

F. H. Hawkins

Democracy or Shylocracy ?

SHALL THE JEW RULE THE WORLD ?

A brief for men and women who labour
and who sacrifice to make the world safe
for Democracy, only to find themselves
enslaved by Jew Capitalism and their
earnings controlled by Jew Monopolists.

SECOND REVISED EDITION

With an Appendix on
HALLUCINATIONS.

PRESENTED BY

HAROLD SHERWOOD SPENCER.

LONDON :

C. F. ROWORTH, 88, FETTER LANE, E.C. 4.

—
1919

SHYLOCK.

I hate him for he is a Christian ;
But more, for that, in low simplicity,
He lends out money gratis and brings down
The rate of usance here with us in Venice.
. Cursed be my Tribe
If I forgive him !

—*The Merchant of Venice*, Act I., Sc. ii.

SHYLOCK.

I will have the heart of him if he forfeit : for were
he out of Venice, I can make what merchandise I will.

—*The Merchant of Venice*, Act III., Sc. i.

SHYLOCK.

Hates any man the thing he would not kill ?

—*The Merchant of Venice*, Act IV., Sc. i.

SHYLOCK.

I stand here for Law.

—*The Merchant of Venice*, Act IV., Sc.

POETIA.

. Tarry, Jew ;
The Law hath yet another hold on you.
It is enacted in the laws of Venice,—
If it be proved against an Alien,
That by direct or indirect attempts
He seek the life of any Citizen,
The party 'gainst the which he doth contrive
Shall seize one half his goods ; the other half
Comes to the privy coffer of the State ;
And the offender's life lies in the mercy
Of the Duke only.

The Merchant of Venice, Act IV., Sc. i.

“There can be no doubt that **Shylock was a Jew and not an Italian.**”—*Jewish World*, October 22nd, 1919.

“The Jew and his Bank are to-day the masters of all Europe—of Education, of Civilisation, of Socialism: of Socialism above all, by means of which the Jew is going to tear up Christianity by its roots and destroy its Civilisation. And when nothing but Anarchy remains the Jew will put himself at the head of all. For while propagating Socialism among all the Nations, the Jews will remain united among themselves; and when all the wealth of Europe is dissipated there will still remain standing the Jew’s Bank.”

—DOSTOEVSKI in 1880.

P R E F A C E.

THERE is one enemy power against which our Government has never declared war, and that is the power wielded by the International financiers under the suzerainty of the Shylock of Frankfort. We declare to the world that we are a Democratic Empire, fighting to make the world safe for Democracy. In truth, Britain is not a Democracy at all but a Shylock-racy, and the dancing puppets of Westminster, who move and talk as King Shylock pulls their strings, are merely political marionettes.

If Britain really wishes to be a Democracy, the British people will, on their own account, have to declare war on Shylock, and replace the political marionettes with something real and true to Humanity and not placemen of a Tribal purse.

This book makes no pretence at originality, and is submitted only as a brief of the case against Shylocracy. In the *Cult of the Coin*, much is due to Dr. Clarke, not only for personal inspiration, but for generous use of his letters and notes,

also for that part of this brief which is taken entirely from the *Call of the Sword*.*

A Desert People is largely from Epstein's translation of Sombart, interwoven with data collected by George H. Shibley, Director of the Research Institute of Washington, D.C.

The No-Money Islands is from Arthur Kitson's recent exposure of the fraudulent character of our monetary standard.†

The *Victory* is from a source known to all who acknowledge the teaching that man may believe in his heart that which his head has sanctioned.

The whole is presented in order that expression may be given to ideals now silently shaping in many hearts—ideals which in time will bind all men together in a common work for universal good.

* *Allies of the Cross, Beware!* is an extract from *The Call of the Sword*, by JOHN H. CLARKE, M.D., and is published by *The Financial News*, 111, Queen Victoria Street, London, E.C. 4.

† *A Fraudulent Standard*, by ARTHUR KITSON, published by P. S. King & Son, Ltd., Orchard House, Westminster. 1917.

CONTENTS.



	PAGE
THE CULT OF THE COIN	3
ALLIES OF THE CROSS, BEWARE	13
A DESERT PEOPLE	27
THE NO-MONEY ISLANDS	41
THE TASK	51
VICTORY	61
HALLUCINATIONS:—	
HALLUCINATIONS	67
THE CASE OF "ANGLUS"	69
THE CASE OF THE "ENGLISH REVIEW"	87
THE CASE OF LEO MAXSE	93
THE CASE OF CHARLES WHIBLEY	97
A CASE IN SCOTLAND	106
A HOPELESS CASE	112

“ If you hold by anything in the world more than by reason, truth, and justice ; if your will be uncertain and vacillating, either in good or evil ; if logic alarm you, or the naked truth make you blush ; if you are hurt when accepted errors are assailed ; condemn this work straight away ; do not read it ; let it cease to exist for you ; but at the same time do not cry it down as dangerous.”

—ELIPHAS LÉVI.

THE CULT OF THE COIN

*“ Meanwhile, corpses lie in new-made graves—bloody
corpses of young men ;
Those corpses of young men,
Cold and motionless as they seem, live elsewhere with
unslaughtered vitality.
They live with other young men,
They live in brothers, again ready to defy you !
They were purified by death—they were taught and
exalted.
Not a disembodied spirit can the weapons of tyrants
let loose,
But it stalks invisibly over the earth, whispering,
counselling, cautioning.”*

—WHITMAN.

THE CULT OF THE COIN.

HISTORIANS of the future will record the fact, moving their readers to marvel at our stupidity, that during the Great War the Governments of both Great Britain and Germany secured inspiration and support from one and the same source. Our so-called democratic government and the German so-called autocratic government will be exposed by time to have been, like many other things, not what they seemed, or rather, affected to seem. Even to-day a few men who know the Rosie Crosse as a symbol older than St. George, realise that both Germany and England are saturated, sterilised and controlled by the financial influence of international bankers. The spiritual home of these Jew international financiers is Germany, their native language is Yiddish, and their capital city is Frankfort-on-the-Main. Their headquarters are the *Deutsche Bank*, the *Allgemeine Elektrizitäts Gesellschaft*, and the *Metallbank und Metallurgische Gesellschaft*.

What the simple-minded party politician with his tortuous mental gait fails to realise is that now that the bloody spectacle arranged for the populace in the cockpit of Flanders has ended to the profit of its financial promoters, a true war against these men is certain and essential.

A growing disinterestedness shaping men's ideals and governing their actions, new forces at work in the collective mind of the people were recognised and feared by the plutocratic oligarchy of international bankers. The Asiatics of Frankfort saw that this awakening would prevent them from surreptitiously constructing a Servile State with themselves as the masters. Although political leaders had been duped and bought, the pervasive force known as Public Opinion was developing a moral standard unattainable by the exploiters. It was necessary then to corrupt the new moral standard or to exterminate all men possessing ideals of self-sacrifice. War is the great exterminator. The idealists would be the first to offer themselves if the State were in danger. Those who put personal safety or interest first could be corrupted. The object of the real makers of this war was that men whom they considered of an undesirably high moral type should vigorously do away with each other, pawning their wealth to buy their own instruments of destruction. Correlative with this object, just as harvesting the corn leaves the tares paramount, the slaughter of honest men would leave the spawn of these betrayers of humanity supreme in all fields of life. To accomplish this the sword-clanging Kaiser was permitted to explode carefully planted mines of hatred.

An occult law, however, was ignored by those who plotted. Their minds running to profits rather than prophets, they failed to realise that the birth of

ideals is in ratio to the massacre of unselfish manhood. The firing line was to give to our youth an unequalled mental vision. To-day even the unthinking young soldier is slowly seeing the truth. Battle has brightened his eyes. His still to "do and die," but also his "to reason why."

He begins to notice a type of nomad clothed in a similar manner to the fighter, with decorations as brilliant, with spurs more shining, who are housed in the comfortable offices of Whitehall, the Wilhelmstrasse, and the Ballplatz, or stationed at the bases. He begins to notice the same type of person in the control of munitions, bartering contracts with others of similar appearance. He sees these men in control of the Treasury, and plundering the public purse to promote questionable enterprises. These men are all of Frankfort origin. They do no fighting, and they hazard no danger. With them the individual mind is organised in the service of the individual tribe, and there is no unselfish service for the universal.

The fighting man even now is beginning to ask questions which annoy the Shylocks in their bomb-proof vaults of greed and gain. They ask why the war has accomplished the unequal result of not touching the men of Jew families, while men of high ideals and unpurchaseable spirit are now out of the way. They ask why the men of Christendom should have left "a richer dust" in every foreign field, men who would have been the fathers of the future generation, while the sons of the

ghetti stand to inherit the places left vacant, and wax fat on the blood of ungrudging youth. It is one type of courage which enables a man in the excitement of battle to "go over the top" and meet in the violence of the fight another man filled with the same incentive to fight as himself. Few have the moral courage to denounce, and if necessary destroy, those men who pulled the strings to bring about this great extermination for their personal profit.

Frankfort showed the Kaiser that finance had become international, and international finance was Frankfort finance, and Frankfort finance was German finance. It flattered his imperial vanity to be head of an army that was to pull chestnuts from out of the conflagration of the world. The Frankfort-Potsdam alliance was cemented and organised with great thoroughness. The Kaiser could laugh at his enemies, for he had his agents planted in all their banks, all their brothels, all their churches, all their Masonic Lodges, all their businesses, all their stock exchanges, all their socialist organisations, all their newspapers, in their lawyers' secret closets, and in many judicial chambers. And the Jews could laugh at the Kaiser. When Britain declared war without hesitation, they were disappointed, but not unprepared. They knew how many of our members of Parliament were in the grip of their "Dark Forces." They knew the source and the control of the secret party funds.

If they could not keep the British Navy and Army out of the war, they could and did secure the promul-

gation of the Declaration of London, and the safe return from Britain and America of an army of Germans to fight against allied soldiers, while the freedom of a secret body of uninterred was arranged so that they could carry on "as usual" their silent war of treachery. These were men well trained. With them at large the Kaiser's Jews knew they could keep alive in London the German financial interests, which are a more deadly danger to our country than all the submarines ever floated. The Jew Trade-Bank is the soul and sinews of German war.

The Shylocks of Frankfort, like commission agents on the turf of the world, had made up their books in neutral and enemy countries before they gave their word to the German hordes that the race might start. Then, no matter who lost the first heat, they thought they were bound to win, (and, in fact, did win the economic war) and if their favourite failed they planned to train and start him on a new race. First and last, this is a war of Frankfort capitalism. Such capitalism bears the same relation to the honest use of money that militarism bears to honest soldiering, and that pacificism bears to peace.

There is nothing alive, not an ear of corn, or blade of grass, not a man, woman or child, that is not paying in some form or other a usury-toll to the Shylocks of Frankfort who have gripped the world in their claws. In his book, "Imperial Germany," von Buelow boasts of this. He says:

"Weak and incapable nations must look on while foreign nationalities gain in numbers and importance

within the borders of their States. There is no third course, one is the victor and the other is the vanquished. Nations of military ability and skill, and of superior culture, will expend their energy in making the national conquest follow in the wake of the political, and every considerable industrial interest ultimately finds political expression in one way or another. When employers and princely merchants like Stumm and Krupp, Ballin and Rathenau, Kirdorf and Borsig, Gwinner and Siemens were found to take advantage of these favourable conditions, the successes of the immediate future were bound to fall to industry and commerce."

Here in the words of a prince of Potsdam we have the confession of the plot for a world betrayal without scruple—Gwinner, Ballin, Rathenau were the inspiration; Hindenburg, Tirpitz and Ludendorf were the military executants. The Kaiser was the figure-head of both.

Exploitation of others is not of the essence of the British nature as it is of the nature of the Jew. But Britons are quite capable of acquiring the malady. By nature the Briton wishes to produce something which in value corresponds to that which he receives in exchange. But the Cult of the Coin has many devotees, and we are struggling in the frenzy it has brought upon us. We may defeat Hindenburg and Tirpitz on land and sea, but unless we can defeat Frankfort in our own country, in our own commerce, and in our own hearts, the other victory will be unavailing.

The Redcrosse Knight is the deathless spirit of England, the Great Person of whom we individuals are all, in the words of Blake, "the minute particulars." The Service of the Cross has given us the ideal of organising the individual mind in the service of the universal. Now that we have been plunged into this holocaust, may the sword not have come in vain. May it cut away the veil of selfish lusts and ignorance that now binds the eyes of our people. May this kingdom of the blind be healed to see again the great ideals which are our heritage.

The Merchant Canaanite has not yet taken possession of the entire British Temple. Though he is seated in the sanctuary of Britain's Parliament, the great body of the Temple is still uncontrolled by him. From thence must go forth the mandate of the Scourge which is to drive "the Merchant Canaanite from out the Temple of the Nation's Mind."

Two thousand years ago, certain Jews, false to their own prophets, appealed to Cæsar to kill a Man who preached unselfish devotion to an ideal other than that of money-changing. Cæsar's agent turned the Man over to a detachment from the XIth legion of auxiliary troops, recruited from Germany, and they crucified Him.

To-day the money-changers of Frankfort have appealed to the Kaiser to kill all men who possess a moral standard which is to them unattainable. In consequence the German army has been turned loose to crucify on the battle-field all those whose

lives are dedicated to an ideal of love and sacrifice for their fellow-men.

May the agony and blood of this awful war redeem us from our sins of pretence and wilful blindness, and lead us back to the Christian ethic of industry and trade. This alone can make life the end of all human effort, and not Frankfort domination with its devilish creed of gain. When Christian nations become Christian in fact as well as in name, then only can peace return. So long as we accept the Frankfort code of faith and permit Frankfort commerce, we bar the Temple against His return.

In the meantime, in order to make victory swift, complete, and secure, let our awakening singleness of heart take warning from the ordeal of His Knight who bore the Rosie Crosse. Because the Knight's heart was single and true, he fell an easy prey to powers of duplicity. He was ensnared by Duessa, whom his generosity had saved and defended. But in spite of treacherous arms tightly encircled round him, the struggling Knight slew the dragon. The Crosse was victorious over Coin.

Let our country free itself without delay from the Delilah embraces of "naturalised" Hebrew aliens, who are still "Germans at heart," of members of tribes who consider their bones too precious to be mingled with those of despised Gentiles, and of all persons in public positions who divide their allegiance to their own country with any other power, be it Kaiser, or Caiaphas, or Shylock.

ALLIES OF THE CROSS, BEWARE!

- “ Unto each man his handiwork, unto each his crown,
The just Fate gives ;
Whoso takes the world's life on him and his own
lays down,
He, dying so, lives.
- “ Who bears the whole heaviness of the wronged world's
weight
And puts it by,
It is well with him suffering, though he face man's
fate ;
How should he die ?
- “ Seeing death has no part in him any more, no power
Upon his head ;
He has bought his eternity with a little hour,
And is not dead.
- “ For an hour, if ye look for him, he is no more found,
For one hour's space ;
Then ye lift your eyes up to him and behold him
crowned,
A deathless face.”

—SWINBURNE.

ALLIES OF THE CROSS, BEWARE!

A THOUSAND years are but as one day in an æon, and two thousand years have not yet elapsed since a new Ideal flamed into the family of man. Until its advent other ideals held and still hold sway over men and nations; and chief among the instruments of human education and evolution was the ideal of the Nation or the Tribe, owning allegiance to a tribal God. Men were taught to recognise that individual interest must be sacrificed to the interest of the tribe or nation personified in the tribal God. In return for the loyalty and devotion of the members of the tribe, the tribal God undertook to foster their interests, and threatened to visit them with misfortune in case of their failure. This was a first step in the lesson of human unselfishness.

The educational and evolutionary function of race-religion was superseded by the advent of the Religion of Humanity in the person and mission of The Christ. But it was not in the nature of human development that the full effect of this tremendous event should at once become apparent. The figure of the leaven changing by imperceptible degrees the three measures of meal gives a graphic conception of the hidden working of the new life-force. This is one of many figures; another is the figure and the prophecy of The Sword.

The creed of the pacifist finds no warrant in the religion of The Christ. Peace as a British interest, or any other national interest, or as an "interest" of any description whatever, is a doctrine of Mammon and not a doctrine of Christ. Peace is indeed a blessing when the victory of justice is won, or when there is no injustice left to fight against. Any other kind of peace is not peace at all, but a craven counterfeit.

