

THE
**ORIGIN
AND PROGRESS
OF THE
WORLD REVOLUTION**



**By
Nesta Webster**

THE ORIGIN AND PROGRESS OF THE WORLD REVOLUTION

A Report of the Address given by Mrs. Arthur Webster on 30th November, 1920, at the ROYAL ARTILLERY INSTITUTION, WOOLWICH; and on the 10th March, 1921, to the BRIGADE OF GUARDS, at the United Services Institute, Whitehall.

The following is a report of the address of Mrs. Arthur Webster, as delivered at a meeting in the Royal Artillery Institution, Woolwich, on 30th November, 1920. The address was, by a special request, repeated before the officers and non-commissioned officers of the Brigade of Guards at the United Services Institute, Whitehall, on 10th. March, 1921.

No better piece of education exists with which to fight the general public ignorance in 1932 than this address of 1920, on those secret forces: behind revolution which have accomplished such incalculable injuries meantime to Christianity, to our Empire, and to our national social and industrial well-being.

Sons of Liberty Books

**The Christian Defence League
New Christian Crusade Church
PO Box 25
Mandeville, LA 70470. USA.
Tel. No. +1 6017498565**

THE ORIGIN AND PROGRESS OF THE WORLD REVOLUTION.

COL. Sir H. D. White-Thomson K.B.E., C.B., C.M.G., D.S.O., B.A., in the Chair.

CHAIRMAN Lord Home, Ladies and Gentlemen, I have great pleasure in introducing to you Mrs. Arthur Webster who is going to talk to us about the origin of the World Revolutionary spirit which is going on up to this day. Mrs. Webster is known to a good many of us as the author of sundry books including one which to my mind is the most important, namely "*The French Revolution*." To this last work she applied several years of very strenuous work and during that time had access to originals of contemporary writers on all sides of the question, not only one side but Revolutionaries, Royalists and Orleanists, finding' these authorities in the British Museum and elsewhere.

In the course of her studies she hit upon the fact that the Revolutionary spirit was not that represented by Carlyle, whose history we were all brought up upon—as the spontaneous rising of the downtrodden peasantry against the aristocrats—but on the contrary that it was a real conspiracy of world revolution. This conspiracy Mrs. Webster will trace for you absolutely unaltered in its tenets from back in 1776 to the present day. It has been found that in all revolutionary movements the first aim of the conspirators is to get at the fighting forces of the Crown or Republic, whichever is being aimed at; and, therefore, it is very important for us as soldiers to have our eyes opened to the views which the Revolutionaries are circulating, which may be produced among our soldiers, and indeed may already 'have been mooted in barracks and elsewhere. It is our duty as Officers and Non-Commissioned Officers to learn all these things so as to be able, if possible, to counter them when they arise and so safeguard the allegiance of the troops for whose discipline we are responsible against all seditious propaganda.

I will now ask Mrs. Webster to start her lecture if she will, be good enough. (Applause.)

Mrs. WEBSTER: I feel it is a great honour to be asked to speak to so many soldiers of the Crown, who have helped to save our Country in its time of need, and I am sure that it must be a matter of profound regret to all the men who fought for England to feel that now that peace is declared officially abroad, we are threatened with dissensions at home.

As Sir Hugh White-Thomson has pointed out, my particular object in coming before you this afternoon is to describe the origins of the conspiracy which I believe to be at work amongst us—that age old conspiracy that began at least 150 years ago and of which the French Revolution of 1789 was the first manifestation.

