enemies, finds it comparatively simple to stifle British attempts to do justice to its own bullocks!

What is Shechita, the Jewish Method of Slaughter?

It is quite simple; it is cutting the throat from ear to ear without previous stunning, and letting the animal bleed to death.

Before the throat-cutting can be done, the bullock has to be thrown to the floor, or "cast," as it is called. Various methods of doing this are used, the usual procedure being to rope the feet together, pass the end of the rope through a ring in the wall, and pull the rope until the animal falls. Naturally, on the hard floor of the slaughter-house, this is rough treatment, and when, as sometimes happens, the animal's horns are broken in the fall, it causes acute suffering, for a broken horn means a broken bone in the case of cattle, the horn having a bony core.

To mitigate the violence of casting, indiarubber or straw mattresses have been employed, but are not in general use.

A Jew named Weinberg adapted the invention of a Veterinary Surgeon to the purpose of painless casting of bullocks for Jewish slaughter. This resulted in what is known as the Weinberg Pen, into which the bullock is driven and secured; then the pen, like an operating-table for horses, is rotated until the bullock is upside down, ready for the cut. But, as the Jewish B'nai B'rith in Leeds reported in 1927, the Weinberg Pen is not used, even when provided, unless visitors are expected.

When the throat is cut, the wound in an ordinary bullock is twelve inches long and gapes twelve inches wide when the head is forced back. Thus forcing back of the head to tense the throat tissues is done by means of a lever.

The Common-sense View.

Seeing that twelve inches of skin are cut through, albeit that the knife used is always extremely sharp it would seem impossible that anyone could be persuaded that the Jewish method of cattle-slaughter is justifiable as long as methods precluding pain are available. Even a child soon learns (it is one of the first things it learns) that to make even a nick in the skin, is very painful. Yet, to their discredit, many people have defended Shechita, including physiologists and veterinary surgeons.

I maintain that any individual is as competent as any so-called “expert” to judge whether Shechita is painful or not; by merely exercising common sense.

If it is not painful, why is it necessary to throw the animal down before the operation can be done?

If it is not painful, why are criminals not executed that way instead of by dislocation of the neck?

I have heard it stated, even, that if it was painful, the bullocks would cry out! Could *you* cry out if your throat was cut?

However, people like to have the views of experts, so you shall have them.

Expert Opinions Condemning Shechita.

Perhaps the most authoritative condemnation of the Jewish method of cattle-slaughter was a report made by an Admiralty Committee in 1904; this committee was interested in the matter from the point of view of rationing the navy’s food. The report was backed by two physiologists, Professor E. H. Starling, Jodrell Professor of Physiology, London University College, and Sir Michael Foster, Professor of Physiology at Cambridge. The report’s conclusions were that “the Jewish system fails in the primary requirements of rapidity, freedom from unnecessary pain and instantaneous loss of sensibility” and that “until some method is devised for rendering the animal unconscious, *it should not be permitted under any establishment under Government control.*” That, surely, is definite enough; but this report, 35 years old, has simply been pigeon-holed and nothing has been done about it.

The First Lord of the Admiralty at that time was the Earl of Selborne, who had been private secretary to the Jewish H. C. Childers, and was later co-director with the Jews S. B. Joel and Sir S. Neumann in the African Banking Corporation, and with the Monds (Jews) in the Natal Ammonium, Ltd.! If the report had ever got past him, it would have been stopped by the Rt. Hon. A. J. Balfour, who was Prime Minister, and who promised Palestine to the Jews later on!

Dr. Klein, Director of the Abattoir at Lennep, Germany, made some simple experiments in the presence of nine veterinary surgeons; he performed these on several animals, which had had their throats cut by the Jewish method. The experiment simply consisted in cutting the ropes

binding the animals' legs immediately after the cut was made. The animals then rose to their feet, staggered about fully conscious, then sank to their knees and finally collapsed. Klein found that consciousness remained for at least forty seconds after the cut. He concluded that "the Jewish method must be forbidden in our civilised country" and when Hitler came to power, it was. Death would of course come quicker to these animals on which Klein made his observations than to animals remaining prostrate and secured, because the muscular exertions in rising and moving about would greatly hasten the bleeding.

Mr. James King, Veterinary Inspector to the Corporation of London, said that in his experience it took three or four minutes before animals slaughtered by the Jewish method lost sensibility after the cut.

In 1933, a questionnaire was sent to 605 Dutch Veterinary Surgeons, with the result that 500 condemned the Jewish method as unjustifiable.

The following year, the Melbourne *Argus* (29th Aug.) published reports from Chief Inspectors to the Health Committee, New South Wales, who almost unanimously condemned Shechita on account of its cruelty.

For many years, the method has by law been prohibited in Norway, Sweden, Finland and parts of Germany; now it is stopped everywhere under Nazi rule. Switzerland prohibits by a law which is honoured in the breach rather than in the observance.

The method has long been expressly condemned also by the Director of the Abattoir in Brussels.

Mr. F. Marshall, M.P., spoke in the House on the subject. "No terms of mine," he said, "can describe the horror of the Jewish method of slaughter. It is the absolute acme of cruelty and pain." Needless to say, he was defeated at the next election.

Apologists for the Jewish Method of Slaughter.

Professor Sir Leonard Hill, physiologist, says (*Lancet*, 22nd Dec., 1923) that the bullock does not feel the cut of the Jews' knife. On another occasion (in May, 1932, speaking to an audience of Jewish slaughtermen) he said he had no doubt that when the Weinberg pen was used "the animal is brought by this method into a confusional state, which is equivalent to a hypnotic condition." In other words, the Professor suggests that to hypnotise an animal, all you have to do is to turn it upside down! I suggest that it is the Professor himself who has been brought into a hypnotic condition, and we feel positive that there is a close Jewish relationship which produced it.

Another physiologist, Sir W. Bayliss also defended Shechita, but with a name like that, and a father called Moses, it is not altogether surprising.

General Sir John Moore, Director of Veterinary Services in the Great War, wrote in 1931 to the Shechita Board: "I consider that the complete severance of the large blood vessels of the neck in the act of cutting according to Jewish ritual is a quick and humane method of despatch." Sir John, however, is a Freemason, and we may dismiss his opinion with contempt in view of the

experiments of Dr. Klein already mentioned; besides, the vertebral arteries supply the brain with a considerable amount of blood and are not severed when an animal's throat is cut.

The late Sir Frederick Hobday, Principal of the Royal Veterinary College, described the Jewish method as the most humane in the world (*Jewish Chronicle*, 28th Nov., 1938, p. 12). In July, 1927, Hobday wrote to the *Jewish Chronicle* to say that he was taking a party, including ladies, over a foreign abattoir; and "we had the misfortune to witness two instances in which the horns were completely broken off (one in each case) during the process of casting for the Jewish killing. The sight was most revolting, even to a hardened man." What a curious mentality! I should have thought the misfortune was to the bullocks rather than to the onlookers. Sir Frederick's hardening process was gained in three Masonic Lodges, Nos. 3386, 2190 and 4474, and he was one of the founders of the last mentioned.

Mr. C. A. Lovatt Evans, Professor of Physiology, University of London, is quoted by the Jew C. Roth in *The Jewish Contribution to Civilisation* as saying: "I should be happy to think that my own end were likely to be as swift and painless as the end of these cattle killed in this way undoubtedly is." Words fail me in attempting to comment upon this alleged statement.

Some Jewish apologists for the method would be almost amusing were the subject less grim.

The Jew Weinberg, speaking to the Leeds B'nai B'rith said: "The moment the arteries are cut, the animal goes off in a pleasant dreamy manner into unconsciousness."

The Jewish Chronicle, 16th March, 1923, says: "If the eating of flesh is a necessity, then it is passing fudge, hypocritical humbug and cant, to worry about a second or two more or less of pain occasioned to the animal in procuring it." We agree, it would be, to a Jew; but not to the average Aryan, who would regard even "a second or two" as of some importance, and forty seconds and more as sufficient to condemn the method and all who advocate it.

The Jew Sir Samuel Montague, when asked, before the 1904 Admiralty Committee, how he would like to be treated like that, said "I cannot fathom the feelings of an ox myself." He also declared that indiarubber mattresses were "used everywhere" to reduce the rough treatment in casting the bullocks; to which the Commissioners replied that they had never met with any such indiarubber mattresses! Finally, the Jew gave himself away by mentioning that he had himself offered a prize of £200 for an anæsthetic which could be used in the Jewish method of slaughter; but what need is there for an anæsthetic, if death by shechita is simply a matter of going off "in a pleasant dreamy manner into unconsciousness?"

Reading all these recommendations of the method, we wonder the R.S.P.C.A. has not been prevailed upon to join in them; but the fact remains that it hasn't. Why not?

Once more, I repeat, because it is sheer common-sense that cutting the throat from ear to ear is a ghastly painful process, and it is impossible that contrary opinions by sane men can be honest ones.

The Extensive Use of Shechita.

Most of my readers probably think that shechita is only practised upon animals destined for the food of Jews. It is most important that they should realise that the method is used far more generally than that.

In London, not less than 1,000 bullocks every week are done to death by shechita. In Antwerp, all cattle are killed that way. In New York, 90 per cent. (about 8,000 cattle, and 100,000 sheep every week).

Why is this?

Because Gentiles eat most of the carcase of an animal killed by the Jewish method. Jewish ritual forbids Jews to consume the hind quarters of beasts killed for food unless those hindquarters have been subjected to a process called "porging." This porging consists in the removal by dissection of certain blood vessels and fat, a dissection which requires some skill and which therefore is seldom resorted to. Thus, for practically every beast slaughtered by shechita, there is a whole hindquarters available for Gentile consumption.

That is why the number of animals slaughtered in this method so greatly exceeds the needs of the Jewish population.

Moneymaking is the Key to the Situation.

The obstructive tactics employed by Jews to prevent the abolition of this unnecessary suffering to our animals is due to the fact that the Jewish community gains large sums from fees received for the services of the Jewish slaughterer. In 1939, at Glasgow, these fees amounted to 13s. before they were raised to 15s. 6d. per head.

The fees are used for the religious education of Jews and for other Jewish purposes. As the fees are included in the price of the meat to consumers, it follows that *most of the shechita fees paid in this so-called Christian country are really paid by Gentiles* who eat most of the meat. Thus, the Gentile is cunningly made to pay for Jewish education and Jewish charities out of unnecessary cruelty to British bullocks!

Did you know that? Well, you do now.

Here is a list of Jewish charities with the grants they received from staples funds of the Shechita Board in Liverpool in 1934, taken from *The Jewish Chronicle* of 15th June:—

Jewish Board of Guardians £130.
Talmud Torah Schools £130.
Liverpool Yeshiva £100.
Hebrew Schools £42.
Charity Funerals Board £50.
Lechem Aneyim Society £50.
Somech Noflim Society £50.
Gemiluth Chasodin Society £35.
Hebrew Provident Society £25.
Ladies' Bikur Cholim Society £25.
Jewish Temporary Shelter £10 10s.

Jewish Orphan Aid Society £10 10s.
Jewish Ladies' Benevolent Inst. £6 6s.
Hebrew Philanthropic Society £5 10s.
Hebrew Children's Soup Fund £5 5s.
Society for Protection of Jewish Girls £5 5s.
Liverpool Jewish Children's Country Home £5 5s.
Jewish Boys' Clothing Society £3 3s.
Sewing Society for Clothing Jewish Poor £3 3s.
Jewish Children's Clothing Society £3 3s.
Rabbinical Commission for Licensing of Shochetim £10.

Writing of Warsaw, the same paper states (8th Feb., 1935) "The well-known Kosher meat tax is still the chief financial standby of the religious Jewish community."

On 15th October, 1937, it said:—"A material addition to the funds available for the vital cause of (Jewish) religious education has been provided in part out of the Shechita Board's surplus."

Again, this time referring to the prohibition of Shechita in Upper Silesia, the paper stated (29th Sept., 1933) "The Rabbis are suffering and many of them have not been able to receive their salaries on account of the absence of ritual killing. *As in other countries* (our italics), Shechita was a source of income to the Rabbis and other communal leaders. Even religious classes were supported from this source. Now several religious schools are to be closed down as the teachers have been without salaries for weeks."

Now do you see what is behind this Shechita business?

A Religious Rite.

Some thoughtless people would have Shechita protected because it is a religious rite.

Sutti, the burning of Hindu widows, was a religious rite in India, but we stopped it. Thuggee, the religious strangling of fellow-travellers was also a religious rite in India, and we stopped that, too.

It is utterly ridiculous to claim that barbarism should be perpetuated in this, our own country, to protect an alien ritual.

Shechita is no part of the Mosaic law, but was prescribed by the Rabbis. There was money in it.

The Jews did not even invent it, but copied it from the Egyptians. The Beni Hasan models from Egyptian tombs of the 12th dynasty show the process, and the exodus, if indeed it ever took place, is supposed to have happened in the 19th dynasty.

My Experiences with the R.S.P.C.A.

I have often tried to get the Royal Society for Prevention of Cruelty to Animals to get Shechita stopped, but in vain. At meetings of the Guildford Branch where I brought the matter

up, I was treated by the Chairman as though I were a pickpocket. Here is a newspaper version of one of these occasions taken from the *Surrey Times*, 30th April, 1932:

A man in the body of the hall said he wished to call the meeting's attention to a revolting case of cruelty to animals, and explained that it had reference to the Jewish method of slaughter.

The Chairman: I rule it out of order. I won't have it discussed here.

Mr. A. S. Leese: This is a society to prevent cruelty to animals. Does not the Jewish method involve cruelty to animals? Some twenty-eight years ago it was condemned by the government.

The Chairman: I cannot have a debate in open house on this question. I won't have it.

There were cries of "Shame."

Mr. Leese: We are trying to stop it. I am sure the meeting wants to hear it; let's have publicity.

The Chairman: I won't have it.

Mr. Leese: Let's get on with it.

The Chairman: You won't get on with it here at a public meeting.

Another member of the audience: Would you tell this meeting where it can be discussed? Even in London they won't do it.

The Chairman: The Committee in London lay down our policy. I decline to allow a question which is open to libel to be discussed at this meeting.

The real cause of this opposition to reform by the R.S.P.C.A. was fear of losing powerful Jewish and Masonic financial support. I hope that the new Secretary will prove strong enough to initiate proceedings whereby the practice of Shechita may be made illegal. I have always found that the audiences were sympathetic to my efforts, the excited opposition coming from the platform and the Chair.

I will conclude by showing how, even under the present law, it should be possible for an honest, powerful anti-cruelty society to put an end to most of this miserable business, if not quite all of it.

How to Stop It.

The Slaughter of Animals Act (1933) allows the killing of animals by the Jewish method, but only for the food of Jews.

If, then, a Jewish slaughterman uses the method for despatching a beast the carcase of which will not be porged, he breaks the law because the beast's hindquarters will not be eaten by Jews but by Gentiles.

The vast majority of carcasses of beasts slaughtered by the Jewish method are not porged.

This being the case, the Jewish slaughterman should, in reason and in law, ascertain for himself, before killing the beast, that its carcass is intended for porging. If he kills the animal by the Jewish method and the carcass is not then porged, he has broken the law.

The rich animal protection societies, then, have only to send an Inspector to the slaughter-house to keep a watch on the Jewish slaughterers and on the disposal of the carcasses, and could bring enough prosecutions as a result of a single day's observations practically to end the scandal of the Jewish method of slaughter altogether.

THE ERA OF WORLD RUIN!

(The Era of Democracy)

By ARNOLD LEESE

The claim of the Jews that they installed
Democracy for the express purpose of
ruining the Gentile world.

THE words, Liberty, Equality, Fraternity which are sometimes summed up in the word "Liberalism" have a noble sound and appearance. Are they not above criticism? Yes, but only when each one is in its right place: Liberty where Liberty can be exercised with intelligence, Equality where Equality really exists, and so on. And yet, in the domain of politics these words are, as will be shown in the course of this Note, anathema to anyone acquainted with their origin and with the evil purpose to which they have been applied, and with the results of their use.

The main result of their use has been the splitting up of countries into warring political parties. These parties are known collectively as Democracy. When Democracy holds an election, it is supposed to produce—at least we flatter ourselves that it produces—a Parliament which represents the best interests of the State. But as the majority of members are forced by their political Association to put the interests of party before that of the State, Democracy fails at the very outset to achieve its main object. So it just carries on in a disjointed manner, in a state of political warfare with itself.

After each allotted span of Parliament's life there is a new election. And then we may find that what the State thought was good policy during the last five years was all wrong; at least the new Parliament says so, and proceeds to put things "right." It seems curious that the State did not know that for five years it was following a wrong course, when it did what the previous Parliament told it to do. The explanation, of course, is that the State is not the custodian of its own mind; it has handed its mind over to Democracy. The State, in fact, throws itself into the melting pot at short recurring intervals, and proves by the condition in which it emerges therefrom that it has no body or consistency of its own, no essential principles, and that it is for ever at war with itself. What are we to say of such a State? That it is no State at all.

At the very moment of writing these words, an apt illustration of their truth has presented itself. An election has just taken place in which the issue before the electors was "For the Treaty" or "Against the Treaty," that is to say, for honouring the country's bond or dishonouring it. The fact that the party for dishonouring the bond has prevailed is not to our point; at the next election the position may be reversed. We are concerned with the position of the State as illustrated by these facts. Where does the State come in? Where does it materialise? The answer is "Nowhere."

When Democracy came in at the door, the State flew out at the window. Paradoxical as it may seem, when the part came in at the door, the whole flew out at the window.

How are we to put the State back into its place, not only in Britain but in every country that has any respect for itself? Has this ever been done? Yes, in Italy. This is not going to be a “propaganda” in favour of Italian Fascism, but that is no reason why we should not enquire how Italy managed to achieve the object which we are now seeking. But you may feel inclined to say that Russia also has achieved the non-party ideal. No; although there is a body of men exercising supreme control over that country without the use of Parties, they are international revolutionaries, many of them of foreign race, who control their subjects by means of terrorism. Their chief aim is world revolution and they are using Russia as a base for interfering in the affairs of every civilised nation. The State controlled by them cannot be called a State in the ordinary sense of the word.

So we will return to Italy and enquire how it managed to transform a country governed by Party into a country governed by itself—that is to say, by the State. What happened was that under the ignorant and futile Party Government of Italy in 1918, the International Communists, supported by Moscow money, were bringing to a head a long course of peaceful penetration of Italy's industrial institutions, and were preparing, indeed they had started, revolution. A group of patriots, calling themselves Fascists, were aware of the danger, and, being also aware of the rottenness, the do-nothingness of their own Government, prepared to oppose Communism by force and to save Italy. As events turned out, they were called upon to do a lot of fighting and to sacrifice many lives. But they had their reward; they were acclaimed the Saviours of Italy and became the originators of the new régime which has now made the State supreme in Italy. They resolved that there should be no more of that ridiculous form of Government by Party which has wrecked and continues to wreck the body-politic of many countries which in their ignorance and stupidity still adhere to it.

But that is only half the story. The Italian Fascists would have found it difficult to erect the new edifice of State if the other important element in Italian life, Labour, had remained in opposition. But all that was best on the Labour side of Italian life came forward at that juncture on the patriotic side, the National side, the State side. Progressing along a path running parallel with that of the Fascists, the Syndicalists (that is the name by which they were known), had learnt wisdom. They had learnt to hate the Socialists and the Communists, recognising them as the creators of evil, the agents of outside international force, the upsetters of the life of the Nation and the State. On this common ground, Fascism and Syndicalism met, and, finding themselves complementary to each other, became fused into an organisation on which was founded the Italian State as we now know it; a State free from Party; all are now for the State. It is not necessary to give details of the new Constitution; we are only concerned in showing that a change over from Party to State Government can be achieved when the change of heart has taken place; that is to say, when the people, having learnt what is wrong with Democracy and why it has landed them in such an appalling mess, decide to form a State Government, the change of “Heart” will come all right, but only if it is preceded by an access of “knowledge.”

How can that knowledge be obtained? How did the Italians obtain it? By simple commonsense observation of what was going on around them. It is open to the people of all other countries similarly situated to obtain that same knowledge by the exercise of that same commonsense observation; it does not require any superhuman effort; just a little opening of the eyes and sharpening of the powers of observation. Then it is possible for the people of other

nations to see what the observing Italians saw. And what did they see? All the subversive movements for destroying the existing order of things carried out by the agency of Socialists and Communists; the fomenting of interminable strife between the sections of the Community who ought to be co-operating with each other but are never allowed to co-operate to any real extent; the “national” strikes which are found to be supported by “international” money from Moscow and elsewhere. And the intelligent observer will not fail to notice that many men occupying high and responsible positions in the Trades Union and Political Organisations, and even in Ministerial positions, are lending their aid to the subverters of the National life, some of them knowingly and for payment, others in consequence of the extreme vacuity of their political mind.

The investigator will not find in the books on Italian Fascism any useful information regarding the prime cause lying behind the movements of the Communists. From other sources, however, we are enabled to explain how it came about that schemes of Government based upon the noble ideas contained in the words, “Liberty, Equality, Fraternity,” have wrecked the world. There is no shortage of wealth in the world; the present is a time of plenty, and the physical and mechanical means for distributing that Plenty are extraordinarily efficient. But the world has become unworkable. Somebody is continually putting on the brake, or throwing sand into the bearings, or interfering with the Works in some sort of way. As there is nothing wrong with the essentials, it must be in one of the auxiliary processes of Industry, Trade or Finance that we shall find the obstruction.

A semi-official account of Italian Fascism will be found in “Survey of Fascism,” the year Book of the International Centre of Fascist Studies, 1928, published by Ernest Benn, Ltd., Bouverie House, Fleet Street, London, E.C.4.

First, however, let us enquire how far and in what respects the Democratic form of government has been responsible for these troubles. That form of government is based on the idea that all men are EQUAL and can be trusted if given full LIBERTY (by means of the Franchise of course), to elect to Parliament men who are capable of upholding the interests of the State, and who are not panderers to the wishes of those outside International wire-pullers who are for ever trying to destroy the State. As this Democratic form of Government, when put to the test has brought many countries into a condition bordering on chaos, there must be some flaw in the “Equality, Liberty” slogan.

Our next step must, therefore, be to trace the authors of the slogan. In quest of this information, we were referred to certain books on Continental revolutions and Freemasonry, showing the connection between the two. In these books, beginning with a few years before the first French Revolution of 1789, we find the history of Europe being shaped by the Members of Secret Societies. All the *originators* of the revolution of 1789 were Freemasons. We read that on the 10th of August, 1792, the revolutionary leaders made their watchword “LIBERTY, EQUALITY, FRATERNITY.” So that identifies the cry with Freemasonry. But all Continental Freemasonry is Jewish. Dr. Israel Wise has written in the “Israelite of America,” as follows:

“Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations are Jewish from beginning to end.”

So the final identification is “Masonic and Jewish.”

Carrying our investigations along that line, we were further advised to read part of a chapter in a book called “The Protocols of the Learned Elders of Zion” (a book which has been declared by the Jews to be a forgery), in which we would find the slogan definitely claimed by them as their own invention. We read the portion indicated, beginning with the words:—

“Far back in ancient times, we were the first to cry among the masses of the people the words ‘Liberty, Equality, Fraternity.’”

We were so astonished at the context of these words that we proceeded to read the whole book. And then? Then there was unfolded to our view not only the evil purpose lying behind the misuse of the words, “Liberty, Equality, Fraternity,” but also the origin of all the world's social, financial and economic troubles.

We found from the Protocols that there had been laid down, many centuries ago, an elaborate plot for undermining the power and position of all the Gentile nations so that they might fall into such chaotic confusion financially and economically, that they would in sheer despair allow the Jews to take in hand the Super-government of the world.

The nature of the undermining movements is explained in considerable detail. The invention of the slogan, “Liberty, Equality, Fraternity,” is only one of those details. We will now complete the quotation regarding its origin and the evil purpose behind it:—

“Far back in ancient times we were the first to cry among the masses of the people the words, ‘Liberty, Equality, Fraternity.’ The would-be wise men of the Gentiles, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and inter-relation; did not note that in nature there is no equality and there cannot be freedom; that Nature herself has established inequality of minds, of characters and capacities; never stopped to think that the mob is a blind thing, that upstarts elected from it to bear rule are, in regard to the political, the same blind men as the mob itself . . . In all corners of the earth the words ‘Liberty, Equality, Fraternity’ brought to our ranks whole legions who bore our banner with enthusiasm. And all the while these words were cankerworms at work boring into the well-being of the Gentiles, in putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the Gentile States.”

The Jews seem to have packed into this small space a whole mine of wisdom. How true their comments on the non-existence of Equality! How true their comments on the cruel use to which the slogan of “Liberty” has been put. Is anyone prepared to question their verdict on the folly of nations allowing themselves to be governed by “upstarts” from the mob? After making a close and detailed examination of what they have to say on the other follies of Gentile administration, we must confess ourselves unable to find a single flaw in their statements. Not only are they stating the unadulterated Truth, but they state it in terms replete with wisdom.

But we were told by those who recommended this book to us that it had been branded as a forgery by the Jews. What! Is it possible to forge Truth and Wisdom? Our fears were allayed when we discovered that the charge of forgery was fastened not upon the truth or otherwise of the statements made in the book, but upon the source from which that material had been obtained. The question of source need not stand in our way. The source of “The Wisdom of Solomon” is disputed, but that does not prevent us from reading it to our intellectual and spiritual satisfaction. Similarly it is open to everyone to learn Wisdom from the Protocols; they are full of it!

The Protocols deal with three main subjects:—

1. The details of the plan by which the Jews are undermining Gentile dominion.
2. The stupidity of the Gentiles which facilitates the progress of the plan and has now brought it to a successful issue.
3. The form of government which the Jews intend to set up when they attain world dominion.

These three subjects are intermingled in a series of lectures which taken collectively form a progress report delivered to the Elders of Zion at Basle in 1897, on the occasion of the first Zionist Conference.

The lecturer was Theodore Herzl, the then leader of Zionism. He complained, and left it on record, that his communications had not been kept secret. In 1902, copies of some of his lectures were carried into Russia and in 1905 they were published; they were republished in 1917. As regards the details of the plan we must leave the reader to study the Protocols. He can obtain the Marsden edition from us.

For the purpose of this Note we wish to pursue the second main point which is so well brought out in the Protocols, namely, the stupidity of the Gentiles. This is a matter bearing very directly on the question of Democracy which we discussed in the early part of this Note. We showed how Italy had avoided a great national danger by abolishing the idiotic rule of Demos, the rule of Parties. Let us see what view the Protocols take of this matter:—

“A people left to itself, *i.e.*, to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honours and the disorders arising therefrom.”

“It is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life or its own welfare.”

“The blind cannot lead the blind without bringing them into the abyss. Consequently members of the mob . . . cannot come forward as leaders of the mob without bringing the whole nation to ruin.”

“The idea of Freedom is impossible of realisation because no one knows how to use it with moderation.”

“Whether a State exhausts itself in its own convulsions or whether its internal discord brings it under the power of external forces . . . it is in our power.”

And there are many other statements of a similar nature, all of which are true and all of which say, in effect, that Democracy lands the distracted State eventually in the hands of the Jews.

And thus we see that the argument which we set out to develop against the Democratic form of Government is found to be in full accordance with Jewish ideas. We could not have come to a more competent authority.

In conclusion, let us show the intimate connection that exists between the Socialists, Communists and the Jewish world-domination movement. When the Bolshevists siezed Russia in 1917 they were assisted by many brands of revolutionaries. By which section did they elect to be represented? By the Communists. Who were the people that the Fascists had to eject from the revolutionary power in Italy? Communists. Can the Protocols throw any light on the connection? Yes, in Protocol No. 3 the Jews refer to:—

“our *fighting forces*—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry.”

And yet an intelligent (?) country like Great Britain actually gives these people the full freedom of the country, and allows them to be elected to Parliament. It even raises Socialists to the Peerage imagining that “Liberalism” demands the exercise of such stupidity. In this Note we have shown the false nature of the thing called Liberalism. We have shown where its component parts, “Liberty, Equality, Fraternity” came from, *viz.*: from the Jews. Finally let the Italians pour the vials of their contempt mixed with pity upon those peoples who are still so blind that they cannot see the wreckers of their country working their Satanic purpose through the agency of Democracy:—

“Those peoples who are still working in the maelstrom of Liberalism, Democracy, elections and Parliaments are for the Italians of to-day like shipwrecked mariners beyond the reach of succour whose agony may be descried from the shore.”

P. E. P.

(Political and Economic Planning)

Britons SHALL be Slaves!

or

Sovietism by Stealth

Foreword

IF you are a PRODUCER, a MANUFACTURER, a MERCHANT, a RETAILER or a consumer of goods or materials, whatever their category may be, this exposure will interest you directly, since the plans and designs of P.E.P. if permitted to reach consummation, will place every one of you under a permanent enslavement to a close coterie whose interests lie as far from yours as could possibly be.

In this pamphlet, we are dealing with a *manufactured* opinion, seemingly spontaneously arising in a multitude of different quarters, yet actually forwarded by a group of individuals whose identities have hitherto been kept carefully hidden.

We put this matter before you, without fear or favour, in the hope that you, in your sphere, will lend your aid in fighting the menace of which "Planning" is now the spear-point.

P. E. P.

WHAT IS IT?

IN the summer of 1931, there came into being a small organisation, sponsored by wealthy backers, now known to a few investigators as "*P.E.P.*" or to give its full title, *Political and Economic Planning*, with the avowed aim of giving labour effective partnership in industry and

"creating a new attitude of mind to replace sterile hostilities;" its implications may be summed up in a quotation from the first issue of its paper, "Planning," of which a complete file is before us:--

"It is internationally-minded, but believes in beginning reconstruction at home;"

and at the outset all correspondents were enjoined to use the programme outlined but under the strictest condition of anonymity, to ensure that the group might be more effective as a non-partisan organization, making its contribution outside the field of personal polemics.

This cloak of secrecy, however, was rent by a brief mention in *The Fascist*, the organ of the Imperial Fascist League, with the result that the plea for anonymity was soon withdrawn. Nevertheless in articles which have since appeared in the *Morning Post*, under the names of Mr. Harold Macmillan, M.P., and of Mr. Israel Moses Sieff (both of whom will be referred to later) and also by unnamed correspondents, and similar articles in *The Times* and other newspapers, and in the course of Mr. Sieff's talk over the wireless, no mention of "P.E.P." has been made; as will readily be appreciated, the only hope that the scheme could become so deeply rooted that its eradication would become practically impossible, was that a fairly long period of intensive groundwork should go on unchallenged, until sufficient public opinion had been manufactured to see the plan through.

The Plan is our old friend "Rationalisation" of Jewish origin but carried to the stage of Sovietism (also Jewish).

We shall first show what the Plan intends to do, using as far as possible the words of the Jew, Sieff, its moving spirit. Then we shall show the agencies by which the Plan is already in being in this country, and shall identify some of the principal people who, knowingly or unknowingly, have been working for this system of Sovietism by Stealth.

"P. E. P."

BRITONS SHALL BE SLAVES!

or

SOVIETISM BY STEALTH.

ON March 29th, 1933, at a dinner given to the members of the P.E.P. Political Economic Plan, the Chairman of this group, the Jew, Israel Moses Sieff made a speech on "Planning." The speech in itself, already contained some leading lines as to the aims of the P.E.P., which can be summed up as the planned destruction of the existing order of our social, political and economic

life and the erection of a structure based on centralisation, standardisation, expropriation and compulsion, leading to inevitable enslavement.

But in spite of having been somewhat rashly outspoken in his speech, Mr. Sieff did in reality, show a certain amount of caution for his *verbal* utterances were very mild, compared to his written *exposé* on the same subject, entitled, "Freedom and Planning," privately circulated soon after.

The perusal of this document leaves the reader no room for doubting the sinister outcome of the present world economic and financial crisis as viewed by the Jews and Fabians.

The Jewish plans for the attainment of world domination have been clearly stated in the documents known as "The Protocols of the Learned Elders of Zion."* As to the Fabians' subversive ideas, they have been and are still being expressed by the Fabian Society's periodicals, pamphlets and meetings. The P.E.P. seems to be the central office, wherein the propaganda for the schemes of the advent of Jewish power is being prepared and sent forth by a group of Fabians headed by the Jew chairman, Israel Moses Sieff, director of the chain stores of Marks and Spencer.

{* Otherwise known as "The Protocols of the Wise Men of Zion," a document published in Russia in 1905, setting out the whole plan of Jewish World Conquest. The authenticity of this document, which has often been denounced as a forgery, lies in the almost uncanny way in which its prophecies have been fulfilled.}

It is no wonder that as Fabianism is the power ruling England to-day, the members of the P.E.P. should be in close and constant contact with Mr. Ramsay MacDonald and his son. *In fact it is probable that the whole of the British government plans in the realm of economics issues from the offices of the P.E.P.*

The document above referred to, "Freedom and Planning," starts by giving a dark picture of "Collapsing civilisation." It fails, however, to point out that this fearful description is about the most sweeping indictment of what has been the Jewish economic and democratic experiment of world government, for it would be a monstrous mistake for any intelligent citizen of whatever nation to close his or her eyes to the evident fact that, for close on sixty years, the Jews have surely and rapidly though almost *invisibly*, climbed to the heights of government wherefrom the masses are ruled. Politically, financially and economically, they have seized the reins of the governments of all nations and their invasion in the realm of social, educational and religious fields is not less important.