The religion of The Christ is only yet in its infancy. It will hardly be contended by the most enthusiastic of Christians that the world has yet been raised to the level which its Founder has fixed for its goal. This is not to be reached without struggle and effort. Living ideals are powers of tremendous import, and when these powers enter into conflict dire events must follow. The history of the last two thousand years is one long story of this war of ideals; but to the present writer it seems that the full import of the prophecy, "I came not to send peace but a sword," has never been apparent until to-day. We now see, as the world has never seen before, the two ideals of race-religion and the religion of Humanity in mortal conflict. The leaven of the Kingdom has been working without pause in creeds and sects without number, and in channels apparently creedless, ever since its advent. And all the time the opposite leaven, the religion of the race-god, again in protean shapes, has been unrelentingly fighting against it. The Mosaic religion was its highest and most vivid expression. The

religion of Mahomet, which has an almost identic tradition with the Mosaic, is a scarcely less striking example. But tribal religion can also masquerade under the name and form of patriotism, whenever patriotism is devoid of its soul.

The soul of a nation is the highest ideal which it is capable of expressing, and of which it ought to be an embodiment. As a man must resist to the death rather than sacrifice his personal honour, so a nation must pour out its blood and treasure in defence of the ideal which is its inspiration, and for which it exists. This is true patriotism. It is in defence of this *Patria* that every nation is in duty bound to organise all its resources of men and material. But whenever a nation betrays its ideal, and organises its forces for the attainment of base ends, true patriotism is dead, and its place is taken by a false patriotism which is identical with the dead religion of a race-god. It was the failure of the Israelitish nation to recognise its own Ideal when It appeared in its midst, its blind determination to destroy its Ideal and cling to a religion which had lost its soul, that led to its destruction as a nation with a motherland of its own, and to its arrested spiritual development.

The next greatest example of a tribal religion manifested to-day is seen in the Germanic peoples. It is not for nothing that the Teuton is allied with the Turk. It is the inevitable coalescence of two allied spiritual forces. All the wiles and bribes and threats of diplomacy could not have effected the

union otherwise. It is not for nothing that Hebrews all over the world have an open or concealed affection for the cause of the German and the Turk, and it is not without its significance that the pro-Teuton leader of the Young Turks has Hebrew blood in his veins. The corpse of a dead religion which the Hebrews have adhered to, in spite of the manifested Light of the New, is to all intents and purposes identical with the religion of the German god, whose ambition is to be *über alles*, and to possess himself of a world-domination identical with that which was promised to the Hebrews, if taken in its literal, material sense, and without the conditions imposed. In spite of the pleadings of their poets and prophets, the Hebrew people have stubbornly refused to accept the spiritual import of their religion. And even the few who had the vision to recognise the Embodied Ideal of their religion when He appeared among them, found it exceedingly difficult to grasp the spiritual content of His teaching. By slow degrees it burnt its way into their deepest consciousness, and through their words and works it has quickened one-half of the civilised world.

But the old order was not easily overcome. *The first adherents of the new religion were drawn from the family of the Hebrews*, and one of the earliest difficulties of the disciples was to determine whether Hebrew customs were to be imposed on Gentile converts to the new faith or not. The decision was not reached without bitter strife, and the Apostle to the Gentiles himself, who opposed the contention

that Gentile Christians should be subjected to Hebrew rites, even he made an exception in the case of Timothy, one of his chief coadjutors. And the strife did not end there. Eighteen hundred years later we find Blake complaining bitterly that Christians had set up the stony laws of Moses above their altars, that "all nations believe the Jew's code and worship the Jew's God, and," he asks, "what greater subjection can be?"

But the Day of Judgment has come. The New Testament is emerging from its chrysalis, and is finding a new element in which to spread its wings, freed from the dead shell which has so long held it in confinement. Why Gentile Christians should have taken upon themselves Mosaic rules and ritual it is difficult to understand, though it is not difficult to understand that Hebrews should have been flattered thereby, and should exult in their evident triumph. But the triumph cannot endure. The Sword is setting the New Life free from the corpse of Israel's dead rules and laws, with which it has so long suffered itself to be burdened.

His Ideal finally rejected, Israel clave to his idols. Moses ground the golden calf to powder, but it has reincarnated in the form of a beast of prey, whose claws are seen in men like the late Isaac Gordon of unloved memory, and its fangs in International Finance. Beyond all controversy Mammon is the god of the present phase of the world, but, happily, one half of the world is now in revolt. The worship of Mammon has permeated and corrupted all the

governments of the earth, and none more deeply than our own; but only in the Germanic empires and among their friends and allies, open and secret, is Mammon-worship acclaimed as the noblest of creeds. Lust of empire, lust of wealth and material possessions,—such is the ideal which animates the Teutonic peoples and their friends wherever they are to be found. In the pursuit of their aims no infamy, no cruelty, no scientifically-planned barbarity must be left untried in order to ensure victory.

It is well that the world should perceive the real nature of the doctrine of devils which has been corrupting its life-blood so long. For it is not in Germany alone that this leaven of Mammon has been active. One half of the civilised world has revolted against the infamy now made manifest, but as long as it remained concealed under a specious surface it could work its way unchecked in the senate, in the mart, in the church, in the chapel, and in every department of public and private life.

This age of the world is necessarily a material age; but it needs not be materialistic. It is an essential part of man's education to master and fashion the material—fashion it in structure, mould it in art, raise and transfigure it into something higher than the state in which he finds it. But it is no part of man's education to worship the material his hands have fashioned, be it temple, or idol, or coin. This is man's destruction, and this the leaven of Mammon had well-nigh achieved when the Kaiser and his myrmidons disclosed its true nature in all

its hideous blackness. Then the Nations rose in their millions, and The Sword was revealed.

The Sword is The great Divider. It cuts between ideals. Not in the fire-zone alone is The Sword at work. There it is, indeed, dividing the ideal of Might-before-right from the ideal of Right-before-might, but also to every individual within the bounds of civilised humanity comes The unescapable Sword. *He who is not for the one ideal is for the other.* According to the answer each man gives to the question involved, he is cut off by The Sword from the one side or the other, an impenetrable chasm separating individuals outside the area of material conflict infinitely wider than the dead zone between opposing lines of trenches.

It is all to the good of Humanity that this should be so. For the world-conflict becomes first a national conflict and then a personal conflict. In the world-conflict The Sword is dividing universal Right from universal Wrong. As the nations range themselves on the side of the Right and shed their blood and treasure without stint in order that Right may prevail, they are also purifying themselves of many of their national weaknesses and vices, and are up-building and perfecting their national character by the sacrifices which they are making. And in no less a degree does The Sword come as a purifying instrument to individuals than it does to nations, cutting away the small, enfeebling things of life, and revealing the things of deepest worth, which

Mammon can neither buy, nor sell, nor give, nor take away.

The Day of Judgment has come. The separation is proceeding apace. A dead world has been summoned to rise from its grave, and every individual is called upon to be his own judge, to pronounce his own doom, and to depart to the right hand or to the left.

In the building of The City of God the Mason must ever be a Swordsman as well. He who lacks the will or the courage to fight and to conquer the enemies of Liberty, Justice, Truth and Humanity is not able, and is not worthy to lay one of its stones.

When Nehemiah at the Court of King Artaxerxes received word by his brother, Hanani, of the evil case of Jerusalem, of its shattered walls and burned out gates, and of the sufferings of his brethren therein, defenceless against their enemies, his grief was so great that he was unable to conceal it when he waited upon his royal master. Having ascertained the cause of his sorrow, the King gave Nehemiah leave and authority to visit Jerusalem, to rebuild its ruined walls and gates, and to act as its Governor for the time. On his arrival he found the state of the city even as it had been described to him, and he secretly made his plans for its restoration. And secrecy was needed; for the Rebuilder was closely beset by foes without and foes within. Chief of the alien enemies were Sanballat

the Horonite, Tobiah the Ammonite, and Geshem the Arabian. With scorn, violence and treachery they sought to hinder the Governor's work, and even to murder the Governor himself. But, in spite of all their machinations, the work went on: "Every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded."

But building and fighting the alien foe were only part of the Governor's troubles. There was oppression within the city. By the practice of usury certain rich Jews brought their poorer brethren into a state of bond-slavery to themselves. The poor, who had been compelled to borrow in order to pay their taxes, cried out to the Governor for protection, and his anger was kindled against the oppressors. He compelled the usurers to restore the fields and vineyards which they had taken in pledge and to set the owners of them free. As an example to the wealthy, and to all rulers, he himself refused to accept the tribute which was due to him as Governor, maintaining, on the contrary, at his own table a large number of those who were devoting themselves to the great work.

After twelve years of incessant labour and conflict, when the walls were finished and the doors of the gates set up, and when life and goods were made safe against foes without, the Governor returned to his duties at Artaxerxes' court. But he had not been long away when he received news of

his beloved city which impelled him to ask the king for leave to return. For in his absence the alien enemy had found entrance through the influence of friends and relations in high places. Eliashib the priest, who had been appointed over the chambers of the Temple, had prepared within the sacred precincts a spacious apartment for the accommodation of one of his people's worst enemies, Tobiah the Ammonite, displacing for his reception the proper Temple attendants; for Tobiah was allied by marriage to Eliashib. As soon as Nehemiah returned to Jerusalem he took steps to remedy this outrage. He "cast forth all the household stuff of Tobiah out of the chamber," and he gave command that the chambers should be cleansed and restored to their proper occupants. But more remained to be done. The Jews had desecrated the Sabbath by permitting all kinds of merchandise to be brought into the city and sold on the Sabbath day. Therefore the Governor ordered that the gates of the city should be closed from sunset on the sixth day of the week till sunrise on the first, and he warned the alien traders that if they persisted in assembling outside the gates on the Sabbath, he would lay hands on them. Thereupon they desisted. But Eliashib the priest, who had presently become high-priest, was not merely related to the alien Tobiah, his grandson must needs marry a daughter of the other chief enemy of his tribe, Sanballat the Horonite, and Sanballat likewise peacefully penetrated into Jerusalem. But, in spite of his high connections,

the Governor lost no time in chasing him also from his presence.

Which things are an allegory full of portent for ourselves: and to those who have the vision to read it, all history is symbolical and fraught with many meanings. If the Hebrew people had been chosen for the express purpose of exemplifying to the rest of the world all the faults which it is possible for any nation to commit, they could hardly have acted otherwise than their Scriptures record of them. One redeeming feature of the race lies in the fact that, up till two thousand years ago, there arose from time to time members of it with the vision to see the right, and the courage to warn the wrongdoers. And the writings of their prophets and scribes which have come down to us breathe a spirit of perfect honesty and candour. No fault is hidden or glozed over; no attempt is made to make wrong appear right. The greatest kindness which the nations of the earth can do to the Hebrew people is to take warning by their example, and do the very opposite of that which their histories tell of them.

In the cyclical revolution of the ages the task of rebuilding the broken walls and burned gates of the City of God—*Civitas Dei*—the real Civilisation, has passed into other hands. But its enemies remain the same. The Sauballats and Tobiahs of Potsdam, Vienna, Sofia, Constantinople, and the Soviet, with the Arabian Geshems of Frankfort, Hamburg, London and New York, are very much alive at this great crisis, and are doing their worst to prevent or

hinder the Rebuilding. And they have many friends and relations among the Allied builders ready to open the gates to them, and to find for them lodgment and hospitality in the most sacred places of the City.

Let the Allies of the Cross beware! They must not cease from Mental Fight, nor must The Sword sleep in their hands, till the Walls are rebuilt, the Gates set up, and the alien Enemy, alien Usurer, alien Intriguer are barred out effectually—and for ever!

A DESERT PEOPLE

“ That any one at all should become richer or more comfortable at a time when hundreds of thousands of his fellow-men are making the supreme sacrifice has struck public opinion in all countries as incongruous, and indeed deplorable. It illustrates in a flash the measure of the difference between the appeal of duty and the appeal of self-interest—a difference of which we were all dimly aware in pre-War days, but which it has taken the experience of the War to burn in upon our minds.”

—ZIMMERN.

A DESERT PEOPLE

THE Jews are an Oriental people, one of those races baked by the sun in the dry, burning climate of the great deserts of North Africa, Arabia and Asia Minor; races which brought their special characteristics to maturity amid that peculiar environment which has been the same since the Ice Age. During a period of some twelve to sixteen thousand years it has never altered.

The whole of this region, from which the Jews hailed, is an extensive sandy desert, with here and there an oasis where man and beast can dwell. In the larger of these valleys arose, as is well known, the earliest civilisations of the world; that of Egypt, of Mesopotamia, and of Palestine. All three are comparatively small fertile patches; all are true oases in the desert, and theirs was an essentially oasis civilisation. But these oases, and Palestine more especially, were themselves broken by deserts, Judea, the southern kingdom and the home of the Jews, being particularly badly treated by Nature. Its southern end extended past Hebron and Beer-sheba, right into the modern sandy waste.

The only cultivation in these countries was the tillage of oases, which is the most difficult of agricultural labour. The soil is collected by almost artificial means. Drought is a disaster greatly feared, and the constant worry of the farmers was

to obtain the water necessary for irrigation. They lived in daily dread lest the desert should scourge them with scorching winds or locust swarms. But even more than drought the farmers of the oases feared the marauding bands who crossed the country robbing, killing, pillaging, and sometimes even taking possession of the holding, if the fancy seized them. These children of the desert, whom we now call Bedouins, and of whom the oasis-dwellers were once themselves a part, were nomadic shepherds. Their raids hastened the rise of strong cities with stout walls, behind which the inhabitants of the plain could take refuge.

Such a tribe of restless wandering Bedouins were the Hebrews, when about the year 1200 B.C. they fell upon Canaan, plundering and killing as they went, and finally deciding to settle there, and rest from all their wanderings. Which meant, that if possible they would do nothing, but that the natives would work for them—the aim of every conquering people. Their chiefs told them that the God of Israel had promised: “I will lead you into the land which I promised you, a land of great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not, and cisterns hewn out which thou hewedst not, and vineyards and olive-trees which thou plantedst not, and thou shalt eat and be full.”

With a similar false exhortation did the Kaiser make promises to his armies in the name of the good old German God.

Once established, through massacre and treachery, the Hebrews established an economic organisation such as the Germans forced upon Belgium. The powerful and mighty among them, after having conquered large tracts of land, instituted a sort of feudal society. Part of the produce of the land they took for themselves, either by way of rent in kind, or by farming it out to tax-collectors, or by means of the cash nexus. In any case, a large number of Hebrews lived in the towns, receiving rent, interest or tribute from the subject population who worked on the soil, either as "colonists" or "free peasants," or whatever term was used in the Orient for this class. Some of the conquering tribes may have become impoverished and themselves sunk to the level of unfree farmers, but they were hardly the influential or unscrupulous ones. This position was held by those who inhabited the West Jordan lands, principally Judah, sections of Simeon and Levi and others. In those districts cattle farming only was possible: "Judah's teeth are white with milk." Other tribes, such as Reuben and Gad, remained east of the Jordan as semi-nomads, rearing cattle, and half the tribe of Manasseh crossed the Jordan to return thither. But all the tribes alike must have been impregnated with the nomadic spirit. The desert crept right into their hearts, and so at all times they were filled with the spirit of the sandy wastes. Throughout the centuries Israel has remained a desert and nomadic people. The term nomad is not meant to imply obloquy or disgrace.

At most objection may be taken to the robbing. But why should there be any dishonour attached to a brave Bedouin tribe which, under such a doughty leader as, say, King David, lived on plunder? Why should they appear less worthy, or call forth less sympathy, than the Kaiser and his efficient and highly organised armies?