Before the first French Revolution you have the two red forces, firstly philosophy, open and subversive doctrines disseminated by such theorists as Rousseau and Voltaire, and secondly, German Imperialism, headed by Frederick the Great, whose plan was to break the Franco-Austrian Alliance which impeded the way of Prussia to power. This struggle for power has been the policy of Prussia from that day to this. Then there are the black forces of the secret societies, notably the lodges of Grand Orient Freemasonry. This order must not be confounded with the Craft Masonry of Britain, which is in no way revolutionary, but in France Masonry had become corrupted, and throughout the 18th Century the Lodges had been centres of political intrigue. It was Grand Orient Freemasonry that first devised the formula which was current throughout the whole French Revolution. "Liberty and Equality"—a formula which sounds very peaceful but, when you think it out, is seen to be full of possibilities for discord. Think of those two words Liberty and Equality and observe where the catch comes in. You cannot have complete liberty and equality. You can have a system of complete liberty where every man is free to behave as he pleases, to do what he will with his own, to rob or to murder, which is the law of the jungle, the law of the strongest, but there is no equality there. Or you can have a system of absolute

equality such as we see being attempted to-day in Russia—everyone cut down to the same dead level, but there is no liberty there. So, Grand Orient Freemasonry by coupling together two words for ever incompatible threw into the arena an apple of discord over which the world has never ceased to quarrel from that day to this, and which has throughout divided, the revolutionary forces into two opposing camps.

THE ILLUMINATI



But of the secret forces the most subversive was Illuminism, the Illuminism of Bavaria founded by Dr. Adam Weishaupt described 'by Louis Blanc as the profoundest conspirator who has ever existed. It was Weishaupt who thought out the great scheme of world revolution that we see being carried out before us to-day. For five years Weishaupt thought out his plan, which was to destroy civilisation. "Civilisation," Weishaupt held with Rousseau was all a mistake. Man should return to a state of pure nature, he must learn to be self-governing, Monarchy and all ordered Government should be swept away; private property should be abolished and inheritance likewise; patriotism, he declared " is an antiquated prejudice incompatible with universal benevolence " and that too should

be done away with; marriage and all morality also should be destroyed and, above all, every form of religion.

Weishaupt was clever enough to see that he 'would not induce many people to join the Order if he admitted them to the whole secret, and, therefore, people were told only half or part of his plan. Christians were told that Jesus of Nazareth was the Grand Master of the Order, and only when they were initiated into the higher grades it was admitted to them that the Order was to destroy all religion whatever. The method of Weishaupt was, by gaining adherents in all classes from Kings and Princes downwards, to get everybody to help him to co-operate in his great scheme of "a universal revolution that should deal the death blow to society."

Now, such a project, as far as we know, was unprecedented in the history of the world. Whether Weishaupt was inspired by anyone else we cannot tell; we only know that such a scheme had never been discovered before that date of 1776. Moreover, in Illuminism it is impossible to see a system of social reform; throughout the writings of Weishaupt that can be read in the original German, we find no sympathy expressed with the poor or the suffering—nothing but the desire for world power, for domination, and the spirit of intrigue. Before long, Weishaupt realised that Freemasonry would act as an admirable mask to his design, and about 1781 he effected an alliance with the Grand Orient of France. In the following year, 1782, a huge Congress of the Secret Societies took place at Wilhelmsbad, and there Weishaupt put his great plan of World Revolution before them all. Soon after this the Government of Bavaria discovered the plot, and Illuminism was put down in Bavaria, but in Bavaria alone.

Already it had spread to France. Mirabeau and Talleyrand inaugurated a Lodge of the Illuminati in Paris, and the Grand Orient of France then accepted the Code of Weishaupt. By the spring of 1789, 266 Lodges of the Grand Orient had been illuminised, and then the Revolution could break out.

THE FIRST FRENCH REVOLUTION

We cannot fail to detect in the earlier outbreaks of the French Revolution a mysterious Masonic organisation, famine engineered, grievances amongst the people created and exploited; but the revolutionaries were quick to see that they could bring about no real; disorder as long as the troops stood firm. Thus, at the first outbreak (an attack directed against the house of a paper-

maker who had: established a factory where several hundred workmen were employed and well paid) the troops protected the building. The revolutionaries. then realised that nothing could be done unless they could seduce the army and every effort was made during the months which followed to gain the troops over to the side of the revolution. This was done by means of wine, good cheer, and the women who frequented that part of the town, the Palais Royal, where the soldiers collected, and who were primed with revolutionary doctrines which they whispered into the soldiers' ears. The soldiers were also persuaded to enter the Masonic Lodges, where they were urged not to fire on their brothers in time of need. Who were those "brothers"? Mainly foreign agitators employed by the revolutionaries, Italians, brigands of all kinds enticed into Paris and paid by them. Those-were were the "brothers" the soldiers were asked not to fire upon.