We are all able to realise into what unfathomable abyss all organisations of our western civilisation have been hurled to the great prejudice of all the populations of this earth and that is why the picture painted by the Chairman of the P.E.P. is, in itself, the condemnation of the Jewish methods of government.

It is, of course, necessary for the reader to bear in mind the fact that in describing the woeful state of the world, the Jew spokesman fails to ascribe it to the rule of the invisible Jewish government, which as Disraeli, a highly talkative Jew, has so clearly shown had already in his time penetrated all courts and parliaments. (Refer to "*Coningsby*," published in London in 1844).

"THE COLLAPSE OF CIVILISATION."

Let us now quote excerpts from "Freedom and Planning:"

"This generation is faced with the threat of a world collapse of modern civilisation and the advent of a period comparable with the dark ages which followed on the collapse of the Roman Empire in the fifth century, A.D."

"Chaos will overtake us if we cannot show intelligence enough to extricate ourselves.

"For more than a year now, nothing has enabled civilisation to keep some sort of a course and to ride out the storm except the immense momentum of ordinary economic processes and the inertia of habit and custom; it is the resisting powers of these forces and not human intelligence which has thus far staved off collapse.

"They cannot bring us back prosperity, but they may suffice to carry the world through the immediate crisis. If so, we shall for a time be able to live on our capital, the material capital stored up from past generations, the intellectual and the moral capital of men and women trained for civilisation and citizenship. But what chance will the next generation have, if half of them find no employment for their youthful energies, and all of them are living under the oppression of hopelessness and decay?

"What form collapse will assume no one can foresee. It may not come suddenly. More probably there will be a gradual decline with fleeting periods of revival.

"World disorganisation, famine, pestilence, and the submergence of our civilisation are visible on the horizon.

"Economic nationalism is no solution. On the contrary, it is among the main causes of the world's troubles. Recovery depends on building up afresh and extending, even more widely than before, world-wide exchanges of goods and services which everywhere cross national and political boundaries.

"The United Kingdom is far too small in area to form to-day an economic unit commensurate with the vast scale of modern commercial and industrial operations.

"The aim must always be the widest possible international co-operation.

"Our political and economic machinery is breaking down. The great fund of individual and corporate goodwill, greater probably than at any previous period of our history, goes to waste and all our wills are frustrated for want of a large-scale plan on national re-organisation.

"Neither in politics nor in economics have we grasped that the first and urgent necessity is *planning ahead*.

"Particular projects often of great potential value are put forward in Parliament or elsewhere without any effort being made to relate them to each other or to a national plan, and they either break down or function imperfectly through needless friction engendered by the absence of ordered planning."

Then follows the trend of the subtle insinuating ideas meant to induce and reconcile the British people to the voluntary abandonment of their freedom, if thereby their country can be benefited. Thus are they meant to become the very victims of their genuine patriotism. The example they give of sacrifice and self-discipline has been but one more tool in the hands of their double-faced leaders. They have already sacrificed their gold to comply with the plea that in so doing, they would save their country.

This is referred to in the document in the following lines:--

"BRITAIN'S PLIGHT."

"Great Britain and some parts of the British Empire have in some degree improved their own position since last autumn. Absolutely the improvement in Great Britain has been small, though relatively to other countries it is striking.

"This achievement is of real value to the world, even though some part of it has been made at the expense of added difficulties for others.

"It has been attained, thanks to a remarkable demonstration of the self-discipline and well-disposed spirit of public services and the sober imperturbability and reasonableness of the British citizen in the face of a crisis.

"It is in this evidence of British character, that the best hope for the future rests"

It is this high feeling that must be exploited and the next step is to show the people that their country's needs require of them the sacrifice of their individual freedom.

"Can we save our freedom?" asks Mr. Sieff, and he advances the following list of arguments:--

"CAN WE SAVE OUR FREEDOM?"

"Mr. Bernard Shaw's mordant words pose directly the poignant question. Is national reconstruction possible without sacrifice of the elements of personal and political freedom?"

Mr. Sieff warns his readers against Bolshevism and Fascism and proceeds:

"We know in our hearts, that we are in imminent danger of losing both our freedom, and our material well-being, if we go on drifting.

"But, if, indeed, national re-organisation has to be bought at the price of losing our freedom, many of us feel that it would be better for humanity to descend once again into the abyss of barbarism and struggle back painfully at some later epoch to a civilisation capable of satisfying both its material and its spiritual aspirations.

"Is the dilemma absolute? Can conscious forward planning of our economic life be reconciled with the essential and over-riding claims of freedom?"

"Is it true that what we need is more government and a greater encroachment on liberty?"

"Observe that it is in the sphere of our economic life, in the sphere of material things only, that conscious forward planning is demanded.

"May it not be that an un-prejudiced re-examination of what we call freedom may reveal unexpected possibilities?"

In the realm of industry, the subversive opinion of the P.E.P. is that in place of the doctrine of competitive initiative should be substituted standardisation, monopolies and trusts, all under the rule of what Mr. Sieff calls *Planning Authority*. Whoever is acquainted with the Protocols of the Elders of Zion, knows that this "planning authority" can have its directing centre only in the councils of the supreme Jewish Kahal where all "conscious forward planning" has been done for centuries.

We quote further:--

"A PLANNING AUTHORITY."

"Conscious planning leaves the consumer free, but involves the substitution of some organised control over production and distribution on behalf of the community to take the place of that free play of supposedly automatic economic forces on which *laissez-faire* relied.

"Control implies a controlling machinery. To the average man and woman among us, there jumps to the mind at once the picture of a large number of new government departments and hordes of new officials attempting to take the place and do the work of the business man, the manufacturer, the farmer, the banker and the shopkeeper, or at least to tie them all up hand and foot, and dictate to them in the management of their daily affairs; we see further a glimpse of Parliament and Local Bodies finally overwhelmed by the task of fulfilling their new functions.

" . . . Is there not a middle way, or better still, a new way of meeting the need for organisation and co-ordination of those economic tasks which the breakdown of '*laissez-faire*' is leaving unaccomplished?"

The "new way" found by the subtle P.E.P. is the organisation of 'Public Utility Bodies' fashioned somewhat on the pattern of the B.B.C., Central Electricity Board, etc., and we are told that:--

"It is possible to envisage a considerable extension of this form of organisation of the nation's business. A new picture begins to emerge in the outline of industry, agriculture, transport, etc., enjoying if not Dominion Status, at any rate wide powers of local self-government, with the Cabinet, Parliament, and the Local Authorities liberated from the duties to which they are not ideally suited and free to perform their essential functions on behalf of the community.

"THE ANALOGY OF THE ELECTRIC GRID SYSTEM."

"The analogy of the Electric Grid System of the Central Electricity Board, not itself undertaking the production of power nor the final distribution of Electricity services to the consumer, but providing a co-ordinated system of carrying the electricity produced from the big generating stations to local distributing centres all over the country, can be suggestively applied to the other services.

"Imagine the Dairy Farmers of the country or of various regional divisions of the country as the milk generating stations, and the retailers of milk as the local distributing centres with a Central Milk Board conducting the business of bulk marketing of milk as the providers of the milk grid of Britain. Already under the Agricultural Marketing Act there are signs of the coining of such a Milk Grid as a natural development to meet the needs of the day. An extension of the system with suitable adaptations to other agricultural products easily suggests itself, and even more directly as a method of dealing with the needs of modern transport by rail, road, water and air."

In the above quotation, we see the P.E.P. sketching a programme of *distribution*. From the organised control of distribution to that of production, under any despotic rule, there is but one step and Mr. Sieff has inevitably taken it. Moreover, being one of many Jews who have of late years concentrated upon the multiple shop and chain stores systems and the organisation of various cartels and trusts, Mr. Sieff could not refrain from dealing a blow at the independent retail stores which for centuries have been the mainstay of trade. To paralyse and thus eliminate the individual retail shopkeeper from trade has been one of the chief aims of "Jewish planning."

WIPING OUT THE RETAILER.

Let us now quote what is written on the subject:--

"When we come to the organisation of producers, agricultural, industrial and extractive, the Central Electricity model becomes more difficult to follow.

"Methods of retailing cannot be left entirely unchanged in the face of the twentieth century needs. The multiple shop and the chain store are already bringing about notable modifications. **The waste involved in the 500,000 or more retail shops, one shop for every twenty households, cannot be allowed to continue to block the flow of goods from producer to consumer.** And re-organisation of retail methods is necessary to achieve adequate organisation of production

"The development of an organised grid system for the distribution of milk must, it is certain, lead to a profound modification of the traditional individualism of outlook of the Dairy-Farmer. And so it will be in other producing industries. Co-operative organisation of the business of distribution cannot fail to bring about conditions in which both the need and the will to organise themselves on a co-operative basis will arise among the producers whether they be agriculturalists, or producers of coal, or of iron from the mines, or manufacturer's of steel, or of cotton or of wool.

"Whether we like it or not-and many will dislike it intensely--**the individualist manufacturer and the farmer will be forced by events to submit to far-reaching changes in outlook and methods.** The danger is that in resisting them because he regards them as encroachments on what he calls his freedom, he will make things much worse for himself and for the community. Resistance is likely to play into the hands of those who say that tinkering is useless and that full-blooded socialism or communism is the only cure."

It would be difficult to imply threats in a more outspoken manner and Mr. Sieff goes on to state that:--

" . . . It is idle to deny that some at least of the changes required, when conscious forward planning extends into the field of production, *are of a revolutionary character.*

"It is all important, therefore, that we should appraise them soberly and without prejudice and distinguish clearly between unavoidable alterations of methods of economic organisations and fundamental attacks on our personal and political freedom

"Without entering more deeply into details than space here allows, the position of the farmer and manufacturer under a system of planned production can only be sketched in broad outlines.

"He may be conceived of as remaining in full control of all the operations of his farm or factory, but receiving from the duly constituted authority instructions as to the quantity and quality of his production, and as to the markets in which he will sell. He will himself have had a voice in setting his constituted authority and will have regular means of communicating with it and of influencing its policy. He will be less exposed than at present to interference from above, that is from Government Departments and Local Bodies and their Inspectors. He will be less free to make arbitrary decisions as to his own business outside the region of day -to-day operation of plant or farm.

"It must be presumed that the constituted authority will be armed by enabling Act of Parliament and by the majority decision of its own members, presumably elected by the vote's of those with whose affairs they deal, to exercise powers of compulsion over minorities in clearly specified cases.

"All this is not very different from what already occurs in particular organised industries, but must be conceived of as applying generally to most, if not all, of the major fields of production, and as part of a conscious and systematically planned agricultural and industrial organisation."

Mr. Sieff then goes on to describe how "National" Councils for Industry and Public Utility Bodies will be formed "with considerable powers to regulate the affairs of their particular industries." Superficially, these bodies resemble those of the Fascist Corporative State. Actually, it is clear that they are designed to control industry, not to assist in the co-operation of individuals; in a Jewish Britain, obviously the personnel of these Soviets will also be either Jewish or those degenerate whites who pimp for Jews.

Plans for the realisation of Mr. Sieff's weird ideas have already been made. They are summed up in two words: COMPULSION and EXPROPRIATION.

COMPULSORY TRANSFER OF LAND-OWNERSHIP.

Reading the following quotations, one is forcibly reminded of the tenets preached in New York at the Rand School (supported by Mrs. Elmhurst whose husband is in P.E.P.) and meetings of the "Friends of Soviet Russia:"

"From the standpoint of encroachments upon freedom, apart from the denial of the tenets of individualism, the most obvious targets for attack are, perhaps, the proposed grant of powers to compel minorities and (point not yet mentioned) the probable necessity for drastic change in the ownership of land.

"Powers of compulsion of minorities are not unknown even under present conditions and will probably not arouse very violent antagonism on the ground of high principle.

"The question of private ownership of land, is one which never fails to encounter deep-rooted passions. It is also one which arises immediately in almost every aspect of consciously-planned reconstruction.

"The conclusion seems inescapable that whether in the field of Town and Country planning, or in that of Agricultural (or Rural) Planning, or in the organisation of Industry, it is not possible to make reasonable progress without drastic powers to buy out individual owners of land.

"This is not to say that land nationalism in the ordinary sense of the term, is either necessary or desirable. Far from it. Nothing would be gained by substituting the State as Landlord. What is required, if only with a view to equitable treatment of individuals, is transfer of ownership of large blocks of land, not necessarily of all the land of the country, but certainly of a large proportion of it (our italics) into the hands of the proposed Statutory Corporations and Public Utility Bodies and of the Land Trusts.

"In many cases, all that would be needed, would be the conversion of rights of ownership of land into rights of participation as shareholders or stockholders in the new corporations, or in Land Trusts. It would be possible further in a large number of cases, to leave management undisturbed, together with the enjoyment of the amenities which at present go with ownership, subject to the transfer of title to the Corporations or Trusts.

"Here again, limits of space preclude fuller treatment of the subject. All that is here relevant is the inevitable conclusion that the planned economy which the nation needs to meet the demands of the twentieth century must clearly involve drastic inroads upon the rights of individual ownership of land as at present understood."

CONTROLLING OUR SAVINGS.

As to *Finance*, and the right of citizens to deal freely with their money, Mr. Sieff's kind solicitude for the property of others has prompted him to formulate the following point of view so worthy of paternal Bolshevism.

" . . . Stable money cannot be secured without considerable extension of control on behalf of the community over free flow of investment and the uses which the individual makes of his capital.

"While as consumer he can retain full freedom of choice as to which of his competing wants he will satisfy, there are real difficulties in leaving him entirely free to invest his savings in any way he chooses.

"It is probable that many of these difficulties can be solved on the one hand by extension of the system of insurance, on lines to which the recent developments of motoring law supply suggestive analogies and, on the other hand, by means which while leaving the small capitalist untrammelled, will so canalise the flow of both long term and short term investments of the large sums which are at the disposal of banks and financial institutions, as well as funds in the hands of large insurance companies, as to ensure that adequate capital is available for the big industrial, agricultural and distributive corporations already envisaged."

Then comes the discussion of the problem of labour which points out the future uselessness of the present Trade Unions, who still labour under the delusion that they have achieved the *ne plus ultra* of good conditions for workmen. The P.E.P. will re-organise them.

A P.E.P. organisation will, among other things, "call for a big change in the organisation of the Medical Profession which has, at present, too often a vested interest in disease."

Needless to add that "Imperial Planning" and "International Planning" have also been the object of Mr. Sieff's careful attention. Suffice it to quote the conclusive words of the scheme: "The only rival world political and economic system which puts forward a comparable claim is that of the Union of Soviet Republics."

This conclusion is almost naive, but far from surprising when we know that the "plans" for the disruption of Russia and enslavement of the Russian people were made in the councils of the Jewish Kahal.

THE TRANSFER OF POLITICAL POWER.

Let us now see what is involved in P.E.P. Planning as regards Government:

" . . . Nevertheless, our first task is to replan Britain . . . Effective planning on the economic side and even the introduction of desirable reforms in detail has become impossible without a drastic overhauling both of Parliament and the Central Government and of the machinery of Local Government. Political and economic planning are complementary and supplementary to each other and must be carefully inter-related. We need new economic and political institutions to match the new social adjustments which applied science has created and a new technique both in politics and in industry to enable us to find intelligent methods of surmounting new difficulties and complexities . . .

"It has been suggested more than once in the course of this essay, that devolution of powers to statutory bodies will be an important feature of the new order and that, in the result, Parliament and the Cabinet will be relieved of some part of their present duties and set free to the great

advantage of themselves and of the nation for their proper tasks of directing and guiding public policy.

"Big consequent changes will follow in the machinery of government."

And to anyone inclined to criticise Mr. Sieff's marvellous scheme of destruction of all the existing social, political and economic order, the following answer is given:--

"One possible answer is, of course, to refer our critic to what was said at the outset as to the imminence of catastrophe if we continue to drift"

"Though organised on public utility lines with MONOPOLISTIC privileges, the GREAT INDUSTRIAL CORPORATIONS will find ample room for energy and initiative in performing their primary task of combining maximum output with minimum costs of production. The executive heads of particular factories will not lack the spur of competition"

Lastly we need to be told that:--

". . . Experience alone can prove the justice of our claim that economic freedom will not be fatally shackled by the effect of conscious forward planning. Experience too, will be needed to make clear the boundaries of the province within which individualistic effort can best be relied upon to secure the highest national dividend"

One is forcibly reminded of the words of the apostles and disciples of Lenin and Trotzky-Bronstein who so loudly proclaimed that the imposition of Bolshevism in Russia was but a great experiment! Is the five year plan of enforced labour to be imposed also upon the British people?

Silence surrounds the results of the same experiments in Mexico, Spain, and the South American States because it is the policy of the destroyers of our Western Civilisation to muzzle the press that they own; but England, though ruled by the chosen of the Kahal, namely, the revolutionary Fabian Group, is given a warning in time, and therefore must frame a line of defence.

The justification of the "Conscious forward planning" scheme is given as the final part of Mr. Sieff's masterpiece.

The irony of calling destruction a "CONSERVATIVE REVOLUTION" will not escape the reader.

"A CONSERVATIVE REVOLUTION."

"Indeed, the Socialist or the Communist will condemn our planning as mere tinkering with the outworn machine of capitalism. To him it will appear as a hopelessly conservative and anemic attempt to stave off the red-blooded revolution which alone would satisfy him.

"Our plan is, we claim, conservative in the truest and best sense. It is conservative, not destructive, and builds solidly upon the present and the past. It faces the issue boldly and is not afraid to challenge the vested interests and deeply cherished habits of thought and action."

Mr. Sieff's document exposes a policy calculated to kill human initiative and the spirit of competition which means progress; that is in accordance with the "Protocols of the Wise Men of Zion."

Will the British people allow themselves to be further bamboozled by those who have already got the best out of their fine spirit of patriotism and intend to exploit it still more?

The political economic and spiritual needs of England require as much scope for freedom to-day and in the future as they ever did in the past.

The foregoing quotations have given but a very succinct exposé of "conscious forward planning" as given out by Israel Moses Sieff.

ANALOGIES WITH THE PROTOCOLS.

The analogies between his utterances and the contents of the document known under the title of the "Protocols of the Wise Men of Zion*" { * See foot note on page 4. } are very striking indeed. We quote but a few taken from the edition of the protocols published by Small & Maynard of Boston, Mass. in 1920--p. 26, 5th pr.--"*There is nothing more dangerous than individual initiative: if it has a touch of genius, it can accomplish more than a million people among whom we have sown dissensions. We must direct the education of the Goy (Gentile) societies, so that their arms will drop hopelessly when they face every task where initiative is required.*"

p. 27, 6th pr.: "We will soon begin to establish great monopolies, reservoirs of huge wealth, upon which even the large fortunes of the Goys will depend to such an extent, that they will be drowned, together with the governmental credits, on the day following the political catastrophe."

p. 27, 6th pr.: "*The Aristocracy of the Goys as a political force is dead, we do not need to take it into consideration; but as landowners they are harmful to us, because they can be independent in their resources of life. For this reason we must deprive them of their land at any cost.*"

p. 34, 10th pr.: "For this reason our plans must be strongly and clearly conceived . . . those plans will not immediately upset contemporary institutions. They will only alter their organisation, and consequently the entire combination of their development, which will thus be directed according to the plans laid down by us."

p. 44, 13th pr.: "To divert the over-restless people from discussing political problems, we now make it appear that we provide them with new problems, namely, those pertaining to industry. Let them become excited over this subject as much as they like"

THE P.E.P. SOVIET DIGS ITSELF IN.

The P.E.P. is already (1934) in action in the following organisations:--

Milk Marketing Board;
Pig Marketing Board;
Electricity Grid;
British Broadcasting Corporation;
Import Duties Advisory Board;
London Transport Board;
Town and Country Planning Board;
United Steel Companies, Ltd.

THE PERSONNEL OF P.E.P.

Chairman and Financier:--Israel Moses Sieff, of Marks and Spencer's Chain Stores, which, by use of dumped Russian and other foreign goods, have driven many retailers out of business. This Jew is Vice-President of the "English" Zionist Society; according to a speech of Mr. Macfadden in U.S.A. Congress, 3rd May, 1934, when asked by his members to show more activity in P.E.P., Sieff's answer was, "*Let us go slowly for a while until we see how our plan carries out in America.*" WHOSE PLAN ? ? ? ?

Secretary:--Mr. Kenneth Lindsay, M.P. A Fabian Socialist. Lately Secretary to the Victoria Colonisation Company, run by the Jew, A. J. Schwehm (formerly partner of Waggs' Bank), a scheme designed to attract white men to a South American "Eldorado" where the climate is suitable for growing bananas.

Other Members (Past or Present):--

Rt. Hon. W. Elliott, Minister for Agriculture.

Mr. L. Elmhirst, whose wife, *nee* Whitney assisted the Rand School of Social Science in the U.S.A., a Communist organisation. They now run Dartington Hall, a co-educational agricultural college at Totnes and Mr. Elmhirst runs Youth Hostels in Plymouth District.

Sir G. May, Chairman of the Tariff Advisory Board, and lately Secretary of Prudential Assurance Co.

Lord Eustace Percy.

Sir Basil Blackett (a Director of the Bank of England, Cables and Wireless and Diamond Companies).

Sir A. Salter, always ready to defend Jews.

C. Turnor, Agricultural expert.

D. Neal (Neal's Stores).

I. Nicholson, who edits P.E.P.'s broadsheets.

Lord Melchett.

Sir E. Iliffe (Daily Telegraph).

Working in Conjunction.

Mr. H. Macmillan, M.P., who has been visiting various Party Headquarters, and urging them to adopt "Planning."

Sir Walter Layton (Liberal papers and National Mutual Life Assurance Co.)

Mr. Wickham Steed.

Lieut.-Col. Garsia.

Professor (Guggenheim) Gregory (London School of Economics).

Lord Allen of Hurtwood (Conscientious Objector).

These lists are, of course, quite incomplete.

Sir Oswald Mosley was in the group but has now left it.

The Destruction of India, its Cause and Prevention.

THERE are in India 320 million people, which is three quarters of the population of the British Empire. They belong to several different races: there is a faint Aryan strain in some of the aristocratic families and in the upper castes of Hinduism, but it is swamped by “native” blood of other races, and India is now a land of brown-skinned people representing a mixture of the ancient black Dravidian aboriginal with Asiatic invaders of Armenoid, Oriental and Mongoloid origin.

India is best understood as a Continent in itself, for this enormous population is practically cut off from the rest of Asia by mountains almost impassable either by reason of their height or their extent or their jungle-growth. The successive invasions which India has undergone have been either through two openings in the Western Mountain barrier or by Sea. Aryan colonies from Sumer existed on the Indus as far back as 2,900 B.C., and when the Aryans invaded the Gangetic valley in the 7th century, B.C., civilisation in India emerged therefrom. Greek, Scythian, Mahomedan and Mongol invasions have been succeeded by European conquest, leaving the territory, with trifling exceptions, in British hands. For every Briton in occupation, there are 3,000 natives.

About 77 per cent of the Indian peoples live in British India proper, and the rest are under native Princes who manage their own internal affairs in Native States.

The 320 million people of India share among them 147 languages.

More important by far than this, is the fact that they also share a large number of conflicting religions. The majority, say 220 millions, belong to the *Hindu religion*, with its caste system which prevents any member from marrying outside his own caste; the higher castes regard the lower castes as “untouchables,” and as there is absolutely no “democratic” spirit, all castes accept the situation as part of the scheme of things. The largest minority religion is the *Mahomedan*, monotheistic and without caste: they number nearly 70 million, or 20 per cent. of the whole. Buddhists account for 9 million, and among the rest are the Sikhs (2 million only), Jains, Christians, Parsees, and certain “pagans.” Even in a small pamphlet like this, the Sikhs deserve special mention; they are a fighting nation, formed in 1469 and united by a religious creed which enjoins not only a life of purity with abolition of caste, but a military discipline, which has given these people a character and a prestige which no mere numbers could have done.

Not more than 10 percent. at an outside estimate, of the Indian people are literate in their own language.

There is an intense hostility between the Hindu and Mahomedan communities, which is rendered more formidable by the fact that, man for man, the Mahomedan outclasses the Hindu in fighting qualities to such an extent as to minimise the effect of his comparatively small numbers. It is no exaggeration to say that this hostility between two religious orders in India far exceeds any ill-feeling that may exist between the most fanatical of either sect towards the Briton.

There is also an hereditary rivalry between the Mahomedan and the Sikh, but in this case the hostility of each side is tempered by respect for the fighting powers of the other party. Such hostility will not last for ever.

Among the Hindus there are some castes and tribes of great fighting capacity, such as the noble Rajputs, the staunch Gurkhas and the Dogras. But the vast majority of the Hindus are of the servile type, incapable of self-defence. *It is this hotch-potch of trouble that our political madmen propose to subject to the blessings of self-government or "democracy"!*

WHAT HAS THE BRITON DONE FOR INDIA?

It is important that the case should be stated truthfully, without hypocrisy, without exaggeration.

The British have brought to India what the Aryan brought in the days of old:—civilisation in place of chaos; honesty in place of wholesale corruption; security in place of persecution. But the whole process has of late been spoiled, contaminated and partly neutralised *by the British power itself succumbing to the destructive influence of Judah.*

Britain found India a prey to organised internal violence and looting. She gave it security.

The institution of Thuggee, a system of religious ritual murder accounting for 10,000 lives per annum, and conducted by a secret sect, powerfully supported by native authorities, was tracked to its source and defeated. The Hindu practices of widow-burning ("*Suttee*") and of female infant murder were stopped by the British Indian law.

Irrigation has been forced forward under British rule until Famine has become a thing of the past. Disease and crime have been brought under control. Great material benefits have come from the institution of efficient transport and post. A true system of Justice, with the establishment of a Supreme Power which protects the natives from one another, has put an end to the murder and devastation which is the History of India written in blood by native rule.

The benefit to Britain has been enormous. Twenty years ago our export trade with India was worth £65 millions per annum, and employed 300,000 of our people. The British have invested £1,000 millions sterling in India.

British life has been sacrificed freely on the frontier against enemies which India herself could not cope with. On the other side of the scale, we have dragged India into Jew-engineered Wars of our own.

THE WHITE PAPER.

There is no need to detail the White Paper proposals; the chief facts are that a measure of Democracy is proposed which will enfranchise about 17 per cent of the population, and that the rule of India is to be handed over to Indians whilst a British Army and a Viceroy remain as "safeguards." The "safeguards" would amount to NIL because an Army deprived of transport services, and communications (rail, post and telegraph services) would not be able to function.

The White Paper proposals mean the abandonment of India to internal strife, corruption, anarchy and massacre; they mean the betrayal of all those great Aryan Britons from Clive onward who have built up our great heritage in India.

“Indian nationalism” is sheer humbug; there is no Indian Nation, but only a number of factions, each anxious to plunder and control the others; the Aryan blood of the upper castes and aristocracy has worn too thin to give them any claim to rule; the high idealism which possesses the few is its only legacy, and is never translated into practice in a corporate spirit. The Aryan tradition only survives as THOUGHT, not action.

No thoughtful Indian wants the White Paper; the Government of Great Britain is forcing the issue by methods which puzzle its honest British supporters. In India, it is an open secret that the Indian Princes of the Native States do not want the White Paper.

Neither the Chancellor of the Chamber of Princes nor the Bengal Police authorities were allowed to give evidence before the so-called “Joint Select Committee” of enquiry. The European Association’s supposed support of the proposals was “wangled” and entirely unrepresentative. The extremist Indian politicians, who are men of the most useless type, say they will wreck the new Constitution proposed. The illiterate Indian majority knows nothing about it and cares less; it is interested in the land, not in politics. The great majority of literate Indians fear the proposals, and the only ones who want to get rid of the British are those who hope to step into their jobs—which they would not be able to keep for two months!

When chaos breaks out once more in India through the operation of the White Paper “Constitution” and its “safeguards” (which do not exist except on paper), one of three things must happen:—

1. The British must do the work of Clive all over again at heavy loss of life and wealth—and time; or
2. The Japanese will land in India and take charge of it; or
3. There will be anarchy throughout the Peninsula, and the Afghans will pour over the North-West Frontier to loot and destroy, true to their racial Armenoid instincts, and within six months there will not be a rupee or a virgin in the country. Then will follow the forces of the Jewish Soviet of Russia.

THE WHITE PAPER IS JEWISH. THE POLICY OF SCUTTLE IS JEWISH.

The White Paper is one of the last trump-cards of the Jew Money Power in the age-long struggle between Non-Aryan and Aryan, Destruction and Construction, Asia and Europe. The past record of the Government of India is the outstanding example of the success of Aryan rule over a continent racially incapable of ruling itself. To destroy Aryan prestige in India is to kill it throughout Asia. That is the object of Jewish Politics applied to India.

If we are to be allowed time to stop this thing even at the eleventh hour, it will be because the hand of the Jew is stayed, because HITLER HAS ARISEN, and it may be the White Paper would so weaken the British Empire that it would no longer be able to take its part in smashing Germany in Jewish interests. For any delay in the application of the White Paper policy, therefore, do not thank Public Opinion or the Indian Empire Society; THANK HITLER!

THE JEWISH RULE OF INDIA.

The easiest way to smash the British Empire was to strike at it in India by reducing the power, and authority of the White Man's Government.

It was the Jew, E. S. Montagu, who was made Secretary of State for India in 1917 (that fatal year for Russia in the midst of the War) and who promptly made a speech in the House advocating more democracy for India, that continent of conflicting races and religions; next, he released Mrs. Besant, a prominent mischief-maker and, in November, went to India in person, to stir up, as he put it, "the pathetic contentment of the people," and devise further surrender to the Babu humbugs' claims of "nationalism."

It was Lord Reading who went out as Viceroy, and promptly sent for Gandhi to interview him "as man to man," hereby giving that politician a prestige of which he did not fail to take advantage to stir up more strife. It was Lord Reading who did all he could to get Indians in Kenya the same status as white men.

Lord Olivier, Secretary of State for India in Council, stated in the House of Lords, 5th April, 1933, that Lord Reading said that the condition of affairs in India was such and the reasonable demands so strong that it was absolutely necessary that there should be an early modification of the present existing arrangements (Dyarchy); "that was his advice" added Lord Olivier, "and that was what really started the present movement which developed into the White Paper."

A Report of the Joint Committee on Indian Constitutional Reform (Vol. 25), discloses that **Lord Reading when Viceroy instructed Lord Rawlinson**, then Commander-in-Chief in India, **to draw up a scheme for the complete Indianisation of the Army within thirty years.**

Thus it is proved from official sources that the White Paper and Army Indianisation are both the product of Jewish Rule in India.

Lord Reading had dug himself well in. He has been Chairman of a Committee in London to "advise" the proprietors of the *Statesman* and the *Englishman*, and we suppose that he dominated them by interlocking financial and commercial interests as he did the "European Association." Lord Reading is, of course, directly connected with Wall Street Jew financiers (and through them with Soviet Russia) by the "Finance Corporation of Great Britain and America," founded by the Chase National Bank of New York and Imperial Chemical Industries in 1928.

Here are some facts which make it clear how easy it has been for the Jew to hoodwink Democracy and so rule India:

Morning Post, 17th February, 1933:—

"There is a growing feeling of uneasiness at the Government's policy *among M.P.'s who have hitherto taken little interest in the Indian Question.*" (Our italics).

Jewish Chronicle, June, 1932:—Mr. D. Myers has acted as Secretary of the Indian Committee of Conservative M.P.'s for eight years (Mr. Myers is a Jew).

When M.P.'s are like that no wonder the White Paper is the result

Again, with regard to the vital matter of India's currency and credit, we find the same apathy on the part of the Gentile, the same pushfulness on the part of the Jew.

At Ottawa, India was “represented” on the Committee for Monetary and Financial questions by the two Jews, Strakosch and Schuster. On the Committee reporting on the conditions to govern the establishment of a Reserve Bank for India, we are told by the *Morning Post*, 17th August, 1933, that “among the Englishmen serving were Sir Cecil Kisch, Sir George Schuster and Sir H. Strakosch.”

But what, the reader may ask, is the Conservative Party doing to let this state of things be? The Boss of the Show at the Conservative Central Office is the Librarian, Mr. P. Cohen, and the Propaganda Officer calls himself Mr. A. Clavering, but he altered his real name by Deed Poll on 11th November, 1900 from Albert Closenbergh and stood as a Lloyd-George Liberal candidate at the General Election of Nov., 1922, for Hampstead! The Conservative Party, like the others, is a Jew Party.

Why does the Jew want Democracy in India, whilst opposing it in Palestine? Because Democracy would lose India for the British and would lose Palestine for the Jew, where he is a small minority. It is all perfectly simple.

THE REMEDY.

That also is simple. It is to put India once more under Aryan rule. *But before that can be done, we have to restore Aryan rule in this country, Britain.*

The first “clean-up” must be here, at home; all Jewish influence must be eliminated from our National Life, and *ALL JEWS MUST GO.*

It has been done before; it can be done again.

THE FUTURE GOVERNMENT OF INDIA UNDER ARYAN RULE.

For political purposes, we Fascists believe that there is a more fundamental classification of the Indian population than the one usually made; the essential guide to the political future of India is not obtained by regarding them as Hindus, Muslims, Buddhists, Sikhs, Jains, Parsees, Pagans, Christians, etc. The real cleavage between the various Indian peoples is dependent on the possession or the absence of a Fighting Spirit. Pacifists will, of course, hold up their hands in horror at the idea. Nevertheless, we know we are right.