As the Jews themselves were never actual tillers of the soil, but the exploiters of subjugated labour, the Exile called forth slumbering nomadic instincts. Whoever the exiles may have been, it is pretty certain that the actual agriculturists were not among them. These remained behind even after the second batch of exiles had been carried away captive. A passage in Jeremiah would seem to lend probability to the view that the soil was tilled by unfree villeins who, when their lords were led to Babylon, became independent husbandmen. It is not assuming too much to regard these men as the descendants of the original inhabitants whom the Hebrews had conquered. From the age of the Captivity, therefore, the population of Judea had a thinner stream of Jewish blood in their veins than the Babylonian exiles, who were more or less the Jewish aristocracy, the cream of the people, as it were. This was indeed the view that obtained currency in later times. Even in Judea itself it was admitted that the Babylonian Jews were the very best stock, and an old Jewish saying helped to confirm the belief. "The Jews in the Roman Diaspora compared as to their descent with those of Judea are like the mixed dough to the

pure flour, but Judea itself is only chaff compared with Babylon." So we see that those Jews who were forced out of Palestine by the Roman Emperor Titus, and who left their trail through the Balkans and Galicia before they settled in the Rheinland, were the scum of the scum of Jewry. The Exile and the Diaspora was a kind of selective process whereby those elements, never favourable to an economy of settled life, were forced to revive the inherent nomad instincts within them. These wandering Jews never establish colonies or independent settlements of any sort, as most other races do. They are not pioneers but parasites. They scatter themselves in all corners of the inhabited globe among foreign nations, preferably in large towns. There they seek their livelihood.

Now the modern city is nothing else but a great desert, as far removed from the warm earth as the desert is, and like it, forcing its inhabitants to become nomads. The old nomadic instincts have thus through the centuries been called forth in the Jew by the process of adapting himself to his environment, while the principle of selection has only tended to strengthen those instincts.

Julius Cæsar, writing almost a hundred years before Christ, recorded his surprise in campaigning against the Teutons to discover them a people self-governed by the masses. The basis of their laws was real democracy; Equal Rights, a tolerant discussion of policy, decision by vote and acceptance of the will of the majority. Their meetings were

opened by prayer to an intelligence in the invisible realm whose existence, then as now, was accepted on faith by the more spiritual.

Between husband and wife there existed a new tie—Romantic Love. Husband and wife were more true to each other than ever before was known amongst the masses. The young men and the young women before marriage were most chaste. It was these qualities as a whole that resulted in the ability of the individuals to govern themselves—govern themselves individually and collectively.

Early in the Christian era the Teutons who were nearest to the Christian world accepted the advent of the Religion of Humanity, the new Ideal of Christ. They were on the spiral climb of their Destiny when suddenly there burst in upon them a fierce and undeveloped tribe of the yellow race from Asia, the Huns. In their wake ready to do any commission work provided they got paid for it came the Jews. They were the foragers, the drink traders, the white-slave traffickers, just as they have been the camp-followers of every European army since. Large numbers of the Teutons died in defence of their homes and the State. The Huns rushed on in vast hordes and fought their way as far as the Marne. There they were defeated and turned north, where a mixture of white and yellow race took place which resulted in the Lithuanian and the Prussian. The Jews still clung in part to the warriors, while the majority settled along the trade route of the Rhine. This hot-blooded, restless people that had

wandered not forty, but four thousand years in the wilderness, came at last to a new Canaan, where rest from their travels was promised. They found in the aboriginal Teuton a people that, while the Jews were hurrying from one oasis to another, had dwelt on their soil and smelt the earth. They found a good old German God like unto their tribal God. By ingratiating and debasing themselves they soon became part and parcel of German national life. The ideal of race-religion bound them together. With the mixture of Hun and Teuton which formed the Prussian, the task was easier, for their caste system was a lucrative breeding ground for parasites.

In this way arose modern Germany. The Jews arrested the democratic development of Germany, strangled the soul of the Teuton, already subdued by the Hun, and appropriated the language, which they disguised in Hebrew characters. Few people even to-day know that were Teutonic letters substituted for the Hebraic, Yiddish would become almost pure German with a slight corruption of Slavonic patois.

Romantic love ceased to be the tie of marriage. In the *Frankfurter Zeitung* recently appeared the advertisement of a "high-born" Prussian diplomat who wished a wealthy wife from the "free thinkers" of Frankfort. Love had died, and all sacred things became barter. Financiers like Ballin, Joel and Rathenau, descendants of the camp-followers of Attila, controlled commercial Germany. Dernburg

and Hartmann poisoned the youth with their Ghetto doctrines, which were edited by Lissauer and circulated by Harden and Wolff. The military qualities of the caste-ridden Hun were educated and exploited by the subtle Asiatic in order that no longer would personal physical danger be necessary for them to spy and capture promised lands.

From the endless wastes of sand they brought the desert dream of the opposite way to true productive life—Capitalism. Capitalism and its hired bully, Militarism, through the brain of the Jew, enslaved the peaceful, fertile north. Under this system economic activities are no longer limited to each man's labour and saving. They become those of the shepherd-robber with his boundless outlook, where to-morrow may undo the work of to-day, but where also in a few years' time, stock may increase tenfold. Sheep and kine multiply quickly by breeding and stealing, but as quickly they may be decimated by hunger or disease. Hence, only in the nomad shepherd's calling, never in the productive farmer's, could the idea of gain have taken root, and the conception of unlimited control of production have become a reality. Only in the shepherd's calling could the view become dominant that in economic activities the abstract quantity of commodities matters, not whether they are fit or sufficient for use. Only in the shepherd's calling was counting a prime necessity.

(Mobility of mind and morals—quick perception and moral versatility—all Jews possess. These

characteristics enabled them to become financiers and speculators. The fundamental ideas of capitalism and those of Jewish character are similar. Organising ability springs from the intellectuality, and in the capitalistic system we find the separation between head and hands, between the work of profiting and that of producing. *Capitalism, like the Jews themselves, is an alien element in the midst of the natural, created world*; like them, too, it is something that schemes and ruins all real life. The purest form of capitalism is that wherein abstract ideas are most clearly expressed. The quality of abstraction in capitalism manifests itself in the substitution of all qualitative differences by merely quantitative ones, value plus profit in exchange. Before capitalism came exchange was a many-sided, multi-coloured and technical process, but just and honest. Now it is only one specialised act—that of the dealer, the profiteer and exploiter of labour.

There is no longer exploitation of the land and all its potentialities for the common good by men voluntarily associated for this high purpose. The engineer has been superseded by the banker. Man is exploited by the monopolist and the capitalist with their desert cunning. There used to be many relationships between buyer and seller; there is only one now—the commercial. Money is the common denominator, gold becomes the soul of Judaism. As the Jew pays little attention to the human sentiment which the dawning Christian spirit once showed

to labour in the guilds, he has created instead Capitalism—an artificial mechanism neither organic nor natural. Capitalism does away with different manners, human courtesies, pretty local and national contrasts, and sets up in their stead the dead level of the cosmopolitan mart, where only the Shylocks prosper and humanity is enslaved. In short, there has been a tendency to servile uniformity, and in this Capitalism and Liberalism have much in common. Liberalism has always been known to be a near relative of Judaism. In fact Liberal party funds have in part come from the German-Jew money chests of Frankfort. So we have the kindred trio of Capitalism, Liberalism and Judaism.

Capitalism is as little concrete as the land from which the Jews sprang; money is only a mass, a lump, like the flock it is mobile. It is not rooted in a fruitful soil like the flower or the tree or national honour and love of country. It is international and nomadic.

Though the desert and wandering influenced Jewish character in no small degree, they were not the only forces which moulded the Jewish spirit. There were others. Ghetto life produced certain habits, certain mannerisms which always clung to the Ghetto Jew, and often affected his economic activities. In part they were the habits of low social grades generally. But in Jews, with their peculiar temperament, they assumed curious features—a tendency, for instance, to petty cheating, obtrusive-

ness, lack of personal dignity, tactlessness, and so on in the niceties of life. Then there was the influence of money over which the Jews appointed themselves the guardians. They falsely changed the token of exchange into a thing of value equal to that of production itself. This has stamped them with the mark of the beast, but at the same time it is consonant with their whole nature. For in money the two factors which go to make up the Jewish spirit are united—desert and wandering, cunning and the nomad instinct of obtaining something without labour. Their constant concern with money distracted the attention of the Jews from a qualitative, natural view of life to a quantitative, abstract conception. The Jews fathomed all the secrets that lay hid in money and found out its magic powers. They became lords of money, and through it, Lords of the World. *“They are citizens of the world and cannot be content to betray anything smaller than the world. They are lovers of the human race, and cannot be satisfied unless they cheat all mankind.”*

The Judaic-Liberal policy and ideals, however, do not commend themselves to those few crusading spirits who believe that the salvation of Humanity, and the betterment of their fellow men is the victory desired, as distinct from the international subjugation of the world, in this struggle which is called in Hebrew, Armageddon. There has been too precious an Ideal conceived and given forth to the world

from Palestine itself to permit His high, sea-clean code to be buried by the devastating sands of the desert. There has always been the fight of daylight against darkness, the fight of the sea against the desert, and in this crisis, more than ever, it is the fight of cleanliness against corruption, Humanity against the Tribes.

If the tribe of Judah, which became Israel after the fall of Samaria, wishes to fulfil the destiny of Israel, they must once again receive the message of Nehemiah:

“And I said unto them, we after our ability have redeemed our brethren the Jews that were sold unto the nations; and would ye even sell your brethren, and should they be sold unto us? Then held they their peace and found never a word. Also I said, The thing ye do is not good: ought ye not to walk in the fear of our God, because of the reproach of the nations, our enemies? And I likewise, my brethren and my servants, do lend them money and grain. I pray you, let us leave off this usury.”

THE NO-MONEY ISLANDS

“ The American Socialist editor who, in August, 1914, explained what was going on in Europe as ‘ a frame-up by Rothschild ’ may have been somewhat out of his depth ; but was not the capitalist system itself the canker at the root of our civilisation which is responsible for its sudden collapse ? ”

—ZIMMERN.

“ What profit the wealth of England if it is in the hands of a few German-Jews ? ”

—WILLIAM MORRIS HUGHES.

THE NO-MONEY ISLANDS

AGES ago, there existed in the Pacific Ocean, a certain group of small islands, inhabited by a highly intelligent, sober and industrious people who were eventually cut off from intercourse with the rest of the world, partly through natural conditions, but mainly from choice. These islands had doubtless been thrown up by some volcanic disturbances, and they later disappeared from similar causes. Although it is evident that some means of communication between one or other of the great continents was in use at one period, this was afterwards stopped and all communication strictly forbidden by the law of the islanders.

The reason for this forms the subject of this narrative. At some early period of these islanders' history, a vessel sailing from some distant port became stranded on one of the dangerously hidden rocks near their coast, and became a total wreck. The vessel was carrying a valuable store of the precious metals belonging to its owners—some Oriental Jews—who were on board, and who managed not only to escape with their lives, but to save their cargo of gold and silver, which, with the help of the natives, they brought safely to shore. The natives treated them so generously and hospitably, that out of gratitude, the Jews presented to the wives of the rulers some pieces of these rare metals, which were hitherto quite unknown to them. These

gifts gave great joy to the natives, who desired to obtain further supplies, and consequently they offered in exchange such products as they possessed, such as food of all kinds, clothing and ornaments. But the Jews refused to part with any more pieces. After some months of exploration of the islands, the Jews, having observed the fertility of the land, and the industry and intelligence of these people, decided to establish themselves permanently, and become the supreme owners of the group, and thus enslave their inhabitants.

At this time the only method of trading known to these people was simple barter. Goods of one kind were exchanged directly for those of another kind, which involved many difficulties and inconveniences. The Jews therefore conceived an idea of "killing two birds with one stone," as the saying is. They decided to persuade the natives to use their gold and silver as the medium of exchange. By this means they would be able to satisfy the desires of the people who wished to handle these new metals, and at the same time accomplish their chief purpose. Permission was readily granted the strangers by the governing body, to establish a bank, and gold and silver were made the sole legal tender.

The circulation of these metals was obtained through loans made to the bank's clients. Traders were thus compelled to borrow from the bank in order to obtain the means of paying their debts, as the Jews refused to *sell* either gold or silver outright. They took as security for the loans, mortgages on the lands of the natives. The loans were

repayable at the end of twelve months, at the rate of five per cent. interest.

The total amount of the loans during the first week was the equivalent of £300,000 in British currency. Now at the end of the first year, the islanders found themselves debited altogether with £315,000 for principal and interest, payable to the bank in gold and silver.

They then realised that as £300,000 was the total amount of all the precious metals the Jews possessed, having loaned all they had, they were indebted for a sum which, if the Jews insisted upon fulfilment of their obligations, they could not possibly pay. The governors therefore approached the Jews, and pointed out the impossibility of the people paying their debts. After some discussion, the Jews agreed to extend the time for repayment another year, on condition that the first year's interest be paid in gold immediately, and that additional security be given in the shape of a mortgage covering the entire islands. This was agreed to, and the trade of the islanders resumed.

When the second year's interest became due, it was found that although the total amount owing by the islanders was as before, viz., £315,000, there was only £285,000 in the hands of the people to pay with, as the Jews had received already £15,000 of the metals for the first year's interest. It soon began to dawn on the islanders that if this continued long enough, at the end of twenty years they would have repaid the Jews in interest charges alone, all the gold and silver they originally borrowed, and

would then still owe the original amount, viz., £300,000, without having a solitary piece of the precious metals left with which to pay even their interest, in which case the whole islands would be bankrupt, and the Jews would then become owners of all their lands and possessions.

Now it appears that the Jews had been buying food and goods of all descriptions for themselves and their families, not with gold and silver, but with written promises to pay gold and silver, and they represented to the people that such promises were better than gold itself, because it saved them the trouble and care of handling and guarding it. They then suggested to the Government that the difficulty might be surmounted if they would enact a law making the bankers' *promises to pay* gold and silver legal tender, as well as the metals themselves.

They also urged the people to deposit all the precious metals they still had with them, and use their paper instead, as a precaution against losing any of the scarce and precious coins. The result was, that as each year passed, and the interest charges grew with the development of trade and production, the paper issues also increased, until the bankers again held all the gold and silver with which they first started (which had been repaid them as interest), and they also had £1,000,000 of their notes circulating, upon which they were drawing the same rate of interest.

In addition they held mortgages covering the whole islands.

The Government also found it necessary to borrow from the bankers from time to time, and as they were unable to pay any more in gold and silver, they had to redeem their loans in land and produce, until the Jews became the absolute owners of the islands, whilst the inhabitants fell into a state of absolute slavery. This condition might have continued indefinitely, had not the Jews grown very insolent, autocratic and tyrannical, until finally the people, unable to bear the tyranny longer, revolted, and destroyed the bank and massacred the money-lenders!

The gold and silver was all collected and wrapped round the bodies of their victims, and thrown into the sea. From that time on, the term "money" was anathematized. As it was the symbol of slavery, and signified everything base and vile, the word was regarded with loathing and horror!

In order that the misery which the use of gold and silver money had brought to the islands should never be forgotten, they called the group "*No-Money Islands.*"

The old barter system was then revived, but with all its crudities it was found infinitely preferable in its operations to "money," since it gave no man any undue advantage over his neighbour.

The experience of the "No-Money Islands" shows that the gold standard is a legalized fraud, a delusion and a snare!

In 1896 the United States overthrew the free coinage of silver and established the gold basis—much to the openly-expressed joy and satisfaction

of every usurer and money-lender in America. This measure constituted the remaining link in the chain which the Jew financiers had been forging for thirty years previously, for controlling the industries and trade of the world under the reign of the gold standard, a relic of barbarism, which education and civilization are bound sooner or later to consign to oblivion.

An ordinary workman can carry on his shoulders a chunk of gold, which takes no part in production nor adds one iota to the general wealth, comfort, or happiness of mankind, and which for all the use it is, might as well have remained in the bowels of the earth. The average life of the men who brought it to the surface, because of miners' typhus, is five years. Yet that chunk of gold will buy the workman's life labour six times over, even if he managed to outlive Methuselah! That chunk of non-productive gold is more valuable to our Jew conquerors, thanks to the laws of Jew law-makers, Jew lawyers, and Jew judges, enforced by the paid militarism sustained by the power of Capitalism, than the productive labour of six men for all time. The gold brings nothing to assist humanity into the world, but it gives its owners the legal right to purchase, to pay debts, and enables them to exact a tribute from wealth producers year after year during their lives and of their descendants for ever! It entails wide-spread poverty on the masses of the world's producing classes.