The revolutionaries were successful in winning over a number' of the troops, and. the result was the fearful disorder which accompanied the siege of the Bastille. During the next three years rival intrigues held up te plan of the Illuminati, and it was not until 1792: that the great world revolution of Weishaupt began in earnest. Then with the fall of the Monarchy each point in the programme of Weishaupt was carried out in turn, the murder of the King, attacks. upon all morality, attacks upon civilisation in every form, the burning of the libraries and the destruction of works of art all over-France—above all the de-Christianising of France carried out by the desecration of the churches, the stamping on the crucifix, and the casting of the Bible into the flames.

Now, who was the leader of this movement? A Prussian Baron Aitacharsis Cloutz, a disciple of Weishaupt, the founder of the. Illuminati, and incidentally it was Anacharsis Cloutz who was employed to preach the old doctrine of Weishaupt—Internationalism. What did Internationalism mean? It meant then what it has meant ever since—pro-Germanism; and when Anacharsis Cloutz came forward and proposed that as soon as the French Army met the Germans they should "throw down their arms and advance towards them dancing in a friendly manners" Robespierre, who distrusted foreigners, thought it was time to cut short the career of Anacharsis Cloutz and finally had him guillotined. (Laughter.) Robespierre himself was up to a certain point an Illuminatus, but he was also, in. an embryonic way, a Socialist. Robespierre aimed at equality, and his animosity was particularly directed against the Bourgeoisie and' Intelligentsia. It is a great mistake to think, as many people do to-day, that the French Revolution was only directed against the Aristocrats, while in Russia it is directed against the Bourgeoisie. The last stage of the French Revolution, that is to say the Reign of Terror, was directed every bit as much against the Bourgeoisie and the Intellectuals as against the Aristocracy. It was war on civilisation. Robespierre entered wholeheartedly into this scheme, and the Reign of Terror was the logical outcome of his philosophy as well as of Illuminism, for the plan was to ruin all the leisured classes and the prosperous Bourgeoisie, including the manufacturers. What was the result? That the entire industrial system was thrown out of gear, that the Republic had on their hands thousands of workers in the luxury trades—as, for example, the silk weavers of Lyons—with no means of employing them. Paris was filled with bands of unemployed—hairdressers, valet, engravers, bookbinders—all the men and women, who had ministered to the needs of the leisured classes, and for which they could not find employment. This situation must always arise if you suddenly dislocate the industry of any country, because all classes are interdependent. The Republic was then faced with the fearful problem of providing for all these people. What did they do? They decided, as we know in the words of Babeuf (the Communist), that, as there was not enough "work of essential utility to go round," they must kill off that portion of the population for which they could not provide, and they calculated for this reason that the population of France must be reduced from 25,000,000 to 8,000,000 of people.

The Reign of Terror then was not directed only against the aristocracy and bourgeoisie but also mainly against the unemployed. In the records of the period I find it stated by a Revolutionary writer (Prudhomme) that during the period of the Terror 2,000,000 people perished both by foreign and civil war; that out of this number 300,000 were actually killed—guillotined, drowned, or shot,—and that out of those 300,000 about 3,000 were aristocrats, the rest being

middle and working-class people. 500 children were killed in one butchery and 144 little seamstresses, who sewed shirts for the army, were thrown into the river at Nantes. Fortunately the revolutionaries were unable to carry out their plan to the end, and Robespierre himself was guillotined.