A Fighting Race is not different from a non-fighting Race simply because of a mischievous or irresponsible predilection for violence, such as some Irish seem to possess; that would not explain the average travelled Briton’s experience that the Fighting Races of the world are always the noblest.

No; a fighting race gets its reputation as such from the fact that its members possess to a high degree the noble instinct and tradition which makes them, as individuals, when occasion arises, willing to suffer death, if need be, in a cause which is greater than themselves; such a cause as defence of a territory, a religion, a principle, a race or a respected ruler, against an enemy from without.

The non-fighting or slave races acquire notoriety as such because they are not capable as a whole of attaining this level of self-sacrificing nobility. They remain ignoble; they are despised, and rightly so. That is why the intellectual Bengali commands less respect among white men than the comparatively slow-witted Baluch or the crude Pathan.

The fighting races of India are the Sikhs, Rajputs, Punjabi Mahommedans, Dogras, Pathans and Gurkhas. Of these, the Gurkhas and Dogras and many of the Rajputs belong to self-ruling Native States, such as Nepal, Kashmir and the States of Rajputana. As far as British India is concerned, the matter is comparatively simple, a matter of Sikhs, Punjabi Muslims, Pathans and Rajputs, whilst some would add the Mahrattas to the list.

Practically all the rest of India can be relegated to the category of non-fighting races. In Fascist eyes, they do not possess the instinctive urge which would qualify them to regard themselves as really National. They are slave-races, happy under just masters, and for such peoples to aspire to anything higher than dependence on others seems the most transparent humbug.

The principles from which it would be folly, and contrary to experience, to depart, can be defined without much difficulty:—

1. As regards Native States, we have no right to interfere with the internal Government of these territories, except in cases of flagrant misrule. Their political institutions are their own concern. Their foreign policy, however, must be ours, as at present.
2. It is absolutely necessary that British domination be maintained over all vital affairs of British India. These include the Army, Navy, Air-Force, Currency Management, Justice, Police, Public Debt, Customs, Post Office, Telegraphs, Wireless, Control of Arms and Explosives, and Public Health. This British domination must be Jew-free.
3. The Non-fighting Races have established no claim to Nationality; they are happy under just Aryan Rule, which should be absolute over them.
4. The Fighting Races have established a strong claim to nationality which it would be unjust to ignore. They are not however, strong enough to be able to establish nationality except within the Empire. They have, collectively, the respect of the ruling race. In every area in which there is a preponderance of Fighting Races over non-fighting races within British India, it happens that there is an industrial interest which is absolutely supreme, and that is the Agricultural one. Practically, in relation to the prosperity of the inhabitants, it is the only one.

It is of real and practical moment to every Punjabi that the best use should be made of the Land, and that the profits arising therefrom should be equitably shared so that the Punjabi, peasant or coolie, shall have within his reach always a sufficiency of food, and increasingly greater leisure and opportunity for national culture. To this end, representation of the Fighting Races should be developed on the lines of an Agricultural Corporate State; large land-owners, peasant owners, coolies, dependent trades and so on, with due regard to the different interests of agriculturalists in Irrigated and Dry Farming areas respectively, should be represented separately as such. The activities of the Corporation as far as the Government is concerned should be advisory and its relation to the Governmental Executive intimate. This Corporative system would automatically exclude the possibility of native Councils being dominated, as heretofore, by lawyers and Babu gasbags. It introduces the native to participation in Statesmanship in respect to the farming problems which are familiar to him, and in which he is in some measure, expert.

The Agricultural Corporation would be entrusted with the primary duty of securing fair remuneration for the land-worker, with increasingly greater leisure; and one of its principal functions would be the study of new methods, their trial and their introduction as requisite. The Head of the Governmental Agricultural Department would be the Minister for the Agricultural Corporation and it would maintain the

closest relations with the Irrigation Authority, the Medical, Veterinary, and Forest Departments and Railway Management.

By these measures, India under British rule would be on the direct track towards cultural and material development on realist lines; when the Indian landworkers' standards of living are raised, those of all Indian labour are obliged to follow, for in India agriculture is still aristocrat among the industries.

A. S. L.

DISRAELI the DESTROYER 1804–1881

by A. S. LEESE

THE future can teach us nothing because it does not exist. Neither can we learn much from the present, because the results of present policies can only be judged in the future. Our experience must come from the past; it may come as instinct; it may come as history.

The object of this pamphlet is to expose a great fraud, part of an age-long world campaign of Jewish fraud.

We have all been taught that Disraeli was a great man. We accepted the verdict presented to us by history-books. We took it for granted. We are easily fooled as long as we do that.

We know now, that the history taught to us has been distorted. Let those who think that this is impossible, reflect how easily the people are fooled in other respects. Take the following examples:—

1. Consider the Epstein abortion called "Rima" in the Bird Sanctuary near the Serpentine in Hyde Park. Then reflect that not only was a leading national politician prevailed upon to unveil this horror, but that the monument has been there for years and yet remains unsmashed in the centre of the Empire's Metropolis.
2. Consider that the Jew, Rufus Isaacs (now Lord Reading), who was involved in the Marconi scandal and admitted publicly that his action therein was a "mistake of *judgment*," became Lord Chief *Justice* within 3 months!
3. Consider that Mr. Ormsby-Gore, a Zionist, speaking last year as representative for the British Nation at Geneva, announced to the world that "the cardinal principle of the British Empire was that no person could be debarred from holding office under the Crown by reason of race, colour or creed." Reflect that no voice, other than that of the I.F.L. has been raised against this dictum which surely must mark the zero hour of democratic ignorance and sheer stupidity; reflect that the British people who are the world's foremost stockbreeders, have almost unanimously accepted the teaching that Race and Blood have no significance when applied to British Politics!
4. Consider the World Depression and reflect that its cause, the planned cornering of Money, the medium of exchange, is unknown to most of the Democratic or Fascist Movements in the world other than ours!

Yes, the people are easily fooled! Is it surprising, then, that when Rima, Lord Reading, Mr. Ormsby-Gore and the Bank of England have been made acceptable to the Great Majority, Disraeli has been foisted upon the world as a Great Statesman?

The same agency has been responsible for doing this which bamboozled the public of Britain in regard to the four examples given above; and that agency fooled the world for centuries into believing the Jewish Story of the Creation and the Myth of the Chosen People of God! And what is that Agency? It is

THE SHAMELESS BARE-FACED EFFRONTERY OF THE JEW WORKING FOR HIS OWN ENDS.

In this foul campaign for Jewish World Supremacy, there is and has been, hardly any limit to what this effrontery can accomplish. The steady Judaisation of the Nordic ("Aryan"), mind, has already corrupted the American and the British standards of citizenship until it is almost a habit to extol brilliant and unscrupulous cunning and to despise the solid Nordic virtues of honesty, reliability and fidelity. That is why we British people still tolerate Democratic Politicians, the Jews in our midst—and Disraeli-boosting propaganda.

The Jews use the nations to carry out their policies. In Disraeli's time they were using Britain.

And they wanted her strong. They have nearly finished with us now!

The Rothschilds were their Leaders.

Disraeli was the tool of Rothschild Policy.

Disraeli was commissioned to achieve the following principal Jewish objects:—

1. To strengthen the British Nation to carry out Rothschildian policy.
2. To use Britain to oppose the might of the hereditary enemy of Judah, Russia, and to reduce the prestige of the Romanovs.
3. To encourage false ideas of Tory Democracy, *i.e.*, to introduce the poison of Liberalism into the Conservative machine, the results of which policy are now obvious in the attitude of Mr. Baldwin, the "Conservative" leader.
4. To push forward the ideas of democracy by Reform Acts so that Britain would later be an easy prey for Government by Jewish Finance.
5. To further the emancipation of the Jews in Britain.

All these he did.

THE CHARACTER OF DISRAELI.

This can better be estimated from his writings and from his actions than from his speeches. He turned out many novels based on political realities and as he could not suppress a boasting spirit in these works, he gave away much valuable evidence in them which showed exactly where he stood. At the age of 22, he wrote "Vivian Gray" in which he depicts himself as he fancied himself, a cynic, adventurer, careerist and intellectual, a man who climbs to power by taking advantage of the greed and folly of others; "mankind is my great game" says Gray; the spirit of the Protocols of the Elders of Zion themselves! His book "Contarini Fleming" had as its hero a Venetian who had to live in Scandinavia, and it describes how he abhorred the Nordic inhabitants of that region. In "Alroy," a Jewish Prince of the Captivity conquers the Moslems and establishes a Jewish Empire over them. "Sybil," published when Disraeli was forty years of age, reveals how deeply he had studied and mastered the true principles of Statecraft, although he never practised them nor intended to do so. Disraeli shows in this novel that he knew the functions of an aristocracy as the natural leaders and protectors of the people, even to the point of "daring to encounter popular passion;" and he realised the hopelessness of Democracy from a national standpoint. Then why did he himself bring in the Reform Bill of 1867?

Because he was working for Judah, not for Britain.

That he knew what he was doing and for whom he was doing it, is revealed in another novel "Coningsby," written when he was 39; here, under the name of "Sidonia" is described a "superman" of finance, a Jew, who is quite clearly and truthfully the fictional double of the Rothschild of the period. We shall quote from this book later.

Disraeli had all the common characteristics of the Jew:—love of display; shameless bare-faced effrontery of the type which puts white men who come into contact with it, entirely out of their calculations; a purely materialist outlook; and an intellect trained, as all slave-races are trained, by observation on the lower aspects of human nature in others. He had Semitic obstinacy, which assisted him in his ambition to shine by his intellect in spite of racial handicaps. Utterly insincere in action, because he had no motives beyond personal advancement and his duties as a destructive Rothschild agent, he turned upon his colleagues as it suited him.

Disraeli was baptised as a Christian when a boy; but he was not religious; he regarded Christianity as a continuation of Judaism, and lumped the two religions together under the obscure phrase, "Semitic principle." His statue is shoved forward into a transept at Westminster Abbey, so that it is the first thing that meets the eye after one has passed through the doors (where, perhaps by design, is a Warning Notice against Pickpockets).

He was often heavily in debt and never seems to have stood on his own legs, financially. He married a widow 15 years older than himself, but possessed of a large fortune; he was nevertheless always in the hands of money-lenders.

The men of genius in his novels were always Jews and undoubtedly he regarded himself as a member of a superior race living among a people of whose solid moral qualities he was superciliously aware.

Disraeli's father was a Jew of means and a student, indifferent to Judaism; his wealth gave his son an easy entry into a certain class of fast society in London, where Disraeli associated with many friends of revolutionaries on the Continent, and also with such characters as Count D'Orsay and Lady Blessington. With Lionel Rothschild, Disraeli was intimate in his adolescence, and in his letters to his sister he reveals how Lionel gave him advice and financial assistance.

To gain his ends, he wormed his way into the favours of Queen Victoria, but that Sovereign, although influenced by him very strongly, kept him at a distance, and he was unable to control the great lady as Rasputin in our time controlled the Tsarina.

INSINCERITY AND INCONSISTENCY.

That Disraeli's political career was that of a cynical adventurer and not that of a British statesman is shown by his record, which we give below under sub-headings representing some of the chief political questions of the day:—

Party Politics.

He first stood as a "Liberal-anti-Whig" candidate or "Reformer;" next, as Independent; then, at Marylebone, he prepared to stand as a Radical, but the vacancy did not occur as expected; next he came forward as an Independent "Tory Democrat" at High Wycombe, and at the time when he did this, he was still a member of the Liberal "Westminster Reform Club," whose subscriptions he had forgotten to pay; on being reminded of them, he wrote an insolent letter and resigned from the Club; and the Club contemptuously returned his money! Then he stood as a Tory for Taunton. In none of these elections was he successful. Then at last in 1837 he won an election as a Tory. His policy then was to toady to Peel, his leader, but that politician took little notice of him.

Free Trade and Protection.

In 1842, Peel began to abandon his principles of Protection as regards farm produce, and Disraeli, hoping for favour, supported him. Two years later, finding that Peel did not take him up, Disraeli turned against him, and went hot for Agricultural Protection. Later, when he had become Chancellor of the Exchequer under Lord Derby, he supported a policy of abandonment of Protection and of removing taxes on land instead.

The Reform Acts.

In 1856 he declared, "I hold that to be a Conservative principle which regards the 1832 Act as a satisfactory settlement."

Eleven years later, he himself brought in a Household Suffrage Bill, an act stigmatised by Lord Cranbourne as "a political betrayal without parallel in our Parliamentary annals."

India.

In 1857 he not only condemned the annexation of Oudh, but suggested that a Commission should be sent to India to enquire into the grievances of all classes of the population; Mr. Campbell said of this speech that he "had never heard a more unpatriotic or injudicious speech." (The destructive Jewish influence is still at work; consider the connections between the late Montagu, Lord Reading and the White Paper of Destruction).

When Palmerston tried to do away with the dual control represented by the East India Company and the Government, and to bring India under the Crown, Disraeli opposed him. Soon after this, when his own Party came into power, he himself proposed a Bill to the effect that Queen Victoria should become Empress of India. This has since been described (shades of Clive!), as "presenting the British Nation with India!"

Ireland.

In 1844, Disraeli preached Liberal ideas on Ireland; in 1868, he held Conservative views.

The Encyclopaedia Britannica, 11th edition, Vol. 9, p. 565, rightly sums up the qualities of this man as

Brilliant but somewhat Unscrupulous!

Now let us see how Disraeli worked as

A ROTHSCHILD AGENT

During the life of Disraeli, the Rothschilds who governed Europe used England as their principal tool, knowing that her policy had been favourable to Jewish loans and encouraged more. The Jews' weapons were not turned against England during this period, or, rather, not for her immediate destruction. That is why the name of England stood high among the nations during Disraeli's political career. The poison instilled was a slow one. The might of Britain was brought into opposition to Russia over a miserable dispute on a matter of no concern to us as a nation, a squabble between the Greek Orthodox Church and the Roman Catholics in Palestine. Disraeli, as a Rothschild agent, used his friendship with Napoleon III to bring France and Britain together against Russia, so that the two nations might do the Jews' dirty work and help to separate the West from Russia. And so Britain was brought into the Crimean War. Even during this War, Disraeli did all he could to embarrass the Government until the Prince Consort had to appeal for goodwill in case Constitutional Government failed in the throes of the nation's crisis.

In 1876, the Turks excited indignation in the Western Nations by atrocities on Bulgarian Christians; those atrocities may easily have been excited by the judicious payment of Rothschild money to the Turks; a new war was due, to make profit for the Jews. Disraeli did all he could to "pooh-pooh" these outrages so as to bring England into opposition with Russia and on the side of the Turk. Russia, the natural protector of the Balkan Christians, went to the relief of the Bulgarians and soon forced the Turks to accept surrender under the Treaty of San Stefano, which allowed for a Greater Bulgaria. Then Rothschild stepped in, and the Western Powers, his agents, forced Russia to confer with them in Berlin. Disraeli himself went there to represent Britain! A Treaty was there enacted, by which Russia's influence was curtailed; the Turk was allowed to use the Balkan defensive frontier, whilst Eastern Roumelia remained under the Turk but with a Christian internal administration.

Had Britain, under Disraeli, not backed the wrong horse, she would not only have gained Cyprus for the Empire, but Egypt and Crete as well.

Let Mr. T. P. O'Connor describe the triumphal return of Disraeli from this Jewish victory for which he received the Order of the Garter:—

"This picture is certainly one of the strangest, if not the saddest. Here were these multitudes of free English Christians cheering the man who had given back more than a million of Christians to the most degrading slavery, as if he had conferred an everlasting honour upon the name of England, and had most at heart the interests of Christendom.

"To those benighted beings, the acquisition of Cyprus and the protectorate of Asia Minor were the great interests of the hour; but to the future historian a little episode, of which these cheering multitudes knew nothing, will probably appear the most interesting.

"Sir Moses Montefiore, at the advanced age of 95, had come out to meet the Premier. Introduced by Lord Henry Lennox, the Prime Minister grasped him warmly by the hand, and seemed delighted with the kindly veteran's welcome. By that small scene the meaning of this apotheosis of Lord Beaconsfield by a Christian people is written to letters of light. That day represented the triumph, not of England, not of an English policy, not of an Englishman. It was the triumph of Judaea, a Jewish policy, a Jew. The Hebrew who drove those crowds to Downing Street was dragging the whole of Christendom behind the Juggernaut car over the rights of the Turkish Christians, of which he was the charioteer.

'I have brought you,' he said at Downing Street, 'peace with honour.' I think I am anticipating the verdict of a very near posterity when I say that what Lord Beaconsfield that day brought to England was war with shame."

LIBERALISING TORYISM.

Disraeli knew that no country can do without a true aristocracy; by instilling the Liberal Jewish Poison into the Tory Party he gave it that mortal wound which destroyed it long after his death. As already described, his was the hand which introduced the measure of More Democracy known as the Reform Act of 1867. Thus he fulfilled his Jewish duty, that indicated by Protocol No. 1.!

EMANCIPATION OF THE JEWS.

Baron Lionel de Rothschild had several times been returned as a Member of the House of Commons, but was not allowed to sit because he would not take the necessary Christian oath. He was Disraeli, under Rothschild influence, who pushed forward with the Emancipation Bill which was passed into law in 1858 and by which Rothschild was at last allowed to take his seat. Disraeli directly supported the Bill, and thus Aliens were at last able to "represent" Britons in the House of Commons. In questions affecting the emancipation of the Jews, says Corti, in his "Reign of the House of Rothschild," Lionel Rothschild and Disraeli were "so much of the same opinion that the Conservative Minister almost always voted against his own Party."

DISRAELI'S KNOWLEDGE OF THE JEW MONEY POWER.

Disraeli from an early age had a complete knowledge of the Jew world power and could not help boasting about it. As stated already, his novel "Coningsby" portrays Rothschild under the name of "Sidonia," as follows:—

"During the Peninsular War, a cadet of the younger Branch of this family made a large fortune by military contracts and supplying the commissariat of the DIFFERENT armies. He had established a brother or a near relative in most of the principal capitals. He was Lord and Master of the Money-Market of the world, and, of course, virtually Lord and Master of everything else. There was not an adventurer in Europe with whom he was not familiar. No Minister of State had such communication with secret agents and political spies as Sidonia. He held relations with all the clever outcasts of the world. The catalogue of his acquaintances . . . would throw a curious light on those subterranean agencies of which the world in general knows so little . . . The secret history of the world was his pastime. His great pleasure was to contrast the hidden motive with the public pretext of transactions."

After describing how Sidonia meets Jews in key positions in every foreign court he visits, Disraeli puts the following words into his mouth:— "So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes."

Should any reader of this pamphlet make the objection that these extracts are not to be taken seriously as coming from a Novel, let us quote from one of Disraeli's works on history, "The Life of Lord George Bentinck" written in 1852; the quotation is as easily applicable in 1934.

"The influence of the Jews," he writes, "may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or the Christian form, the natural equality of men and the abrogation of property are proclaimed by the Secret Societies which form Provisional Governments and men of Jewish Race are found at the head of every one of them. The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with Communists; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure."

WHY WAS DISRAELI ACCEPTED AS BEING A GREAT MAN?

Disraeli's reputation seems to rest on four acts of his life:—

1. The Treaty of Berlin. This was a Jewish victory over Christian interests.
2. The invention of Tory Democracy. This was the poison which destroyed true Conservatism in this country. Security and Democracy are incompatible terms.
3. "He gave us India." Clive did that; Disraeli, Jew-like, simply exploited the gift for his own advancement.
4. The acquisition for Britain of the Suez Canal Shares. This is perhaps the "star turn" of those who have maintained the Disraeli superstition, and deserves a section to itself.

THE SUEZ CANAL SHARES.

In 1875, the Khedive of Egypt, forced by financial stringency, was anxious to sell his interest in the Suez Canal. Disraeli must have known of this at once through his friend and master Rothschild. A Mr. F. Greenwood, Editor of the *Pall Mall Gazette*, received private advices that the shares might be acquired for England, and patriotically refusing to make a journalistic "scoop" of the information, hastened to Lord Derby with the news. Lord Derby consulted with his Hebrew Prime Minister, and the latter then bought the shares. Parliament was not sitting at the time, and Disraeli borrowed £4,000,000 from his colleagues the Rothschilds, who made a profit of about £500,000, which no doubt earned for Disraeli a considerable commission. It was, of course, to the Jewish interest that Britain should hold the Suez Canal (until the Jews got Palestine out of the Great War). Disraeli had written to the Queen saying, "We have scarcely time to breathe, we must carry the matter through." He was very, very anxious that Rothschilds should handle the loan! Now, read this extract from a letter from the Hon. G. M. Kinnaird to *The Times* dated 20th March, 1930.

"When Disraeli announced to the House his purchase of Suez Canal Shares, my father, the Hon. Arthur Kinnaird, M.P. for Perth was seated next to the Governor of the Bank of England. On hearing Disraeli's statement that he had gone to the only people who could

have advanced the money, the Governor of the Bank of England whispered to my father, 'What a lie! I could have given it to him in a minute.'"

Thus, we now know that the money was available all the time at home, and the deal could have been put through without the help of Jewish money at all.

THE PRIMROSE LEAGUE.

One of the chief agencies through which the Disraeli superstition has been maintained and developed to hoodwink generations of Englishmen has been the Primrose League. It was started by a Jew, who wrote its first rules; his name was Sir H. Drummond Wolff, a "diplomatist" (Rothschild agent?) and son of a Christian Missionary!

"FORTI NINIL DIFFICILE."

That was the motto taken by Disraeli. One who saw through him translated it thus:—"The impudence of some men sticks at nothing."

RIMA AND DISRAELI.

The same influences which have allowed the "Rima" monstrosity to stand in London as a memorial to a great British nature-lover have clothed with a mantle of deception the ignoble figure of this alien Jew Disraeli. Those influences are Jewish Money Power and the immeasurable effrontery of the members of the Jewish Nation.

THE IGNOBLE JEW.

Disraeli was a Jew and a bad Jew.

"In all that is disputable in Mr. Disraeli's character—his lack of scruple as to the methods he thought permissible is beyond question. He was always making use of convictions which he did not share, pursuing objects which he could not avow, manoeuvring his Party into alliances which although unobjectionable from his own standpoint, were discreditable and indefensible from theirs. It was an atmosphere of pervading falseness which involved his Party as well as himself and which culminated in the cynical audacities of 1867." *Lady Gwendolen Cecil in "The Life of Robert, Marquess of Salisbury."*

"That whole character is complete in its selfishness, the whole career is uniform in its dishonesty. Throughout his whole life I do not find even on a single occasion, a generous emotion, one self-sacrificing act, a moment of sincere conviction except that of the almighty perfection of himself. I find him uniform in all his dealings with his fellow man, and behind every word he utters I can only see the ever-vigilant custodian of his own interest. There is, throughout the same selfishness, calm, patient, unceasing, unrelenting. Such a man the myriads of this mighty Empire accept as chief ruler; for such a man, millions of pure hearts beat with genuine emotion; to such a man is given to sway, by his single will, your fortunes and mine, and even those of countless

generations to come. Which shall a near posterity most wonder at, the audacity of the imposter, or the blindness of the dupe? The immensity of the worship or the pettiness of the idol?" T. P. O'Connor in "*The Life of Lord Beaconsfield*."

PERISH JUDAH!

PREFATORY NOTE.

THE purpose of this pamphlet is to expose the subversive activities of Freemasonry and its ramifications; whence its inspiration derives and where its control lies.

It is not suggested that every Freemason is a revolutionary; but all Freemasons are, either wittingly or unwittingly, helping in the work of destruction of Aryan Christian culture and civilisation. They have taken an oath of secrecy and when a crisis arises and the interests of their native land clash with those of their hidden masters, they must either obey the latter or be destroyed, as were many patriotic French Freemasons at the outbreak of the French Revolution.

It will be argued by Freemasons that their masters are not hidden and that many honoured—even Royal—persons are to be found at the head of Freemasonry. In this connection the attention of the reader is called to a letter of Piccolo-Tigre, dated 18th January, 1822, on recruiting for the Haute Vente Romaine, a revolutionary secret society connected with Freemasonry:—

"The Haute Vente wishes that, under one pretext or another, as many princes and rich men as possible be introduced into the Masonic Lodges. Princes of Royal Blood . . . flatter their ambitions for popularity, prepare them for Freemasonry . . . the Haute Vente will then be able to do what it can to be useful in the cause of progress. In the meantime they will serve as an attraction to *imbeciles, intriguers, crooks and loafers*. These poor Princes will serve our cause while thinking that they are working for theirs. This is a magnificent deception, and there are always plenty of fools willing to compromise themselves in the service of a conspiracy in which every Prince thinks himself to be a benefactor."

The hidden rulers of Freemasonry thus classify rank and file Masons as "imbeciles, intriguers, crooks and loafers"—food for thought for the dupes in the lower degrees of Freemasonry, who look upon it as a philanthropic institution.

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FREEMASONRY.

1. The Basis of Freemasonry.

IN order to get a proper understanding of Freemasonry, it is necessary to trace the source of its hidden doctrines, and the propagation of these doctrines by secret societies right from the beginning of the Christian era. This secret world history can only be sketched in this pamphlet, although it is a most fascinating and important study in itself, since the causes of such epoch-making events as the Reformation, the Thirty Years War, and the Great Rebellion are discovered by it.

Freemasonry is simply the latest phase of organisation of the forces of Darkness against those of Light, of Evil against Good, in a fight which has been going on since the Jews first conceived the idea of organising for world-control. The nature of the struggle is dual, viz., religious and political; and whereas the political plan of the Jews has altered from time to time to allow for the changes in national boundaries and coalitions, the religious programme has remained practically constant, viz., the destruction of all Gentile Creeds, and the substitution of Gnosticism.

2. What is Gnosticism?

TO give an accurate definition of Gnosticism we cannot do better than quote from a very learned article written on the subject by Rabbi Ludwig Blau, Ph.D., Professor at the Jewish Theological Seminary of Budapest, Hungary:—

"Gnosticism is an esoteric ('hidden, secret') system of Theology and Philosophy. . . Gnosis is neither pure philosophy, nor pure religion, but a combination of the two with magic, the latter being the dominant element, as it was in the beginning of all religion and philosophy. . . . Jewish gnosticism unquestionably antedates Christianity, for Biblical exegesis had already reached an age of five hundred years by the first century of the Christian era There is, in general, no circle of ideas to which elements of gnosticism have been traced and with which the Jews were not acquainted. . . . It is a noticeable and noteworthy fact that heads of Gnostic schools and founders of Gnostic systems are designated as Jews by the Church Fathers. . . . Many Gnostic elements have doubtless been preserved in the Kabbalah {The Kabbalah and the Talmud together form the basis of modern Judaism. The Kabbalah regulates the spiritual life of Jews, and the Talmud the material.}, together with magic and mysticism . . ."

Here it must be explained that Jewish magic consists in experimenting with the hidden forces of the human body, producing mass-hypnotism, etc. Such experiments are apt to produce physical wrecks, destroying the will-power of resistance, and should only be permitted under scientific control.

The first notorious head of Gnosticism was Carpocrates, a Jew of Alexandria, who lived under the reign of the Roman Emperor Hadrian (A.D. 117-138). Carpocrates's son Epiphanes was the author of a work entitled "Justice" which advocated a very outrageous form of Communism. More than 60 different sects of Gnostics arose; they all had mysteries, initiation rites and ceremonies, and also signs and symbols. The tenet common to all of them was Dualism,

or the co-existence of two principles, one good and the other evil, or God and Matter. God could not approach matter, and from this was derived the teaching that the soul could not be sullied by the actions of the body. Hence Gnostics fell into licentiousness and perversion, their esoteric (or hidden) doctrine being that *nothing was really evil by nature*.

Gnosticism spread rapidly amongst the Jews, who in their turn regarded the establishment of Judaism over the world as one of their chief aims. They proselytised at different times in great earnest, {The Ashkenazim (or German) Jews, which compose nine-tenths of the Jewish nation, are the descendants of the inhabitants of the Khazar Empire, who were converted to Judaism by Jewish missionaries in 720 A.D.} so that first Rome and later the Christian Church forbade the embracing of Judaism. "The Jews fully believed that it was their destiny to be a light to the nations and they acted upon this belief. They attracted the Gentiles to their synagogues, they sent out preachers among the pagans to spread their teaching far and wide," writes the Jew, Norman Bentwich. It was when he was forced under cover that the Jew stealthily pursued his aim and attacked the spiritual and intellectual stronghold of the Gentiles of whatever religion, Christian, Mahomedan or Buddhist, by means of subtle penetration, i.e., destruction from within.

3. Diffusion of Gnosticism among the Gentiles.

FROM the second century onwards, hundreds of sects with more or less Gnostic teaching embodied in their tenets arose to combat or distort Christianity (e.g., Manicheism), and with the advent of Mahomedanism in the 7th Century, the same thing happened to Islam. A Gnostic sect of Mahomedans was founded by a Yemen Jew, Abdalla-ibn-Saba (cir. 640) called Shi'ism, which was both religious and political in character. Over 400 years later, the terrible sect known as the Assassins was founded by the Shi'ite Hasan Saba, protected by a Jewish Caliph who had deposed the legitimate Mahomedan. The Jews followed the Arabs throughout the latter's conquests until their defeat by Charles Martel in 732, and were permitted to enter Arab schools and universities. It was under Arab influence that the Jews first studied Medicine and Astrology, although they rapidly perverted these sciences into magic practices, so that the Islamic Caliphs were obliged to promulgate laws forbidding Jews to teach or practise medicine. On the other side, the Jews settled in communities or Kahals in all the newly-formed Aryan nations of Europe, establishing a monopoly in trade, and undermining Christianity by the formation of Gnostic groups such as the Albigenes, who, in spite of the fact that they called themselves Christians, are described by *Pope Innocent III in a letter to the King of France in 1205, as having*

"by their usurious practices gotten into their power the goods of the Church, occupied castles, acted as stewards and managers for the nobles, had Christian servants and nurses on whom they committed abominable crimes. On Easter Day they walked in the streets and offered insults to the Faith, maintaining that He whom their ancestors had crucified was only a peasant. Their houses remained open till the middle of the night and served to receive stolen goods; assassination even occurred" (Bouquet XIX, 471).

During the Crusades, in which the pick of the male Gentiles fought a Holy War leaving their arch-enemies, the Jews, at home, the latter greatly strengthened their power to the detriment of the native Gentiles. The period dating from the foundation of the Arab Empire (711) to the end of the Crusades is known in Jewish History as the "Golden Age." We now come to the formation of that formidable secret society which is one of the direct precursors of Freemasonry, viz.:—

4. The Templar Order.

THE Templar Order was founded in 1118 in Jerusalem by nine Crusaders, and was divided into three classes: (1) the Knights; (2) the Clergy; (3) the Serving Brethren. Formed for the ostensible purpose of defending Christianity, the Templar Order had a secret doctrine which was Gnostic, though it is not certain whether the Gnostic doctrine penetrated it at the start or at a later date, either from within or by contact in the East with the Assassins. Within 200 years after their foundation, the Templars acquired colossal wealth and power by following Jewish banking methods; and when Philip the Fair came to the throne of France in 1285, he found his people ground down by two forces, viz., the Templars and the Jews. As a result, he ordered the Jews out of the Kingdom of France in 1306, declaring the Christians free of all debt owing to Jewish usurers, and then held an inquiry into the Templar Order. In 1307, he simultaneously arrested all the heads of the Order, and their Grand Master, Jacques de Molay, was executed. France was never forgiven for this, and it is recorded by Eliphas Levi, in his book "Histoire de la Magie," that at the execution of Louis XVI in 1793 (after the French Revolution), an elderly Jew dipped his hands in the Royal blood and said to the crowd, "I baptise you in the name of liberty and Jacques."

It cannot be doubted that Philip the Fair acted impartially and in the best interests of his people in suppressing the Templars in 1314, for the following reasons:—

1.—Pope Clement V resented the King's interference with a religious order, but in response to popular clamour was prevailed upon to hold an inquiry of his own. At the trial, a large number of Knights confessed without torture that the existence of a blasphemous ritual was a fact, which ritual was Phallic (sex-worship), or Gnostic.

2.—He had the support of the people.

Meanwhile, the spread of sorcery and witchcraft among every grade of society, based upon a scanty knowledge of occultism, was alarming all clear-thinking people. In other words, Jewish perversion of Arab science, and the translations of the Kabbalah by such scholars as Raymond Lulli (1236-1315) and Roger Bacon (1214-94), were taking effect on Gentile life. At this time, two schools divided the students of Europe, viz., the Scholastics, who lived an abstemious life and kept free from the Kabbalah generally; and the Humanist, who sought science and art, and very soon absorbed Gnosticism. Foremost among the latter we find Roger Bacon, Dante (1265-1321) upon whom a great influence was exercised by the Jew, Immanuel (1270-1330), astrologist and writer; John Reuchlin (1455-1522), who is regarded as the main precursor of the Reformation, and who studied the Kabbalah under the Jews, Jacob Loans (physician to the Emperor Frederick III) and Obadiah of Sforno; also Robert Fludd (1574-1637), friend and pupil of Michael Maier, the Jewish physician to Emperor Rudolf. It was from Humanism, which was the channel for Jewish penetration, that the Reformation came, the leaders of which, e.g., Martin Luther and John Reuchlin, were guided by Jews. {Luther turned round and attacked the Jews vigorously in the latter part of his life.} Here it should be pointed out that just as Judæo-Masonic influences in the Court of Louis XVI prevented reforms and made the country ripe for revolution, so Jewish influence in the Catholic Church corrupted the latter and prepared the ground for the Reformation.