The laws made by the Frankfort bankers and

their agents in our Government, make it possible for a few men to acquire fortunes overnight, to take wealth from those that have created it and give nothing in return. It makes the producing and industrial classes their pawns and playthings. What the workers produce and the industrious possess is loot for those who deal in gold and credit.

Neither banking nor money-lending creates one solitary grain of wealth, and yet the men in these professions invariably grow rich, and often fabulously so. Where does it all come from? *From the labour and sweat of the masses!*

Our false laws made by aliens for the benefit of aliens have made our economic system topsy-turvy. They have placed non-producers at the top of our social scale and the producers at the bottom. They have made the most useless and least important commodity the most valuable, whilst life and labour and things indispensable have been treated as of the least importance.

The German-Jew banker who has spent his whole life in the sole pursuit of enriching himself at the public expense is ennobled by being raised to the Peerage, whilst the farmer, the inventor, the manufacturer, the distributor, whose labours have benefited and enriched the whole nation generally, die neglected, unknown or forgotten. But the war is exposing this system of false values in a manner hitherto undreamt, unknown in this kingdom of the Blind. But the sword of the Red Cross knight, the dormant true intelligence within every man, has still much work to do in cutting away the

bandage of false standards, so subtly woven around the eyes of the people.

It is now the worker, not the idler, the wealth producer, not the wealth grabber, the fighter, not the shirker, the patriot, not the pacifist, who are in demand. These are the men whom the nation will delight to honour.

The working man and the fighting man must resist at all costs any attempt on the part of our Shylocracy to re-establish gold currency. Production is true wealth expressed in a unit that has no definite relation to any fixed quantity of any commodity. To carry again the false standard of gold would inevitably rivet the chains of industrial slavery upon 95 per cent. of the population and their descendants for all time. The democracy of political and industrial freedom, all that our armies are fighting for, all that our workers are labouring for, will be irretrievably lost, if the world's financial despots, among whom are the leaders of Germany, are permitted to gain control. We shall have gained but little, and generations yet unborn shall bear a heritage of slavery, if, by destroying the Huns' military power, we fall beneath the Shylocratic sway of international finance.

Better than such a fate let us, like the people of "No-Money Islands," destroy the bank of our alien conquerors. Then collect the gold and silver and weigh with it the bodies of the money-lenders, so that they need not be parted from their power, even at the bottom of the sea.

THE TASK

*“ What we believe in waits latent for ever through all
the continents, and all the islands and archi-
pelagoes of the sea.*

*What we believe in invites no one, promises nothing,
sits in calmness and light, is positive and com-
posed, knows no discouragement,*

Waiting patiently, waiting its time,

Then courage ! revolter ! revoltress !

For till all ceases neither must you cease.”

—WHITMAN.

THE TASK

IN our march towards Democracy—the true Democracy, when meanings which were hidden from us all become clear, as in a kind of new and incomparable light—we come upon a forest. It is the forest of apathy, entangled with many unethical, irreligious vines of ignorance. In the forest is the traditional dragon, a dragon like to the one slain by the Red Cross Knight in those times when men of courage called their task a Quest.

The beast stands supported by the four claws of International Finance, Party Politics, Profiteers and Enemy Aliens, haunting the forest. From his nostrils comes the breath of corruption. His powerful tail with threatening mien is labelled "Fear." Because of this dragon men have lost hope of ever reaching the high plain which lies beyond the forest, and they have no leaders to encourage them.

The feudal and aristocratic world managed, somehow or other, to discover its feudal and aristocratic chiefs; the democratic world, also, must discover its democratic chiefs, or perish and prove the most tremendous failure of time. The whole issue and crux of the democratic problem lies there. "Produce great persons; the rest follows."

The question is why have the required leaders not appeared before now? Is it because the world is not ready for the teacher; because the people have not the necessary enlightenment, intellectual, moral and spiritual; because men and women are not developed to their fullest extent; because they have unnecessarily stunted bodies, blunted minds, blighted characters and withered souls? or is it because those who have fully-developed physiques, minds, characters, and souls have failed to direct their gifts toward the general good and the greater glory of their fellow-men? If the latter is true, then the question arises as to why they failed. If the needed leaders have appeared, but did not give voice from the housetops of their desire to lead their fellows through the forest of the dragon, was the fault theirs or did they disappear when recognised through causes over which they had no control? One sometimes thinks that it is because the Spirit of Evil, with its serpent wisdom, has made laws which do away secretly with embryo leaders. There is the Lunacy Act of 1890, for instance. If that Act had been in force under the Romans in Palestine the Christ would never have been crucified. At the time He felt the divine indignation which is God and scourged the money-lenders from out of the Temple, two doctors would be found, at the same price as paid Judas, to certify Him insane, and the cheating, stealing and corruption would have been resumed undisturbed.

The Shylocks, whose object in life is to exploit their fellow-men for personal gain, and who to further their object form plans to render abortive the birth of ideals, found that *crucifixion did not pay*. The spiritual reaction was too terrific. They found many would believe in a martyr, but few in an adjudged lunatic. And so Democracy was restrained by the ingenuity of Shylocracy.

There are some men, however, who, although they have relinquished hope themselves, have begotten a child who, they think, will solve the problem. They believe if they could only smuggle the child through the forest of Shylocracy, to the high plain where the child could grow to manhood, he would in time attack and slay the dragon.

One man calls his child Land Settlement; another, Tariff Reform; another, Infant Mortality; another, Alien Restrictions; another, Universal Suffrage; and another, Treatment of Venereal Disease.

The father of Land Settlement points to the producing of food as that which sustains national life. To secure his child's safe conduct through the forest this man is willing to parley with the dragon. Blind to everything but the perfections of Land Settlement, he does not realise that if Treatment of Venereal Disease does not pass the dragon as well, there will be no healthy Britons to benefit by Land Settlement's safe passage. If Alien Restriction does not pass, Land Settlement

will have mostly the refuse of Continental Ghettos as beneficiaries. While if Prevention of Infant Mortality does not pass, in time there will be none of our race left to benefit.

If united, all these different forces could obtain a combined strength that would enable them to kill the dragon and open the high plain of Democracy to the brotherhood of man. It is the duty of those who fight the mental fight, as practical idealists, to unite all the self-centred forces and direct a combined attack.

It is the practical idealist who has always been a force in the world. Ideals, however, are generally obtained in one's youth, and the practical idealist, as a rule, has planned his life upon that which influenced his early thought. It is, then, an imperative duty to explain the great fight not only to the present generation, but to the youths who soon will have to continue and are to realise the final victory of decency over corruption, of Democracy over Shylocracy.

It is, then, a most imperative task to see that the babies, the hope of Democracy, who are dying at the rate of one thousand every week, are not exterminated by systematised neglect, in order to make room for the unhealthy offspring of Asiatic Nomads.

Shut off from their fellow-men in venereal hospitals all over the Empire is a vast army of diseased wrecks. These men were once ardent soldiers.

It is part of the great task to see that the system of carefully planned debauchery and its accompanying spread of disease is exposed and controlled. Medical science has perfected prophylactic treatment. It is our task to see that under the hypocritical cant of encouragement to vice, the evil-wishers of our race are not permitted to withhold from our soldiers immunity from the plagues.

The War, if it continues long enough, may decimate the existing population. Venereal disease has already virtually decimated the population by preventing births, or by causing abortion, stillbirths, and infantile mortality. The War kills the young, the vigorous, and the strong; but at least they know the danger they incur, and when they go into the war zone they go with their eyes open to the possible result. Venereal disease kills the innocent women and betrays the innocent man, as often as the guilty, and has done more harm and hurt than any weapon, however foul, that has been used in open warfare.

Germany, through the efficient and clever German-Jew, has complete control of the White Slave Traffic. Germany found that diseased women cause more casualties than bullets. Controlled by their German-Jew agents, Germany maintained in Britain a self-supporting—even profit-making—army of prostitutes which puts more men out of action than did their army of soldiers.

Before the War an attempt was made to root out the cause of the whole matter. This was rendered futile by the usual procedure of appointing a committee, on which was the present Lord Chief Justice, who found that the whole trade was in the hands of his race. Not only did it fit into the great conspiracy of those Jews, false to their own prophets, for the subjugation and extermination of Christendom, but it was the most efficient means to assist the coming German offensive against the world's peace.

Catering to the perversities which the Germans themselves introduced, and with which they attempted to destroy our race, Britain was filled with male as well as female prostitutes with death-dealing disease hidden beneath their perfume and paint. No action was taken by our Frankfort-ridden, Frankfort-subsidized politicians against this all-potent danger of the enemy's hidden activities.

The mineral wealth which lies under the earth which has born and received the bodies of our race is being systematically seized by the Shylocks of Frankfort. It is our task to see that the wealth of Britain is conserved for those of her sons who fought to defend the Empire, and that it is not surreptitiously obtained under the guise of Government supervision by those "friendly" aliens sent by the Shylocks of Frankfort to spy out the land.

In the trenches, exposed to danger and torture undreamt of by Freedom's earlier defenders, stood

VICTORY

Liberator and join the "Great Companions" in their fight.

We shall meet with "spare diet, poverty, angry, enemies, desertions," but those who follow the Brothers of the Rosie Crosse, in the words of the good grey poet, must be:

"For ever alive, for ever forward,
Stately, solemn, sad, withdrawn, baffled, mad, turbu-
lent, feeble, dissatisfied,
Desperate, proud, fond, sick, accepted by men,
rejected by men.
They go! They go! I know that they go, but I
know not where they go;
But I know that they go towards the best—towards
something great."

VICTORY

IN the vast "Melting-pot" of the United States, where offshoots of all the nations of the earth are being amalgamated, a new evolution is in progress. It would be a fitting sequel to the Finance-inspired, Finance-organised struggle in the Old World if the Pioneer in the struggle against International Finance that is coming should raise his Voice and his Standard in the New. But the Voice of the Pioneer of the Future will not be the voice of a Jew-controlled, Jew-led Wilson; it will be the voice of some new Abraham Lincoln, or some greater Walt Whitman, untouched by the frenzy of wealth-worship, which will shake down the Jericho-walls of the Shylocratic empire and champion the cause of Spirit against Flesh, Liberty against the Slavery of the crowned Usurer, of Self-sacrifice against Self-seeking, of Individual enfranchisement against Tribal bondage, of Christianity against Judaism.

There is no gainsaying the fact that Judas with his Money-bag rules the modern world, and that Shylock the Usurer is his Lord Chancellor. He can appoint or buy Ministers of all sorts and sizes and colours, and he can sell Saviours much more easily to-day than he could two thousand years ago. What scrap of conscience he then possessed has vanished long ago: no suicide for Judas now! "On stepping-stones of his dead self" he has risen to the seat of the "All-Highest."

The modern race for wealth which, as the Jewish professor Sombart shews, sprang from the Ghetto,

*“ Have the elder races halted ?
Do they droop and end their lesson, wearied, over there
beyond the seas ?
We take up the task eternal, and the burden, and the
lesson,
Pioneers ! O pioneers !*

*“ All the pulses of the world,
Falling in, they beat for us, with the Western move-
ment beat ;
Holding single or together, steady moving, to the front,
all for us,
Pioneers ! O pioneers ! ”*

—WHITMAN.

has infected all the other peoples of the earth with its madness. But the peoples are many and the Tribe is one. The Tribe is the best-organised, best-drilled power on earth; the Gentile nations are a disorganised mob in comparison. Nothing that has happened to the Tribe in all the ages has broken its unity and separateness. Claiming to have been chosen to teach the nations, the Children of Israel have been from earliest times a nation of usurious slave-drivers. Remaining a tribe-bound family in spite of dispersion they have corrupted all the peoples of the earth with their own vice and have so prevented their own evolution. Victory for the Nations will come when they have cast out the Jew and with him the Jewish infection from their own hearts; and victory will come for the Tribe when they likewise shall have fought and conquered individually and tribally, their own innate Jewishness, their very original sin.

Democracy will defeat Shylocracy as soon as the peoples of the earth shall delight to produce and scorn to possess the fruit of the labours of others without giving an equivalent of their own producing in exchange. The deadly gospel of the Ghetto, the gospel of getting something without work, the gospel of cheapness, chaffering and control by usury must be sent back to the Ghetto of its native Palestine with all its gossellers and compelled to stay there.

For things cannot continue to go on as they have been going for the past generation. The reign of Shylock has brought the world up short against a veritable *reductio ad absurdum*! The chief outcome of the Era which has reached its climax in

the great war has been the creation of a host of Jew millionaires, every one of whom can control the lives and labours of thousands of Christians much more effectually than if he were driving them in chained gangs.

In olden days it used to be said that "if a man will not work, neither shall he eat." Now the law has gone forth "if a man have not money he shall not eat, labour he never so hard or long." And the money is not reaped by the labourer but by the cunning conjurers of the Tribe which has "fathomed all the secrets which lie hid in money." And so long as Demos honours wealth and the power of wealth Shylock with his conquering Tribe will continue to rule, and will easily cheat foolish Demos by labelling his rule "Democracy." When Demos shall have cleansed himself sufficiently from the blinding infection of Judaism to be able to recognise Wisdom and Spiritual worth when he meets them, and when he shall seek internal improvement and intellectual acquirement before riches, then will his Victory be secure. For then he will choose as the rulers of his kingdom the Wisest and Worthiest of his own sons and not the richest men within his reach, be they his own sons or the sons of Aliens and their laqueys.

In the victory of Democracy not law but love must go forth from Zion. All separate creeds, separate Races and Nations will be united in the Parliament of Universal Brotherhood, the dear love of comrades, with the voice of Christ as Speaker.

But let all aspirants to the combat accept the warning word of a travelled Seeker. The high claim of being a Christian pioneer cannot be lightly

asserted by anyone of himself. Blasphemy is attributed to "them which say they are Jews (initiates of the Word) and are not" (Rev. ii. 9). By whomsoever these claims are to be justified the conditions of entry into the silent priesthood must first be discharged.

Those who are prompted to lead or labour in this world-tumult, this modern clash of light and darkness, must hold the Sword. They must know that executive weapon of the animating spirit to be the Word of God, passing into more prominent manifestation in this outer world. Then that which transpires in the aspirant personally will eventually prove true for the mass. And as even now individuals, here and there, possess the ardour of the illuminate and the self-sacrifice of the mystical lover, so in time will all men know the secret and the mystery of the Incarnation.

The true Jew, the man who has conquered and emancipated himself from the Judaism within him, realises that what has past into living truth in himself must outwork, and is gradually outworking in other men. A certain light illuminates the dark cavern of the natural intellect and multiplies until the "ingrafted Word" transubstantiates the inward man.

The lower nature is self-crucified. The petals of the rose unfold upon the ancient symbol of the Rosy-Cross. The Word is made flesh. The human is unified with the Divine and God becomes man in the Seeker. The Quest is ended.

HALLUCINATIONS

BY

MAX I. GOLDLUSTSTEIN, O.B.E.
Ph.D. (*Univ. of Frankfort*); I.D.B. (*South Africa*).

“Hallucination is the first cry in the Jews’ well-organised system of defence.”

—PATRICK HAMILTON.

FOREWORD.

MY fellow worker, Mr. Lucien Wolff, some time ago discovered that anti-Semitism was an hallucination. There being no possible excuse for any sane and sanitary person disliking the Semite Tribe, every anti-Semite must, *ergo*, be insane. Mr. Wolff has now had his remarkable contention accepted by British letters, and the last edition of the *Encyclopædia Britannica* contains an article "Anti-Semitism" which establishes his researches as fact. Mr. Lucien Wolff himself wrote the article for the *Encyclopædia Britannica*.

Of course the school of Manchester Liberalism, with subtle instinct, maintained that anti-Semitism was madness long before the editors at Cambridge took Mr. Lucien Wolff's word for it. But Manchester Liberalism, even with the financial support of the Ashkenazim, has had many a squall to weather, remnants of greater storms which took place on the Continent. Many Nationalist writers, pseudo-wise men, both in France and Germany, have failed to recognise anti-Semitism as a madness of mediævalism, a mere atavistic revival of the Jew-hatred of the Middle Ages.

Wilhelm Marr published his *Der Sieg des Judenthums über das Germanthum* (The Victory of Judaism over Germanism) in 1862, and set Germany alight.