THE CONSPIRACY OF BABEUF

But, after the fall of Robespierre, a disciple was found to carry on his Socialistic doctrines and this was Babeuf. Now Babeuf was an Illuminatus and it was he who first formulated the creed of Communism as it is known to-day. Babeuf was a pure Bolshevik, and if you read the book by his colleague Buonarotti, who helped him to bring about the "Babouviste rising," you will find no difference whatever between the system planned by Babeuf and the one advocated by Lenin to-day. This consisted simply, in taking all property and placing it in the hands of the Government, which would employ everybody by means of forced labour to work for the State in return for a dole of food and clothing. Babeuf succeeded in getting a certain number of the troops to side with him, but he was careful not to tell them what his real plan was. "We thought it better," said Buonarotti, "to try to tempt the greed of the people by telling them they would have everything for their own property." They did not tell them that everything would be placed in the hands of the State, and, when Babeuf was arrested by the Government, the people saw they had been deceived and were the first to applaud his arrest and his condemnation to the guillotine.

The idea of world revolution continued all through this period, -for it was Babeuf who said these words which sound so terribly prophetic to-day: "The French Revolution" is only the forerunner of another Revolution very much greater, very much more solemn, and which will be the last." This idea seems to have haunted the imagination of every world revolutionary from that day to this, the idea of the great cataclysm and the final extinction of civilisation. Meanwhile Illuminism had, not confined itself to France; it has spread to England and was carried over to Ireland where the United Irishmen under Wolfe Tone constructed a Society identically on the lines of that founded by Weishaupt. But when Napoleon came into power he suppressed Illuminism, and for 15 years Europe, distracted by International warfare, had peace from the fire of Illuminism.

THE INDUSTRIAL REVOLUTION

The early part of the century that followed was marked by the Industrial Revolution. The grievances of the people were no longer mainly agricultural as in France before the French Revolution but largely industrial. There had been a great speeding up of industry owing to the destruction of feudalism and also to the introduction of machinery, so that most of the schemes we find formulated at this period deal with the difficulties between capital and labour. It was thus that this little group of theorists arose, called for the first time "Socialists" in about 1836. St. Simon, Fourier, Leroux, Blanqui, Buchez, Louis Blanc, and in England a little earlier Robert Owen, who is known as "the father of British Socialism." The aim of all these men was to found some system which would supersede what is; known as the capitalist system, and several tried some scheme of their own—the Phalanx, or the Triad, or the Communist Settlement, or the Working Men's Association—every conceivable plan put before us to-day was tried in the first half of the 19th Century, and every one failed. The only new scheme which answered was co-operation, which was instituted in England by the Roohdale Weavers, who, started a co-operative Society; but it was not Communistic because it did not deny the right to private property, and for that reason co-operation succeeded and has been going on from that day to this.. Personally I believe that social progress consists in co-operation, not in communism. (Applause.)

At the same time we find the revolutionary idea developing in a different way along the line of anarchy exemplified by Proudhon. The-Communists or State Socialists aim principally at equality. The Anarchists aim at liberty. We see now the rift between the two parties. The creed of anarchy

is that there should be no State at all, while the Socialists say the State should be supreme, that everything, as we say to-day, should be nationalised. The Anarchists say, "No, no, State control at all, absolute liberty, no Government." It must not be supposed that the word Anarchist is used here as a term of opprobrium; it was a word 'applied by the Anarchists to themselves; they said: "We are Anarchists; we wish for no laws and no Government." The feud between these two revolutionary camps is even' greater than the feud between them and the existing system, for, if you come to think it out, each is opposed to the other far more-than either is opposed to our system of Constitutional Government. The people who say, "Everything should be ruled by the State," are obviously directly opposed to the people who say, "No State-at all." Our system is the happy mean between the two. We say' that a man has a right to his own wife, his children and his home, as long as he does his duty by them; the State only intervenes if he neglects them. Therefore it will be seen how admirably our system meets a certain degree of liberty and a certain degree of equality since you cannot have them both and it is for this reason that there has always been this fierce antagonism between the two camps of the Anarchists and the Communists. Proudhon loathed the Communists! "Far from me, Communists!" he cried, "your presence stinks in my nostrils," and later we find Karl Marx animated by the same fierce hatred of Proudhon.