After the suppression of the Templars in 1314, two important secret societies came about: the Order of the Rosie Cross (Rosicrucians), and the Society of Jesus (Jesuits).

1.—The ROSICRUCIANS. The foundation of this Order is generally (inaccurately) {Charles T. McClenachan, 33°, states that the Rosicrucian Society is mentioned by Raymond Lulli, who died in 1315.} associated with the mythical travels of one Christian Rosenkreuz, supposed to have died in 1484 at the age of 106. The Order had oaths, symbols, etc., as in modern Freemasonry, and embodied a secret Gnostic doctrine together with two material aims, viz., transmutation of metals into gold, and the discovery of the Elixir of Long Life. The movement was greatly furthered by Robert Fludd (*vide supra*), who was helped in the formation of the Order in England by Francis Bacon, author of the "New Atlantis." The Masonic historian, Charles T. McClenachan, 33°, gives proof of the link between the Rosicrucians and the Humanists, from which we extract the following:—

"For authority of the formal organisation of the Brotherhood (Rosicrucians) we must depend upon the works of such eminent men as the Philosopher John Picus de Mirandola, the orientalist John Reuchlin, the distinguished divine, Cornelius Henry Agrippa, all of whom wrote between the years 1490 and 1530. Then in the beginning of the 17th Century, we turn to the writings of those chemists and philosophers, Robert Fludd and John Baptist von Helmont. {All the aforesaid were Humanists.} . . .

"Within the boundaries of the abstruse sciences, common to the Rosicrucians, were hermeticism, magnetism and philosophy, to which by the evil-minded was added magic, or the 'Black Art'."

Some idea of the enormous influence exercised by the Rosicrucian Order is to be gained by the recollection that Queen Elizabeth always consulted her alchemist, the Rosicrucian, John Dee, on matters affecting national policy; and that the Rosicrucian, Count Axel Axelstiern was regent in Sweden in view of the minority of Queen Christina.

2.—THE JESUITS. Founded in 1541 by a Spaniard, Ignatius Loyola (1491-1566), the Jesuits are organised in 6 grades, and are sworn to blind obedience as in Freemasonry. The initiation ceremony has been described as follows {Schaff-Herzog, "The Encyclopædia of Religious Knowledge," Art. Jesuits entitled, *Histoire des congrégations et sodalités jésuitiques depuis 1563 jusqu'au temps présent* (1709).}:—

" . . . the proofs lasted 24 hours, for which the candidate was prepared by long and severe fasting, which by prostrating his bodily strength, inflamed his fancy, and just before the trial a powerful drink was administered to him. Then the mystic scene began—diabolical apparitions, evocation of the dead, representations of the flames of hell, skeletons, moving skulls, artificial thunder and lightning, in fact, the whole paraphernalia and apparatus of the ancient mysteries. . . . At the initiation into the second degree the same proof, but on a grander scale, had to be undergone. . . . The candidate took the following oath:—'In the name of Christ crucified I swear to burst the bonds that yet unite me to father, mother, brothers sisters, relations, friends; to the King, magistrates, and any other authority to which I may ever have sworn fealty, obedience, gratitude or service'."

The Jesuits thus constitute a "state within the state," and historically are given credit for the Gunpowder Plot of 1605, fomenting the Thirty Years War, encouraging Mary Stuart, and many other political activities. The following comments {René Fülöp-Miller, *Macht und Geheimnisse der Jesuiten* (1929).} have been made on the Jesuit and Jewish philosophies:—

"To-day there still appear, from time to time, booklets in which it is stated that Jews and Jesuits have the same outlook. In fact, it is astonishing to see the likeness between the Jesuit moral

theology and the instructions of the Jewish 'mischna'; it is often difficult from a quotation immediately to be able to decide from which of the systems of teaching it is taken."

The Organisation of Loyola was on the plan of the Military Orders formed at the period of the Crusades, and Jesuits became the bitter enemies of the Rosicrucians. The two societies organised coalitions of Governments, e.g., the French Holy League, and the Assembly of Luneburg (1586). In short, the history of the period resolves itself into a struggle between two secret orders, with the Aryan nations as cannon-fodder. The Jesuits were abolished by papal bull in 1773, but continue to exist. France has always been the key-position in the struggle, and it was after the Gnostic Rosicrucians found that they could not gain France by conquest that the Jews conceived the idea of using "the people" for the attainment of their ends, and we have as a result modern Freemasonry, reorganised in England in 1717, with the catch-cries "Liberty, Equality, Fraternity."

5. Modern Freemasonry.

MODERN Freemasonry is derived from two distinct sources, viz., "Operative Masonry," which is the art of building preserved in secret by the guilds of the old stone masons, and is used as a "front"; and "Speculative Masonry," which is the repository of the secret Gnostic doctrine of Phallism (sex-worship) designed to replace existing religions, which is the secret cult alike of the Kabbalah, Assassins, Templars, Rosicrucians, and various present-day Theosophist sects.

In the beginning of the 17th Century, the Rosicrucian, John Valentin Andrea planned to unite all existing religious societies, and in his book, "Universal and General Reformation of the Whole Wide World" (1614), he advocated the foundation of a secret society of all classes, pledged to work quietly for the benefit of their fellows. Another Rosicrucian, the Moravian schoolmaster Comenius (Amos Komensky), proceeded with the plan, at the same time publishing anti-Christian and anti-Monarchist writings. James Anderson (1662-1739) united the old traditions of "Operative Masonry" with the new Gnostic theories of Comenius. In the General Assembly of Masons in 1663, the masters of Operative Masonry were forced to unite with new (Rosicrucian) masters. In 1703 the Lodge of St. Paul officially announced that "the privileges of Masonry should no longer be restricted to operative masons, but extended to men of various professions, provided they were regularly approved and initiated into the Order."

The Grand Lodge of England was founded on 24th June, 1717, and practices only the first three degrees, viz., Entered Apprentice, Fellow Craft, and Master Mason (Blue Masonry). The ritual of these three degrees is purely symbolical, and has an esoteric Gnostic interpretation which is revealed only in the high degrees of Royal Arch and in occult rites superimposed on "Blue Masonry," such as Societas Rosicruciana in Anglia, Memphis and Mizraim, etc.

We are given the following *esoteric* explanation of the ritual of Master Mason by the Jew, Paul Rosen {Maçonnerie Pratique, Cours d'Enseignement Supérieur de la Franc-Maçonnerie, Rite Ecossais Ancien et Accepte (1885), page 206. Very few of the works which Rosen quotes as authorities are available to the public in libraries, museums, etc.—a significant fact.}:—

"The Temple, being emblematic of the human body, the Master's Lodge is known as the Middle Chamber within which the most intimate mysteries of Freemasonry are celebrated. It represents the Uterus wherein is accomplished the reproduction of all beings.

"The two parts, separated longitudinally by a dark curtain, representing one side, the West, dark, and lighted only by a single light, the abode of death, of the sterile seed, is the ovary. That of the Eastern side, brilliantly illuminated, is the seed fertilized by the fulfilment of the act of generation and absorbed by the Uterus.

"The Master holds the mallet, the two Wardens each holding a roll of cardboard nine inches in circumference by eighteen inches long. These rolls represent the *membrum virile*.

"In the middle of the Lodge is a mattress, coffin or ditch, which symbolises the bed, the Pastos of the Antients, upon which are performed the mysteries of human generation.

"This mattress, coffin or ditch, also represents the Arch of Noah, and the antient Arch of the Old Testament, these two Arches being again the symbols of the place where the generation of beings is accomplished.

"The acacia, the initiatic emblem of the Gauls and Scandinavians, and the fig tree, initiatic emblem of the Syrians and the Orientals, signify that all the mysteries are derived from one source and rest on one base, that of India.

"The Phallus is used by the Freemasons in the degree of Master where it is designated by the word Mahabone.

"This fecundation is supposed to take place as follows:—In the early period of initiation the seed of the unfertilized grain is dead. The Candidate, hearing within him this inert seed, is a male as he only wears upon his breast the Compass emblem of the *membrum virile*. He is stretched upon a mattress, or in a coffin or ditch, emblematic of the bed of the Pastos or the mysteries of generation. Neither the second nor the first warden can endow him with life. Alone the Worshipful Master, wearing upon his chest the Square, symbol of the *genitalia muliaris* representing the female (the Lodge), can fertilize this seed by leaning over the Candidate, who, representing the male, unites with him by the five points of perfection."

"The seed is fertilized by the Union of the male and the female, and the Lodge becomes pregnant of the Candidate, which she brings into the world nine months later, as Perfect Master, fourth degree, it being established that nine full months must have passed since the aspirant had received the degree of Master Mason."

The reader will now understand what is meant by the statement (*supra*) that Speculative Masonry is the repository of the secret Gnostic doctrine of sex-worship. Also, it is explained why "no eunuch can be initiated a mason." {Mackey, Moise Reghellini de Scio, "La Maçonnerie considérée comme le resultat des Religions Eyptienne, Juive et Chrétienne," Paris, 1833.} *That Gnosticism in Freemasonry is no fiction is borne out by the following "Instructions"* {Issued 14th July, 1889, to the 23 Supreme Councils of the world; recorded by A. C. de la Rive in "La Femme et l'Enfant dans la Franc-Maçonnerie Universelle," page 588.} of Albert Pike, described in an article in "The Freemason" (*the organ of English Freemasonry*), 19th January, 1935, of "the illustrious and revered Albert Pike." Albert Pike was simultaneously Grand Master of the Central Directory of Washington, Grand Commander of the Supreme Council of Charleston, and **Sovereign Pontiff of Universal Freemasonry:—**

"That which we must say to the crowd is—We worship a God, but it is the God that one adores without superstition. To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees—The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine. If Lucifer were not

God, would Adonay (the God of the Christians) whose deeds prove his cruelty, perfidy, and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him? Yes, Lucifer is God, and unfortunately Adonay is also God . . . the intelligent disciples of Zoroaster, as well as, after them, the Gnostics, the Manicheans, and the Templars have admitted, as the only logical metaphysical conception, the system of the two divine principles fighting eternally, and one cannot believe the one inferior in power to the other. {cf. Gnostic Dualism, *supra*, page 3} Thus, . . . the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay . . ."

6. The "Higher Rites" of Freemasonry.

SUPERIMPOSED upon the ordinary "Blue" Masonry of three degrees are a number of Masonic orders called "rites" having as many as 33 or even 97 grades. The principal of these is the famous, or more appropriately, notorious Antient and Accepted Scottish Rite (in England called the Ancient and Accepted Rite), which has 33 degrees, described in the "Blue Book of Masonry" as "the passport to all masonic associations in the world." In plain English, it is quite in order for a mason in the Scottish Rite to visit a Masonic Lodge anywhere in the world, provided, of course, that the mason has reached at least as high a grade as the lodge he is visiting. The internationalism of Freemasonry is therefore perfectly plain, and any attempt on the part of the Grand Lodge of England to repudiate the Scottish Rite (or any other for that matter) is the most transparent humbug, for the late *Lord Ampthill himself (pro-Grand Master of the Grand Lodge of England) held the rank of 33rd degree in the Scottish Rite in England. The Scottish Rite runs its own secret service, which co-operates with the secret services of the various national governments.*

Returning to the Gnostic basis for the ritual of Freemasonry; the centre for occultism {Entirely Cabbalistic, i.e., based on the Kabbalah.} in England to-day is the Societas Rosicruciana in Anglia, founded in 1866, by Robert Wentworth Little, an eminent Grand Lodge of England Freemason. {He was Secretary of the Province of Middlesex, and Secretary of the Royal Masonic Institution for Girls.} From the "History of the Societas Rosicruciana in Anglia," by Dr. William Wynn Westcott, who occupied the position of Supreme Magus of the order from 1891 until his death in 1925, we glean the following points:—

"The basic rule of the Society stated that only Master Masons of good standing and repute should be admitted to membership.

"Membership is limited to 144, or the square of 12. The number of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the ceremonial meetings of the Society."

The order has 9 grades, and the number of members of the last grade is limited to 3 (the Magi), the chief of whom is called the Supreme Magus. Great experience in occultism is the chief qualification for the members of the Society.

In 1888, Dr. William Wynn Westcott, the prominent English Grand Lodge Freemason, {Appointed Junior Grand Deacon to the Grand Lodge of England in 1902, Knight Kadosch 30° in the Scottish Rite, and Grand Standard Bearer, Royal Arch, Grand Lodge of England.} together with the Cabbalist MacGregor Mathers, founded the Rosicrucian Branch known as the Order of the Golden Dawn, a foul group which has been partially exposed in "Light Bearers of Darkness," by "Inquire Within." {Boswell Publishing Co., Ltd., 10, Essex Street, London, W.C.2.}

On 9th October, 1902, at the quarterly convocation of the Societas Rosicruciana in Anglia, held at the Frascati Restaurant, the Supreme Magus, Dr. W. W. Westcott, said that the new Province of Germania which he had formed, and the new college {Rosicrucian Temples are called Colleges.} of Berlin, were consecrated on 8th July with much success. R. W. Frater Theodor Reuss, Hon. 8° of Berlin, was the first Magus and celebrant of the college. This Theodor Reuss, said to be a Jew, a mason of the English Grand Lodge, {Initiated in the Pilgrim's Lodge 238, London.} Rosicrucian, was also, with Karl Kellner, also reported to have been a Jew, the founder of the "O.T.O.," for which the notorious Aleister Crowley ("Beast 666") was appointed National Grand Master for Great Britain and Ireland in 1912. The appointment was signed by Theodor Reuss.

We have now arrived at the secret doctrine of Freemasonry, and from German manuscripts written by Theodor Reuss which were lost by one of his missionaries, we reprint below a specimen of his phallic code of ethics:—

"It is our desire to organise a community of people sexually free. We want to create human beings who will not feel ashamed of their sexual organs. In these days, when Christian civilization still prevails, we shall meet with great difficulties, but the beginning is already made and, though small, is successful. When on a large scale, it will bring definite victory only when youth from its earliest years will be imbued with the principles of this new morality. Youth must consider that from the very time of birth, sexual organs are holy, etc."

The practices of these occult branches of the Societas Rosicruciana in Anglia are occasionally exposed in the Daily Press in articles on "Black Magic"; and it is a dangerous error to dismiss them as unimportant, for they number among their adepts prominent politicians and members of our so-called aristocracy. It is, in fact, through them that our political system is controlled. As for the Grand Lodge of England, it cannot repudiate the Societas Rosicruciana in Anglia, for it publishes news about the latter body in its official organ, "The Freemason." We have seen, too, the ranks in both bodies which the eminent freemason, Dr. Westcott, held until his death in 1925; and to-day (1935) Lt.-Col. Cecil du Pre Penton Powney is an instance of a prominent English Mason, Knight Templar, Grand Inspector-General of the Ancient and Accepted (Scottish) Rite, who is also a 9th degree member of the Societas Rosicruciana in Anglia, and 2nd degree in the Order of Light (Fratres Lucis), an occult body founded in 1882 by the Jew, Maurice Vidal Portman. A long list of such men could be given.

Having lifted the veil and discovered the esoteric Gnostic cult of Freemasonry for which the Grand Lodge of England acts as a screen, let us now explode the myth of English masonic autonomy.

7. The Internationalism of Freemasonry.

NOTHING could be more ridiculous than the argument put forward by many writers that the Freemasonry which is practised in the British Empire, U.S.A., Germany, Scandinavia, etc. ("Anglo-Saxon" Freemasonry) has no relations with, and does not recognise, the variety practised in France, South Europe, South America, etc. ("Latin Freemasonry"). The Internationalism of Freemasonry is proved in two ways, viz., by the external relations of the various groups, and by the interlocking control internally.

1.—In the "Masonic Year Book" is published a list of various foreign lodges recognised by the Grand Lodge of England. In this list will be found Grand Lodges of Austrian, Greek, South

American, and other masonry, which in many cases has been known to be political and subversive. The Grand Orient of Italy was suppressed by Mussolini in 1922, and masonic activities in Germany, were greatly curtailed on the advent of Hitler; *but the politics of Continental masonry which warranted its suppression did not seem to worry Lord Amphil (pro-Grand Master of the Grand Lodge of England), for at the Anglo-Foreign Lodges' Annual Renunion on 26th October, 1934, he stated:—*

" . . . England has become the sanctuary for those who will some day revive the Freemasonry which has been so nearly exterminated in some parts of the Continent of Europe and is so gravely threatened in others. The members of Pilger and Deutschland Lodges are keeping alive the flame of the torch which will some day revive the light of Freemasonry in Germany.

"The members of Italia Lodge are preserving a tradition which may be some day joyously revived by their fellow-countrymen in Italy."

It will be objected by many masons that the Grand Lodge of England does not recognise the Grand Orient of France, which is perfectly true; but let us examine the circumstances. The French Revolution, which (as will be shewn later) was organised by Freemasonry, occurred in 1789. In 1878, i.e., nearly 90 years later, the Grand Lodge of England cut off relations with the Grand Orient of France. Are we to believe then, that English Masons had only just discovered that their French brethren were subversive? The real reason for the non-recognition is to be found in the quarrel for supremacy between the Grand Orient of France and the Scottish Rite, which rules "Anglo-Saxon" Freemasonry, a quarrel which would take too long to elaborate in this pamphlet, but for which the reader is referred to William H. Peckham's book, "The Ancient and Accepted Scottish Rite in the United States of America."

2.—The ranks of Dr. William Wynn Westcott in English Freemasonry have already been stated (*supra*, page 13). Westcott was also Regent of the Illuminati of Germany, which, by their penetration into French Freemasonry in the 18th Century had accomplished the French Revolution; and he was also on intimate terms with the German and English Mason, Theodor Reuss, as the following letter reveals:—

14th February, 1902.

Dear Bro. Reuss,—I have to acknowledge receipt of Illuminati papers safely received, and they shall be translated and considered and I will report upon what I can do.—Best thanks.

As to the Swed. Rite {Rite of Swedenborg (otherwise Primitive and Original Phremons)}, the Lodge Holy Graal No. 15 is all right, and Bro. Yarker is entirely within his right to give you a known Master Mason of England, a Warrant for a Lodge but he hesitates to issue written authority for 6 Lodges—which your Latomia says are not regular. I *had* got his permission to make a Prov. Grand Lodge of Germania for you, but now he hesitates—because he does not want to have half the German Masonic world condemning him—as well as half the English, who already condemn him for the A. and P. Rite. {Ancient and Primitive Rite, founded 1872.}

Please write to him:—

JOHN YARKER, Esq., West Didsbury, near Manchester, England, and get his authority to go on—at present my hands are tied.

With best wishes, believe me,

Yours sincerely, W. W. WESTCOTT.

As to "Brother" Yarker, on his death in 1913, a list of his Masonic offices was published in "The Equinox," from which are extracted a few, as follows:—

IN MEMORIUM—JOHN YARKER.

Scottish Rite of 33°, 27th January, 1871.

Installed Grand Master, 96° of Ancient and Primitive Rite at Freemasons' Hall, London, 8th October, 1872.

Absolute Sovereign Grand Master, Rite of Mizraim, 90°, from 1871 down to the present time.

Received over twelve patents of 33° of the Supreme Council in various parts of the world.

Past Senior Grand Warden of Greece by Patent, 1st July, 1874.

In 1882-3 he acted as General Giuseppe Garibaldi's Grand Chancellor of the Confederated Rites, which he arranged throughout the world.

Hon. Grand Master of the Grand Lodge of Cuba (by Patent), 5th January, 1907.

Hon. Grand Master ad ritam of the United Supreme Grand Council of Italy at Firanze, and of the Society Alchemica, etc., etc., 1910-12, etc., etc.

We also know from correspondence of Theodor Reuss that John Yarker was delegate in England of the Martinist Order of France. Yarker's rank of Grand Master of the Ancient and Primitive Rite needs some explanation. This rite was previously known as the Rite of Memphis (founded 1815), which on 30th December, 1862, merged into the Grand Orient of France; and in 1875 under the name of Ancient and Primitive Rite, it amalgamated with that of Mizraim in England. None but Master Masons are admitted to the order. After Yarker's death in 1913, a meeting of the Supreme Sanctuary was held at 76, Fulham Road, London, S.W., on 30th June, and Brother Henry Meyer was elected Sovereign Grand Master General for Great Britain and Ireland. The minutes of the meeting were signed by:—

Henry Meyer, 33°, 90°, 96°,

Sovereign Grand Master General.

Edward Aleister Crowley, 33°, 90°, 96°,

Patriarch Grand Administrator General

William Henry Quilliam.

Leon Engers-Kennedy, and

Theodor Reuss.

The reader will readily understand why half the English masonic world condemned Yarker for the A. and P. Rite! The latter has a women's branch, and "The Theosophist" of March, 1913, reproduces Madame Blavatsky's diploma in the Rite, and it is signed by John Yarker, among others.

Freemasonry is thus seen to be international, and the English variety inextricably linked with the world movement. Why, indeed, should the reverse be assumed for one moment? The following extract from "The Freemason," 26th January, 1935, is typical of the paper:—

"Universal Brotherhood is no extravagant dream, its possibilities as an influence to alter the whole aspect of European civilisation are unbounded. One has only to attend a meeting of the Seven Lodges that form the Anglo-Foreign group to be convinced of the probability of that contention. The significance of the conception was once again emphasised at the meeting of the above Lodge (Helvetica), held at Pagani's on Friday, 18th January. Here we have representatives of a great confederation of people of different races and languages living in harmony and united by a common aim. Italians, French and Germans, working in amity under a national motto: 'one for all, and all for one'; an inspiring example in its application to the principles of Freemasonry."

8. Freemasonry and the Jews.

"Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations are Jewish from beginning to end."—Dr. Isaac Wise.

IT has already been shewn in this pamphlet that the basis of "Speculative" masonry, its symbolism and code of ethics, is Jewish Gnosticism. The question which arises is, where does the control of Freemasonry lie to-day, and how is it controlled? To the first part we unhesitatingly answer, in the B'nai B'rith, {Literal translation, Sons of the Covenant, the covenant being that of circumcision.} and to the second, through the higher rites, especially the Rite of Mizraim.

The B'nai B'rith was founded in New York in 1843 by a number of "German" Jews, and its organisation into Lodges stamp it as a Jewish Branch of Freemasonry. In his book "Adriano Lemmi," page 225, Domenico Margiotta gives the full text of a secret treaty made in 1874 between Albert Pike, as representative of the Supreme Dogmatic Directory of the Scottish Rites, {Headquarters at Charleston, U.S.A., on the 33rd parallel of latitude.} and Armand Levi for the B'nai B'rith of America, Germany and England. The following is extracted:—

"The Supreme Dogmatic Directory of Universal Freemasonry recognises the Jewish Lodges, such as they already exist in the principal countries. The secret of the existence of the Confederation (of B'nai B'rith lodges) will rigorously be kept by those members of High Grade Masonry to whom the Supreme Dogmatic Directory will judge it advisable to make it known.

"The central headquarters of the B'nai B'rith will be at Hamburg, and the sovereign body will take the title of Sovereign Patriarchal Council. Neither the Sovereign Patriarchal Council of Hamburg, nor any lodges under its obedience, will figure on the annual reports of the Sovereign Administrative Directory; but the Sovereign Patriarchal Council will send direct to the Sovereign Dogmatic Directory a contribution representing 10 per cent. of the personal subscriptions of members of the Jewish Lodges."

When one considers that the Scottish Rite was founded by Jews in 1761; and that Albert Pike, Grand Master of the Order and Sovereign Pontiff of Universal Freemasonry, gained his position through the influence of the Jew, Moses Holbrook, a previous Grand Master, the reader will appreciate that there are grounds for saying that the B'nai B'rith is the "secret masonry which is not even known to, and the aims of which are not even suspected by, these Goy cattle, attracted by us (the Jews) into the "Show" army of masonic lodges." {The Protocols of the Learned Elders of Zion, No. 11.}

The Rite of Mizraim, since it has been mentioned, deserves some explanation. It was founded in 1805 at Milan, and was introduced into France in 1816. Essentially Jewish, the rite had 90 degrees until it amalgamated with the Rite of Memphis in 1875, when the number was

increased to 97. The Rite of Mizraim is principally notorious for the reputed fact that the Protocols of the Learned Elders of Zion {These documents outline the plan of the Jews for world-domination, and are obtainable from the I.F.L., price 1s. 4d., post free.} were stolen from a Jewish Lodge of Mizraim in Paris in 1884 by Joseph Schorst, a Jew. {See "Waters Flowing Eastward," by L. Fry, obtainable from the I.L.L., price 3/10, post free.}

It is a damning fact that to-day (1935), one of the conditions for the withdrawal of the Jewish boycott against Germany, is the restoration of German Masonic status and property. {See "The Fascist," February, 1935.}

9. Freemasonry and Politics.

IT was stated earlier (page 10) in this pamphlet, that the Jews conceived the idea of conquering France by Freemasonry when they found that it could not be done by international wars. Let us, therefore, follow the growth of Freemasonry from the time of its foundation in England in 1717.

Freemasonry spread to France in 1730, and its early history is one of internal strife. Some sort of co-operation was, however, attained in 1766, under a new "Grande Loge Nationale de France," afterwards called the "Grand Orient." Then, just as is happening to-day, French Freemasonry was penetrated by "higher rites" in the form of a secret society notoriously known as the Illuminati, of Adam Weishaupt (1748-1830).

It is most interesting to watch the development of Jewish influence in the preparation and consummation of the French Revolution of 1789; side by side one sees the growth of Illuminism among the Gentiles and Jews with a unique directive power wielded in Berlin by the Jews, Moses Mendelssohn (1728-86, grandfather of the famous composer), Naphtali Wessely (1725-1805), and the Jewish Bankers, Daniel Itzig, Friedlander, Meyer, Cerfbeer, and the Goldsmid Brothers in London. Jewish Illuminism was called Haskalah, and was headed and directed by Moses Mendelssohn, who also inspired the leaders of Masonic Illuminism such as Adam Weishaupt, H. S. Reimarus, Lessing, Nicolai, Ch. Dohm, Mirabeau, and others. The Jew, Bernard Lazare, has himself written "There were Jews behind Weishaupt." {"L'antisémitisme," page 339.}

In 1782, a most important Masonic Congress took place at Wilhelmsbad, near Frankfurt, in which the plan of action was decided upon. The Comte de Virieu, who was present and was dismayed by what he heard there, declared on his return to Paris:—

"I shall not tell you the secrets which I have brought back, but what I believe I may tell you, is that a plot is being hatched, so well contrived and so deep, that it will be difficult for religion and for the Government not to succumb."

Three years later, a member of the Illuminati was struck by lightning at Ratisbon, whilst carrying secret documents. The police found such compromising papers on him that the Bavarian Government searched the archives of the Illuminati in Munich. A complete plan for world revolution was discovered, and copies were sent to the various European Governments, who took no notice whatever, and remained inactive. *This is what the unfortunate Marie Antoinette wrote in a letter to her sister:—*

"I believe that as far as France is concerned, you worry too much about Freemasonry. Here, it is far from having the significance that it may have elsewhere in Europe; here everything is open and one knows all. Then, where could the danger be?

"One might well be worried if it were a question of a political secret society. But on the contrary the Government lets it spread, and it is only that which it seems: an association, the objects of which are union and charity. One dines, one sings, one talks, which has given the King occasion to say that people who drink and sing are not suspect of organising plots. Nor is it a society of atheists, for we are told, God is on the lips of all. They are very charitable. They bring up the children of the poor and dead members, they endow their daughters. What harm is there in all that?" {Unpublished Letters of Marie-Antoinette (1864) by Comte Vogt d'Hunolstein.}

The Illuminati were suppressed in Bavaria in 1785, but Weishaupt escaped, and his revolutionary work went on in other countries as before. The result was the First French Revolution of 1789. Its promoters were the Illuminati Mirabeau, l'Abbé Grégoire, Anacharsis Clootz, etc. It has frequently been openly acclaimed by Freemasons as their work. The following is an example {See Léon de Ponçins, "Les forces secrètes de la Révolution."}:—

"During the 18th Century the glorious line of the Encyclopædists found in our temples a fervent audience, which, alone at that period, invoked the radiant motto, still unknown to the people, of 'Liberty, Equality, Fraternity.' The revolutionary seed germinated rapidly in that select company. Our illustrious brother masons, d'Alembert, Diderot, Helvetius, d'Holbach, Voltaire and Condorcet, completed the evolution of people's minds and prepared the way for a new age. And when the Bastille fell, Freemasonry had the supreme honour to present to humanity the charter which it has elaborated with love.

"It was our brother mason, Lafayette, who was the first to bring forward the proposal for a 'declaration of the natural rights of man and of the citizen living in society,' in order to make it the first chapter of the constitution.

"On 25th August, 1789, the Constituent Assembly, of which more than 300 members were Masons, finally adopted, almost word for word, such as it had for long been elaborated in the Lodges, the text of the Immortal Declaration of the rights of man . . . etc., etc."—the mason Bonnet, orator of the Convent du Grand Orient de France in 1904.

France, in 1789, counted over 2,000 lodges affiliated to the Grand Orient, with over 100,000 adepts; and it is a fact that at the outbreak of the Revolution, all the lodges suddenly became Jacobin Clubs.

The French Revolutions of 1830, 1848 and 1870 were equally the work of Judæo-Freemasonry. In the first days of the 1848 revolution, 300 Freemasons, with their banners flying over brethren of every rite representing French Freemasonry, marched to the Hotel de Ville, and there offered their banner to the Provisional Government of the Republic, proclaiming aloud the part they had just taken in the glorious Revolution. M. de Lamartine made them this answer, which was received with enthusiasm by the Lodges:—

"It is from the depths of your lodges that the ideas have emanated, first in the dark, then in the twilight, and now in the full light of day, which have laid the foundations of the Revolutions of 1789, 1830, and 1848." {Gargano, Irish Freemasons and their Foreign Brothers, page 55.}

The following is taken from the speech made by Domenico Anghera, Grand Master of the Supreme Council of Scottish Rites, when conferring on General Giuseppe Garibaldi the 33rd degree:—

" Our first step, as builders of the new temple to the felicity of human glory, must be destruction. To destroy the present social state, we have suppressed religious teaching and the individual rights of persons. As we have overthrown the temporal power of the Pope, our most terrible and infamous enemy, by means of France and Italy, we must now break France, the strongest prop of the spiritual power. That we must do with the help of our own power and that of Germany."

This speech was made before the Franco-Prussian War of 1870. {Domenico Margiotta, "Le Culte de la Nature dans la Franc-Maçonnerie Universelle," page 45 *et seq.* Margiotta was a 33rd degree mason, but he published all he knew because he was not given a responsible position.} On 1st September, 1870, the Second French Empire fell at the Battle of Sedan. The International and Freemasonry seized power, calling their government "The Government of National Defence," and on 4th September the hand-picked Ministry of Freemasonry was constituted with Leon Gambetta (Jew) as Minister of the Interior. Of its eleven members, nine at least were Freemasons, three being Jews (including Adolph Cremieux, founder of the Alliance Israelite Universelle). Following this came the "Commune," famous through history for its revival of the atrocities of the First French Revolution of 1793.

Evidence of the Judæo-Masonic origin of all recent wars and revolutions could be quoted *ad lib.*, but want of space prevents us from giving more than one more example, and we choose the Hungarian Revolution of 1918-1919. In this case the proofs are clear cut and conclusive because after the failure of Bela Kuhn's bolshevik government, the Masonic archives were seized and their contents published. {In "The Crimes of Freemasonry," by Adorjan Barcsay, and "The Secrets of a Provincial Lodge," by Joseph Palatinus.}

10. The Hungarian Revolt of 1918-19.

ON 28th April, 1918, the Grand Master of the Hungarian Freemasons, Dr. Arpad Bokay, made the following patriotic statement at Vienna:—

"The enemies of Hungary are the enemies of Austria; those who are allied to destroy Austria wish to do the same to Hungary; it is the monarchy which, during the hurricane of the world war, has protected in the most efficacious manner the peoples of Austria-Hungary, etc."

In November of the same year, the Masonic Government of Karolyi having just been formed, the same Grand Master openly announced that the Government's programme was the programme of Masonry, that the Hungarian Freemasons were for the Allies, i.e., for democracy against autocracy, and that charity had only been a mask to get Freemasonry permitted under the old regime. Finally, Freemasonry applauded the bolshevik government of Bela Kuhn as with the attainment of an ideal. The Masonic journal "Latomia" stated (July, 1922, page 31):—

"The Freemasons after having sent during the war a letter of goodwill to the Emperor Francis-Joseph, after the catastrophe threw themselves whole-heartedly into the republican-socialist idea with the noble conviction that the time had now come for the accomplishment of the masonic ideal. In their writings they made an active propaganda, and most of the leaders were Freemasons."