Just as our carefully planted British Liberalism was recovering from this set-back in 1886 a Frenchman, Edward Drumont, wrote a book and complained that French national life was corrupted by the Jew. This man held that ancient Roman writers had expressed views similar to his in classical times, but of course, such a statement is a barefaced anachronism, for Mr. Lucien Wolff has since proved the whole business a *mediæval* madness. Edward Drumont in his mad hallucination exposed the noble Baron de Reinach, uncle and father-in-law of our Joseph Reinach, as the brains of the Panama Company swindle.

And now in Britain a host of crazed panphleteers are still undetained and froth at large. But even if the law is slow to confine these madmen, we find comfort in the wise words of Mr. Lucien Wolff, that their babbling serves to "transfer Jewish solidarity from a religious to a racial basis."

MAX I. GOLDLUSTSTEIN.

THE CASE OF "ANGLUS."

A STRIKING instance of hallucinationary insanity is shewn in the writings of an anti-Semite who signs himself "Anglus." This writer appears to be suffering from Israel Zangwill on the brain. Because our greatest living Jew once wrote a poem entitled "Israel," which was addressed to Jews and was not intended to be read by Goyim, like Anglus, this person must take our poet's description of ourselves as derogatory, whilst it is, of course, intended as a compliment to our versatility. Another of Anglus' hallucinations is that the entire war, the armistice and the peace were all part of a Jew plot. Take this letter of his which appeared in that viciously anti-Semite organ, the *New Witness*,—a very proper setting!—on St. Valentine's day of this year. I suppose it was intended as a valentine for us Jews! He describes us as an "Internation," the parent of all international affairs, and especially of international finance; as if we were not the most solid and exclusive nation on earth, not excepting the Gipsies!—

"A COSMOPOLITAN CONSPIRACY."

To the Editor of "The New Witness."

SIR,—In the title of your leading article of January 24, you have exactly described the disease which is afflicting this world of ours; and as a correct diagnosis is a necessary preliminary to a cure, you can lay claim to the credit of having made this essential step in the process. Like the Laocoon

group, in the grip of the serpents, the world is struggling in the toils of a conspiracy of Internationals which is seeking to strangle it. The war is only one move in the game of the conspirators, and up to the present the Hun does not seem to have the faintest idea that he has lost even that move. But whether or not the Hun has lost, there can be no doubt that the Internation, the "Diaspora," has been enormously the gainer. "Wars," says Sombart, "are the Jews' harvests." That is why the Jew, with his spouse, the Hun, whatever his pretensions may be, is always at war, and always will be at war with the peoples among whom his tribe are scattered. If the war is not military, it is political, financial and commercial war in preparation for the clash of arms. And this points to the only possible remedy for the Nations—a remedy already foreshadowed by Providence in the Palestine victories, and acclaimed by the best of the Jews—their re-segregation to Palestine, so that the Internation may become a responsible Nation once again.

That eminent Zionist, Mr. Israel Zangwill, has drawn a moving picture of the appalling effects on his tribesmen of the double life led by Jews in alien lands in his poem, "Israel," from which two stanzas may be quoted:—

"Hear, O Israel, Jehovah, the Lord our God
is one,
But we, Jehovah His people, are dual and so
undone.

* * * * *

"Blarneying, shivering, crawling, taking all
colours and none,
Lying a fox in the covert, leaping an ape in
the sun."

The Jew in his own country will have no temptation to shiver and crawl, to change his colour to suit his policy, to play the fox and the ape. There his duplicity will vanish, and he will merely have to be himself. Then will come to an end the great international conspiracy of which he is now the life and soul. As things are at present he can operate the conspiracy from the vantage-ground of all the Cabinets, and can work the secret springs which move all the more or less Christian elements in the Cabinets. And unless these secret springs are understood, the actions of the politicals pass all understanding. But when once their working is revealed, the desire, for example, of some British and American *Confereñciers* to invite the Jew, Braunstein-Trotsky, to the Peace Conference becomes intelligible enough.

I have spoken of the Hun as the spouse of the Jew, and this is a practical fact. Prince Bülow has said as much in his "Imperial Germany," in which he cites Ballin, Rathenau, Gwinner and Siemens as "princely merchants," who are the foundation of German political and military aggrandisement. But it is refreshing to see that there are signs of a little rift appearing in the Hun-Jew family lute. The *Jewish World*, of January 15, published a transla-

tion of two striking leaflets now being scattered throughout Germany. Every word of them rings true like a shot that has struck home. With the change of a few names these leaflets would apply equally well to this country and many others, and it is to be hoped that use may soon be made of them here. Here are one or two passages, capitals are used as in the translation:—

“The German Republic is being fettered by Jews!

“IT IS NO GERMAN REPUBLIC, BUT A
JEW REPUBLIC.

“A Jew Republic in which Germans are graciously permitted to work for Jews.

“Hirsch, Ledebour, Eisner, Haase, Bernstein, Landsberg, Cohn, Nathan, and whatever the other leaders of the Republic are called, are all Jews!

“SEVENTY MILION GERMANS

are allowing themselves to be governed by Jews.

“Germany, how deep is your degradation! German Michel, wake up!

“GERMAN SOLDIERS!

“Save the German Fatherland, save the German People from its worst and most pitiless enemies, save it from the Jews!”

The comment which the *Jewish World* has to make on the above is significant:

“What a wonderful people we Jews must be, to

be sure!" That is true. These international, cosmopolitan conspirators are so wonderful that they are worth re-segregating into a separate country with a Nationhood of their own for all the rest of the world to gaze at—and wonder how ever they had been able to tolerate them in their midst for so long.

Yours, etc.,

ANGLUS.

February 10th, 1919.

We next find this scribbler airing his lunacy in the *Globe* of March 18th. The starting of the "Middle Class Union" seems to have set him off again. He talks about it not being possible to have an "A1 British Empire" if it is run by "C3 Jews"—as if the meanest Jew was not more than a match for the greatest Englishman that ever lived, that is, of course, in his own line!—

WANTED—AN ENGLISH PARTY.

SIR,—Your correspondent, Mr. Joseph Banister, has found the solution: It is an English Party that England needs. A Rumanian said to me the other day: "The fatal mistake you English are always making is that you will persist in believing that other people are as good as you are yourselves—which they are not." He was doubtless right. Outsiders often see most of the game. But when once a weak spot has been pointed out it is quite possible to convert it into a strong one. Therefore

let Mr. Banister's suggestions take shape, and England may again come into her own. A Middle Class Union is all very well, but at its best it will tend to perpetuate class antagonisms, and at its worst it will be flooded with Jewish immigrants, who may be "proud to call themselves" Englishmen, which they never can be, and then the M.C.U. will soon be as completely under alien control as the "British" Cabinet has been for the last few decades.

Your correspondent, Mr. J. J. Page, very rightly says that aliens and the sons of aliens have no more right to be candidates for English elections than they have to navigate British ships. Much less have they any right to be members of His Majesty's Ministry, or to haunt the secret Cabinets of His Majesty's Prime Ministers. If we had in England a live English Party, admitting English men and women of every class, whose right of membership is in their English blood, and excluding all who are contaminated with Jewish alliances, matrimonial or commercial, England and the Empire might yet be saved. But we cannot have an A1 Empire so long as it is run and inspired by C3 Jews.—ANGLUS.

On April 5th, the *Globe* again opened its columns, which our *Jewish World* has very properly likened to a sewer, to a letter from this same lunatic. This time he is out to show that Judaism and Bolshevism are two names for the same thing—a rather preva-

lant and somewhat dangerous hallucination for us Jews. Mental states are very catching, and if all non-Jews should become smitten with this delusion they might turn and smite us!—

JUDAISM AND BOLSHEVISM.

SIR,—The writer of the grave article you quote from Thursday's *Times* touches the spot when he says that the "mainly Jewish directors" of Bolshevism are working in agreement with and for the interests of Germanism. The League of Nations, if it ever takes concrete form, will be a League of Jews; but it has already served its main purpose, namely, that of delaying Peace in the interests of Frankfurt Jews and of separating the Allies.

How dearly the tribe loves Germany, and how acutely it feels everything that touches German interests, is brought out in your second leader, in which you point out that the only speaker in Parliament who deprecated making Germany pay bore a Jewish name. When the Jew Bolshevists, Lenin and Trotzky, seized the government of Russia the first thing they did was to abolish all Christian rites and all Christian priests, but they did not abolish Rabbis. Bolshevism is the first overt attack of Judaism on Christianity.—ANGLUS.

The *Globe* having, apparently, had enough of this lunatic's ravings for the time being, Anglus sped away to Caledonia wild and found an asylum

in the *Dundee Advertiser* of June 19th. In this effusion he tried to make out that the Peace Conference was nothing but a conference of Jews. He is quite right, of course, about the Kosher diet, and about our sacred tribe acting for all the nations represented; but to imagine that the Jews of the Conference are not pure nationals, Englishmen, Frenchmen, Italians, Americans, etc., and to doubt that they have rid themselves completely of their Jewish sentiments and interests is, of course, pure hallucination. Here is the letter:—

A KOSHER CONFERENCE.

SIR,—Your correspondent, Patrick Hamilton, has touched the spot. According to *La Vieille France*, when the German Peace delegation arrived at Versailles they at once preferred a request to be supplied with “kosher” food. The reply was that this would be quite simple, as most of the other delegates had the same. The Conference, in fact, might be truthfully labelled, like somebody’s cocoa, “guaranteed kosher.” Mr. George is staying in the house of a Jew in Paris; President Wilson is the guest of another Jew; even “the Tiger” himself, M. Clemenceau, has a Jew Private Secretary; and when the “Big Four” have their meetings, so desperately secret that no Christian outside is allowed to know anything that passes, the tribe is represented at them all in the person of a Jew interpreter. Thus “L’Alliance Israelite Universelle” is in a position

to know, and no doubt does know, every word that is spoken. "Wars," says the Jewish historian Sombart, "are the Jews' harvests." It would seem that Jews are in a fair way to make peace their harvest likewise. It is not likely that the Kosher Conference will consent to take money out of the pockets of the Kosher bankers of Germany so long as it can extract it out of Christians—in Scotland, say, or any other country. Sombart says the Jew is the devil of modern Statecraft. As long as Scotch, Irish, Welsh, and English Protestants and Catholics remain docile and submissive as they are at present under the devil-worship of a Jew regime, the kultur of the Golden Calf will remain the actual established religion of the land. But when once these persecuted and deluded tribes of Britons take up in earnest the slogan, "Britain for Britons, Palestine for the Jews, and the Jews for Palestine"—especially the last—Christianity will once again have a chance of becoming the recognised religion of these Jew-ridden, Jew-polluted islands.—I am, &c.,

ANGLUS.

This lunatic performance drew upon him a castigation from one of our tribesmen signing himself "A Jew," who rightly characterised the above letter as a fable of the Munchausen variety. But you never can convince a lunatic, and so Anglus returned to the charge with the following effusion, in which he has the madness to insinuate that our Esther, who by the intrigues of her relation, Mordecai, got

a place in Ahasuerus' harem, actually started the first pogrom—a Jew pogrom perpetrated on non-Jews!—

A KOSHER CONFERENCE.

SIR,—I am not surprised that “A Jew” finds infinite amusement in the tragic fact that his tribesmen are at this moment busy shaping the destinies of all the peoples of the earth to suit Jewish interests. Jews have a very peculiar sense of humour; what is death and ruin to Christians is fun to them. The most joyous feast in the Jewish year, the 14th day of the month Adar, celebrates a Jew pogrom. For pogroms are a Jewish invention. Some few thousand years ago the tribe massacred 75,000 innocent, unarmed, non-Jews—men, women, and children—within two days. And so funny do they think it that they have been making merry over it ever since. They call the feast “Merry Purim.” The Jews, Trotsky, Bela Cohen, and Co., have far outstripped this exploit, so we may expect several other joyous feasts to be added to the Jewish calendar.—I am, &c.,

ANGLUS.

“A Jew” evidently thought it beneath him to notice this, so our maniac escaped back to the South, and once more appeared in the pages of the *Globe*. Three letters, on three separate dates, all tell the same hallucinatory tale. The first of them (*Globe*, July 14th) deals with the proposed trial of the ex-Kaiser, and makes out that it is not the Kaiser

who ought to be tried, but the Jew bankers of Frankfort, Paris, and London!—Fancy asking Englishmen to believe that finance had anything to do with this war!—

EX-KAISER TRIAL.

SIR,—I am glad to see by your editorial and correspondence columns that there is at last an awakening of the public mind to the real source of all our past and present troubles. The announcement of the trial of the ex-Kaiser in Mr. Lloyd George's speech made a splendid sensational cover for all the broken pledges he brought back with him from Paris. But for any other purpose it is purely mischievous. However great the ex-Kaiser's guilt may be, there are infinitely greater war-criminals abroad who were behind him. The ex-Kaiser could not have moved a step without the support and instigation of his Hebrew financiers. And these financiers would not have raised a finger to help him unless they had first secured the consent and co-operation of their kith and kin in all the countries of the ex-Kaiser's possible enemies.

If one is to understand the actions of "our" Cabinet Ministers, one must study their relations to the high priests of international finance—what "friendships" they cultivate, under whose tutelage they act, and whose interests their actions serve. Take, for example, the apparently inexplicable "Archangel Wobble," on which you so pointedly comment. There has in reality been no wobble.

International finance has seen to it that the "English" Cabinet has played into the hands of the Jew Bolshevists all through—*vide* Prinkipo and before and since. Public opinion has insisted that the heroic Koltchak should receive recognition, and a sort of recognition is at last granted. But in the interests of the Jews, Trotzky and Co., this recognition is at once neutralised by the announcement of the intended withdrawal of our troops. Koltchak is thus compelled to withdraw *his* troops, and Petrograd is left to its horrible fate under the control of the Bolsheviks. It was the same almighty power which saved the German army from its Sedan by means of the armistice.

The name of this power is International Finance. Until the nations insist that their finance shall be *national* and not under any alien *international* control, their nationhood is nothing but an empty name. The task before the nations now is to banish all internationals to their spiritual home in the neighbourhood of the Dead Sea. Let Englishmen set themselves to this needful task so far as their own land is concerned, and leave the Germans to deal with their Kaiser as they think fit. He is not quite as black as he is painted; he is only the tool of the arch-criminals, and they are hoping to escape observation and gather in their (and our) "indemnities" whilst our eyes are fixed on what they well know will be a portentous judicial farce.—*ANGLUS*.

The next letter (July 30th) tries to make out

that the Hidden Hand—itsself an hallucination or a myth, as our Herbert Samuel says—is nothing more nor less than Jew international finance—as if those well-known patriots, Lord Rothschild, and all the other Rothschilds, the Cassels, Speyers, Mondes, Isaacses, Samuels, Trebitsch Lincolns, Mertons and Phillipes were not international financiers!—

INTERNATIONAL FINANCE—THE HIDDEN HAND.

SIR,—You have once again done a great national service by publishing the weighty indictment of International Finance by Count Spiridovitch, and the very pointed letter of "Malgré," entitled "The Reason Why," in your issue of Saturday last. Now that the ex-Kaiser is down and Germany more or less out of the war, does it not strike Britons as strange that they are rather worse than better off than they were whilst the fighting was in progress? Such being the case, now that they have duly celebrated, according to orders, the Victory and the Peace, it is about time for Britons to open their eyes and see for themselves who is the real devil of the war, for, though deprived of the aid of the Kaiser and the Hun, he is just as active as ever scheming the damnation of Britons and their Empire. And he is really not at all difficult to find.

The "Hidden Hand" is only "hidden" from those who were either born blind or have allowed themselves to be blindfolded. We have only to ask

ourselves who it is that has profited by all the "mistakes" of the War and the Peace. It is International Finance every time and all the time. "International" is a long word, but, like its cognate word, "Alien," it can be spelled quite correctly with three letters—J E W. There would be no alien question in this unhappy land of ours if it were not for Jews who call themselves Russians, Poles, Frenchmen, Italians, Americans, Germans, or by any other national name except their own.

In his most potent letter Count Spiridovitch unveils the hidden enemy at work in the European arena. The Jews take care to plant themselves, as a French writer puts it, *en tous les partis et toutes les patries*. Even M. Clemenceau is not allowed out of leading strings; he has a Rothschild-Mendel set to watch over him in the person of his private secretary. Doubtless this accounts for Foch being compelled to accept an armistice instead of a victory, and France having to put up with a Wilson-cum-George alliance instead of her rightful frontier on the Rhine.