For the horrors of Bela Kuhn's bolshevik government, the torture of innocent people by imbeciles, the teaching of sexual "science" to children, the war on religion and patriotism, we refer the reader to "An Outlaw's Diary," by Cecile Tormay. The Reign of Terror only lasted a few months however, and when the reaction came there were anti-Jewish outbreaks, and the Masonic archives were seized. The following are extracts from the discoveries:—

1.—In 1916, Charles Szalay, the Grand Master of the Lodge "Comenius," stated in a discourse pronounced to a complete assembly: "The spirit which animates true Freemasonry has always been revolutionary and destructive. Works of public charity are not their chief aims, but simply a means of arriving at the final goal."

2.—At the Basle Congress of 1897 called by the B'nai B'rith (of which the members are exclusively Jews), the Grand Master said at one sitting: *"We must spread the spirit of revolt among the workers. It is they whom we shall send to the barricades, seeing that their desires are never satisfied, for we have need of their discontent to ruin Christian civilisation and hasten anarchy. It is necessary that the moment arrive when the Christians shall come themselves and implore the Jews to take control."*

3.—In 1918, the Grande Loge Symbolique of Budapest unanimously decided to send to Count Michel Karolyi and the National Revolutionary Council a message of goodwill saying "Hungarian Freemasonry will support the new Government with all its power, since it finds the latter very favourable for the accomplishment of its aims." On 2nd November, the same Lodge stated its feelings: "The Government which is in power now, seeks the same ideals as ourselves. Many of our brothers are members of the Government, which is a guarantee for us that the Hungarian Revolution will follow the path of radical reforms. Our duty is to help it with all our means."

As a result of the above and similar discoveries, the Nationalist Government which succeeded Bela Kuhn suppressed Freemasonry in Hungary. Thereupon the Freemasons appealed to their "brethren" round the world for help, with the following results:—

1.—The Government of the U.S.A. made the re-establishment of Freemasonry a condition of a loan which was being arranged with Hungary. The Hungarian Government, thus forced into negotiations with the ex-Grand Master, authorised the Lodges on the condition that non-masons should be allowed to be present at meetings; this condition was rejected, so that negotiations for a loan fell flat.

2.—The September, 1922, number of the Journal "Maçonnique de Vienne," announced from Italy that the Grand Master Torrigiani promised to intervene at the Geneva Conference through the Governments of various Masonic Powers, to bring pressure to bear on the Hungarian Government.

3.—M. Berthelot addressed, in the name of the French Freemasons, a letter to Count Albert Apponyi (Chief of the Hungarian Peace Delegation) asking the Hungarian Government to withdraw its ban on Freemasonry. Members of the English Diplomatic Mission at Budapest and Vienna made similar advances {Léon de Ponçins, "Les Forces Secrètes de la Révolution."}, but the Hungarian Government made it clear that so long as Freemasons carried on their activities in secret, they could not be re-established with their old privileges.

11. Summary.

THE grounds for attacking Freemasonry may be summed up under four headings:—

1.—It is a secret society which organises a political and economic boycott against non-Masons, which is contrary to the best interests of the State.

2.—It is universal, and preaches the Universal Brotherhood of Man, which means in practice the mongrelisation of the human species.

3.—It is subversive in a political sense, and was started by Jewry and is now controlled by Jewry for the purpose of paving the way for Bolshevism, as outlined in the Protocols of the Elders of Zion.

4.—It is subversive in an ethical sense, and its purpose is to undermine all Gentile creeds, and substitute Gnosticism.

THE GROWING MENACE OF FREEMASONRY

Disraeli, speaking at Aylesbury, 20th September, 1873, said:—*"I can assure you, Gentlemen, that those who govern must count with new elements! We have to deal not with Emperors and Cabinets only. We must take into consideration secret societies, who can disconcert all measures at the last moment, who have agents everywhere, determined men, encouraging assassinations, and capable of bringing about a massacre at any moment."*

The Conspiracy of Silence.

"THE position claimed by Freemasonry throughout the Whole World is a peculiarly and radically exceptional one. It alone is never, except in rare instances, discussed by the Press; indeed, it refused to allow itself to be discussed."

"Although priests openly deliberate and pronounce upon all other points affecting the general interests of mankind; although Christianity with its system and doctrines, the State with its laws and constitution, are topics of free discussion; although the most intimate and personal concerns of individual persons are made public—Freemasonry alone, by the universal consent of Europe, is acknowledged to be a *Noli me tangere!* Everyone shrinks from speaking of it, as of an uncanny ghost. This phenomenon is an obvious proof of the immense power Freemasonry exercises in the world"

This was said over 60 years ago by the Bishop of Mayence and it is *still true to-day*. The time has arrived when this Conspiracy of Silence must be dissolved. Freemasonry and the Jew Power (which is also surrounded by a vast conspiracy of silence) have for centuries been undermining Christian and Aryan civilisation.

Before proceeding further in this investigation, it is necessary to consider brief statistics of the number of Freemasons in the world. H. Coston's book, "*Les Franc-Maçons Célèbres*," gives the following figures for 1930, which agree with those from other sources:—

	Freemasons	Total pop.	Percentage
Great Britain ...	459,000	44,500,000	1.0
France ...	49,200	41,000,000	0.1
Swede ...	23,100	6,150,000	0.4
Norway ...	11,100	2,810,000	0.4
Denmark ...	7,930	3,560,000	0.2
Holland ...	7,500	8,000,000	0.1
Other Countries ...	32,000		
Total for Europe ...	590,000		
U.S.A. ...	3,492,140	137,000,000	2.5
World Total ...	4,377,130		

It will thus be seen that Great Britain has the highest percentage of Freemasons of any country in Europe; in fact, 78 per cent. of the European Freemasons are British. It must however be realised that Freemasonry is restricted to males of 21 years of age or over, except in the case of sons of Freemasons, who are admitted at the age of 18; it will be sufficiently accurate to assume a mean age of 20 years for the purpose of the following statistical calculation. According to official figures based upon the 1931 census there were in that year 14,063,823 males of 20 years of age and upwards: thus the percentage of Freemasons on this basis becomes 3.3. It is undeniable that Freemasonry is only to be found amongst men who enjoy a certain social and financial standard of life; thus the £3 per week man is rarely found in the ranks of Freemasonry. From observation it would be fairly accurate to say that Freemasons are drawn from those in receipt of £400 per annum and upwards; if, therefore, the number of Freemasons in Great Britain is calculated as a percentage of those of the salary standard indicated, this figure will be very considerable. Inland Revenue statistics are not available showing the number of males in Great Britain in receipt of £400 per annum and upwards; but an idea of the position may be obtained from a consideration of the figures of men insured under the National Health Insurance Act; the official figure for 1931 was 12,224,500. It is extremely improbable that many of these will be Freemasons, as the salary limit is £250, so this figure should be deducted from the 14,063,823 (males of 20 years of age and upwards) and we arrive at the figure of 1,839,300 approximately.

Thus, there were in Great Britain in 1931, 459,000 Freemasons out of 1,839,300 males of over 20 years of age, whose salaries were outside the scope of the National Health Insurance Act; this gives a figure of 25 per cent.—that is, of every four adult men in Great Britain, receiving £250 per annum or more, one is a Freemason. Needless to say, if figures were available for the number of male adults in receipt of £400 per annum and upwards, this percentage would be considerably higher.

We have not taken into consideration the various other secret societies represented in Great Britain, such as Odd Fellows, Druids, Buffaloes, Foresters, etc., which, though not having any direct, visible connection with Freemasonry, have many points of resemblance, and are, therefore, liable to the same objections from a Fascist standpoint. The membership of these secret societies is 1,728,000 (Whittaker's Almanac, 1934); whilst being classified as "Friendly Societies," all have a ritual, and make use of signs and pass-words.

Freemasonry is Essentially Jewish

WHATEVER may be the origin of Freemasonry, and this is a very disputable point even amongst Masonic experts, the fact remains that to-day it is predominantly a Jewish institution: this is shown clearly by the following quotations from various authorities:—

Rabbi Isaac M. Wise, in "The Israelite" of America, 3rd August, 1855:—

Masonry is a Jewish institution, whose history, degrees, charges, passwords and explanations are Jewish from beginning to end, with the exception of only one degree and a few words in the obligation."

Richard Carlile in "Manual of Freemasonry":—

"The Grand Lodge Masonry of the present day is wholly Jewish."

Bernard Lazare (Jew) in "L'antisemitisme":—

"It is certain that there were Jews around the cradle of Freemasonry; certain rites prove that they were cabbalistic Jews."

Brother Rudolph Klein in "Latomia," 7-8, 1928:—

"Our rite is Jewish from beginning to end; the public should conclude from this that we have actual connections with Jewry."

Transactions of the Jewish Historical Society, Vol. 2, page 156:—

"The Coat of Arms used by the Grand Lodge of England is entirely composed of Jewish symbols."

Freemasons' Guide, New York, 1901:—

"The Freemasons erect a building in which the God of Israel will live forever."

Le Symbolisme, July, 1928:—

"The most important work of the Freemason must be to glorify the Jewish race, which has preserved unchanged the divine standard of wisdom. You must rely upon the Jewish race to dissolve all frontiers."

The Textbook of Freemasonry, London, page 7:—

The initiate to the Master Rite is referred to as "humble representative of King Solomon."

An Encyclopædia of Freemasonry, Philadelphia, 1906:—

"Each Lodge is and must be a symbol of the Jewish temple; each Master in the Chair, a representative of the Jewish king; and every Mason a personification of the Jewish workman."

Bernard Shillman in "Hebraic Influences on Masonic Symbolism," 1929:—

"The true reason why members of the Masonic Craft address each other as Brother so and so . . . is purely because of Hebraic Influence."

"The Freemason," 14th March, 1936:—

"Bro. Benas expressed the view that the Israelitish tradition is of the very tissue of Masonic substance, and the spirit of that tradition is its vitalising element."

Very recent evidence is found in a resolution of the "World Non-Sectarian (*sic*) Anti-Nazi Council to Champion Human Rights" at a Meeting held in London under the chairmanship of the American Jew, S. Untermeyer (reported in South African Jewish Chronicle, 14th December, 1934) to the effect that the Jewish boycott of Germany should continue *inter alia* "until it (*the German Government*) shall have restored to the Masonic Lodges the status and property of which they have been deprived."

Furthermore, it will be found that most Freemasons, particularly of the higher grades, invariably oppose and obstruct all attempts to investigate or to resist the constantly-growing domination of Jewry, and that Freemasonic Gentile politicians are constantly to be found prepared to further Jewish interests.

It is, in fact, true to say that no conscientious Freemason can be other than pro-Jewish; this is clearly shown in Dudley Wright's *The Jew and Freemasonry*, London, where on page 3 one reads: "In 1923 and 1924 some difficulty occurred in the Province of West Yorkshire in certain Lodges, where an attempt was made to bar Jewish candidates from passing through the rite of initiation; and the late Sir William Pick Rayner, then Provincial Grand Master, addressing his Provincial Grand Lodge, said: "How can we, as Freemasons, honour King Solomon and, at the same time, put a reproach on one of our own day for having the same blood in his veins as had that King? Regard for King Solomon should teach us to regard with sympathy all who belong to the nation of which he was the exalted head."

Masonic Brotherhood

IT is quite beyond the scope of a pamphlet of this kind to describe or discuss the ritual and symbolism employed in the Lodges, or to investigate their secret meanings, or to trace most of them back to perverted Aryan-Sumerian sun and fire rites.

We will now consider the teachings of Freemasonry as so clearly expounded by that very able English writer, Brother J. S. M. Ward, in his "Freemasonry, its Aims and Ideals." In order that it may be realised that Brother Ward speaks with the voice of knowledge, it is necessary to study his Masonic qualifications, which are clearly stated on the title-page of his book, "Freemasonry and the Ancient Gods."

Brother Ward, therefore, knows his subject; he points out that persons become Freemasons from a desire to be charitable, for comradeship, from a sense of universal brotherhood, and from a wish to search after the Light (to learn the spiritual meaning of the symbols and the significance of the mystical tradition).

Charity is certainly a Christian virtue; and although it should be performed without ostentation, we cannot agree that it need be shrouded in secrecy; however, the charity of the Mason is very one-sided, as Masonic charities only assist members of the craft and their relations; we do not suggest that Masons do not contribute to charities of wider scope, but we do maintain that the much-vaunted Masonic charity is restricted within a very narrow and selfish circle.

"A brother who has taken part in sedition against the State without being guilty of any other crime, need not on that account be expelled from his Lodge." **Rev. James Anderson, "Book of Constitutions," 1738.**

Nationality Superseded

REGARDING comradeship, Brother Ward refers to "the mysterious tie which, though hidden and secret from the outside world, yet binds together all true Masons *throughout the world*" (the italics are ours). We have now come right up against that very big question, internationalism; and it is on this that we have quite a lot to say. We will first quote Brother Ward again (p.p. 169-170):—"When war broke out, many Lodges issued cards to serving members asking foreign Masons to give help for the owner of the card. They were printed in English, French, *German*, and *Turkish*." On page 2 we read:—"German Masons treated English or French Masons better than they did non-Masons who fell into their hands—and there were many well authenticated cases of this kind." This no doubt explains why "during the war there was a remarkable increase in the number of men who desired to be admitted to the Order, not only in England but all over the English-speaking world."—*The Freemason*, 4/5/35.

We trust the reader has fully appreciated all that this means, namely, that in time of war there exists a secret understanding between the soldiers of enemy states . . . in other words, a Secret Society sets itself above the State. There have been cases where soldiers have actually ceased firing on the receipt of a masonic sign from the enemy; we will quote a few instances:

Le Globe, 1st year, page 51, quotes a case at the Battle of Waterloo of a Prussian officer who utilised this means of escape from certain death.

Le Franc-Maçon, August, 1860, states that over one hundred French sailors gave the distress signal at the Battle of Trafalgar, and were thereby saved.

John Fellows in "The Mysteries of Freemasonry," London, 1860, says:—"A case of this kind happened in the American revolutionary war, which is often alluded to by Masonic writers. Colonel McKenstry was taken prisoner by the Indians, who were preparing to put him to a terrible death.

In this emergency, he gave the Masonic sign of distress which induced a brother Mason, a British officer, to interfere and save his life."

Lennhof in "The Freemasons," London, 1934, says, in speaking of the American War of Independence:—"There were many military Lodges on the British side also, and consequently, when troops were taken prisoner, it often happened that Freemasons fell into the hands of Brethren. Many a soldier owed his life to this."

Another case is quoted in the *Masonic Review* of Cincinnati, March, 1896, in reference to Grant's raid on Petersburg, Virginia, 2nd April, 1865.

The German Masonic paper, *Herold*, in 1900, published an article quoting cases of the use of the distress signal by British officers in the Boer war; also by both sides in the Franco-Prussian war of 1870.

The German General staff in Berlin issued a notice on 3rd April, 1917, to the Police-Chief in that town, stating "*there still exist connections between German and foreign Freemasonry, and that a considerable amount of espionage takes place through these channels.*" The German Masonic paper, *Bauhütte* (3rd April, 1915) quotes a case where a number of Belgian franc-tireurs were condemned to death; one of them made a sign to the German officer in charge of the execution party, and was immediately freed.

Other cases are quoted in "Freemasonry in the Royal Scots," by T. R. Henderson, 1934, when it is said "Many stories have been related in the past of the assistance rendered by one Mason to another in cases of danger or distress. Incredible though several of them may appear at first, most of the stories have been well authenticated; and they may serve to show the influence of Masonry in warfare."

"*The Greatness of Britain is the work of the Freemasons.*" **Freemasons' Chronicle, 1902, Vol. 1, page 319.**

Race Superseded

BROTHER WARD says:—"Under the Grand Lodge of England, I, an English Mason, have sat in a cosmopolitan Lodge in Burmah, itself working under a lawful charter from my own Grand Lodge, and have seen the ceremonies performed by men of every colour and creed, and I must acknowledge that these men were good Masons. Nor did I in any case lose caste or even feel that I had lost caste by visiting their Lodge and partaking of their banquet." Brother Ward states that there is a colour bar set up by U.S.A. Masons, and considers it illogical, as negroes are mostly Christian and monogamous; he states that "*British Lodges have admitted thousands of coloured men*"; and, referring to India, admits "*that in some of the side-degrees, cases have occurred in which the Lodge was being used for political and seditious purposes.*" After considering the question, Brother Ward thinks that only the negro should be excluded from white Lodges, as he says "*what may be fair and reasonable treatment of the negro is probably quite unreasonable in the case of the old Asiatic nations who, after all, were civilised peoples while we were still savages.*" It is evident that Brother Ward has not studied the history of the early Aryans, and we recommend Colonel Waddell's {"Makers of Civilisation," obtainable from I.F.L., price 28/-, postage extra.} book to him; he will then lose that inferiority complex he must feel whenever he sees a low-caste Hindu.

The Daily Telegraph of April 25, 1935, publishes a photograph of the "Viceroy, the Earl of Willingdon, in procession to lay the foundation stone of a new Masonic Temple at New Delhi." The picture shows him preceded by one white and one coloured standard bearer!!

Sir E. Headlam in *The Freemason*, 1st June, 1935, says:—

"There are now, in India, purely European Lodges and purely Indian ones, and also many mixed Lodges, as so vividly depicted by Brother Rudyard Kipling in his well-known song, 'My Mother Lodge'."

It is not difficult to form an idea of what has been behind the scenes of the India White Paper.

Freemasonry and Christianity

AT the formation of the Grand Lodge of England in 1717, the original charges referring to the conditions of membership of the Order stated:—"They should be true to God and Holy Church, and use no error or heresy." In other words, only a Christian could become an initiate; this did not suit the Jews, who, as Brother J. C. Ehrmann said in 1816, "*soon saw that the Royal Craft was a suitable means of firmly founding their own esoteric kingdom . . . Jews are Rosicrucians, they swear upon the Gospel, bow before the Cross, wear the dress of the Church, celebrate with Christians the Holy Supper . . . and remain Jews.*"

"In 1721," Brother Ward relates, "*the Grand Charter of the Grand Lodge of England, John, Duke of Montagu, instructed Dr. Anderson and several other prominent Masons to revise the Ancient Charter so as to make them more suited to the period*": these were issued in 1723. The most striking change was with regard to religion, for instead of demanding that a Mason should be a "true son of the Holy Church," it ran as follows:—"But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree; leaving their own particular opinions to themselves." Brother Ward comments on this by saying: "To alter Freemasonry from a Christian to a vaguely Deistic basis was a complete revolution." In 1816, the last traces of Christianity were removed from the Constitutions, the Duke of Sussex being Grand Master at the time; of the Duke, the *Jewish Daily Post*, 6th May, 1935, states "The Duke of Sussex was an open friend of the Jewish community . . . he opened his doors to Jews with great affability."

The results were soon to be observed; Dudley Wright, in his booklet, *The Jew and Freemasonry*, says: "Certainly the admission of Jews to the membership of English Lodges dates from a very early period in the history of organised Freemasonry in England"; he then quotes an article from the *Daily Post* of September 22nd, 1732, referring to a meeting of a Lodge at the Rose Tavern, where "in the presence of Jews and Christians," a new member was admitted by Mr. Daniel Delvalle, "an eminent Jew Snuff Merchant."

Brother W. Sanderson of the English Mistery, says on page 55 of his book, "*That which was Lost: a Treatise on Freemasonry and the English Mistery*": "It is very easy now, but quite unfair to criticise the founders for introducing Judaic traditions. They had gone a very long way by *suppressing the New Testament for the sake of the harmony between Christian and Jew*" (our italics). That seems clear enough! And this was in 1723, when the number of Jews in England must have been very small! It is, however, clear that the power of the Jew was already beginning to be felt.

Brother Sanderson continues:—"The volume of the Sacred Law is not the Bible, or any particular book, but the sacred book of any of the religions included in the craft. Any religion may be satisfactory if it fulfils Masonic requirements."

The position to-day is that Freemasonry, whilst not being officially anti-Christian (in Great Britain, at any rate) is definitely not Christian. Just as the mention of Christ was removed from the Parliamentary oath to suit the Jews, so has Christianity been dropped from Freemasonry for the same reason.

From the religious standpoint, Freemasonry may be correctly described as Deism wrapped in a solar-lunar-phallic mystery. The Brahmin priest who worships naked before his revolting sexual emblems, just as well as the woolly negro who indulges in disgusting animal sacrifices, may both become Freemasons, provided that they recognise a Grand Architect of the Universe, whoever he may be!

It is both interesting and instructive to study the relations between Freemasonry and the Roman Catholic Church. Pope Clement XII (1738) was the first to issue a Bull against all secret sects, including Freemasonry; eleven other Popes have issued similar Bulls since that date. These various edicts called upon the bishops to excommunicate Freemasons, which very thoroughly excluded Roman Catholics from joining that fraternity. As a result of this, one of the excuses made for the subversive action of the Grand Orient Masons in France and Italy is that as Freemasonry had been banned by the Roman Catholic Church, it was forced underground and thereby became subversive; just as logical as saying that because stealing is prohibited by the police, so thieves must work secretly; but that does not make thieving a virtue!

At the present time, the Roman Catholic Church in Britain seems to be very quiet on the subject of Freemasonry; in fact, it is quite certain that open attacks on the part of Roman Catholic priests are far from encouraged. Admitted, that anti-Masonic literature may be bought at *certain* Catholic bookshops, but on examination it will be found that such books are written by Jesuits—the exact relationship between the Society of Jesus and the Roman Catholic Church is not too clear. We venture to assert that the majority of non-Masonic Protestants are not even aware of the official standpoint of the Roman Catholic Church towards Freemasonry—sufficient evidence in itself to show how weak this propaganda must be when it is realised that there were 2,820,000 Roman Catholics in Great Britain in 1931.

As to the attitude of the Established Church, the less said the better. The Church of England clergy, from bishops to curate, are very numerous in the ranks of Freemasonry; needless to say, seldom are any words ever uttered against Freemasonry from Church of England pulpits. *The Freeman*, 8th July, 1935, says: "Half the Clergy of this country, representing all other denominations other than the Catholic, are Freemasons." A Conference of British Methodist ministers held at Bradford on 22nd July, 1927, recommended ministers to have nothing to do with Freemasonry as "The distinctive faith of Christianity . . . is wholly incompatible with the claims put forward by Freemasonry" (*Times*, 23rd July, 1927).

The Greek Orthodox Church at its Council in August, 1932, banned Freemasonry, Theosophy, Christian Science, Anthroposophy, and the Y.M.C.A.

The reader who is further interested in the purely religious side of Freemasonry is referred to;—

1. "Menace of Freemasonry to the Christian Faith," by Rev. C. P. Hunt (Wesleyan), Freedom Press, Breaston, Derby. 1/4 post free.
2. "Reflections on Freemasonry," by an Anglo-Catholic, Freedom Press, 1/8 post free.

3. "Freemasonry and the Anti-Christian Movement," Rev. E. Cahill, (Jesuit), M. H. Gill & Son, Ltd., Dublin.

(These are not supplied by the I.F.L.).

Grand Lodge of England and Grand Orient Masonry: Their Relationship

BY the term, Grand Orient, is meant a Masonic organization of that name which operates principally in the 'Latin' countries; thus, there are the Grand Orients of France, Belgium, Italy (before Mussolini), Spain, Jugo-Slavia, etc. It is impossible to enter into the history {For particulars, see I.F.L. pamphlet, "Freemasonry," price 3d., post free, 3½d.} of the formation of the Grand Orient, but the important point is that Grand Orient Masonry is, and has always been known to be, essentially political in its action and outlook. These political effects can best be studied in the case of France, beginning with the Revolutions of 1789, 1830, 1848, and the Commune of 1871, and finishing with the Stavisky scandal of 1934. Now to-day the English Mason is always most insistent that he is not like other Masons, and one is led to think that the Grand Orients are to be regarded as outcasts and untouchables. It is important to note that relations between Grand Lodge and Grand Orient were only broken off in 1878; thus, direct relations between the two existed during the various upheavals in French history above referred to. Furthermore, there is reason to think that English Masons helped in these events.

It is possible to refer very briefly to the revolutionary activities of Masonry in France, and a few quotations will suffice:—

1. Brother Lamartine in "Le Franc-Maçon," 1848, Vol. 1:—*From the womb of Freemasonry have sprung the great ideas which have laid the foundations of the democratic movements of 1789, 1830, 1840, and 1848.*

2. Count Haugwitz (himself a Mason) in his petition to the Congress of Verona, 1822:—*I am definitely convinced that the drama which began in the year 1788 and 1789, namely the French Revolution and the murder of the King, with all its cruelties, was not only decided upon by the leaders of Freemasonry, but also was the actual result of this society's activities and of the oaths taken by it.*

It should be noted that at this time, the Grand Orient of France was recognised by the Grand Lodge of England.

3. Albert Sorel, in his "Europa und die Revolution," says that the Freemason, Lord Mansfield, stated quite openly in Parliament that "the money that was spent to further the French Revolution was money well spent."

Finally, the following names of many existing Lodges of the French Grand Orient show clearly the connection with events in 1789, such as:—1793, Danton, Marat, Babeuf et Condorcet, etc. The actions of Freemasonry in supporting more recent revolutionary movements will be considered later in this pamphlet.

To return to the present day: Brother Ward confirms that direct connection was broken off between the Grand Orient and Grand Lodge of England in 1878; but he admits that the Grand Lodge retains fraternal connections with certain foreign Grand Lodges which are still friendly with the Grand Orient.

Thus, the Grand Lodge of Switzerland, "Alpina," with its headquarters at Geneva, recognises the Grand Lodge of England, Grand Lodge of France, and the Grand Orients of France, Spain, and Greece, in addition to thirty-six other Masonic organisations of different countries (see "Annual of Universal Masonry," 1923, Büchler & Co., Berne, pp. 241-242). The same Annual informs us that the headquarters of the Supreme Council of the Scottish Rite in France are at 8, Rue Puteaux, Paris; also at this address is the Grande Loge of France! And yet the Grand Lodge of England, according to the Annual of Masonry, does not recognise the Grande Loge of France, although members of the former may belong to the Scottish Rite, whose French Supreme Council is in the same building at 8, Rue Puteaux, Paris!!

It will be observed that there are many international cross-connections of which Lodge Alpina, Geneva, seems to be the centre; is it a coincidence that the headquarters of the League of Nations are in the same town?

Furthermore, the cold-shouldering of the Grand Orient of France on the part of English Masonry is shown to be purely hypocritical, otherwise, why were Masons in the British Army served with cards written in the French language if help was not to be expected from the Grand Orient and Grande Loge of France?

This attitude is rendered plainer by the fact that Masonic writers are constantly stating that there is only one Freemasonry throughout the world; it is important therefore to give some examples:—

1. Brother Ward in "Freemasonry, its Aims and Ideals," page 36:—"Freemasonry is an organised *world-wide* Brotherhood," page 8:— . . . mysterious tie which though hidden and secret from the outside world, yet binds together all true Masons *throughout the world*."

2. Brother Ragon in "Orthodoxie Maçonnique," page 353: "Freemasonry has the fundamental character of being universal, which character is indispensable to its being. It is one; and any rite or any nation that deviates from this principle is in error, and strays from the path of Freemasonry Is there English mathematics, Scotch mathematics, French mathematics? No! there is mathematics, just as there is Freemasonry."

3. "As far as I am aware, the signs and grips of the St. John's degrees (i.e. Grand Lodge of England) of all recognised Lodges of the world are the same." This evidence was given on oath on 14th March, 1932, before the Frankfurt Court by Brother Mullendorff, who was former Grand Master of the Grosse Landesloge of Germany. (Taken from "Freimaurerei vor Gericht," by R. Schneider.)

4. "Freemasonry is not exactly international, it is universal; it is a society non-national, a society of 'humanity'; not a society of international brotherhood, but a Society of Universal Brotherhood." Bull: Off: Grand Lodge of France, October, 1922, (quoted in "Light-bearers of Darkness," London, 1930).

5. "Neither boundaries of States nor vast oceans separate the Masonic fraternity. Everywhere it is one," said an American Past Grand Master (*Freemason's Chronicle*, 1906, 2, page 132).

Freemasonry and Modern Politics

IT is fairly generally known that the discussion of politics and religion is not allowed at Masonic meetings. However, this ban does not seem to be very rigid, as Brother Ward says:—"Nevertheless, it must be acknowledged that there is a type of political question which may be considered a matter open to discussion in Lodge, and the objections to politics in Lodge are rather to narrow party politics than to be understood as debarring Masons from considering the social welfare of their fellow men." In other words, you mustn't push Mr. Smith as your local Parliamentary candidate, but you *may* make propaganda in favour of Political and Economic Planning, and the League of Nations, or do your best to further the Jew boycott of Germany, because these are not "narrow," and affect "the social welfare of your fellow men"!

Brother W. Sanderson says:—"The prohibition of discussion by no means implies exclusion of religion and politics from Freemasonry, which insists on every mason having a religion, and on taking an active part in politics . . . Freemasonry does not exclude politics or religion. It forbids discussion or controversy." All this sounds rather Jesuitical or Talmudical to us!

Under the heading of "Modern Politics," may be considered the greatest upheaval in human history—the Great War of 1914-1918. It is an undeniable but significant fact that the incident that started the War was engineered by Freemasons, that is, the murder at Serajevo of the Austrian Archduke on June 28th, 1914. It is impossible in a pamphlet of this nature to consider this matter at any length; it is dealt with briefly in Vicomte Leon de Ponçins' book "The Secret Powers behind Revolution," Boswell, 1929 (now unfortunately out of print—hardly surprising!) This book refers constantly to the published full proceedings of the trial of the chief conspirators, Cabrinovic, Princip, Illic, and Grabez: it was published in Germany in 1918, and the French edition in 1930, entitled "*L'Attentat de Serajevo. Documents inédits et texte integrale des Stenogrammes du Procès.*" A study of this book (and others) shows clearly that the Serajevo affair was planned by the Serbian Grand Orient. That the murder had long been decided upon is shown by Count Czernin (former Austrian Premier) in his book "*In the World War,*" Cassell & Co., Ltd., 1919; on page 45, he writes: "One fine quality in the Archduke was his fearlessness. He was quite clear that the danger of an attempt to take his life would always be present, and he often spoke quite simply and openly of such a possibility. A year before the outbreak of war, he informed me that the Freemasons had resolved to kill him. He even gave me the name of the town where the resolution was passed—it has escaped my memory now—and mentioned the names of several Austrian and Hungarian politicians who must have been in [on] the secret."

Reference has already been made to the use by troops during the war of Masonic cards, whereby they obtained in the enemy's hands better treatment than that meted out to the non-Mason; the German General Staff Order regarding Freemasonry and espionage should also be remembered; as can be well imagined, it is most difficult to obtain positive evidence of the relations between secret societies and international espionage, but the possibilities in this matter need no description.

In *The Freemason* of January 19, 1929, Lord Blythswood is reported to have said "I often think that if more people joined Freemasonry, who are at present outside it, they would not have so much misfortune to the world. Wilhelm II was the first of the German Emperors who was not a Freemason. I often ask myself whether the map of Europe would not have been very different to-day to what it is, if the Kaiser had been a Freemason."

Friedrich Hasselbacher, in his book, "*High Treason of the Military Lodges*" (in German), publishes photographs of Lodge meetings in Brussels and Liège showing German soldiers and Belgian civilians holding masonic meetings and dinners—even the menus were reproduced, showing that when the German civilians were short of food, the Masons dined well with the enemy! Hasselbacher's book is an unanswerable and damning document; it reproduces in facsimile a mass of letters and 'Field Post Cards' from Masons to their Lodges.

In one letter (p. 73), a Brother writes to his Grand Master suggesting that he get in touch with English Masons via the Grand Lodge of Norway, in order to find out their "war aims"—and Freemasonry is purely a charitable institution!

Furthermore, the *Wiener Freimaurerzeitung* of August, 1918, states that English soldier Masons formed a lodge at Cologne, to which Germans were admitted. Another manifestation of this international brotherhood state-of-mind is the League of Nations; we will first quote Brother Lennhoff (Jew), a well-known masonic writer whose books have been translated into English, in the *Wiener Freimaurerzeitung* No. 6, 1927, he says:—"Certainly, up to a point the people are correct who assume a connection between Freemasonry and the League of Nations. The League of Nations as such is derived from Masonic ideas." It should be noted that President Wilson was a Mason (there is ample evidence on page 268 of Wichtl's "*Weltfreimaurerei*"), and that the leading statesmen (politicians) who were concerned were also Brothers—Lloyd George, Clemenceau, Briand, Stresemann. It is not irrelevant to mention that Lloyd George's secretary was the Jew, Sassoon; President Wilson's chief adviser, the Jew, House; Clemenceau's Secretary, the Jew, Mandel-Rothschild; also that the first act of the League of Nations was that Sir Eric Drummond called on Rabbi Ginsburger to assure him that the guarding of the rights of Jewry would be an important duty of the League (*Der Israelit*, No. 45, 1 November, 1920).

Considerable evidence would be brought forward to prove the Jewishness of the League of Nations in its conception and in its aims; it will be sufficient here to quote Leon Motzkin in "*Les Juifs*," September, 1933: "Of all the peoples, the Jewish people is without doubt that which has shown the greatest joy, and the highest satisfaction in the formation of the League of Nations . . . it (the League) had as its mission not only the prevention of wars . . . but also to put an end to the political, social, and moral misery of the Jews in all countries."