The Peace Conference has been called a "Kosher Conference," from the fact that when the German delegation arrived at Versailles they preferred a request to be supplied with Kosher food. As it happened, there was no difficulty in complying with the request, since most of the other delegates had the same preference. Mr. George was staying in a Jew's house; Mr. Wilson was the guest of a Jew; when the "Big Four" had their secret meetings a

Jew interpreter was in attendance, who could make report to the Sanhedrin (L'Alliance Israelite Universelle), which meets in Paris under the presidency of Baron Edouard de Rothschild. This is the real enemy, and the sooner Britons face the fact the better it will be for themselves, their Empire, and the world. So long as the finance of Britain is internationally controlled it is not English finance or British finance, but Jew finance.

Are England, Scotland, Ireland, and Wales going to stand this any longer? International finance has declared war on Britain. This is the real war, of which the German onslaught was only an episode. Germany gets the "most favoured nation" terms from Jewry at present, because Germany has been drilled into the most perfect instrument for aggression which the Jews possess. But no one except the Sanhedrin knows which nation Jewry has designed for its future favours. Let every Briton gird himself for the fight against this sinister power, the parent of wars, and the greatest of war's profiteers.—ANGLUS.

To show the obsession of this writer, he cannot be satisfied with the Cenotaph which our Alfred of Mond Nickel Fame has had erected. He thinks it ought to have an image of the Golden Calf on the top. As if Sir Alfred had not too much respect for the feelings of the Archbishop of Canterbury to put up a Jewish sign, when he was broad-minded enough

not to allow a Christian sign to appear (*Globe*, August 6th)!—

CHRISTIAN EMBLEMS AND THE CENOTAPH.

SIR,—The writer of your “Men and Matters” section is quite right when he says that Christian emblems have no proper place on the Whitehall Cenotaph. The one and only religion which is firmly established throughout Britain and her Empire is the Aaronic cult of the Golden Calf, and I think the priests and Levites of this world-wide religion will have a real grievance if the Cenotaph is not surmounted by its proper golden emblem. It is this world-wide hierarchy which put up and financed all the fighters on all sides in the war, and it is they who have gathered under their own control all the gold shed by all the nations through the war. It is at the instigation and bidding of this almighty power that all the peoples of the world have been killing each other. It is for this power that our sons and brothers have willingly sacrificed their lives under the pleasing delusion that they were fighting for Right against Might. It is this alien deity, the Golden Calf, which is the real victor in the war and in the peace.—ANGLUS.

A final proof of the hallucinatory obsession of this anti-Semite is found in a letter, again in the *Dundee Advertiser* (Sept. 6th), on “Jew-Baiting.” He even suggests that the docile, law-abiding Briton

might break loose and attack us! Could any notion be more insane?—

JEW-BAITING.

SIR,—Your leading article on Jew-baiting is most timely. For the sake of the Jews themselves, it is to be hoped that they will take your warning to heart. The world menace of the Jew power is so pressing that even Germany itself—the most completely Jew-inspired, Jew-controlled country in the world—is on the eve of a revolt against it. The *Jewish World* of July 16th last quotes from leaflets now being distributed in Berlin these extracts:—
“The (German) Peace Delegation to Versailles was composed exclusively of Jews.” (The Kosher Conference!) “Jews are said to be revolutionaries, because the present anarchical upset gives them the best chance of getting rich.” Another manifesto from the same source threatens the Jews with pogroms, on which the *Jewish World* makes this significant comment:—“No Berlin Jew a few years ago would have imagined it possible that pogroms should take place in the capital of Germany.”

Now, we don't want pogroms in this country, though we have had them in times past, before King Edward I. banished Jews from his kingdom. Happily there is now no need for anything of the kind. The valour and blood of Britons has conquered the homeland of the Jews from the Turk; the British Government has presented it to the Jews, and the Jews have accepted the gift. The

Peace Treaty with Turkey is on the eve of signature, and the way will be open for the rush of Jews to their Holy Land. All true Britons will be eager to assist the Great Trek, and speed the parting guests from our islands.

The Jew has been in this country off and on since the time of Edward the Confessor, and he remains as distinct and alien now as he was then. So conscious are Jews of their alienism that it follows them into the grave. They will not suffer their bones to mix with those of Britons. A Jew may be a Cabinet Minister, a Privy Councillor, a Knight, a Baron, a Viscount, an Earl, a K.C., a Lord Chief Justice, but none of these "honours" can alter his blood and make him into a Briton. As Otto Weininger says, "The Jew adapts himself to every circumstance and every race, becoming, like the parasite, a new creature in every host, although remaining essentially the same." This Israel Zangwill confirms in his well-known description of his tribe:—

Blarneying, shivering, crawling, *taking all colours
and none,*

Lying a fox in the covert, leaping an ape in the
sun.

In Palestine the Jew will be able to keep his own colour, the world of whites will be relieved of the Jew menace, the most terrible peril that has ever threatened our planet, and the Jew himself will be safe from all danger of pogroms.—I am, &c.,

Sept. 4.

ANGLUS.

THE CASE OF THE "ENGLISH REVIEW."

THE *English Review* was founded by that great prince of Israel, Sir Alfred Moritz Mond, as a plaything for his cultured help-mate. For some time, while it remained an object of interest to Lady Mond, it did good work in advocating unnatural practices, and thoroughly corrupting the long-established virtue, both in its modern and classical sense, of British home life. But now that the hysterical Mr. Austen Harrison has fallen heir to this plaything, we find it printing such madness as the following, by a writer sufficiently sane to remain anonymous.—

FINANCE AND BOLSHEVISM.

By SEMINOLE

Lenin has done his work in Russia—now for the harvest! That Lenin still has his tongue in his cheek whilst his partners busy themselves gathering the rewards of his work doesn't seem to occur to the clever few behind the scenes. Greed is an overpowering passion, which in its methods often fails to think largely and accurately.

Paradoxically, to understand the Russian internal situation up to date it is necessary to go outside Russia. The facts in Russia are manufactured in Alexandria or New York. Until the two great financial groups, whose double-headed controls lie

in Egypt and America, resign their activities or compose their differences, it is useless for newspaper barons to vapour prattlings about the necessity for a policy in Russia. Facts in Russia lose all potency as incentives to united action when they are but the puppets of rival and changing financial programmes. Look not then at the ebb and flow of Koltchak's forces, the Petrograd fog of hesitation, or to the performances of tanks with Denikin, but inquire of the financiers, and if they reply the position in Russia will be clear.

Truly may Russia be the "acid test" of honest reconstruction, for Russia is a magazine from which both the Militarist and the "Commercialist" groups of exploiters draw their ideas or replenish their camouflage ammunition. Both groups look upon the exploitation of Russia as the proper means of paying for the war, and, incidentally, enriching themselves. At first they were violently opposed to one another—the Militarist believing in vertical systems supported by force, the Commercialist inclining towards the utilisation of horizontal social cleavage to produce low values and absence of resistance to exploitation. Chaos in Russia offered opportunity to both schools, and pointed the way to a world application of methods found successful in Russia.

The Militarists had matters mostly their own way during the first months of the Peace Conference. The quiet discipline of the British soldier, when

combined with French exaltation of revenge, produced a "cocksure" attitude in the minds of the Vertical School—hence, Poland and Czecho-Slovakia as supporting military police systems to block German adventures, the rise in the fortunes of the Interventionalists, and the formation of the Franco-British-Alexandrian group of financiers. The forces, but recently released from death grips with the opposing German Militarist group, were soon to be found in every area from Archangel and Siberia to Anatolia and Central Asia. Missions of every sort and description proceeded to the ends of the earth armed with permission to threaten malcontents with the might of the victorious Allies. The Starvation General Staff (Hoover & Co.), so recently, a part of the military system at war with Germany, at first played its part. Mandates for the right to exploit this or that area were eagerly sought, and great military leaders in newly found commercial billets found their future secure. Baku oils went to Italians, Baghdad-Mesopotamia & Co. were British, the Mespot-Persia Co-operative Co. threw sops to Russians, Greeks, French, and Italians, and Japan-Canada & Co. found solace in Siberia.

There were flies in this ointment, for this regional vertical control required soldiers and order, and America, who was expecting to "get in on the game" by accepting Armenia and Constantinople or any other difficult area, didn't see quite where the soldiers were to come from. Italians, Serbs,

and Greeks weren't quite pleased with their share of the spoils, whilst the new All-Russian Government viewed with alarm the alienation of huge slices of Russia and the loss of her oils along with her ideas about Constantinople. The soldiers, too, wanted to go home, and police work was distasteful or impossible among hungry peoples. The Starvation General Staff began to find a more profitable method of getting in on the game than the support of Militarism, and even a firm state of order didn't seem to succeed in making people work. Unless people would work and soldiers would fight, the Militarist group would be in a bad way; Russia must be shown to the world as the "horrible example," and more support given to the Interventionists. Koltchak and Denikin sweep forward and Lenin's fortunes wane. If the Alexandria group at this moment could have made satisfactory arrangements with the New York financiers, Leninism would now be a memory.

The American School, however, thought they knew a better or a business way of doing things, and the American people never did like standing armies. Buy for the least price, sell for the highest, is an old business maxim. Thanks to the Bolsheviki, Russia was for sale cheap; Germany and Austria-Hungary, ground to a powder of exhaustion, could mostly be had for a song. Given sufficient anguish, chaos, and hunger, the peoples of the world would be willing to work if only they might eat. Russia had shown how to lower values, but the Alexandria

Militarist group, if successful in their interventionist methods, would probably prevent the New York School from getting in on the "ground floor" before values went up—hence, Prinkipo Proposals, Smuts' Missions, Nansen Food Schemes, and the "Hands off Russia" cry.

Space does not permit explaining how the New York School was born, or with what struggles in Paris it came to grow, until its aims nearly upset the whole concert of the Allies, but the signing of a Militarist peace by no means killed it. The game of lowering values by the use of chaos, and of producing docility through starvation, is the method employed. American finance, accompanying the Apostle of High Principles, came to Paris, looked the Old World over, and found it good—then proceeded to "get busy."

Lenin's fortunes rose, Koltchak retired, confusion reigned in the Baltic, Finland went to pieces, the "Triple Alliance" and the workmen of the world screamed "Hands off Russia!" Hungary fell to the influence of her Western compatriots, French soldiers upset the calculations of Alexandria, Afghan troubles and Indian aspirations added to the Militarist School's responsibilities, and mining strikes paralysed the British productiveness which threatened markets covered by New York-Hamburg & Co. Lenin sold out to the latter, whilst Alexandria frantically scrambles for concessions from Koltchak, Denikin & Co.—even going to the length of supporting a new Tsar in order that the dotted

line signatures on the Koltchak loan contracts may have a sufficient guarantor.

Now come riots in Canada, the United States, and everywhere, until chaos threatens to get out of hand. "Big business" entails elimination of *business* competition, so the Militarist and Commercialist group to-day begin negotiations for a merger. If this succeeds, we may hear that Lenin and Koltchak have compromised; that Germany and Poland may compose their differences, and that the Bolsheviki may find opportunity in new fields.

In all this, Cabinets, Governments, Generals, and Diplomats are either dupes or puppets. It is not suggested that the two groups do not honestly believe they are right, and easily convince politicians and statesmen that they are. That they will be successful in exploiting the whole world depends upon whether they can "get together" themselves. *Ten years of their success will lead to their extinction.*

Finance always did neglect psychology, and suffering people have gained education and ideals. The Russian peasant is almost ready to solve the problem himself. Lenin may please a financial group before he is assassinated, but Koltchak and his followers will have to satisfy the *ideals* of 180,000,000 awakened human beings. When the concession hunter comes to collect he will find Koltchak true to his people and to "natural lines of territory," and not to those who would divide and exploit the Russias.

THE CASE OF LEO MAXSE.

IN the study of hallucinations we are often confused by coming upon simulated cases. This demands a careful investigation of the patient's family history. Mr. H. G. Wells, with the aplomb of a counter-jumper turned Socialist, has expressed as his opinion that Mr. Leo Maxse stands on the poop of the Ship of State dancing a hornpipe and shouting "International Jew" in order to divert public attention from our tribesmen who are swarming over the bows to scuttle the ship.

But be that as it may, we find the following hallucination in a recent number of the *National Review*, a journal founded for the defence of Dreyfus at the expense of the A.I.U., but which now is in the happy position of paying income tax.—

It is painful to be obliged to note that Poland has been crippled by the British Prime Minister's obstinate obstruction of the report of the Polish Commission, and that the Poles have to thank him for the loss of Danzig—which President Wilson had agreed should be theirs—while they now run the risk of being jockeyed out of Upper Silesia through some plebiscitary arrangement insisted on by Mr. Lloyd George during another of his recurring attacks of "German measles." The future of

Poland, the bulwark of civilisation against the Boche and the Bolshevik, is consequently viewed with keen anxiety by her friends, while Polish indignation at the part played by Mr. Lloyd George, a professed champion of small nations, could with difficulty be expressed in parliamentary language. This gratuitously shabby treatment of Poland is one of the worst blots on the Peace Conference, and not the least of many triumphs scored by the International Jew in Paris. This sinister personage, who was peculiarly active in the Rue Nitot while his spirit largely inspired the Hôtel Crillon (where the American Delegation foregathered), hates the Poles as he loves the Boche and the Bolshevik. This is no surprise to students of European affairs, but we are surprised when he (the I.J.) succeeds in imparting his preferences and prejudices to British statesmen and induces them to dance to his piping. It is ever thus. Whoever is in power in Downing Street, whether Conservatives, Liberals, Radicals, Coalitionists, or pseudo-Bolsheviks—the International Jew rules the roost. He would be there if we harked back to an old-fashioned Tory Government. At one time his name was Rothschild. He was equally important after the Unionist débâcle of 1906 when “Progress” swept the board. In those days he was called Speyer. To-day his name may be Cassel or Mond or Montagu for aught we know. Whoever he is he is always on the spot, and usually gets the last word. It would be the same if

Mr. Winston Churchill, Lord Robert Cecil, Mr. Austen Chamberlain, or Mr. Bonar Law succeeded Mr. Lloyd George. It would be even more so if Mr. Arthur Henderson or Mr. Ramsay Macdonald were Prime Minister. Here is the mystery of the "Hidden Hand" of which there has been no intelligible explanation, and on which we confess to being unable to shed any light. We used to be told that the International Jew was the corner-stone of British finance, but that legend has been exploded during the war, which was financed by Britons with little aid from the cosmopolitan brigade. Britons also did the fighting. The International Jew was "small beer" during the War, but he has been a big factor at the Peace. He has the great advantage of remaining in power whoever may be in office, and is independent of the rise and fall of Parties or the manifestations of public opinion. The reader need only ask himself on any great international issue, "What does the International Jew want?" If he can answer this he will go near to guessing the trend of British policy.

Every one who challenges the power behind the politician is denounced as an Anti-Semite. This imputation leaves us stone-cold. We have no religious or racial prejudice against Jews as such, and have unbounded admiration for national Jews who unreservedly throw in their lot with us without any *arrière-pensée* in favour of "the spiritual home" of the International Jew, who in one way or another

will always be found working for Germany. They mobilized as one man on the day of the Armistice in order to prevent Germany from paying the war costs of the Allies. On this question the International Jew of London, of New York, and of Berlin—the Schiffs, the Speyers, the Warburgs, etc.—have gained a signal triumph.

THE CASE OF CHARLES WHIBLEY.

A GENERATION ago Mr. Charles Whibley was the most precocious of the precious circle who worshipped at the shrine of Henley. No doubt the old English adage of "Early ripe, early rotten" accounts for the fact that Blackwood's published the following madness in its monthly "Musings without Method," which for thirty years has been the more or less sane work of Mr. Whibley.—

We are all opposed to Bolshevism, except a handful of ruffians and sentimentalists who see a profitable investment in robbery, murder, and torture. If Bolshevism comes to Great Britain, we know perfectly well that the most of respectable citizens will be killed or mutilated, and that the Empire will be brought to a speedy inglorious end. The ritual never varies. If we be not hanged or flung down wells, or starved to death, our nails will be pulled out and our hands will be skinned, while a mob of idle Jews look on, grinning and smoking large cigars.

We shall fight Bolshevism and defeat it with leaders more apt for that purpose than hardened begetters of class hatred. Indeed, the foremost duty of us all is to combat the worst conspiracy against

freedom and decency that history has to show us. Moreover, since revolution, which is a definite disease of the body politic, is always accompanied by the same symptoms, we have no difficulty in diagnosing it. After the example of France, the accursed thing known as Leninism should hide nothing from our eyes. Its resemblance in cruelty, sadism, and hypocrisy to its forerunner is complete, and if the ignorant dupes of Bolshevistic propaganda in England were permitted to have their way, we know precisely the misery and the ruin that would be in store for us.

To those who still waver in doubt we would commend Mrs. Arthur Webster's excellent book, "The French Revolution" (London: Constable & Co.), in which we may see displayed the whole anatomy of Bolshevism. Though Mrs. Webster very wisely does not lean too heavily upon the parallel, it is plain for all to see, and that ear must be deaf indeed that will not hear the warning. The old fairy stories that the French Revolution was a fight for freedom were long since discredited. We know now that that orgie of blood and lust was inspired only by the basest passions, and defended only by the wildest rhetoric. What was hitherto not so well known is that the propaganda which awoke it into being was German in its origin, as was the propaganda of Lenin. The object of the Subversives was nothing more and nothing less than destruction. "There were not ten of us Republicans in 1789," said

Camille Desmoulins. They cared neither for doctrine nor for reform. "To make the people happy," said Rabourd de Saint-Etienne, "their ideas must be reconstructed, laws must be changed, morals must be changed, men must be changed, things must be changed, everything, yes, everything must be destroyed, since everything must be remade." Thus they spoke, half-unconscious that they were repeating, parrot-wise, the pernicious and perverted gospel of the Illuminati.

The order of Illuminati, as Mrs. Webster points out, was founded by Adam Weishaupt, a professor in the University of Ingolstadt, in Bavaria. What he aimed at was a world-revolution. Not content with destroying his own country, he must glut his eyes upon the spectacle of a Europe in ashes. Louis Blanc describes him "as one of the deepest conspirators that ever existed," and under the name of Spartacus he did his foul and stealthy work. Mrs. Webster sets forth his aims, quoting from an English book by John Robison, and his aims are now familiar to us all. Now Robison was a man of practical affairs, and a highly distinguished mathematician. He was with Wolfe in Canada, and he fought loyally for James Watt, the engineer. He thus combined in his single brain a knowledge of science and an understanding of the world, and though in the era of revolution his book, "Proofs of a Conspiracy," was flouted by the rebels as "a

lasting monument of fatuous credulity," we may put a simple faith in it to-day, when we have had a second example before our eyes of the working of revolution. The Order of the Illuminati, then, "abjured Christianity, advocated sensual pleasures, believed in annihilation, and called patriotism and loyalty narrow-minded prejudices, incompatible with universal benevolence; . . . they accounted all princes usurpers and tyrants, and all privileged orders as their abettors; they meant to abolish the laws which protected property accumulated by long-continued and successful industry; and to prevent for the future any such accumulation; they intended to establish universal liberty and equality, the imprescriptible rights of man, and as preparation for all this they intended to root out all religion and ordinary morality, and even to break the bonds of domestic life, by destroying the veneration for marriage vows, and by taking the education of children out of the hands of the parents. Furthermore, the Illuminati believed that the great object of their Order was paramount, and that its success warranted the commission of what old-fashioned moralists regarded as the worst crimes. Here we have a rough sketch of Leninism. And as those who will not be convinced choose not to believe in the crimes of Leninism, so the intellectuals of Robison's day laughed at him as a credulous person. But the Illuminati, inspiring the Subversives of France, were the begetters of the French Revolu-

tion, and the influence of the unspeakable Weishaupt still survives in the murderous miscreants of Russia.

The German is unchanged and unchanging. He is still a Spartacist for others, and having brought about, with the help of Lenin and Trotsky, the destruction of Russia, he hopes to do the same for England. The pamphlets which have been circulated in England are German in origin and inspiration. They are founded upon the teaching of Weishaupt, who did his share in the disintegration of France, and their effect would be as dangerous to this country as they were to France a century ago, if we did not instantly counteract and suppress them. Now pamphlets, composed by cunning brains for the debauchery of the half-baked, are more deadly than dynamite. Wherever they are surprised they should be suppressed, and those in whose possession they are found should be severely punished. If the law permits the free circulation of treason, then the law should be altered. The risk of the moment demands full powers and their ruthless execution. The doctrines of the Illuminati resulted in the Terror. And if we do not want to face another Terror, such as disgraced France and still disgraces Russia, we should be wise to arrest every Illumined rascal in our midst, and to make it plain that infamous words shall be punished as severely as infamous deeds.

The Terror in Russia, as the Terror in France, is

a mere expression of lust and greed. It is always in counter-revolution, imagined, not real, that the murderers profess to find an excuse for massacres. But the real motives of the murders are, and have always been, the hope of theft and the uncontrolled love of bloodshed. In every revolution "domiciliary visits" precede the general use of the scaffold. It is more profitable to rob a rich and innocent man before his death than to be content with the mere shedding of his blood. And so they kill and shriek, until burglary becomes an affair of high policy, and systematic depopulation appears to be the only duty of statesmanship. Twice we have had our warning, and if we do not take the most vigorous action to check the Bolsheviks in our midst we shall find the assassin's knife at the country's throat. And let it not be supposed that for revolution there is ever a policy of moderation. The false "idealism," which confuses "liberty" with Sadism, must go on to its appointed end. "Whoever stops half-way in revolution," says St. Just, "digs his own grave." Marat and Robespierre did not stop half-way; Lenin and Trotsky did not stop half-way; and our revolutionaries, if they ever got a blood-stained hand about the State, would go as far down the road of massacre as their predecessors. It is idle to talk of "the good sense of the British people"—a phrase constantly heard from the lips of the slothful, self-complacent politician. There is no good sense of the British or any other people. A few silly maxims,

which came nobody knows whence, may intoxicate a mob, and an intoxicated mob cannot be stayed in its course of destruction more easily than an undammed lake. It is on our governors, then, if any there be, that we must rely, not upon "the good sense" of the people; and if our governors, such as they are, know nothing of the past, we would ask them to read as a guide to their footsteps, which once tottered in the direction of Prinkipo, the clear, moderate, and apposite account which Mrs. Webster has given us of the French Revolution.

One other lesson the French Revolution, like the Russian, has to teach us, and it is this: that wherever revolution breaks out, it is managed by Jews and Germans. What the Jews achieved in France, what they are achieving in Russia, is known to us all. What comes to light more slowly is the part which the international Jews have played in Paris during the last six or seven months. Behind every one of the Allied politicians there has stood a stealthy Jew, who had his money invested in Germany, and sent his heart, gladly and inevitably, where his money was. What the Jews wanted was an easy peace. Justice swims not into their ken. Their breeches-pocket is far more sensitive than their conscience, and their notion of citizenship is the liberty, or the license, to carry on legalised speculation. Here, then, is another danger which we must face and not fear. We must remember that England exists for the English, France for the French, and that

the Jew is nearly always in origin and sympathy not merely a Hebrew but a German. The incubus is there, and is gladly borne by the politician; but it is for us, who are not involved in the intrigue and scandal of politics, to shake it off, and to see that the Jews, the eager plotters of revolution, have nothing whatever to do with the government of a Christian country.

Nor will Jews be our only foreign enemies if a revolution should be thrust upon us. In Russia, as in France, the murderers have been compelled to employ any rascals of strange blood that came to their hand. We know what the Chinese slaves of the Jewish politicians in Russia have done in the sad business of exterminating innocent men and women and children. The same sort of outrage was observed in France. The monster, Jean Baptiste Carrier, who made Nantes a house of slaughter, could not find enough Frenchmen to carry out his bloodthirsty designs. The lack of executioners was the only thing that stood in the way of his brutality. But he did not despair. "In order to carry out the vengeance of this maniac upon the unfortunate city," Mrs. Webster tells us, "three companies of bandits, selected for their ferocity, had been recruited. The first of these, which Carrier had named after his idol, 'the company of Marat,' consisted of sixty members who had sworn on enrolment to carry out the doctrines of the People's Friend; the second, known as 'the American Hussars,' was composed of

negros and mulattos; the third, which was called 'the Germanic Legion,' had been formed with German mercenaries and deserters. Thus, as Taine observes, 'it was necessary, in order to find men for the work, to descend not only to the lowest ruffians of France, but to brutes of foreign race and speech.'" We know what is in store for us. If we do not resist the polyglot rascals who would involve us in revolution, we shall witness the degraded spectacle of honest Englishmen murdered by the worst Chinamen and the worst niggers whom brutality can enrol.

A CASE IN SCOTLAND.

OUR Dr. Graetz has pointed out how the French Revolution freed the Jews of France and Holland and made them masters of the effete inhabitants. But before we have accomplished any such result in Russia, and even when our attempt in Britain missed fire through the settlement of the railway strike, the hallucination has seized a writer in the *St. Andrew's Citizen* who maintains that we have a plot.—

THE MASSACRES IN POLAND.

By a POLITICAL OFFICER

The "Times" recently printed (26 : 8 : 19) in parallel columns the report of a case in the Midlands in which a young Jew was fined for distributing Bolshevik literature, and the report of the proceedings at Old Street Police Court in which the arrest of five Jews in alleged gaming rooms disclosed the fact that the rooms were in reality I.W.W. offices containing a quantity of Bolshevik literature. As the defendants were only found in possession of the literature, and it could not be proved legally that they had distributed it, the punishment was a fine for illegal gaming. But even had they been found guilty of propounding the greater gamble of world domination through the extermination of established races by means of

revolution, it is hardly possible that the Bolshevik exchequer would have been inconvenienced by the nominal fine our law imposes.

But suppose if instead of proselytising these Jews suddenly started to practise their propaganda, and opened fire upon the indigenes of these islands. It is possible that, with the assistance of duped workers who were promised a share of the *immediate* spoils, the Judéo-Bolsheviks could establish a Soviet terror in Britain under the leadership of some Jew degenerate such as Jack the Ripper or Peter the Painter.

Among the survivors of the recent war and the influenza plague (attributable to imported pork) would be a number of Britons who had managed to obtain food even at the prices demanded by International Monopolists. It is quite possible that these survivors would rise and defend their homes and families. This defence would incur, no doubt, if the Bisley standard had not deteriorated, a certain number of Jewish casualties.

Then comes the rub. It is possible that the Chinese Republic, aroused by an agitation in a controlled Press, would demand that an investigation be made of the pogroms in Britain. Two banker mandarins, Mr. Mo Gan Tau and Mr. Sa Mu Al, would be sent on a mission to make a report.

Imagine our feelings when we recognise our moral judges, as appointed by the Chinese, not only as descendants of a wandering family who had once

sojourned with us as prosperous pawnbrokers, but fellow tribesmen as well of the very Bolsheviks against whom we had defended ourselves.

If we can conceive such an absurd situation, we can then realise to what humiliation our gallant Christian ally, Poland, is now subjected.

The "American" Commission appointed by President Wilson to investigate the so-called pogroms in Poland is known as the Morgenthau Commission because its chairman is a Mr. Morgenthau, a Jew, who is a member of the great *Judéo-Germanique Bankverein*, Kuhn, Loeb & Company, of New York and Frankfort. Mr. Morgenthau is a relative of a gentleman, born also of German parents, who was at one time an American citizen and who later became a British subject and was knighted as Sir Charles Waldstein. Since the war he has changed his name to Walston, been employed by the Foreign Office, and has written a book on "What is Truth?"

The "British" Commission appointed by the Foreign Office, in which the *ci-devant* German-American Jew, Waldstein, is employed, is headed by Sir Stuart Samuel, whom an authority describes as "an ordinary Jewish banker, and member of the big money-lending family of old Samuel, the Liverpool pawnbroker." This gentleman, who carries the Christian order of knighthood and the most Catholic name of Stuart attached to his patriarchal designation, once sought an evasion from the penalty, the

law demands from those who break its checks against bribery and corruption.

The Poles are accused by the Jews, who intrigued to enslave the world, of protecting themselves against this world intrigue. They plead self-defence. They plead they fought not against Jews but against Bolsheviks who were Jews. And now their judges are to be the Jews themselves, dressed up as "free born American citizens" and as "Knights of the British Empire." No wonder the English knight, born Waldstein, is confused as to "What is Truth?"

Sir Percy Wyndham, the British Minister in Warsaw, in a despatch to the Foreign Office, definitely points out that the facts of the alleged anti-Semitic excesses in Poland were misrepresented. In place of the alleged pogroms at Vilno and Pinsk, where it was reported (and solemnly printed in our controlled Press) that some thousands of Jews had been massacred, the truth was that less than a hundred were shot, not as Jews—but as Bolsheviks who were engaged in street fighting. They had hoped to extend Lenin's régime of Judéo-Bolshevism for the profit of those financial institutions known as the *Alliance Judéo-Germanique Universelle*. This great banking combine has not ceased its efforts for world's conquest simply because the Kaiser and most of the German army are out of action. Through their agents posing as leaders of a proletarian revolution, this money power is meeting with success

where their former agents, the German army, failed. The Trotsky-Bela Cohen brand of pseudo socialism has drained all the wealth of Russia and of Hungary into the Frankfort banks. Great Britain is marked as the next victim, but fortunately, is becoming conscious of the fact.

Not long ago, when the Jews of London declared a day of mourning and marched with ostentatious lamentations to Queen's Hall, the reason was plain to those who understand the mainsprings of Cosmopolitan finance. The susceptible British public must be prejudiced against Poland. A strong Poland means a weak Germany, with a corresponding decline of Jewish commercial supremacy.

Yet to anyone accustomed to international intrigue, this fresh impetus to ancient slanders was a foreboding of some proposed act of violence against the Poles. The usual plan of "getting a big lie in first" was being used to alienate possible sympathy against a future injustice.

The premeditated crime is now taking place in the massacres of the Poles by the German troops in Upper Silesia. Bismark's old plan of causing insurrection through *agents-provocateurs* when he had an army ready to exterminate the unfortunates whose land he coveted, is being continued by Germany, and it is turning Poland into another Flemish shambles.

The Polish cause has once more become linked with the fight for Christian ideals. Only those who

have nothing to lose and nothing to fear, or who fear no personal loss, can truly speak and fight for Poland. For it requires new elemental forces, which are not respecters of the unnatural designs of International Finance, to free Poland from her grave-clothes. A mighty wind has risen out of the clash of the war's unseen forces; it has put out small lights, but fans big flames into a conflagration. The Poles with their coal, the Albanians with their copper, the Persians with their oil, the Ukrainians with their wheat, the Armenians with nothing but their mental stamina, and, in fact, all individual Christians who have saved and possess property are subject to a covenant of slaughter made by forces of supreme cunning.

In Frankfurt-am-Main convene those men who war for the conquest of the world as distinct from the progress of humanity. This convention, the Illuminati of the Ashkenazim, founded by an ex-Jesuit, Adam Weishaupt, who for a time became a Freemason, has established a world-web of spurious freemasonry which works for material domination through the system designed by Ignatius of Loyola for spiritual ends.

Against this enemy the true Pole now joins all other scattered "white forces." The fight of the Pole is, also, the fight of the Briton, because the combination of Judéo-Bolshevism and Judeo-Germanism is powerful and dangerous to the clean civilisation and high ideals of Britain.

A HOPELESS CASE.

FOR some time rumours of an officer's detention had been heard when the following letter was received at the War Office:—

LETTER TO SIR DENISON ROSS

FROM MALTA, JULY, 1917

DEAR SIR DENISON,

On February 14th, on the grounds of urgent private affairs, I asked for leave of absence from Salonica, stating that I had been on Active Service without even a day's leave for over nine months. After five weeks' delay my request was refused. Then I wrote personally to my Chief of Staff, General Corry, and he came to see me. He told me quite frankly that leave to go to England was impossible, as special instructions about me existed. Of course, as you know, M.I. does not permit me to receive any letters or cables from America. However, as my debts, leases, furniture storage, etc. had to be arranged in Taormina and Rome, he would try and get a few days' leave in Italy for me. Permission to spend fourteen days in Italy was finally granted on April 26th, and I reached Rome on May 7th.