"*Die Freimaurerei*" by Platon, quotes the Swiss Masonic journal, *Alpina*, as stating:—"go to the Hall of Mirrors at Versailles. There you may read the immortal declaration of Human Rights (the Treaty of Versailles). That is our work. Masonic symbols decorate the heading of the document."

The *Berliner Tageblatt* (the Leading German-Jewish newspaper of the pre-Hitler era) in its issue of 3rd June, 1927, admitted that, at the admission of Germany to the League of Nations, Stresemann employed Masonic phraseology in his first speech, and actually gave certain signs which were replied to by Briand.

The Swiss Masonic journal, *Alpina* (19, 1929) reports that the Grand Master of the Berne Lodge "Zur Hoffnung," made a speech at the time of the funeral of Herr Stresemann, in which he said:—"The aims of Freemasonry may be fulfilled when it produces in one century three such men as Stresemann, Briand, and MacDonald."

Alpina, 31st May, 1917, reported that a Conference of the Masonic Jurisdiction of the Allied Nations would be held at the Grand Orient of France, Paris, on 28th, 29th, 30th June, 1917. On the agenda was:—"The object of this Congress will be to investigate the means of arriving at the Constitution of the League of Nations." The meeting duly took place under the Master of the Grande Loge de France, Peigné; and of the President of the Grand Orient, Corneau; when provisional constitutions of the future League of Nations were drawn up, they were almost identical with those adopted later. The full proceedings of the meetings have been published under the title "*Société des Nations Super-Etat Maçonnique*," by Leon de Ponçins, Edition Beauchesne, 1936. It is true that Great Britain was not officially represented at the Congress, but certain allied lodges were present which were recognised by [the] Grand Lodge of England, and which could easily have acted as agents; see page 13.

"It is the duty of Universal Freemasonry to co-operate absolutely with the League of Nations in order that it may no longer have to submit to the interested influences of Governments." Convent: Grand Orient, 1923 (from "Lightbearers of Darkness," London, 1930).

Freemasonry again came to the fore in the Red Revolution in Hungary under Bela Kun, Grand Master of the Lodge, Haladas, at Debreczin. After the fall of the Terror, the Hungarian Government closed the Lodges and seized the archives; the result of the investigation of those is to be found in the book, "The Sins of Freemasonry," by Adorjan Barcsay. At this time, the French Minister, Berthelot, asked the Leader of the Hungarian Peace Delegation, Count Apponyi, to reestablish Freemasonry: the same request came from the British representatives at Vienna and Budapest (see Huber). The U.S.A. made the opening of the Lodges the chief demand for a loan—but without success. The Red Commune at Munich again showed the same power behind the scenes; the eleven Jewish leaders were all members of the same Munich Lodge.

A slight glimpse of what is behind the Irish "question" may be obtained from examination of the Home Rule for Ireland Acts, 1914 and 1920; these preclude the Irish Parliaments from any power to "abrogate or prejudicially affect any privilege or exemption of the Grand Lodge of Freemasons in Ireland"—it is above the Law!

In "Latomia," a German Masonic journal, Vol. 12, July 1849, page 237, is the following:—*"We cannot help but greet socialism (Marxism) as an excellent comrade of Freemasonry for ennobling mankind, for helping to further human welfare. Socialism and Freemasonry, together with Communism, are sprung from the same source."*

The Attitude of Grand Lodge of England

WHILST it would be manifestly absurd to suggest that 90 per cent. of English Freemasons are other than true to the Crown and Constitution, it is pertinent to stress the fact that in the face of the admitted and well known subversive movements of the Continental Grand Orients as (of which a few examples have been mentioned), the Grand Lodge of England has been ominously silent. Search the pages of the daily papers; is there one word to be found from Grand Lodge or from any leading Mason in his official capacity, protesting against this prostitution of the "Royal Craft"? The answer is a clear-cut NO! This silence is damning.

We will go further in this matter, and say that the only important political phenomenon of the last half-century—the growth of Socialism—was fertilised and bred in the hot-houses of the Masonic Lodges of this country. It is true that the revolutionary cry of 1789—Liberty, Equality,

Fraternity—is not shouted from the Masonic house-tops of Great Britain; yet we maintain definitely that the state of mind produced by Freemasonry makes the initiate an easy prey to socialistic ideas; this is undeniable. The leading Socialists of every country are to be found in the ranks of Freemasonry or of Bnai Brith (Jewish Freemasonry); we will quote a few names published some years ago by Heise:—

Great Britain.	Macdonald, Henderson, Snowden.
Belgium.	Vandervelde, Hymans.
Austria.	Adler, Ellenbogen, Seitz.
Hungary.	Bela Kun, Alpari, Szamuely.
Poland.	Pilsudski.
U.S.A.	Gompers.
Holland.	Troelstra.
France.	Thomas, Bougnet, Renaudel, Briand.
Denmark.	Bang.
Sweden.	Branting.
Russia.	Tschitscherin, Lenin, Zinowiew, Trotsky, Kerensky.

But your Freemason is not even an honest socialist; he may believe in the equality of man, but in practice he is obliged to show a preference towards a "Brother"—a direct denial of such equality.

Morals and Ethics of Freemasonry

BROTHER Ward says:—"We have undertaken a special obligation to help a brother Mason over and above any outsider, and we are bound to do our best to discharge it." It is seldom that this aspect of the matter is so clearly put; to make it clearer, we will give a few obvious examples of the results of this in practice:—

1. If you are an employer, you will engage a Mason in preference to a non-Mason; as Brother Wilmschurst says in "*The Masonic Initiation*," p. 197: "It is a well known fact that commercial houses to-day find it advantageous for business purposes, to insist upon their more important employees being members of the Order."

2. If you are a buyer in a business firm, you will buy from Mason travellers in preference to those who are not of the fraternity.

3. If a Mason has committed an irregularity, either in business, public life, or of a private nature, fellow-Masons will do their best to hush it up. As the *Freemason*, 18th May, 1935, says "Next to the duty of screening a Brother in distress, there ought to be no more sacred duty than that of compassionating his faults."

4. If a Mason is guilty of an offence, and a fellow-Mason is in a position to decide upon the penalty, he will make it less than he would have done for a non-Mason. Whilst we have confidence in the non-Jewish Judges of this country as far as this matter is concerned, we cannot always admit the same sense of security as regards local magistrates and administrators.

Non-Masons! think this over; it may explain certain happenings in your daily life that have always baffled you.

Tail Piece

IF the non-Masonic reader of this pamphlet should discuss its contents with an acquaintance who is a Freemason, he will encounter one of the following things:—

1. A stony look, and a complete refusal to be drawn into any discussion.
2. A point-blank denial that this pamphlet contains a single word of truth: we can only invite the reader to study the books quoted in the Bibliography, to investigate the subject for himself, and to form his own opinion.
3. An honest admission that he had no idea that such things were so; in this case our reader can be assured that his acquaintance is either a member of the lowest degree, or takes no interest in the subject beyond paying his fees and enjoying certain privileges.
4. Prevarication, in the sense that it will be maintained that the various statements quoted herein have quite another meaning to that which they would normally appear to have; in this case we would refer to the official statement of the National Socialist Party in Germany, issued on August 24, 1934: "The Party has learnt . . . that the words of Freemasons may be trusted its little as the assurances of the Jews. It has learnt in both cases that the ideas intended have a different meaning to these conveyed by the spoken word according to the normal usage of the German language."

Jewish Press-Control

(Second Edition, Revised September, 1937).

(Third Edition, Revised August, 1939).

The London Newspapers

IN democratic countries, the transmission of news to the public is controlled by the Jewish Money Power to such an extent that hardly anything unfavourable to the Jewish interest is allowed to appear in a Journal. The News Agencies themselves are controlled by the newspapers themselves in co-operation, with the exception (1939) of the Central News Agency, the control of which is secret, the majority of the shares being held by bank's nominees; nowadays at least, the power of the Big Advertiser is available to crush, by boycott, any attempt on the part of an otherwise incompletely controlled newspaper to present its readers with some of the undiluted truth.

IN this article, however, we deal only with the direct Jewish influence in our newspapers, which are quoted abroad in foreign Jew-controlled papers as reflecting British public opinion; the past history is at least as important as the present, as it is the past propaganda which has produced the present confusion of thought.

The way in which this opinion can be deliberately falsified may be appropriately described in the words of Rev. B. W. Wright, who can hardly be described as an anti-semiter since he wrote in the Monthly Account of the *Proceedings of the London Society for Promoting Christianity amongst the Jews*, April, 1846 (note that the date was 90 years ago):--

"The daily political Press of Europe is very much under the dominion of Jews If any literary opponent ventures to endeavour to arrest the progress of Judaism to political power, he finds himself exposed to attack after attack in most of the leading Journals of Europe I never pass by a crowded reading-room, but what I think I see, standing behind the scenes, a Jew, causing new ideas to rise and stir and develop themselves in the unsuspecting mind of the Gentile."

(pp. 111-112).

Mark that word, "unsuspecting," for the Crypto-Jew with a British name is usually the kind we meet with in journalism.

On 26th July, 1879, *The Graphic* which had then been ten years in existence, stated "The Press of the Continent is to a large extent in the hands of the Jews." *The Graphic* should know!

As an instance of what can be accomplished by means of Press-control, we may instance the fact that Litvinoff, a criminal Jew who represented the Jewish Soviet of Russia, whose officials murdered the Tsar and his family, and who are responsible for about twenty million deaths of Russian Gentiles, can walk in the funeral procession of our beloved late King George V. because "public opinion" has been guided by the Jew-controlled Press to regard the Bolshevik murders with complacency. In the same way Britain is being gradually prepared, by constant misrepresentation of facts, to look upon the great spiritual leader of Germany, Herr Hitler, as a barbarian and a madman, in the hope that this country may be used once again to fight its own kith and kin in Germany so that Racial Fascism shall be destroyed.

Particularly in the Spanish Civil War, the British people were completely misled by the tone of the "news"; dished out to them by the daily and weekly press; almost everything favourable to Franco was suppressed, whilst the bloodthirsty Jewish Red leaders might never have existed at all for anything that was reported of them; practically the whole British Press took part in a conspiracy to disguise Jewish Bolshevism as "democracy." In the *News Chronicle*, 14th Sept., 1937, Hitler's statement that Russia was a victim of a handful of Jews was presented to its readers with the word "Jews" illegible, although the whole of the rest of the page was beautifully printed. In a letter to the Leader of the Imperial Fascist League, dated 26th June, 1937, General Franco said he was "aware of the propaganda that is made through the Jewish press which deceives your noble country, preventing the realisation of the true character of this war, which is nothing less than one for the defence of western civilisation."

In the *Jewish Chronicle* of 14th Nov., 1930, Jew-control of the Press is admitted in the following words:--"With reference to the unfriendly criticisms of Jewry by certain newspapers in this country with regard to the Government polity in Palestine, it may interest your readers to remind them that in an address some years ago, Lord Beaverbrook alluded to the fact that American Jewry were so powerful that the big businesses controlled by Jews there, by withholding their advertisements were able to combat an anti-semitic attack in certain organs of the American Press."

An example of this in England is the case of the *National Graphic*. On 16th June, 1932, this paper devoted two columns to the activities of the anti-Jewish worker, M. Coty, against the Jewish financiers, and gave the impression that it was not inclined to dismiss M. Coty's charges with ridicule. Three weeks later, the *National Graphic* attacked the British Broadcasting Company on account of the number of aliens employed in broadcasting and in other capacities, and remarked that the policy of Sir John Reith might well be the object of a searching enquiry. The next issue, dated 14th July, contained only eight pages of advertisements. On 15th July, the *National Graphic* ceased publication.

Chambers Encyclopedia, 1901, Vol. VI., says "Another extraordinary and well authenticated fact is that the European Press, no less than European Finance, is under Jewish control," but goes on to say that the effect of this has been greatly exaggerated.

Sir J. Foster Fraser, in *The Conquering Jew*, 1915, writes "Few things are more remarkable than the way the Jews control the Press in New York, London, Paris, Berlin, Vienna." (He is pro-Jewish).

The Jewish poet Bialik, in an address given to Jews at the University in Jerusalem on 11th May, 1933, said "Not in vain have Jews been drawn to journalism. In their hands *it became a weapon highly fitted to meet their needs in their war of survival.*" Note the words "their needs" and "war."

Even the reference books which journalists must necessarily consort are Jewish with a perpetual Jewish bias:-*The Dictionary of National Biography* had the Jew Sir Sidney Lee as Editor; the *Dictionary of English History*, the Jew Sir Sidney Low, who also wrote the twelfth volume of the *Political History of England*. The *Encyclopedia Britannica*, under the editorship of Mr. J. L. Garvin, who served on the political staff of the *Daily Telegraph* under the Jew Burnham-Lawson-Levy, and worked with the Jew Cowen on the *Newcastle Chronicle*, has a large number of Jews as Departmental Editors and Advisers. The *Annual Register* and the *Statesman's Year Book* are edited by the Jew M. Epstein; the *Victoria County History* by the Jew L. F. Salzman. Even *The Times* protested against the Epstein bias in the *Annual Register* for 1938 concerning the relations between Nazi Germany and Britain.

Our review is not exhaustive; it is the custom of Jewish journalists to camouflage their names and origins more frequently than in most professions, and their identity is often difficult to prove.

We shall take the well-known newspapers one by one:--

"THE TIMES."

This newspaper was started in 1788 by John Walter, and has, with the exception of a short interval, been partly in the hands of the Walter family ever since.

However, the paper was always under Jewish control after it had made its presence felt. Between 1841 and 1877, John Thadeus Delane was its Editor, and although we know of nothing wrong with his pedigree, he was an intimate friend of the Rothschild family and a constant and welcome visitor to their houses; so intimate that (quoting from *The Times*, 23rd Nov., 1926) the two Rothschild daughters, afterwards Lady Battersea and Mrs. E. Yorke, often rode with Delane in Rotten Row, as well as in Buckinghamshire, "and he took a kindly interest in their lessons." From the Rothschilds Delane took his orders.

From 1850 to 1854, Samuel Phillips, a Jew, was Chief Literary Editor, under Delane. This Jew had been helped by Sir Moses Montefiore and the Duke of Sussex, and "became baptised in order to be able to enter Sidney Sussex College," (we quote the *Jewish Chronicle* Supplement No. 156, April 1934), the example of his Christian enthusiasm being followed by his son who actually became Private Secretary to the Archbishop of Canterbury, Dr. Benson. Money can do anything, provided those who wield it are completely devoid of social sense.

In a circular letter dated 26th March, 1852, Samuel Phillips tried to influence the Provincial Press not to pin Lord Derby down to a pledge of Protection which "in the old acceptation, is gone, and cannot be revived."

The Times correspondent during the Franco-Prussian War and the Commune was a Jew, de Blowitz. This man obtained an advance copy of the Treaty of Berlin when acting as *Times* correspondent at the Berlin Congress, so that it was published in *The Times* at the same hour that it was being signed in Berlin, an act of bad faith which was thought to be very smart journalism. Another Franco-Prussia war-correspondent of *The Times* was the Jew, A. Mels.

The leading Home Correspondent for a time was Israel Davis, once Private Secretary to Sir David Salomons, and part proprietor of the *Jewish Chronicle*. The Editorial Chair, after Delane, was occupied thus:--

1877 to 1884--Thomas Chenery, who came from Barbadoes, and was a great Hebrew scholar and Orientalist.

1884 to 1912--G. Earle Buckle, under Rothschild influence (see "The Reign of the House of Rothschild," by Corti, 1928, Vol. II., p. 453), where it is shown how the Rothschilds had been urged by a Cabinet Minister to bring pressure to bear on *The Times* to induce it to modify its hostile attitude towards Germany during the Boer War in 1900.

1912 to 1919--G. Dawson.

1919 to 1923--H. Wickham Steed.

1923 to present time--G. Dawson (again); we refer to him later.

All these have served by their silence the Jewish Money Power, as did Delane. Only H. Wickham Steed occasionally dropped a hint or two, but his mouth is now closed; he was present at the Soviet Ambassador's reception held on 4th March, 1936.

The Assistant Manager 1890-1908, and Manager 1908-1911 was C. F. Moberley Bell, usually considered to be a Jew. On the Editorial Staff from 1899 to 1909 was the half-Jew Mr. L. C. M. S. Amery, who also edited *The Times* "History of the South African War," probably so that the Jewish cause of the War should be forgotten by the public.

D. D. Braham, a Jew, was on *The Times* staff from 1897 to 1914, first as correspondent in Berlin, St. Petersburg and Constantinople, and then (from 1912) as head of the Imperial and Foreign Department, and a Director of The Times Publishing Co. He left *The Times* in 1914 to become Editor of the Australian Newspapers, *Sydney Daily Telegraph*, *Forum* and *West Australian*. He rejoined *The Times* staff in 1930.

In 1908, the paper was taken over by a company, whose chiefs were Viscount Northcliffe, Sir John Ellerman (Jew {Described as a Jew by *Frankfurter Volksblatt*, 4th July, 1938, and is married to a Jewess}), H. Arnholz (Jew), and Sir Pomeroy Burton (naturalised alien of

unidentified race, probably Jewish, who was formerly on the Editorial Staff of the Jew Pulitzer's *New York World*).

Between 1911 and 1919, *The Times* religious articles were by Rev. S. K. Knight, Bishop of Jarrow, who was really a Jew called Kirschbaum.

The Times to-day is owned by Major J. J. Astor and one of the Walter family; the former is a Director of the Jewish Bank of Hambros; whilst the daughter of John Walter (who describes himself in *Who's Who* as chief proprietor of *The Times*) married in 1938 the son of the late coal-king of the late Czechoslovakia (the Jew Julius Petschek) the most powerful Jew next to Rothschild in that pro-Bolshevik country.

The Hon. R. H. Brand, another Director of The Times Publishing Company, is Managing Director of the Jewish Bank of Lazard Bros. The other Directors of the Times Company are also associated with Jews on the Directorships of Companies.

The present Editor of *The Times* is Mr. G. Dawson, who used to call himself Robinson. He was formerly Editor of the *Johannesburg Star*, a Jew mine-owners' paper; and has been Private Secretary to Viscount Milner. His diplomatic correspondent is a Jew, Poliakoff, an intimate friend of the Zionist leader Chaim Weizmann, and whose pen-name is Augur. The Assistant-Editor of the Educational Supplement has, since 1919, been Mrs. A. H. Radice, whose mother was a Jewish D'Aguilar.

The Times' Historians' History of the World was revised by the Jew A. S. Rappoport.

The City Editor of *The Times* between 1905 and 1910 was Mr. Hartley Withers, an ex-employee of the Jew firm Seligman Bros., and now Editor of the Jew-owned *Economist*.

"THE DAILY TELEGRAPH."

This paper was bought in 1855 by the two Jews, J. Moses Levy and Edward Levy Lawson; the latter became Viscount Burnham, and on his death *The Telegraph* was carried on until 1916 by his son. The first Viscount was President of the Royal Institute of Journalists, 1886; the second Viscount occupied the same position in 1910, and was President of the Empire Press Union, and also, in 1920 and 1923, President of the Imperial Press Conferences.

Among the leader-writers of this Levy regime have been David Anderson, Jew, who also wrote for the *Jewish Chronicle*; and P. P. Benny, Jew, once private secretary to Sir Moses Montefiore and connected with *The Jewish World*. In 1927, the Levys (Burnhams) sold *The Telegraph* to the Berry brothers. Now the Berry brothers have had between them no less than three Baronies. But *Burke's Peerage* gives only the names of their parents, and no clue to their race; they deny any Jewish blood. The titles of the Barons are Buckland (extinct), Camrose and Kemsley.

We are, however, reminded by the Berry family's relationships how closely they follow the Jew interests. To take Baron Kemsley's children first:--

The eldest son married the daughter of a Ralli whose stepfather was Lewis Einstein; *the second son married a Rothschild*. Two of Baron Camrose's children have married into the family of the Birkenhead Earldom, which shows so clearly its descent from a non-Aryan Oriental, (Jew or Gypsy, we know not), named Bathsheba.

With the Berry family in its newspaper undertakings is Baron Iliffe. The Berry-Iliffe (-Rothschild) combination is known as the Allied Newspapers, Ltd.

The Telegraph to-day is still managed by a Jewish Lawson (Levy), but the Editor is Arthur E. Watson, whose father was an Aaron Watson, (? race). Its leader-writer for foreign affairs was the Jew Professor M. A. Gerothwohl, their "diplomatic correspondent." One of the Assistant Editors is the Jew O. Pulvermacher who had been 32 years on the staff of the *Daily Mail*.

"THE DAILY MAIL."

Established and maintained by the Harmsworth family (Lords Northcliffe and Rothermere). It now belongs to Associated Newspapers Ltd., which is governed by the Daily Mail Trust. On the latter, besides Harmsworths, are Sir S. Hardman Lever (from whose ancestry nothing has yet been established definitely by us as to race), F. A. Szarvasy (a Jew from Hungary with long commercial and banking tentacles), and others.

Lord Northcliffe was early under Jewish influence, for he often lived with the Jews Lucien Wolf and Edward Morton, when, in his early days, he had quarrelled with his father.

The Editor from 1899 to 1926 was Thomas Marlowe, who married the daughter of the Socialist "intellectual" John Morrison Davidson who was always politically associated with subversive Jews. In 1913-14, the Sub-editor was the Jewish H. V. Morton.

For thirty-two years, *The Mail* had the Jew O. Pulvermacher on its staff, he becoming Chief Sub-Editor, Night Editor, Assistant Editor, and in 1930 Acting Editor. He handled the War news of *The Daily Mail* in the Great War.

The News Editor, 1900-02 was the Jew R. D. Blumenfeld.

The Financial Editor until recently has been the crypto-Jew H. A. Meredith. One of the special writers and correspondents has been the Jew B. Falk.

The Jew Sir S. Low, from 1923-30, spent one month every year with *The Daily Mail*, during which he was responsible for the leading articles. In this Jew's biography it is stated that he had "the unique privilege of walking into the sanctums of Cabinet Ministers and receiving the fullest permission to make what extracts he thought fit from their private diaries." We suppose this sort of thing commanded a good remuneration from any daily paper! And Sir S. Low was the uncle of Madame Litvinoff, wife of the Jewish Foreign Minister of the Soviet!!

At present (June 1939) the *Mail* is under the control of Lord Rothermere's son, Esmond Harmsworth, and has moved decidedly to the left.

"THE DAILY EXPRESS."

This belongs to Lord Beaverbrook, chief shareholder in its official owning company, London Express Newspapers Ltd.; his son is a Director in the Jewish Deutsch-controlled Odeon Theatres, Ltd. The Chairman is the Jew R. D. Blumenfeld. In 1921, the shareholders included Sir Ernest Schiff, E. Kessel, and F. G. Lindl. Since 1904 until recent years, the Editor has been the Jew Blumenfeld. The present Editor is Mr. A. Christiansen.

For years up to 1934, the Chief Foreign Correspondent was the Jew H. J. Greenwall. The Jews S. A. Moseley and J. N. Raphael have been on the staff among many other Jews.

William Hickey (real name Driberg) of this paper denies that he is a Jew; he wrote in Feb., 1938, in the *New Times and Ethiopian News* that in Spain it was General Franco, not the Reds, who attacked religion! If he is not a Jew, therefore, he is a good imitation. The leading Sports writer is the Jew H. Rose.

"Beachcomber," who has been writing since 1924 for this journal, is a half-Jew, J. C. A. B. Morton. Another Jewish Morton (H. V. M.), was on the staff from 1921. The Assistant-Editor, 1919, was Capt. J. B. Arbuthnot, whose wife was the granddaughter of Bernal Osborne.

"THE NEWS CHRONICLE."

This combined the old *Daily News* with the old *Daily Chronicle*.

The Daily News belonged to a Quaker Emily Cadbury; it had a Jew, A. Kalisch, as Sub-editor in 1890 under a former regime, and became the mouthpiece of Lord Rosebery (married to a Rothschild).

The Daily Chronicle was acquired in 1918 by the supporters of Mr. Lloyd George, including Sir T. Catto, the late Lord Reading's familiar; in 1926 the late Lord Reading (Jew) headed the Daily Chronicle Investment Corporation.

The News Chronicle was owned until Nov., 1936, jointly by this last-named Corporation and the Inveresk Paper Co., Ltd. The D.C.I. Corporation holds United Newspapers Ltd., on the Directorate of which we find Sir H. B. Grotrian who is an important Freemason and whose son married a Jewess; and B. H. Binder (Jewish).

The Inveresk Paper Co. worked under B. H. Binder (Jewish), and had J. H. Newcomb on its Directorate, who was also in the Jew Bank S. Japhet and Co.

The News Chronicle is now owned by Daily News Ltd., and is again under Cadbury control.

An early leader-writer was the Jewish R. H. Bernays. The Jew, Professor Gerothwohl was also a frequent writer for the paper, as is the Jew G. Edinger.

It is significant that the Malaga correspondent of this paper was a Jew Arthur Koestler, arrested and kept in custody by Franco for some time; he had stated in *Menchenopfer Unerhoert*, published in Paris, that the Spanish War was planned by the German and Italian Governments to obtain control by them over the mines in Spain!

On 25th Feb., 1939, the *News Chronicle* said "Anti-semitism is a curse of such a desperate character that we must direct all our energies to destroying it." It also admits that a number of Jews sit in the editorial departments of the *Express* and of the *Evening Standard*.

"THE DAILY HERALD."

Established in 1912, and soon developed under the editorship of Mr. G. Lansbury (married to a daughter of Isaac Brine--?), a "Jews' friend."

This paper was early financed by the two Jews Baron de Forest and Baron von Horst, and the Jewish H. D. Harben with Countess de la Warr made possible the purchase of the paper by the Victoria Printing House Press. Under Lansbury, a Director of *The Daily Herald* received £75,000 from the Soviet Government of Russia, being the proceeds of the sale of Russian Royal jewels; Mr. Lansbury is said to have been unaware of this; his son, Edgar, received the money. The newspaper eventually refused the money and the Director resigned.

The present *Daily Herald* (1929) *Ltd.*, is dominated by the Jew Julius Salter Elias, of Odhams Press *Ltd.*, and he is Managing Director. This Jew is now Baron Southwood.

Odhams Press is in Jewish share-holding hands. From 1913 to 1922, *The Herald* was in the hands of Mr. Robert Williams, married to a Jewish Pearlman; its Leader-writer, 1915-19, and Associate Editor, 1919-22, has been Mr. Gerald Gould, married to a Jewess, sister-in-law of Israel Zangwill.

In 1919, its Literary Editor was the Jew Siegfried Sassoon; Hannen Swaffer "of yeoman stock" has been on its staff from 1931; it has always supported the Jewish Soviet of Russia.

The Advertising Director, A. Phillips; Director and Insurance Manager, N. Canter; Advertisement Manager, M. Poyser; all are Jewish.

The "feature editor" is the Jew A. L. Easterman. Mr. George Slocombe, married to Marie Karlinskaya, is a mysterious individual who acts as Paris-correspondent; he has been privileged onlooker to most of the international conferences since Versailles and we expect he knows how to spell Rothschild.

Among the special writers for *The Herald* is the Jewish H. V. Morton (since 1931).

"THE MANCHESTER GUARDIAN."

The paper is devoted to Jewish interests and has on its Directorate the Jewish Sir Ernest D. Simon.

A special correspondent 1917-1920 was Michael Farbman "born in Russia," and stated in "Plain English," 28-1-1922, to be Jewish.

J. R. Scott, present Chairman of the Manchester Guardian Company, is also Director of the Jewish Company, Henry Simon Ltd.

"YORKSHIRE POST."

From 1925-1936, the chief sub-editor was the Jew S. Salomon.

"THE EVENING NEWS."

Under the same ownership as *Daily Mail*. The Jew B. Falk has been one of its Editors. "Beaufort," its tipster, is the Jew R. Abrahams.

"THE EVENING STANDARD."

Associated with *Daily Express*.

"THE STAR."

Owned by Daily News Ltd.

"OBSERVER."

This paper is run by the Astor family (see *The Times*). It once belonged to the two Jews Lionel Lawson and Julius Beer; the latter's son, F. Beer, owned the paper from 1880 and edited it from 1894; he married a Sassoon and their wedding breakfast was at the house of Rt. Hon. W. E. Gladstone! Mrs. Beer was Assistant-Editor, and Editor in 1893. Gerald Gould (married to a Jewess) has been one of its literary critics.

Since 1907, Mr. J. L. Garvin has been Editor; he once observed "The best exponents of Christianity are Jews" ("The Real Jew," by Newman, p. 9).

"REYNOLDS NEWSPAPER."

This belongs to the Co-operative Press Ltd. Bernard Falk, Jew, was once its Editor.

"NEWS OF THE WORLD."

The Editor is Sir E. Carr, a Director of Geo. Newnes Ltd., one of whose Directors married the late Lord Melchett's daughter. He is also a Director of the *Western Mail* with members of the Berry family.

"SUNDAY REFEREE."

One of the two founders in 1877 was the Jew H. Sampson.

This paper used to expose the Jewish Money Fraud of the Gold Standard, when Sir Oswald Stoll (whose real name is Gray, he having taken the name of his step-father) contributed to its columns.

It was recently owned by the Jew I. Ostrer, of Ostrer Bros. Its Managing Editor until 1935 was Mark Goulden, Jew; he, and the Literary Editor (October 1935) accepted an article from Mr. Aleister Crowley, which, however, was not published. The Paris correspondent 1910 was the Jew J. N. Raphael. The notorious and Jewish Madame Tabouis became a regular contributor. It is now merged with the *Sunday Chronicle*.

The dramatic critic for many years was the Jew E. Morton.

"SUNDAY EXPRESS."

Under similar management to *Daily Express*. The Jew G. Edinger is a frequent contributor.

"SUNDAY DISPATCH."

This is a Harmsworth paper. See *The Daily Mail*. The Jew B. Falk was Editor from 1919 to 1930.

"SUNDAY TIMES" AND "SUNDAY CHRONICLE."

Now belong to Allied Newspapers Ltd. See *The Daily Telegraph*. *The Sunday Times* was once (1893-1904) edited and managed by a Sassoon (Mrs. F. A. Beer). Its Dramatic and Art critic 1883-1894 was the Jew M. C. Salaman.

"Scrutator" of *The Sunday Times* is Herbert Sidebotham, a Zionist member of the British Palestine Committee, 1916.

"THE PEOPLE."

Established in 1881, it was edited for several years to the year 1900 by the Jew H. B. Vogel. It is now controlled by the Jew J. S. Elias (Baron Southwood) through Odhams Press Ltd. He is Managing Director of the paper.

ILLUSTRATED DAILY PAPERS.

The Daily Mirror is controlled by anonymous bank nominees; *The Daily Sketch* (and also *The Sunday Graphic*) is a Berry-Iliffe paper (see *Daily Telegraph*).

The Managing Editor of *The Daily Sketch* was once H. J. Heitner, and its Sub-editor, A. Freedman, both Jews.

"JOHN BULL."

Founded with Jewish money by Horatio Bottomley, whose racial origin is still a mystery to us. His daughter married J. D. Cohn, a Jew, godson of Jefferson Davis, President of the Confederate States in America. It is now owned by Odhams Press Ltd., run by the Jew J. S. Elias (Baron Southwood).

The name "John Bull" seems attractive to Jewish mongers of circumcised news, for it was the Jew S. Phillips who founded and edited a "John Bull" newspaper in the first half of the nineteenth century.

SOME DEFUNCT DAILIES.

In 1904, *The Standard* was sold to Sir N. A. Pearson who married a daughter of the Jew Lord Melchett; its Literary Editor was then the Jew Sir Sidney Low, already mentioned.

In a speech in the House of Commons, Nov. 21st, 1938, Rt. Hon. T. Johnston, M.P., said: "At the outbreak of the last war, the *Standard* had to close its doors because the Austrian Embassy which had been surreptitiously financing it, could no longer make payments." The Jew Sir S. Low edited *St. James's Gazette* 1888-1897 when that paper was purchased by a Mr. Steinkopf; it also

is defunct. *The Westminster Gazette* passed through the hands of an Astor and then to Sir G. Newnes (is this name the Marrano one Nunes?) until in 1908 it was bought by the Jew Sir Alfred Mond. Sir C. Henry (Jew) was also interested in it. Its Editor from 1922 to 1928 was Mr. J. B. Hobman who married a Jewish Adler.

The Echo had Sir Arthur Arnold as first Editor, and then passed into the hands of Baron Grant, an absconding Jew whose real name was Gottheimer.

THE FINANCIAL PAPERS.

The Economist's chief shareholders (in 1934) included Rothschilds, Schrodgers and Sir H. Strakosch. The paper supports "sound currency" (Jewish restriction of the means of exchange with a view to holding it for ransom). Its present Editor is Mr. H. Withers who was once employed by Seligman Bros.

The Financial Times is a Berry-controlled paper (see *Daily Telegraph*).

The Financial News Company has Mr. B. Bracken as Chairman, who is Managing Director of the Jew-controlled *The Economist*.

The Jew Paul Einzig is Foreign Editor.

The paper first made its appearance under the Editorship of the Jew H. H. Marks in 1884.

THE ILLUSTRATED WEEKLIES.

The Illustrated Newspapers Ltd. (controlling the *Illustrated London News*, *The Sketch*, *The Sphere*, *The Tatler*, *The Bystander*, *The Graphic* and *Eve*) has (August, 1937) been bought by the two Jews, Sir J. Ellerman and Baron Southwood (J. S. Elias). These papers vie with one another in photographic representations of our new slant-eyed and Armenoid "aristocracy," so that the public will get used to them and see nothing alien about them. The Editor of *The Sphere* since 1926 has been H. J. Heitner (Jew).

The News Review is controlled by the Jew Korda, and is connected with Odhams' Press.

Cavalcade is edited by the Jew Mark Goulden; *Picture Post* by the Jew S. Lorant.

FOREWORD.

NOTHING could be easier to understand than money. It is one of the simplest inventions of man, born of his necessity to serve a simple purpose; but it has been made, deliberately, the subject of more confused thought than any other thing within human experience.

Those who can truthfully claim to be indifferent to money are more fortunate than numerous. If such exist they need not read on; but for the vast majority nothing could be more vital than an understanding of what it was and what it has become. Even more vital is it for those who control and exercise the power of money to prevent that understanding and the knowledge of their identity and power from reaching their victims! This and only this, is the root and cause of all the ignorance, the confliction and confusion of thought about money; for the money power relies more on the ignorance of the world than on its money for the continued exercise of its power. Indeed the ignorance of the masses is the "Golden Goose" which ever increases its master's store; an army of forcible feeders in the shape of Fleet Street Journalists and University Professors is continually engaged in the fattening process.

To those who have made an unbiased study of this question it is apparent that the most important functions of the money power are to deny its existence, to screen its wielders from view, to disguise its weapon as a blessing and a boon to man and bring him to regard the very instrument of his destruction as the only possible means of his salvation, to accept it as the only "God" worthy of his worship. Truly "Those whom the Gods would destroy they first make mad" and here there is no exception to the adage; for not until this subsidized nurtured madness, in all its varying degrees of biased, distorted and perverted thought regarding money, is cured and removed, will it be possible to save its victims from the destruction it portends.

MONEY NO MYSTERY

Mastery by Monopoly

THE NATURE OF MONEY

IN the dawn of man's history, the exchange of goods was done by direct barter. Men's needs increased until barter became inconvenient, and it was out of the necessity for facilitating the exchange of the ever-increasing variety of goods among an ever-increasing number of producers and consumers that money was invented; money was thus a ticket for goods, a claim to goods.

There was a time when civilisation was so little developed that you could only trust a stranger as far as you could see him, or not so far. During that time, the money took the form of a slab of precious metal; gold was the most suitable metal, as it was rare and therefore a small quantity of

it represented the price of a large quantity of goods; so it was easily handled and concealed from thieves, and was practically indestructible. In Britain, however, we have now reached such a stage of general stability that pieces of paper of no intrinsic value in themselves are accepted in exchange for goods; the pieces of paper (Bank Notes) derive their acceptability from the fact that the Government of the Country has declared them legal tender, that is, money by law; so that every trader will accept them in return for his goods, because he knows that he, in his turn, can buy what he requires with these same bits of paper. During the War, the pieces of paper legalised as money by the Government were called Treasury Notes. They were just as acceptable under that name as the former Bank Notes. No backing for the Treasury Notes was necessary in the shape of gold; yet, they did the same work as Bank Notes, which, as we shall now see were convertible by law into gold. No one inside this country cared a scrap whether the legalised paper money was convertible or not into gold; he didn't want gold; he wanted goods, and got them, through the scraps of paper legalised by the State as National Money. The function of Money was as a common denominator of values for convenience in the exchange of goods; it did not need to be convertible into a fixed weight of a precious metal; it was sufficient, by its legality as money, to be convertible into the goods or services required by those who presented it in payment for the same.

THE "GOLD STANDARD."

Under the Gold Standard, our monetary unit, the pound, was made equivalent in value to 113 grains of gold. If you had pounds, you could exchange them for gold. Few people wanted to do this, because gold has limited functions in general utility; you can't eat it, drink it, make clothes of it or even flirt with it; before you can make use of it, you have to exchange it for something you want. Until 1914, the money was partly in the form of gold coins; partly in the form of Bank Notes for which a stock of gold was kept in the Bank of England for convertibility of the said notes to Gold if such a demand were made; partly in silver and copper coins. All were equally acceptable as money. It did not matter which the money was actually made of, if the law made it money.

By the Bank Charter Act, the Bank of England was given a monopoly for printing Bank Notes; but every Bank Note had to have its equivalent of gold in the Bank Vaults before it could be issued. (With the exception of a specified amount of Notes which the Bank of England was authorised to issue without any gold backing, an authorisation which showed that those responsible for it did not themselves really believe in a Gold Standard! This issue was first only £14 million pounds, but is now about £200 million pounds. It is called the 'fiduciary issue,' which means that it is backed by faith, not gold.)

This made the issue of National Money, over and above that of the fiduciary issue, dependent upon the possession by the Bank of an equivalent in the metal Gold. The effect of this was--

(1). That the issue of Money was divorced altogether from its original purpose of distributing nature's bounty and the fruits of civilisation, and became dependent on what amount of Gold the Bank maintained in its vaults, instead of on the needs of industry.

(2). When other countries also went on to the Gold Standard there ensued a scramble for Gold by the nations of the world.

(3). Under these conditions, the people who could corner Gold became masters of the International Industrial situation, because on the cornerers' willingness to part with Gold depended the ability of the Gold Standard nations to carry on their own affairs, *i.e.* to get enough National Money in circulation to meet the necessities of trade.

(4). Gold was speedily cornered, chiefly by Jews; and ever since, by the restriction they have been able to place upon the issue of money in the Gold Standard countries, these Jews have been able to hold out for their own price for the use of money, *i.e.* their own rates of interest or usury. It is necessary to realise that this power was theirs from the moment the scarcity of national money was deliberately created and its value made dependent on a commodity--gold--which they almost entirely control to-day.

(5). The Financier can, by using his control of Gold to expand or contract the volume of Money (currency or credit) in circulation, create boom or slump in Britain; and his Jewish friends can buy up our industries during the slump period for an old song.

This is the real cause of nearly all the misery, unemployment and wars from which we have suffered of late--the struggle for the possession of a metal of little utilitarian value by the Nations of the World. Comedy or Tragedy? What matter, if you will only realise it NOW?

The Gold Standard is a false one. It was quickly found that it could not supply the industrial need for National Money, and for a time the country was saved from its worst effects by the development of the cheque system. That is to say, the Private Banks (now practically the "Big Five") built up a structure of Bank Credit amounting to ten times the value of the Gold Backing; this was done by playing off debtor accounts against creditor accounts, *i.e.* issuing book-entry loans amounting to ten times the money they possessed, in the hope that all the creditors would not present their claims at once. This is really nothing but a gigantic confidence trick, although the vast number of people employed in Banking have not the least realisation of the fact. If all "depositors" of a Bank were to present their claims for repayment together, as they might in a great national crisis, there would not be 2s. in the £ for them; since neither they nor the Bank possess the Money they claim, it is clear that about 90 per cent. of it has simply been invented or assumed to exist so that interest can be charged on it!

On 4th August, 1914, when a run on the Banks became imminent, the only way that the Banks could be saved from the consequences of this trick, which even to-day enables them to earn unjustifiable rates of interest on their depositors' money whilst paying the depositors = per cent., was by the Government stepping in, suspending the Gold Standard Clause of the Bank Act and declaring a Moratorium. The Moral here is *that the Real Credit of the Community does not depend on the Banks but on the Nation*, which has to save the Banks from the consequences of their own confidence trick!

As Hitler said in 1937:--"Work is the safest cover for a currency."

HOW GOLD CONTROLS PRICES AND POLITICS.

PERHAPS the most important point for the public to realise about this astounding system is that the power to alter the price of goods (taken as a whole) upward or downward now rests in the

hands of those who control the Banking Machinery. The more 'central' the Bank, the greater the control. The Laws of Supply and Demand have been suspended in favour of the dictatorship of the Financiers.

When Money is made abundant to boom demand, more of it is required to purchase goods, so that the prices of the latter rise. When Money is made scarce, to cause a slump, it acquires a scarcity value, and the prices of goods go down, since less money is needed to buy them from the money-starved producer.

When Prices rise, hope and confidence also arise in the hearts of producers and their activities are increased; they engage more labour and extend their businesses. When Prices fall, hope and confidence vanish, whereupon producers discharge workmen and begin to contract their business obligations.

The controllers of the Money System therefore arrange booms and slumps at will, causing Money to be abundant or scarce, never permitting, however, the volume of the 'abundance' to equal and remain at a point which could satisfy the full needs of industry, as this would destroy them--for their very existence, as well as that of the banking system of usury itself, postulates a stabilised ratio of ten borrowed pounds to every one deposited.

The War was won on Treasury Notes without Gold backing. But when the War was over, the Jew Financiers, acting through the League of Nations, managed to re-impose this false standard on our own country and others, and thereby to re-establish their control over our Industries. The War left us heavily in debt; and the exchange value of our pound fell heavily as compared with the dollar. For the benefit of the holders of Gold, our Democratic Governments deliberately withdrew enough Money from circulation to make it scarce and give it a scarcity value; thus artificially restoring the pound to an impossible equality in exchange value to that which it had before the War when we were the world's creditors.

This process doubled the amount of work which debtors have to do to pay off the money obligations; and made it impossible for British Industry (always a debtor) to recover.

Had it been possible for Industry to reduce its wage-bill in conformity with the increase in the purchasing-power of money, some of the damage would have been avoided. But a Nation is not an Account-Book, and the wage-earner, ignorant of his real enemy, Finance, resisted any apparent reduction of his wages which were therefore maintained at an uneconomic rate in the sheltered industries, and were forced down by economic pressure (strikes and lock-outs being the necessary accompaniments) in the unsheltered ones.

This planned contraction of the currency reduced prices and wages with the effects already explained. The secret of the Coal Strike and the Great Strike of 1926, and of our desperate position ever since is to be found in the Planned Money Scarcity in the interests of what is called the "Financier." In 1925, when we were put back on the Gold Standard on the same basis as before the War, the English price-level and wage-level was given over to American control, and that means control by the Jew Money Power of Wall Street, for it had the gold!

Observe now, that the Financier is one whose stock-in-trade is Money, and who manipulates it so as to make more of it. His activities are contrary to the interests of the Capitalist whose wealth lies in factories, land, mines or ships, and who uses that wealth to make goods or services which

other people want. It is always the Jews' plan to divide and rule, so that one Gentile will fight another whilst *he* scoops the pool; that is the explanation of Marxism, which sets the Working Man against the Capitalist whilst the Jew Financier, who finances Socialism and Bolshevism, looks on and increases his power over all.

The Jew is now busy pushing forward Plans for greater control over Industry; he endeavours to side-track the Gentile into the blind alley of restriction of production, telling him that he cannot manage his own affairs, that he needs a Brain Trust (Jewish) to do it for him, and, in short, doing all that is possible to divert the attention of the Gentile Industrialist from realising that his trouble is the Money Fraud for which his Jewish advisers are responsible, and on which their power over him depends.

Although we are (1938) now nominally "off" the Gold Standard, we are in reality on a depreciated Gold Standard, our National Credit being still used and manipulated as though Gold was its real basis.

THE COMMON-SENSE OF REFORM

OUR National Money must be divorced from its association with Gold; when we buy goods from abroad, we shall not pay the foreigner in gold which he can take away and spend elsewhere, even building up, in his own or some other foreign country, industries to compete with ours, as Germany did on our Gold before the War; we shall pay the foreigner in paper money, exchangeable for goods and services only in this country, for we are the best customers in the world and foreigners are obliged to find a market here, and we can insist they do so on these reciprocal terms. It is a complete fallacy to think that the pound token has to be pinned definitely by law to represent a fixed quantity of any one commodity to be delivered on-demand; from the foreigner's standpoint, the purchasing-power of a pound is measured by its exchange relation to the foreigner's own currency unit.

But the amount of money issued has, of course, to be controlled; otherwise, "inflation" (superabundance of money, which reduces its purchasing-power, *i.e.*, sends up the price of goods) would result.

The Nation must regain control over its own credit, and Gold take its proper place as a commodity to be bought and sold like any other commodity, such as wheat or coal.

A COMPARISON BETWEEN THE ARYAN AND THE JEWISH IDEAS OF FINANCING

BRIEFLY, the Aryan idea is constructive and the Jewish one destructive. The Aryan conception of financing an industry is to put his money into it as a partner or shareholder, take his risks like a man and abide by the result shown by profit or loss.

The Jewish conception is to lend his money to someone else who will take all the risk, the Jew having loaned on ample security. Contact with Jewish methods has now resulted in the

judaisation of the Aryan, and most Britons follow Jewish methods to a certain extent, to the detriment of our country and its future.

The Aryan conception of interest is reward for risk; the Judaic conception of interest is ransom for the release of a scarce article, money.

A good example of Jew methods is the cornering of Diamonds in South Africa, whereby the price of diamonds is maintained at about ten times the real value, so that the Jew can make easy profits; whilst ordinary people are unable to afford to possess these beautiful stones. Huge stocks of diamonds are kept in safe deposit, whilst rich pot-holes known to be full of diamonds are concreted over, fenced round and police-guarded so that no one can exploit them and spoil the market. If the reader will now reflect that similar measures have been taken by the Jews (with lots of Gentiles hanging on to their coat-tails) to give an artificial scarcity value to Money itself, the Means of Exchange, the nature of the finance racket which keeps millions out-of-work and which has nothing to do with the real Capitalist, will become clear.

HOW JEWISH MONEY PRACTICES CAME TO BRITAIN

IN Britain, usury was a practice forbidden by law to Christians until the reign of Henry VIII, who permitted money to be loaned at a rate less than 10 per cent. Edward VI reversed this concession to usurers, but Elizabeth renewed it. These concessions of Henry VIII and Elizabeth were due to the fact that Gold and Silver were regarded as practically the only real money, and had been hoarded by individuals to such an extent that great scarcity of the means of exchange of goods and services was experienced until some of the hoarded metals could be made available to trade as loans on interest. This situation was the natural result of advancing standards of living and increasing volume of trade, necessitating more and more money than was available. It gradually caused men to realise that Gold and Silver were not the only money. The Bank of Venice was thoroughly successful in working a Money System with irredeemable paper money, and had the Briton been left to himself to work out his own destiny according to Aryan ideals, a paper money system based upon a Goods Standard (the Tithe system was always on a Goods basis until 1925) would undoubtedly have been a natural development of the situation. But two things happened which stood in the way of this typically Aryan conception for the basis of a sound money system.

One was that Cromwell brought back the Jews to this country once more, they having been expelled by Edward I in 1290.

The other was that William III came over from Holland as King of England in 1689, bringing with him his Judaised ideas of Money, acquired by his contact with the financial power and example of Jews in his native country. *Since his advent, debt has become a national habit and credit a ruling power.* In Holland the Jews who had settled there after their expulsion from Spain and Portugal in the fifteenth century had already saddled and bridled the country under the Debt System and the Bank of Amsterdam, and had acquired a great share in the East India Company; they financed William in his descent on Britain, and the Jew Suasso, in particular, was William's adviser in financial (and no doubt often in political) matters. The Bullion trade was transferred from Amsterdam to London by the Jews.

In England, the results of this Judaisation was quickly apparent; Isaac Pereyre, a Jew, was made Commissary-General of the Army in Ireland in 1690; the National Debt was instituted in 1693 to finance William's continental wars; and in 1694 the Bank of England was established, without any obligation as to a gold reserve, by a body of merchants who lent £1,200,000 to the Government in return for special trading privileges--and 8 per cent! Ever since, the Jew has reigned supreme as financial adviser to Britain's monetary policy.

A MODERN IDOLATRY

THE absorption of Jewish ideas of financing has brought about a curious state of things; "British interests" abroad are now usually considered to be identical with the interests of those few citizens whose money is invested abroad.

The Modern Idolatry is the divine right of invested money to draw interest long after the plant, railways, &c., on which it was spent, have depreciated to zero.

Let us take the case of Loans from Britain to the Argentine, The capital value of these loans would be largely spent in the lending country, and that would cause a temporary boom in industry and employment in it. But after about twenty years, the interest which the Argentine would have paid totals more than the original loan itself. Yet the lender expects to take his interest for ever, and even expects somehow and some day to receive back from the Argentine the amount of that original loan as well! It may be stated here that *these Argentine loans will never be repaid; because it is impossible to repay them.*

Meanwhile, what effect has the arrangement upon the British citizens, employers and employed--yes, and unemployed, who do not themselves draw interest on Argentine loans? The effect is this:--As the Argentine has to pay annually a large amount in interest to the individuals who do the lending, it cannot afford, by about that amount, to buy British coal and manufactures; thus, the interest on British loans actually causes unemployment in mines and factories. But there is a worse aspect even than that; because the moneyed individuals who make the loans become, by the power of their money, a tremendous force in a democratic (and therefore corrupt) State, and their influence, as far as the Argentine is concerned, will be towards the encouragement of Argentine industry, so as to enable it to pay their interest; observe, *Argentine, not British, industry!* So, this powerful moneyed political force which is exerted in all parties alike. encourages the export from the Argentine into Britain of food products, whilst the British farmer and agricultural labourer, who could, if paid fairly, produce better food, remain in a state of unwilling, despondent unemployment, and the Land, Britain's greatest asset, is left to go "back to the jungle," a fact alone that means a stupendous capital loss to the nation.

It must be remembered also that even the interest that comes here from the Argentine has been very largely re-spent in fresh loans either to that country or to other countries.

Under Racial Fascist rule, "British interests" will be those of British people as a whole, not those of individuals who lend money abroad.

TWO KINDS OF BANKS

IT is to be noted that the National Deposit Banks, such as are the "Big Five", (Midland, Barclays, National, Lloyds and Westminster) are not as a rule directed by Jews, but the International Loan Banks are almost exclusively Jewish, such as N. M. Rothschild and Sons, S. Montagu and Co., M. Samuel and Co., Seligman Bros., and S. Japhet and Co. All gold bullion passes through the hands of three Jewish bullion firms who govern the price of gold from day to day; these are N. M. Rothschild and Sons, Mocatta and Goldsmith and Samuel Montagu and Co. In other countries, it is much the same; international loan banks are in the hands of Jews, and their interests are intricately interlocked. The International Loan Banker, owing to his power over the exchange level of sterling, governs the conditions under which the National Deposit Banker works, and is the true governor of general wage levels in Britain, and in consequence has immense political power to force the British Government to follow a Jewish policy.

THE DOUGLAS SOCIAL CREDIT SCHEME.

THIS much advertised 'scheme,' which is attached to a destructive criticism of the present financial system, a criticism which is sound but not original, is entirely barren as far as any practicable reform is concerned. It acts as a sort of side-tracking movement to prevent people from getting on with sound monetary reforms. It attempts to solve by mathematics a problem which is not mathematical, and that is the explanation of the severe mental strain which is experienced by all Social Credit students.

It postulates a National Dividend for everyone, which is several degrees more immoral than the Universal Vote, for it takes no account of the fitness of the individual to receive it; it is a miserable appeal to the Mob by bribery. The schemes that have been published by the Social Credit authorities are all utterly impracticable, either because of the impossibility of a national stock-taking of any accuracy or because of the enormous staff of clerks which would be necessary to check up adequately the retail transactions on which the National Dividend would be "calculated."

THE MONETARY REFORM POLICY OF THE IMPERIAL FASCIST LEAGUE

THE monetary policy of the Imperial Fascist League and of the future Fascist State that will grow out of it in England (which incidentally, is inevitable in spite of the scoffing and lying of the Fabian Internationalist and Jew-directed "National" Press) is, as with all true Fascist measures, a return to REALITY and STABILITY. It postulates, *inter alia*, the following procedure:--

The creation of a State Department of Issue to control absolutely the issue of currency and credit to ensure:--

- (1) The gradual controlled inflation of currency and credit until the price level of commodities

shall reach the level at which the bulk of the National Debt has been incurred, thereby restricting the lenders' rights to repayment to the original commodity value of the loans (excepting that part of the National indebtedness dishonestly forced upon us by International Swindlers, which would be repudiated).

(2) The stabilisation at that point despite further expansion of credit as in (3) of the purchasing power of money, so that it shall become a real standard measure like all other standard measures such as the yard, the pint and the hundredweight, to ensure that the worker shall have a perpetual State guarantee of the value in goods of that which he receives for the goods he produces or the services he renders; in other words, a *Goods Standard* will be maintained by issuing new currency or contracting the currency as the price-index of the essentials of life tends to fluctuate, so as to maintain the general price-index at a stable level.

(3) The closest possible adjustment of currency and credit to the National capacity of production until such time as actual production shall be sufficient to satisfy the needs of the whole Nation and its held of exportation overseas; to ensure thereby the re-absorption of all employable citizens into agriculture and industry.

(We absolutely give the lie to the paid politicians and professional economists who state that over-production exists in a world drained of currency and credit; a world denuded of thirty million unemployed potential spenders and of the once unlimited and ever-growing purchasing power of India, China and the old Russian Empire, the last now doomed to the lowest level of living ever experienced by 'civilised ' human beings).

(4) The gradual retirement of all external and internal interest-bearing Government securities by repayment in non-interest bearing currency (the stabilised purchasing power of which will be of far greater value to the recipient than the present interest-bearing fluctuating currency controlled by alien Jews) which will effect the saving of at least £230,000,000 per annum in interest payment out of the taxpayer's pocket and direct the capital so repaid back into agriculture and industry. Incidentally there will be no need for the so-called "Gilt-edged" securities when all agriculture and industry is grounded on the stability of good government, with currency and credit adjusted to production, and the gradual diminution of taxation to the bare cost of running the State unburdened of unemployment and the vested interests and parasitical growth of so-called Social Services.

(5) Gradual adjustment to the new values by limiting currency inflation, in the early stages, to State disbursements; firstly, for salaries and emoluments for all in service to the State and decentralised Authorities; secondly, for social services (until they have been brought to an irreducible minimum, and thirdly, for government and public works.

(6) The equitable distribution of credit inflation to agriculture and industry through sectionalised Fascist Corporate Councils, set up for the purpose by, and in subordination to, the State Department of Issue.

(7) The balance of the import and export volumes by the establishment of a real Department of Empire and Foreign Trade which shall have absolute control of tariffs, embargoes and trade pacts enforcing equality in the exchange value of exported surpluses until such time as the whole world shall adopt the "goods basis" as fundamental.

It must be emphasised here that it is not part of the Imperial Fascist League programme to bring Deposit Banking itself under Government management: the business of banking is not one which is likely to be successfully carried out by State Officials. It is however necessary to prevent the Banks from usurping the function of the State in the matter of manufacturing money as they now do by making loans by book entries to the amount of ten times the amount of currency they possess. It will be necessary to compel the Banks to act as agents for the distribution and management, under regulation, of the National Credit. Their liabilities to current account depositors must be covered by the possession of National Money to the full amount of their liability. National Money will be issued to them by the National Currency Authority partly in exchange for National Debt Securities which would then be cancelled, partly on day-to-day loan at a fractional rate of interest. The only instrument for creating mortgages will be the State, operating through the Issue Department of the central National Bank, which in turn lends to the Deposit Banks. When Banks lend, the loan will be real State Money, not unbacked Book Credit; the rates of interest on such loans will then be decided, under regulation, by the risk involved, so as to leave a margin of profit to the Deposit Banks; and the onus of risks or loans made by the Banks will be on the Deposit Banks; this will eliminate the speculative element.

Thus, under the Racial Fascist State shall prosperity be restored to our Country and Empire and to all those countries which shall follow our example of internal national prosperity instead of the external international bankruptcy and serfdom to which the long-continued absence of a sane monetary Policy has brought us.

OUR JEWISH ARISTOCRACY

A Revelation

by

Arnold Leese

I publish this booklet in an attempt to impress my fellow Britons that their race is being displaced and replaced, and without malice to any individual.

The I.F.L. pamphlet thus entitled saw three editions, all sold out; *Gothic Ripples* No. 31, dealing with the same subject, is also sold out. So now the Editor brings the list up-to-date. The reason that the Aristocracy is here dealt with in preference to any other section of the community is simply that their pedigrees are traceable with less difficulty than, say, the members of the professions, the merchants or trade unionists.

Hereditary Title Holders With Jewish Blood

12th Duke of St. Albans.	3rd Viscount Bearsted.
8th Duke of Richmond.	9th Viscount Chetwynd (distantly).
2nd Marquess of Reading.	
3rd Marquess of Milford Haven (distantly).	3rd Viscount Esher.
6th Earl Rosebery.	9th Viscount Galway (distantly).
21st Earl of Suffolk (distantly).	2nd Viscount Goschen (distantly).
17th Earl of Devon.	14th Viscount Arbuthnott (distantly).
6th Earl of Carnarvon.	
7th Earl of Mexborough.	2nd Viscount St. Davids (distantly).
Countess Loudoun (in her own right).	[handwritten: 1st Viscount Samuel]
	7th Baron Auckland.
16th Earl of Kinnoul.	7th Baron Brabourne.
4th Baron Burnham.	3rd Baron Phillimore.

2nd Baron Cranworth (distantly).

4th Baron Cranshaw (distantly).

8th Baron Foley.

3rd Baron Herschell.

2nd Baron Hirst.

9th Baron Howard de Walden.

1st Baron Jessel.

2nd Baron Mancroft.

3rd Baron Melchett.

2nd Baron May.

2nd Baron Michelham.

4th Baron O'Neill (distantly).

Baroness Ravensdale (in her own right).

and the following Baronets:-

Sir G. W. Albu.

Sir A. Beit.

Sir E. D. Broughton (distantly).

Sir H. J. W. Bruce.

Sir Geo. Bull.

Sir J. L. R. Blunt.

Sir A. J. Cahn.

Sir F. Cassel.

Sir H. B. Cohen.

Sir G. C. Campbell.

Sir T. H. W. Chitty.

7th Baron Plunket.

2nd Baron Parmoor (distantly).

3rd Baron Rothschild.

2nd Baron Roborough (distantly).

3rd Baron Ritchie of Dundee.

2nd Baron Strachie.

3rd Baron Swaythling.

1st Baron Schuster.

1st Baron Simon (once Sir E. D.).

1st Baron Hankey (according to
Jewish Guardian, 6th June, 1922).

Sir J. R. Ellerman.

Sir J. P. G. M. Fitzgerald.

Sir G. S. Fry.

Sir K. C. A. Fraser (distantly).

Sir H. J. D'Avigdor-Goldsmid.

Sir W. Garthwaite.

Sir E. C. Goschen (distantly).

Sir J. L. Hanham.

Sir P. G. Hamilton.

Sir P. A. Harris.

Sir F. D. S. Head.

Sir R. C. G. Cotterell.

Sir P. V. David.

BARONETS Continued

Sir K. S. Joseph.

Sir F. L. E. Joseph.

Sir H. A. B. Johnson.

Sir C. G. Lampson.

Sir T. P. Larcom.

Sir H. J. Lawson.

Sir R. G. Leon.

Sir T. J. P. Lever.

Sir E. J. M. Levy.

Sir P. J. Magnus.

Sir A. J. Meyer.

Sir P. E. Mostyn.

Sir B. E. S. Mountain.

Sir C. G. J. Newman.

Sir M. B. G. Oppenheimer.

Sir J. C. W. Herschel.

Sir G. Jessel.

Sir R. F. Phillips.

Sir E. H. Preston (distantly).

Sir L. L. Richardson.

Sir C. G. S. Shuckburgh (distantly).

Sir E. L. Samuel.

Sir F. H. B. Samuelson.

Sir E. V. Sassoon.

Sir F. V. Schuster.

Sir R. G. A. Staples.

Sir G. J. V. Thomas.

Sir W. R. Tuck.

Sir H. A. Wernher.

Sir H. E. Yarrow.

Hereditary Title Holders Who Married Jewish Women

9th Duke of Roxburgh married granddaughter of a Rothschild.

5th Marquess of Salisbury married descendant of Jew Bernal Osborne.

5th Marquess of Cholmondeley married a Sassoon.

16th Marquess of Winchester married a Jewish Marks.

11th Marquess of Tweeddale married a Jewish Wagg.

6th Earl of Rosse married a Jewish Messel.

7th Earl Castle Stewart married a Guggenheim.

6th Earl of Craven married a Jewish Meyrick.

29th Earl of Crawford married descendant of Jew Bernal

Osborne.

5th Marquess Camden married
a Jewish Cassel.

1st Viscount Bledisloe married
as 1st wife a Jewish Lopes.

Hereditary Title Holders Who Married Jewish Women - Continued

[Handwritten: Earl of Harewood married a Jewish Sterco (?)]

Baronets

1st Earl Mountbatten married
granddaughter of Jew Sir
Ernest Cassel.

Sir J. P. Bagge married a Jewish
Mendel.

2nd Viscount Scarsdale married
a Jewish Pretzlik.

Sir M. G. Beckett married a
a Jewish Brett.

9th Viscount Powerscourt mar-
ried a Jewish Beddington.

Sir R. C. Milnes-Coates married
a Crew-Milnes of distantly
Jewish blood.

26th Baron de Clifford married
a Jewish Meyrick.

Sir T. Colyer-Fergusson married
a Cohen as second wife.

1st Baron Fairfield married a
Jewish Van Noorden.

Sir A. E. H. Dean Paul married
a Jewish Wieniawski.

1st Baron Killearn married a
Jewish Castellani.

Sir T. E. P. Falkiner married
the granddaughter of a
Ricardo.

1st Baron Soulbury married a
Jewish De Stein.

Sir H. S. M. Havelock-Allan
married a Levy as 3rd
wife.

1st Baron Brassey married the
daughter of a Ricardo.

5th Baron Newborough mar-
ried daughter of Lazar
Braun.

Sir L. J. Jones married a Jewish
Schuster as 2nd wife.

15th Baron Lovat married a
Jewish Broughton.

Sir E. A. Lechmere married the
daughter of a Samuels.

Sir R. Leeds married a Jewish
Singer.

12th Baron Kinnaird married a
Jewish Clifton of Treves
blood.

Sir J. S. P. Mellor married the
Jewish Mrs. Raie Mendes.

1st Baron Latham married a Jewish Allman.

3rd Baron O'Hagan married as 1st wife, the daughter of a Jewish Braham.

1st Baron Goddard married a Jewish Schuster.

1st Baron Lyle married a Levy.

4th Baron Delamere married granddaughter of Jew Sir Ernest Cassel as second wife.

Sir A. Moir married the granddaughter of a Jewish Franklin.

Sir O. Mosley married as 1st wife, granddaughter of Jew Levi Zeigler Leiter.

Sir J. S. B. Noble married a granddaughter of Jew Sir J. Goldsmid.

Sir N. A. Pearson married a Mond (divorce later).

Sir C. C. E. Welby married a Jewish Gregory.

The Following Hereditary Title Holders Have Heirs Married To Jewish Women

Viscount Halifax.

Baron Hothfield.
Bart.

Baron Milford.

Sir R. Bonsor, Bart.

Sir A. C. Cory-Wright, Bart.
(brother).

Sir Christopher Robinson,

Sir R. S. Adair, Bart.

Knights Of Jewish Blood (Living)

Abrahams, S. S.
Abrahamson, M. A.
Ameer Ali, T. (mother Jewish).
Arbuthnot, G. S.
Balcon, M. E.
Baron, E. S.
Barrow, Geo. de S.
Bloch, M.
Bovenschen, F. C.
Burton, Montague.
Carlebach, P.
Castellani, A.
(Guggenheim).
Clavering, A. (Closenberg).
Cohen, J. B. .B.

Drage, B.
Dickens, G. C. (distantly).
Duveen, G. E.
Ellissen, H.
Ezechiell, P. H.
Ezra, A.
Frankau. C. H. S.
Gold, H. G.
Gluckstein, S.
Goldstone, F. W.
Green, A. M.
Gregory, T. E.

Hambro, C. J.
Hansford, B.

Cohen, R. W.
 Cohen, S. S.
 Cohen, Henry.
 Courthope-Munroe, H. (Isaacs).
 Cripps, Stafford, (distantly).
 Dannreuther, S.
 Davis, Ernest.
 Davis, Godfrey.
 D'Costa, A. H.
 Deedes, Wyndham.
 De Stein, E.

Harris, A. I.
 Heilbron, I. M.
 Henriques, P. G.
 Hurst, G. B. (Hertz).
 Kay, H.
 Korda, A.
 Lebus, H. A. H.
 Luke, H. C. (Lukach).
 Lockspeiser, B.
 Mayer, R.

Knights Of Jewish Blood (Living) Continued

Mendl, Chas.
 Merton, Thos.
 Meyrick, S. J.
 Moore, L. F.
 Mosely, A. G.
 Myers, M.
 Norbury, H. F. O. (Nathan).
 Oppenheimer, E.
 (Sonnenthal).
 Oppenheimer, F.
 Palmer, C. E.
 Railing, A. H.
 Ricardo, H. R.
 (distantly).
 Rosenthal, C.

Samuelson, H.
 Scholefield, J.
 Schuster, G. E.
 Seligman, C. D.
 Simon, L.
 Slessor, H. H.
 Sperling, R. A.
 Stanley, H. J.

 Sterling, L. S.
 Stern, A.
 Waley, S. D.
 Wilberforce, H. W.

 Zimmern, A.

The Jewish penetration also extends to sisters, uncles, etc. of many other Lords and Baronets, whilst in some cases British Lords have had Jews as godfathers to their children!