In Rome I found that not only my personal affairs

were in a hopeless condition, but that the old German agents of pre-war days were as numerous as ever. I reported my observations to the Military Attaché at our Embassy, who passed it (the Memo.) on to two German-Jews, Gabriel and "Herr von" Hutton, who were supposed to be running the British Secret Service in Rome. Hutton came to see me personally at the Embassy. He rolled his soulful eyes, rubbed his hands, and told me I imagined the things I said. When he saw I wasn't to be fooled in that way, he got very angry, extended his noble Semitic nostrils and told me how fortunate I was to be allowed to be a Captain in the British Army. He advised me to know when I was well off, and if I valued my present position to keep quiet. I told him I valued my position enough not to disgrace it by keeping quiet and playing the Hun's game as he and his ilk were doing in Rome. Then Colonel Lamb, the Military Attaché, said that if I pressed the affair, he would have me Court-Martialed, reduced to the ranks, and sent to the Front as a Private.

Unable to work through our Embassy because of these men, I sent a cable to Philip Kerr, Esq., the Prime Minister's Intelligence Secretary. He cabled me to place the whole matter before Lord Hythe. At first I was told that Lord Hythe was in Sardinia, but later Colonel Lamb told me I would find Lord Hythe on board the H.M.S. "Queen," at Taranto. I took the night train for Taranto at about the same

time as Lord Hythe left the "Queen" for Rome, acting upon a telegram sent from the British Embassy saying that I was in Rome and wished to see him. We passed during the night.

Next morning there was a barge at the station to meet me and I reported on board the "Queen." The Flag Captain, after a very pleasant lunch, told me he had orders to send me back to Salonika, and if I refused to go peacefully, I would have to go under guard. He then told me if I had anything to report to pass it "through the usual channels" at Salonika. However, he did send a short memo. to Admiral Hall. And a copy of my discoveries in Rome had been left there for Lord Hythe.

I was embarked at once for Salonika upon a French transport. Sir Courtrauld Thomson was the only other British passenger. Upon landing at Salonika I reported to G.H.Q. and saw Captain Neat, who was acting for M.I. He said he was much too busy to hear my report, but told me to get back to the Front and put what I had to say in writing, "through the usual channels."

By good fortune I found an officer I knew, and he motored me to my old post at Advanced Headquarters of the 16th Corps. The heat, no food and insulting reception I received was very trying, and I saw that my only chance was to reach my Chief of Staff, General Corry, in such a way that my information would not pass through the usual channel of Office Sergeants and Corporals, but would at the

same time arrest and secure his personal attention. So I wrote him a personal letter, which embodied the report which I had left in Rome for Lord Hythe.

There was no reply, but I was ordered by wire to rejoin my Unit and report anything I wished to say to my Battalion Adjutant. Then I wired the Corps Commander, saying that I was quite aware of the plan to get me out of the way so that my information would be lost on its way through the "usual channels" of Battalion, Brigade, Division, Corps and Army Orderly rooms, and I refused to obey and desired a Court-Martial. Then G.S.O.1 of the 10th Division, Col. Knight, came to my station and told me to report sick. I reported sick at the 31st Field Ambulance, telling the Colonel in charge I reported sick under orders, and he would probably get a note about me. He evidently got a note from the Staff, for the next morning he told me I was to have a week's rest in the hills. Then I was put in an ambulance and passed through the usual line of casualty clearing stations, my Albanian servant coming with me with all my kit. My servant was very worried, and would not believe in the prospect of a week's rest in the hills. He said he knew we were not going to a rest camp, because he had heard a Sergeant say they were going to "get that officer out of the way."

We ended at the 42nd General Hospital at Salonika. There I saw no doctor but was met by a Sergeant, who took me up behind the hospital to

a wooden hut: there was a guard at the door. After I entered, the door was shut behind me and locked. The room was small, only one bed, no chair, and in one corner a pile of old kit bags. Sitting on the bags was a man in his shirt sleeves. He asked me what was the time. I told him that it was just noon.

"Three hours more," he said. "At 3 o'clock they are shooting me." I wondered what had happened to me. Was my servant right? And was this a plot or a dream? The other man paced up and down.

"Good-bye, old man," he said. "They are going to do the dirty on me, but I'll die game."

But before I had time to think or worry about what might happen to me, the other man put a towel round his head and threw himself under the bed, kicking and screaming: "They won't kill me. The General won't let them. Save me. Save me."

The guard outside the door came in at the noise. "Sit on his feet and I'll sit on his chest. He always gets like this before three." I asked why they were shooting him. "Shooting him? Of course not," said the guard. "Can't you see he's balmy?" So I helped to hold the madman down until a doctor came with the hypodermic. Then I asked why I was locked in the hut. The doctor said that I had come from the 31st Field Ambulance as a "mental case" "through the usual channels." I had reached the "observation ward" of the 42nd General Hospital. He would look up my papers:

he would see the registrar: he would see the Colonel because, perhaps, it was all a mistake.

In about three hours he came back with the Registrar and the Colonel in charge. They went into my case. They told me I was suffering from hallucinations, and as evidence they had the letters covering the report made to Lord Hythe which I had written to General Corry. Then the notes of my case also said that the patient was an excessive drinker (I had not had a drink in nine months), used violent language and had eccentric habits. When I told them that my political information undoubtedly sounded eccentric to the R.A.M.C., but that I had not had anything to drink for almost a year and could do without a drink for several years, they decided to move me to the basement of the main building. There I was guarded by a sergeant and four orderlies. For the first few days everything went well: then every insult, every indignity, even violence, was used in the attempt to make me lose my reason and in that way bear out the charge of insanity brought against me by the German-Jew clique.

However, I managed to keep my head, and once even escaped in the uniform of an R.A.M.C. orderly. While at liberty I gave copies of my papers, letters, etc. to Colonel Ryan of the United States Red Cross. He, I understand, laid my case before General Sarraill: then they got me off to Malta. Here I am well treated, well fed and allowed plenty of exercise.

The other day I wrote a letter to Lord Eustace Percy, which I asked to be sent by Foreign Office bag. This letter was brought to the attention of Lord Methuen, who sent a mental specialist to see me. Now I have been released from all restraint and observation, and am to return to England by the first ship.

Sincerely,

H. S. SPENCER.

SIR DENISON ROSS,

M.I. 6 C.

War Office,

Whitehall, S.W. 1.

Enclosed in this letter to Sir Denison Ross was the following weird report:—

Report of CAPTAIN H. S. SPENCER, Royal Irish Fusiliers, late Political Officer, British Adriatic Mission, in regard to information obtained in Rome, May, 1917.

Soon after I reached Rome, I saw on the street Paul Letta, a so-called German-Swiss, who for the fifteen years previous to the outbreak of war had been representative in Italy for the Vulkan Company of Hamburg. Under Letta's management this company had carried out certain experiments in the canal outlet in Venice named the San Georgio. This canal has almost the same depth, turnings and current as the Dardanelles. The ex-

periments were with special mines and submarine torpedoes invented by the Vulkan Company. The result of these experiments enabled the Germans to defend successfully the Dardanelles.

I learned that Letta was living at 6, Vicolo de Consolato in the large top-floor apartment which is famous for its decorations by Giulio Romano. Before war was declared this apartment was the headquarters of the German Government's Italian-Adriatic spy system, the head of which was Heinrich Nebel, who had come direct from Constantinople, where he had been the right hand man of Baron Marschall von Bieberstein. Assisting Nebel was Herr Hodel, the agent of the German commercial intrigue of buying newspapers, &c. Letta, being a Swiss by nationality, carried on after Nebel and Hodel were forced to leave when Italy declared war against Germany.

These facts I reported to the British Embassy at Rome, but I was told there that Letta was trusted by Major Gabriel, a Levantine Jew, who was the head of British Secret Service in Italy, and that they were arranging to use the apparatus of the Vulkan Company to work on the transport *Transylvania*, which had just been sunk by a German submarine.

Col. Lamb, the Military Attaché of the British Embassy, ordered me to take no further action in the matter, and said if I disobeyed that I should be court-martialled and sent to the front as a private.

Having a special passport from the British

Foreign Office, viséd by the Marquis Imperiali, the Italian Ambassador in London, I used it to send a telegram to Mr. Philip Kerr, the Intelligence Secretary at 10, Downing Street, asking him to name someone to whom I could make a secret report.

Late the next night I asked the porter of the Grand Hotel, where I lived, if a telegram had come for me. He asked me from where did I expect one, and upon my telling him from London, he gave me a telegram, which had been opened. He told me it had come from London addressed Grand Hotel, and that the name upon the address could not be deciphered. The wire (which was not from my correspondent) read:—

“Your telegram received heartily congratulate brilliant result the following telegram signed by DeHAAS just arrived from NEW YORK stop. ‘Your cable detailing situation received we are co-operating through Copenhagen and await British agreement to act in Alexandria. Stop. Brandeis cabled Rothschild yesterday. Stop. Assure friends we are supporting your plans effectively.’ Wiseman.”

A copy of this wire, which Providence had thus thrown in my way, I gave to the British Ambassador, Sir Rennel Rodd, next morning. Another copy I kept and committed to memory. Then I went to the Hotel Excelsior and saw —, a young Jew of German (Tedeschi-Ashkenazi) antecedents, who was staying there with the brother of

the French Admiral then in command at Salonica. Keeping every word of the telegram in mind, I learned enough from him, added to my general knowledge, to explain the meaning of the wire as follows:—

1. The German Jews in Frankfort and the German Jews in England had made a secret Treaty to divide the commercial interests of the world between them and counteract the entry of the United States in the War. It was being arranged that German Jews in Britain should take over a certain percentage of German industries as trustees, and that Frankfort capital should be transferred in part to British enterprises with English lordlings as dummy directors. In this way German industry would secure a direct and indissoluble interest in the prosperity of an Ashkenazi commonwealth paraded as the British Empire. This economic co-operation between German and British industry with unified capital control would be of the greatest importance in meeting the American commercial menace.

If the American people could be hoodwinked into accepting this arrangement under the name of a League of Nations, the German-Jew who controls both German and English political finance would obtain the object for which he started this War, the education (*i.e.*, the drawing-out) of the Jewish race and Ashkenazi domination of the world.

2. "Co-operation through Copenhagen" meant that at the moment, May, 1917, there was a meeting

of German-Jews in Copenhagen. They had agreed to send Lenin to Russia and create a revolution, which would anticipate and prevent a revolution of Russians, and would release the Jews from the Pale. Then by a policy of extermination they would make themselves sole masters of Russia. Accompanying Lenin from Germany were to be sent Vainen and Safarof, two Jew fanatics, who could be depended upon to organise thorough extermination of all elements dangerous because of wealth or brains to the German-Jewish programme. The only outside capital allowed commercial concessions, when Russia became more malleable, would be the Frankfurt banks. Real English, German, and American capital would be excluded unless future revolutions should put such capital into the hands of the Jews, posing as Socialists.

3. "British agreement to act in Alexandria," meant that it was to be arranged that the British "frame-up" an attack on Palestine, Enver Pasha, who is himself a Jew, belonging to the Donmehs, would withdraw all artillery and let Jerusalem be captured. But it would be provided that the German-Jews' bank and a large number of Jews from Germany who would be left in charge of Jerusalem, both financially and politically, would not be removed. Yiddish, which has been developed until it is almost pure German written in Hebrew characters, would be the official language. This language would then bind the German-Jew and

Russian-Jew together. With a sentimental and possible future railway capital in Jerusalem, and a joint financial capital at Frankfort and London, these people, the Ashkenazim, could have a free hand in exploiting the world's greatest undeveloped natural resources in Russia, and become masters of this planet.

After securing this information from —, I lunched with him at the Hotel Excelsior, and returned to the Grand Hotel at four o'clock (May 17th). There I found the reply to *my* telegram sent to Mr. Philip Kerr. It was numbered SSS71425, and said:—

“After enquiries Foreign Office and War Office think you had better communicate with British Ambassador.—Philip Kerr.”

As the Embassy had already ordered no further action on my part, I cabled to Mr. Philip Kerr asking him to open another means of communication. He replied the next day (May 18th) with cable number SSS80691, which was:—

“Have asked Lord Hythe to see you.—Philip Kerr.”

As Lord Hythe has not returned to Rome from Sardinia, this report is prepared to await his arrival.
Rome, *May* 22, 1917.

But the War Office looked up their files and found that in 1912 this same Captain Spencer had suffered

from hallucinations, as is shewn by the account of an interview which he gave an Italian journalist.—

(Translated from the "*Giornale Italia*" by RAFAEL SABATINI, War Office, M.I.6.C.)

BEHIND THE SCENES OF THE WAR.

WHO IS BEHIND THE YOUNG TURKS IN THE PRESENT
(ITALO-TURKISH) CONFLICT?

*Interview by the "Giornale d'Italia" with a
War Correspondent (July, 1912).*

Harold Sherwood Spencer knows something of Italy. He has a residence at Taormina and spends a good part of the year on the golden island, where other English and Americans go to warm their hearts and minds in the beautiful Sicilian sun. This young man, in whose eyes shines the goodness of his heart, knew that the Italians could not be such as they were described by the hired press of three-quarters of the world. He went to the theatre of war, there observed everything with a calm eye, and told the truth when the *mot d'ordre* of war correspondents was falsehood. He has returned, and we wished to hear from him the reason for the defamatory campaign against our country.

Italy—said Spencer—is not at war with Turkey. She is at war with the Hebrew bankers of three continents. And at the head of her foes stands, not the Committee of Young Turks, but Sir Ernest Cassel and his bank. Our State Department knows

it and the British Secretary for Foreign Affairs knows it also. But the United States are not interested in Mediterranean politics, whilst all England, from the royal family down to the last Member of Parliament, is under such obligations to the financial interests at the head of the bank of Cassel that they do not dare to frame a protest. One man alone, Mr. Hilaire Belloc, has dared to rise and protest, and as a result he has lost in the course of a year his seat in Parliament.

This enormous influence will not, however, be able to avoid the inevitable.

It is true, said Spencer, that three-quarters of the subjects of the Turkish Empire are still in ignorance of the fact that their country is at war. But even the mutilated scraps of news that reach the Albanian and Macedonian leaders have led them to prepare an inconceivably vast plan of revolt, and what may happen in the Turkish Empire if "the other half" comes to learn of the vain duel conducted towards certain defeat by the Young Turks is matter for fearful conjecture.

You ask why the Press of the civilised world does not lift the veil concealing the machinations of the usurers in Constantinople. But this question is not asked by those who know by what powers the majority of our most influential newspapers are governed. The powers emanating from the banks interested in loans? Precisely. He who wishes to discover the motive of the anti-Italian campaign

conducted by the English Press need only glance at the list of newspaper proprietors. "The Daily Telegraph" belongs to Lord Burnham, head of the Lawson family, whose real name is Levi. When Lord Burnham's father established himself in England his name was John Moses Levi. His son, Harry Lawson, takes an active part in the administration of the paper, and it is the general opinion of London's journalistic circle that the offices of "The Daily Telegraph" are papered with Turkish Bonds. The editor of the "Daily Express" is Mr. Blumenthal, the foreign section of the "Daily News" is directed by Mr. Theodor Rothstein, those of the "Graphic" and "The Daily Graphic" by Mr. Lucien Wolf, the same who offered his work gratis to any newspaper disposed to accept his articles against Italy.

Sir Alfred Mond, an influential Jew, Member of Parliament, is the proprietor of the "Westminster Gazette," and his "The English Review" is kept up for Lady Mond's amusement. The "Standard" was controlled by Pearson when it published a series of articles against Jewish immigration into England. A few discerning persons prophesied that the voice of the "Standard" would soon be silenced. In effect, a few months later the paper passed into the hands of Mr. Dalziel, who at that time was negotiating an important commission in Tripoli. And behind all this, as I have said, stands Sir Ernest Cassel with his bank.

"Giornale Italia," July, 1912.

LONDON :

PRINTED BY C. F. ROWORTH, 88, FETTER LANE, E.C.