The terms "Jew" and "Jewish" in the above summary refers to Blood, not to Religion. The Jews belong to many different races, none of which are native to Britain.

As a result of this Jewish penetration, Britons have begun to accept Jewish-looking fellow-citizens as normal.

If full information was available, all these lists would be lengthened very considerably.

ARNOLD LEESE.

THE REAL JEW: A LESSON FROM TURKEY

by Arnold S. Leese

THE Turkish revolution which dethroned the Sultans was Jewish. The Jews used Freemasonry as a tool. It has been said with considerable truth that the Young Turks were old Jews.

The active agency of Revolution was the Committee of Union and Progress. This was fostered and manned by Freemasonry while Freemasonry was itself in the hands of the Jews. The center of revolt was at Salonika where a majority of the population was actually Jewish.

The Jew Emmanuele Carasso used the Masonic Lodge "Macedonia Resorta" for the secret meetings of the Committee of Union and Progress and when Sultan Abdul Hamid was deposed Carasso was one of the four men who went to Yildiz to tell the Sultan that his reign was at an end. The Committee of Union and Progress firmly seated itself in the saddle of government with Mahommed V as puppet Sultan.

The Minister for the Interior of this regime was Talaat Bey. De Nogales in his **Four Years Beneath the Crescent** (Chasles Scribners Sons, 1926 p. 26) reveals Talaat as "the renegade Hebrew (Donme) of Salonika." A "Donme" is a kind of Marrano Jew, a descendant of Jewish refugees in Turkey who pretended to be Muslims. This fact of the Jewishness of Talaat is of great importance and little known. The **Encyclopedia Britannica**, 12th edition, Vol. XXXI, p. 1222, calls him "the sinister figure largely responsible for the downfall of the Ottoman Empire."

In **The Cause of World Unrest** he is stated to have been responsible, "perhaps, more than anyone else for handing over Turkey to Germany and thus encompassing her ruin." Talaat had been President of the Committee Party. De Nogales in his work above cited says Talaat was "the principal organizer of the massacres (of Armenian Christians) and deportations." Dr. H. Stuermer in **Two War Years in Constantinople** (Hodder & Stoughton, 1917), says on p. 72 "Enver, and still more Talaat, who as Minister of Interior and really Dictator of Turkey was principally responsible for the Armenian persecutions"

Until now Talaat seems to have remained unrecognized by the world as a Jew "patriot" who ruined his country and was responsible for the wholesale slaughterer of Christians.

The German Government made use of the services of a criminal Jew called Nelken to gain control over the Young Turks. He called himself Mehmed Zekki

Bey and edited several newspapers in Constantinople. These and other Jew run newspapers in the town did all that was possible to poison the Turkish mind against the British.

Talaat's Finance Minister was another Jew Djavid Bey who arranged the finances of revolution in Turkey with Jewish banks abroad. He had a Jew Messim Russo as 'his chef de cabinet.'

When Djavid Bey was finally hanged by Kamal Ataturk, "a number of great financial concerns including the banking houses of the Rothschilds in Vienna and London tried to persuade the English and French Governments and the leading newspapers in both countries to use all their influence to make a personal appeal for Djavid." (**Grey Wolf** by H. C. Armstrong published by A. Barker, Ltd.) The French Freemason Sarraut actually visited Kamal in Angora and appealed to him as a fellowmason to spare Djavid's life. He was not successful. Kamal Ataturk who had been a Freemason and a revolutionary, seemed to have changed his nature with his name when he ceased to be Mustapha Kemal and closed the Masonic Lodges. His actions were Aryan. His mother is said to have had Donme blood (Lewis Browne's **How Odd of God**, 1935) but **The Times** 1 Nov. 1938, said she was an Albanian who "may have transmitted the Nordic type to her boy." She had fair hair and blue eyes. The Donme blood if present, must have been thin. Kamal's Turkish patriotism was his only decent quality.

Another leading Jew of the Committee of Union and Progress was Refik Bey who in 1939 was Prime Minister of Turkey under the name Refik Saydam.

During the First World War the Jew Carasso became a food controller in Constantinople and as a result many people died of starvation. Meanwhile he amassed a fortune of two million Turkish pounds which was seized from him after the War. He saved some of it by suddenly claiming to be under Italian protection. Another "Turkish patriot!"

In **The Cause of The World's Unrest** published by Grant Richards, Ltd. in 1920 we learn that even the counter revolutionary forces were controlled and made ineffective by Jews. The Commander being the Jew Renzi Bey. Jews controlled the Revolutionary Press.

Whoever was prominent in the revolution and was not a Jew was a Freemason or "synthetic Jew."

(Article by Arnold Leese, March, 1939)

GAMBETTA THE JEW

By Arnold Leese

LEON GAMBETTA was Minister for the Interior in France after the Commune of 1870 and was later Dictator for three months in 1877.

In his lying propaganda book, *The Jewish Contribution to Civilization*, the Jew Cecil Roth says (p. 269) there is no ground whatever for believing that Gambetta was a Jew, "as is so often said."

In *The Fascist*, April 1938, p. 3, we pointed out that the accurate Lady Queenborough had definitely pronounced Gambetta as a Jew in her *Occult Theocracy*. The leading Jew Adolph Cremieux employed him as private secretary and treated him as an adopted son; whilst Gambetta himself had the Jew Joseph Reinach as his private secretary.

However, further evidence has now come to light of which the authority seems unimpeachable. It is found in a letter from the Archduke Albrecht, uncle of the Emperor of Austria, dated 5th Jan., 1883 quoted by the liberal Crown Prince Rudolph in a letter from him to the political Jew Morris Szeps, dated the 13th of the same month. This, in turn, is quoted in a new book *My Life and History* by Berta Szeps, daughter of Morris Szeps, published 1938, p. 52.

The letter runs thus about Gambetta "That he owes the fact that he became a dictator at once to his high position as a Freemason, to his Jewish origin, and to his will power, all of which secured him the allegiance of all Freemasons, all Republicans, all Jews, and all those who do not know how to help themselves. But he always remained a Jew through and through. Nearly destitute in 1870, a year later he [was] a multi-millionaire, for he gambled and stole wherever he could."

Further on: "His death freed Europe from the fate of a Franco-Russian alliance and we must thank God for it. The adoration for Gambetta which practically all Liberal and all the Democratic papers of the monarchy openly proposed, after having published bulletins for months about the state of his health as if he were their monarch, would seem very odd indeed unless one knew that practically all journalists are Jews, christened or unchristened, Jews who stick together all over the world, and who are in addition Freemasons."

Note that the Crown Prince Rudolph was notoriously associated with political Jews; that he was addressing one, in fact; that the Archduke Albrecht, whom he was quoting, was a political Jesuit, head of a Union for the Catholicisation of Bosnia, and therefore thoroughly acquainted with the political notables of

the time; and that the author of the book from which we obtained the extract is a political Jewess, connected through her sister's marriage with the Clemenceau family. None of these suggest that there is the slightest doubt as to the Jewishness of Gambetta, and they may be considered as four of the highest political (contemporary) authorities in Europe on the origin of Gambetta here: "We are confident Russian Jewry are ready for the greatest sacrifices in support of the present democratic government as the only hope for the future of Russia and all its people. American Jewry holds itself ready to cooperate with their Russian brethren in this great movement: Marshall, Morgenthau, Schiff, Strauss, Rosenwald.

Addressee: Miliukov, Petrograd (or Baron Gunzburg). If sent to Baron Gunzburg, add: May we ask you to submit this to your government.

Signed: Lansing."

As to the individuals mentioned in the above, we remind our readers that Mr. Lansing was U.S. Secretary of State; and that Schiff & Strauss (mentioned in the telegram) were members of the Jewish banking firm Kuhn Loeb & Co. of New York. "The present democratic government" of Russia referred to in the telegram was of course Kerensky's. When Trotsky was arrested by the British on his way from the U.S.A. to Russia, it was by the request of Miliukov, Russian Foreign Minister, that he was released.

Baron Gunzburg was a Jew.

Reprinted from "The Fascist" of March, 1939

THE ILLUMINATI AND THE FRENCH REVOLUTION

by Arnold Leese

On October 6, 1789, there was seized at the home of Mirabeau's publisher, a number of important documents. One of them, called **Croquis ou Projet de Monsieur de Mirabeau**, was a statement of the aims and purposes of the Illuminate, supposedly written by Mirabeau; Illuminist, Cabalist and the darling of the Jewish society of Paris (having reported on his trip to Germany--where he received his initiation into Weishaupt's Illuminate--to his Jewish supporters at the home of Henrietta Herz). To please his Jewish friends and supporters of the French Revolution, Mirabeau wrote his great apology for the Jews under the form of a panegyric of Mendelssohn, the father of Jewish Illuminism. Suitable praise of Mirabeau's love of Jewry and his services to the eternal internationalists, can be found in M. Samuel's "**Memoirs of Moses Mendelssohn**," 1827.

In this document concerning "**Mirabeau's Project**," after a diatribe against the French Monarchy, the document goes on to say that "in order to triumph over this hydra-headed monster these are my ideas:

PLAN OF THE FRENCH ILLUMINATE:

"We must overthrow all order, suppress all laws, annul all power, and leave the people in anarchy. The laws we establish will not perhaps be in force at once, but at any rate, having given back the power to the people, they will resist for the sake of their liberty which they will believe they are preserving. We must caress their vanity, flatter their hopes, promise them happiness after our work has been in operation; we must elude their caprices and their systems at will, for the people as legislators are very dangerous, they only establish laws which coincide with their passions, their want of knowledge would besides only give birth to abuses. But as the people are a lever which legislators can move at their will, we must necessarily use them as a support, and render hateful to them everything we wish to destroy and sow illusions in their path; we must also buy all the mercenary pens which propagate our methods and which will instruct the people concerning their enemies whom we attacked. The clergy, being the most powerful through public opinion, can only be destroyed by

ridiculing religion, rendering its ministers odious, and only representing them as hypocritical monsters, for Mahomet in order to establish his religion first defamed the paganism which the Arabs, the Scythians professed. Libels must at every moment show fresh traces of hatred against the clergy. To exaggerate their riches, to make the sins of an individual appear to be common to all, to attribute to them all vices; calumny, murder, irreligion, sacrilege, all is permitted in times of revolution.

"We must degrade the noblesse and attribute it to an odious origin, establish a germ of equality which can never exist but which will flatter the people, (we must) immolate the most obstinate, burn and destroy their property in order to intimidate the rest, so that if we cannot entirely destroy this prejudice we can weaken it and the people will avenge their vanity and their jealousy by all the excesses which will bring them to submission.

"The writer of this document then describes how the soldiers are to be seduced from their allegiance--thus seducing them from their allegiance to their own nation. After describing the methods for destroying patriotism among the troops, the writer then deals with the magistrates (those invested with executive or judicial power especially Presidents and Governors of States in a Republic Magistrates are to be smeared as despots, "since the people, brutal and ignorant, only see the evil and never the good of things." Of those in public office, the writer says: "Let us beware above all of giving them too much force; their despotism is too dangerous, we must flatter the people by gratuitous justice, promise them a great diminution in taxes and a mere equal division, more extension in fortunes, and less humiliation. These fantasias (vertigines) will fanaticize the people, who will flatten out all resistance. What matter the victims and their numbers? spoliations, burnings destructions, burnings, and all the necessary effects of a revolution. Nothing must be sacred and we can say with Machiavelli: "What matter the means as long as one arrives at the end?"

We reproduce the above quotations from an Illuminate manuscript seized in 1789, because of the similarity it bears to current plans to destroy the Republic. The manner in which people are "used" making the eager to cooperate in their own destruction, makes the worlds of French Illuminist Chamfort, spoken in a conversation with fellow Illuminist Marmontel, as applicable to America of today as they were to Frenchmen in 1790: "The nation is a great herd that only thinks of browsing, and with good sheepdogs the shepherds can lead it as they pleaseMoney and the hope of plunder are all-powerful with the people "

Equally applicable are the words of Mirabeau himself who, in the exuberance of a blood orgy during the Revolution, was heard to cry:

"That canaille well deserves to have us for legislators. These professions of faith, as we see, are not at all democratic; the sect (Illuminate -Ed.) uses the populace as revolution fodder, as prime material for brigandage, after which it

(the Illuminate -Ed.) seizes the gold and abandons generations to torture. It is veritably the code of hell."

As the unchallenged authority, Nesta Webster, wrote of this "code of hell" in her "Secret Societies and Subversive Movements":

"It is this 'code of hell' set forth in the 'Projet de Revolution' that we find repeated in succeeding documents throughout the last hundred years--in the correspondence of the 'Alta Vendita,' in the *Dialo aux Enfers entre Machiavel et Montesque* by Mauice Joly, in the Revolutionary Catechism of Bakunin, in the Protocols of the Elders of Zion, and in the writings of the Russian Bolsheviks today.

"Whatever doubts may be cast on the authenticity of any of these documents, the indisputable fact thus remains that as early as 1789 this Machiavellian plan of engineering revolution and using the people as a lever for raising a tyrannical minority to power, had been formulated; further that the methods described in this earliest 'Protocol' have been carried out according to plan from that day to this

"It was Adrien Duport, author of the '**Great Fear**' that spread over France on July 22, 1789, Duport, the inner initiate of the secret societies, 'holding in his hands all the threads of the masonic conspiracy,' who on May 21, 1790, set forth before the Committee of Propaganda the vast scheme of destruction."

ATTEMPTS TO PURIFY FREEMASONRY

Realizing the dangers of Illuminism to Masonry, the British lodges withdrew completely from all connections with Grand Orient Masonry, and a general order to that effect was issued in 1878. As late as 1923, a fresh injunction was made with regard to the Grand Orient. We quote a -pad of that injunction: "As recognition was withdrawn from that body by the United Grand Lodge of England in 1878,... it is considered necessary to warn all members of lodges that they cannot visit any lodge under the obedience of a jurisdiction unrecognized by the United Grand Lodge of England; and further that under Rule 15C of the Book of Constitutions, they cannot admit visitors there from." (Statement attributed to Chamfort is translated from *Oeuvres posthumes de Marmontel*, Vol. IV, page 77. Statement of Mirabeau appears in *Lombard de Langres' Histoire des Jacobins*, page 31 (1820).)

So, British Freemasonry stood aloof, from the very beginning, from all attempts to create an international system of Masonry.

That there was a definite attempt to Illuminize the Lodges in the then newly created United States, is shown by history. However, it is equally shown that little success was achieved by Illuminists until the advent of one Albert Pike, whose activities will be discussed in detail later in this series of Letters.

During the French Revolution, there was great sympathy for that revolution in the United States. It would follow, therefore, that Illuminism made an early bid for dominance in American Lodges.

Meanwhile in Germany, where Weishaupt's "code of hell" was first insinuated into the Rites of Freemasonry, the warning against international Illuminism was given by none other than the Duke of Brunswick, formerly the "Eques a Victoria" of the order of Strict Observance, whose Illuminate name was "Aaron," and who was Grand Master of German Freemasonry. Though a dedicated Illuminist, after seeing what the sect had done to France during the Revolution, and perhaps in fear lest the same fate overtake Germany, the Duke of Brunswick issued a Manifesto to all German lodges in 1794. It seems important to quote a part of this order: "Amidst the universal storm produced by the present revolutions in the political and moral world, at this period of supreme illumination and of profound blindness, it would be a crime against truth and humanity to leave any longer shrouded in a veil things that can provide the only key to past and future events, things that should show to thousands of men whether the path they have been made to follow is the path of folly or of wisdom. It has to do with you, VV.FF. of all degrees and of all secret systems. The curtain must at last be drawn aside, so that your blinded eyes may see that light you have ever sought in vain, but of which you have only caught a few deceptive rays...

"We have raised our building under the wings of darkness; ...the darkness is dispelled, and a light more terrifying than darkness itself strikes suddenly on our sight. We see our edifice crumbling and covering the ground with ruins; we see destruction that our hands can no longer arrest. And that is why we send away the builders from their workshops. With a last blow of the hammer we overthrow the columns of salaries. We leave the temple deserted, and we bequeath it as a great work to posterity which shall raise it again on its ruins and bring it to completion."

In words reminiscent of the scene when Titus destroyed the Temple at Jerusalem-as Jesus had prophesied-in 70 A.D., Brunswick decrees the necessary destruction, of the German Masonic edifice; then explains what has brought ruination to the Order in these words:

"A great sect arose which, taking for its motto the good and the happiness of man, worked in the darkness of the conspiracy to make the happiness of humanity a prey for itself. This sect is known to everyone: its brothers are known no less than its name. It is they who have undermined the foundations of the Order to the point of complete overthrow; it is by them that all humanity has been poisoned and led astray for several generations. The ferment that reigns amongst the peoples is their work. They founded the plans of their insatiable ambition on the political pride of nations. Their founders arranged to introduce this pride into the heads of the peoples. They began by casting odium on religionThey invented the rights of man which it is impossible to discover even in the book of Nature, and they used the people to wrest from their

princes the recognition of these supposed rights. The plan they had formed for breaking all social ties and of destroying all order was revealed in all their speeches and acts. They deluged the world with a multitude of publications; they recruited apprentices of every rank and in every position; they deluded the most perspicacious men by falsely alleging different intentions. They sowed in the hearts of youth the seed of covetousness, and they excited it with the bait of the most insatiable passions. Indomitable pride, thirst of , power, such were the only motives of this sect: their masters had nothing less in view than the thrones of the earth, and the governments of the nations was to be directed by their nocturnal clubs.

"This is what has been done and is still being done. But we notice that princes and people are unaware how and by what means this is being accomplished. That is why we say to them in all frankness: the misuse of our Order (Freemasonry -Ed.), the misunderstanding of our secret, has produced all the political and moral troubles with which the world is filled today. You who have been initiated, you must join yourselves with us in raising your voices, so as to teach peoples and princes that the sectarians, the apostates of our Order, have alone been and will be the authors of present and future revolutions."

So completely had Illuminism taken over Freemasonry in Germany, that its Grand Master calls for the complete dissolution of Masonry--to be rebuilt later by a future generation after Illuminism had been destroyed!

THE BEAST REFUSES TO DIE

Grand Orient Freemasons would have the world believe that Illuminism really did expire in 1812. But the evidence supports no such conclusion. It simply went "underground" wherever it became necessary, much as has Communism in our times.

In 1810, Francois Charles de Berckheim, special commissioner of police at Mayence, also a Freemason, had his attention drawn to the activities of the Illuminate, and began an investigation to determine whether or not the sect still was an active movement. He found that there were initiates "all over Europe" and that, instead of dying out, he stated that "Illuminism is becoming a great and formidable power and I fear, in my conscience, that kings and peoples will have much to suffer from it unless foresight and prudence break its frightful mechanisms."

Continuing his investigations the commissioner of police wrote a report (1814) which described the subtle methods by which Illuminism maintained its existence, even when prohibited by governments and proscribed by Masonry. We quote from this report (the original was, at last word, in the French National Archives, index No. F7 6563) the portion which explains how the organization of Illuminate is carried on invisibly, so as to defy the eye of authority:

"The Association had, it is true, assemblies at its birth where receptions (i.e. initiations) took place, but the dangers which resulted from these made them feel the necessity of abandoning them. It was settled that each initiated adept should have the right without the help of anyone else to initiate all those who, after the usual tests, seemed to him worthy.

"Initiations are not accompanied, as in Masonry, by phantasmagoric trials, ... but they are preceded by long moral tests which guarantee in the safest way the fidelity of the catechumen; oaths, a mixture of all that is most sacred in religion, threats and imprecations against traitors, nothing that can stagger the imagination is spared; but the only engagement into which the recipient enters is to propagate the principles with which he has been imbued, to maintain inviolable secrecy on all that pertains to the association, and to work with all his might to increase the number of proselytes.

"It will no doubt seem astonishing that there can be the least accord in the association and that men bound together by no physical tie and who live at great distances from each other can communicate their ideas to each other, make plans of conduct, and give grounds of fear to governments; but there exists an invisible chain which binds together all the scattered members of the association. Here are a few links:

"All the adepts living in the same town usually know each other. unless the population of the town or the number of the adepts is too considerable. In this last case they are divided into several groups, who are all in touch with each other by means of members of the association whom personal relations bind to two or several groups at a time.

"These groups are again subdivided into so many private coteries which the difference of rank, of fortune, of character, tastes, etc., may necessitate: they are always small, sometimes composed of five or six individuals, who meet frequently under various pretexts, sometimes at the house of one member, sometimes at that of another; literature, art, amusements of all kinds are the apparent object of these meetings, and it is nevertheless in these confabulations that the adepts communicate their private views to each other, agree on methods, receive the directions that the intermediaries brie, them, and communicate their own ideas to these same intermediaries, who then go on to propagate them in other coteries. It will be understood that there may be uniformity in the march of all these separated groups, and that one day may suffice to communicate the same impulses to all the quarters of a large town... "These are the methods by which the Illumines without any apparent organization, without settled leaders, agree together from the Neva of the Rhine to those of the Neva, from the Baltic to the Dardanelles, and advance continually towards the same goal without leaving any trace that might compromise the interests of the association or even bring suspicion on any of its members; the most active police would fail before such a combination

METHODS OF PROSELYTIZING

"As the principle force of the *Illuminés* lies in the power of opinions, they have set themselves out from the beginning to make proselytes amongst the men who through their professions exercise a direct influence on minds, such as litterateurs, savants, and above all professors. The latter in their chairs, the former in their writings, propagate the principles of the sect by disguising the poison that they circulate under a thousand different forms. These germs, often imperceptible to the eyes of the vulgar, are afterwards developed by the adepts of the Societies they frequent, and the most obscure wording is thus brought to the understanding of the least discerning. It is above all in the Universities that Illuminism has always found and always will find numerous recruits. Those professors who belong to the Association set out from the first to study the character of their pupils. If a student gives evidence of a vigorous mind, an ardent imagination, the secretaries at once get hold of him, they sound in his ears the words Despotism-Tyranny-Rights of the People, etc., etc. Before he can even attach any meaning to these words, as he advances in age, reading chosen for him, conversations skillfully arranged, develop the germs deposited in his youthful brain; soon his imagination ferments, history, traditions of fabulous times, all are made use of to carry his exaltation to the highest point, and before even he has been told of a secret Association, to contribute to the fall of a sovereign appears to his eyes the noblest and most meritorious act

"At last, when he has been completely captivated, when several years of testing guarantee to the society inviolable secrecy and absolute devotion, it is made known to him that millions of individuals distributed in all the States of Europe share his sentiments and his hopes, that a secret link binds firmly all the scattered members of this immense family, and that the reforms he desires so ardently must sooner or later come about

"Such, then, is the Association's continual mode of progression from its origins until the present moment; it is by conveying from childhood the germ of poison into the highest classes of society, in feeding the minds of students on ideas diametrically opposed to that order of things under which we have to live ...that Illuminism has recruited the largest number of adepts."

Lest any reader feel that this 19th century description of the methods employed by the Illuminists to gain new adepts in this 20th century; may we point to Harvard University and the strings of Frankfurter "Hot Dogs" which were fed into government posts during the years of the Baruch planned New Deal? Or the similar role played by the London School of Economics?

AND SPEAKING OF ECONOMICS --

Before bidding a literary farewell to Professor Robison and his "**Proofs of a Conspiracy**," we wish to introduce one thread which must be woven into the

fabric of conspiracy of the Synagogue of Satan. This thread is called "Economist." In a postscript to his remarkable 18th century book, Professor Robison tells us of the origin of the word. We quote verbatim: "Since the publication of this volume I have seen a very remarkable work indeed, on the same subject, ***Memoirs pour fervir a l'Histoire du Jacobin, par M l'Abbe Barroul***. This author confirms all that I have said of the Enlighteners, whom he very aptly calls Philosophists, and of the abuses of Free Masonry in France. He shows, unquestionably, that a formal and systematic conspiracy against Religion was formed and zealously prosecuted by Voltaire, d'Alembert and Diderot, assisted by Frederic II, King of Prussia; and I see that their principles and their manner of procedure have been the same with those of the German atheists and anarchists. Like them they hired an Army of Writers; they industriously pushed their writings into every house and every cottage. Those writings were equally calculated for inflaming the sensual appetites of men, and for perverting their judgments. They endeavoured to get the command of the Schools; particularly those for the lower classes; and they erected and managed a prodigious number of Circulating Libraries and Reading Societies. M. Barruel says that this gang of public corrupters have held their meetings for many years in the *Hotel d'Holbach* at Paris, and that Voltaire was their honorary President. The most eminent members were d'Alembert, Diderot, Condorcet, La Harpe, Tugot, Lamoignon. They took the name of ECONOMISTS, and affected to be continually occupied with plans for improving Commerce, Manufactures, Agriculture, Finance, &c. and published from time to time respectable performances on those subjects. But their darling project was to destroy Christianity and all Religion, and to bring about a total change of Government.

And that's where ECONOMISTS came from, according to a writer who has often been smeared and ridiculed, his books burned, but his statements never disproved!

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THE MASONIC ABDICATION OF KING GEORGE VI

By Arnold Leese

By slow, almost imperceptible degrees, the British people have been accustomed, by the Jewish and Judaic Press, Cinema and Radio, to pass as matters of little concern, public and private actions which a generation or two ago would have aroused a national outcry.

But we believe that no Patriot, not even excepting those who have been deluded by the "benevolence" of the Craft into becoming Masons, will view without astonishment the unparalleled insolence of the Freemasonic Order or rather its hidden Grand Masters investiture of HIS MAJESTY THE KING at the hands of one of his subjects, noble as that subject may be. Only the Archbishop of Canterbury as Head of the Established Church has the right to invest the King, and that with Kingship itself.

To the general astonishment which must be felt by all Britons of true blood, is added in our own case consternation for the future of our country and its beloved and revered Monarchy, and a deep and lasting indignation against the unworthy perpetrators of this latest attack upon the functions and prestige of our Sovereign, and upon the Established Church with which they appear to claim, for the United Grand Lodge, equality.

The Monarch only deserves its name while the King is himself the Chief Personage of the State, in all the functions of Government; not merely do we contend that this should be so in fact, but even under our present "democratic" Constitution, it is fully recognized that the Sovereign is still, as throughout our history, the "Fountain of all Honor;" even if he dispenses honors at the advice of a party politician, he still does so in virtue of his own exclusive power; we believe that since the Revolution of 1688 there has been no case of overt usurpation of the Royal Prerogative within the Realm.

Two Sovereigns of Great Britain have in the recent past been Freemasons, but in both cases their working membership was terminated immediately on their accession; obviously membership of the Order (unless, indeed, as Grand Master) was, and is, incompatible with Sovereignty; in spite of their antecedents, it is somewhat remarkable that His Majesty's Constitutional Advisers should not have had something to say to this most unconstitutional action, which might well be expected to raise questions of even greater public

importance than those which shook the Empire last December, and which is an affront to every non-Mason, Protestant or Catholic.

It cannot be claimed that this usurpation is but a quibble, for His Majesty, in replying to the Pro-Grand Master, stated, "Today, the pinnacle of my Masonic Life has been reached by my investiture at your hands on behalf of Grand Master."

If the Grand Master can be separated from the remembrance of his existence, why not other lives as well? Are we to see our King reigning as Monarch of Buckingham Palace, like some Pope in the Vatican, while a mob waits to lynch him if he steps outside to take up his "public" life?

The evil wrought by secret societies and "Masonry" has been witnessed before in this country; mobs have howled, pillaged and burned in the streets of Westminster; a King has been foully murdered while civilized Europe looked on; his children hunted like wild animals; through the same bestial agencies the once glorious land of France was stripped of almost all that made life worth living, its Royal Family butchered in cold blood; the World War followed the Masons assassination of the Archduke at Sarajevo; King Carlos and his eldest son were butchered through Masonry in Portugal; Masonry compelled King Alfonso of Spain to fly the country "to prevent bloodshed;" yes, to prevent bloodshed!

We know you love your people; the histories of a century hence may have forgotten that; will they say that your unhappy ignorance of the traps laid for your feet brought down in blood not only yourself and your family, but your Nation and Empire too; or will your Royal hand have steered Britain safely through the greatest crisis in her history, and have earned you a Crown of lasting Remembrance in the hearts of Posterity?

(The Fascist, August, 1937)

Liberals Accuse Arch-Duke of anti-Semitism

The majority in the Hungarian Parliament, which is most liberal in its tendencies, has accused the Arch-Duke Francis Ferdinand, the heir apparent to the throne of Austria Hungary, of being under clerical influence and having anti-Semitic views.

This attitude is altogether opposed to the wise policy pursued by the Emperor Francis Joseph, who knows no distinction of religion.

On the contrary, he has recently ennobled several Hungarian Jews, including B. Weiss, who has been created a baron; Gottlieb Frankl, who has received the hereditary rank of magnate; and Mr Lanczy, the director of the Hungarian Escompte Bank, who has been created a life member of the House of Magnates.

From the Jewish Chronicle issue of April 14, 1905

PSYCHOLOGY AND JEWS

By Arnold Leese

The Institute of Medical Psychology and the organization for the Scientific Treatment of Delinquency are both simply bursting with Jews. It is no exaggeration to say that Jewish influence dominates both institutions.

The first named Institute's social functions at which funds are raised are generally presided over by Mrs. Israel Moses Sief and Mrs. H. Sacher, and attended by people called Cohen, Abrahams, Marks, Lebus, Laski, Braham, Walston, Szarvasy, Erleigh, Montefiore, etc., in the proportion of something like fifty percent.

The list of Vice-Presidents of the Institute for the scientific Treatment of Delinquency included (in 1937) the Jews A. Adler, R.D. Blumenfield, S. Freud, Rabbi Hertz, E. Miller, C.S. Myers, H. Sacher, Professor C.G. Seligman, and others; while on its Council are the Jews P. Quass, Marjorie Franklin, etc., and among the Lay Psychologists of the staff are the Jewish Duschinsky and Barbara Low.

David Eder, Jew, recently deceased, was one of the first supporters of the Institute; his wife's niece is Madame Litvinoff. Under the Probation of Offenders' Act, 1907, a criminal offender may be dealt with under a probation order placing him under supervision and this supervision is sometimes exercised by the Institute. Thus, there is in such cases a degree of compulsion involved, with treatment by the Institute as one of the conditions of escape from punishment.

319 cases from all sources were treated in the three years previous to 1937, and over one fifth were sexual cases.

Now it does not seem right to us that Jews should have even the slightest influence in Institutions purporting to give psychological treatment to Aryan patients. A Jew, whatever the Law may say, is entirely alien in mentality and instinct to the true Briton, and being a Jew should disqualify him as a psychologist from dealing with anyone but Jews.

Take the case of Freud himself, obsessed all his life by his inferiority complex as a Jew. What could he know of Aryan psychology? Did he actually give to the world a key to Psychological treatment or simply a confession of the base instincts which govern Jews? What Freud taught is doubtless true of Jews; but the student who comes under the influence of Freud with such perceptions as

to the harmlessness of immorality and the superfluousness of virtue is not long in concluding that, besides being innocuous, sexual indulgence is essential to health and nervous stability; and that besides being superfluous, continence is actually pernicious to health! What is happening under Freudian doctrines in Universities of the U.S.A. is starkly described in Christ crucified in our Colleges by Dan Gilbert, of Los Angeles. Under Freudism, students are extinguishing their aspirations, deadening their intellects, stifling their moral senses, in short, bringing themselves down to the level of the Jew.

Prof. A. Adler, a Vice-President of the Institute, who died last year, was thus described in The Times, 29th May, 1937: "To him the struggle against the feeling of inferiority was the most powerful force in human life." He was opposed to Freud's sex theories, but we maintain, he should never have been allowed to exercise his profession on anyone but Jews, yet, he was founder and President of the International Society of Industrial Psychology and the editor of its Journal, and specialized in teaching parents how to develop their children on "satisfactory" (Jewish?) lines!

From Freud to the British Edda, the oldest epic poem of the early Britons, may appear a long step; but if Aryans accept Freudian doctrine, civilization itself must die, because civilization is founded upon the permanence of the marriage tie, not upon any particular religion; and the permanence of the marriage tie is an institution founded and practiced by the ancient Aryans who conquered the matriarchal Chaldeans and destroyed their barbarism; and the nature of these ancestors of the Jews is contemptuously portrayed in the British Edda: "Soul had they none, nor lineage; Nor wit, nor headmen, Nor crafts, nor letters, Nor e'en a glimpse of God."

The wheel has turned nearly full circle. When the revolution is complete, these quoted words will apply to us, because Jewish teaching leads straight through tolerated immorality, and promiscuity, to matriarchy, a state in which no man knows his own father. There is only one thing to do: that is, to remove the bestial influence of the Jew from every branch of our culture, whether it be the debased pseudo-science of Freud's psycho-analysis, the abominable stone-men of Epstein, the degenerate cults of the Cubists and their fellow felons, or the printed Jewish dirt from which under democracy there is no escape.

"We have fooled, bemused and corrupted the youth of the goyim (Gentiles) by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated." (Protocol No. 9 of the Protocols of the Elders of Zion).

The Jews are attacking through the children now; we know where it is going on, under the camouflage of "coeducation" or the "New Education," and we know of influential people whose own children have been ruined by it, but who do not come forward and denounce it to save the children of others!

To these people we must apply the exhortation: "Dishonor not your mothers; now attest that those whom you called fathers did beget you. Be copied now to men of grosser blood. And teach them how to war."