But it was neither the Communists nor the Anarchists who provided the great driving force behind the revolutionary movement,—it was the secret forces behind them, the continuation of Illuminism which appeared again in the Tugend Bund, in the Polish Secret Societies at the time of the 1825 rising in Russia, in the Carbonari, and finally in the Haute Vents Romaine, the Secret Society directed specially against religion, and conducted identically on the lines of the Illuminati. The plan of the Haute Vents Romaine was universal corruption and the destruction of the Christian idea throughout Europe.

We find, if we read their writings, that even the Socialists themselves are conscious at this period of some mysterious force at work. Extraordinary things happened at that time which nobody could explain. The Trade Union movement in England, which had originated with the mere idea of benefiting all the workers, displayed a terrible ferocity; men were not merely boycotted for disobeying the orders of their leaders, but were threatened, murdered, their houses were burned down, and their wives and children turned out of doors. We find men who lived at that time saying, "What is the mysterious tribunal behind, which orders these crimes?" and everywhere the same feeling was abroad that there was something directing, some secret power that even the Socialists themselves could not understand. These, then, were the forces which brought about the Revolution of 1848, the second attempt to realise the world revolution of Weishaupt.

THE REVOLUTION OF 1848

The demands of the people at this date were perfectly reasonable; they asked only for shorter hours of labour, for better pay, and not to be exploited by the middleman, but, above all, for the solution of the problem of unemployment. Now there is no more burning question than the problem of unemployment; there is no question towards which we should display greater sympathy, and the man who devises some plan by which unemployment shall be made impossible will be the greatest benefactor of the human race who has ever lived. Unhappily, the Socialists, who had formulated all kinds of theories for counteracting unemployment, found themselves helpless when brought face to face with the crowd who invaded the Luxembourg when the Revolution broke out. They had promised them the right to work, the formula you see to-day painted on the banners of the unemployed, but when the workmen stood before them, when they were confronted by the angry mob saying "Give us this right to work you promised us," they could not give it, because no Government can provide customers. The only way by which employment can be provided is by the increase, not by the decrease, of civilisation, by multiplying needs, not by reducing the standard of living. The Revolutionary movement, therefore, aiming at the destruction of civilization, was going the very way to work to make

things worse than they had been before. The cause of the workers was lost in 1848 through the conduct of the agitators, who drove them from the path of social reform into violence, which necessitated repression and 10,000 working men fell in the conflicts which took place on the barricades, of June. The people were not primarily to blame; it was the agitators who put them in the wrong, who "queered their pitch" all along the line, and alarmed the country by their incitement to violence, and by the aggressive attitude they persuaded the workers to assume.

By 1848 it was shown that Socialism, as it had been attempted, was an unworkable system. The National Workshops and the Working Men's Associations started by the Socialists had failed. Why had they failed? Because the workers had no incentive to work on equality of pay, because there was no competition; and the Communists Settlements attempted by Cabet and Robert Owen had failed for the same reason, because they left human nature entirely out of the question. You cannot get people to work with any enthusiasm if you deny the right to private property, and so by 1848 Socialism, "Utopian Socialism," as Marx called it, died a natural death.

GERMAN SOCIAL DEMOCRACY

It was then that a change came over the movement and the new phase began in which we are living to-day. Socialism, a derelict concern, was now taken over by a Company. That Company was the German Jewish band of "Social Democrats." Here we see the inauguration of the regime under which Russia is living to-day. It was begun by two Jews, Karl Marx and Lassalle, and the German, Engels. Now, in no country had the Jews been so despised as in Germany; and nowhere had they appeared so great a danger to the State. In 1848, when the revolution started in Germany, the Jews and Freemasons of Germany took a very large part in the disorders, and Prussia was clever enough to realise that the best thing she could do was not to oppress the Jews any longer, but to get them to work for her and to employ them as a great subversive force in the German Imperial machine. It is evident that at that date some pact was formed between German Imperialism and the Jews of Germany. The man who was mainly instrumental in inaugurating German-Jewish Socialism was Karl Marx, a Jew born at Treves, who had been exiled from Germany for belonging to a Secret Society, but Prussia realised the use that might be made of him to spread sedition in those countries which she wished to destroy. Marx had constructed the system which is known to-day as Marxian Socialism, and it is of the utmost importance for everyone to understand to-day what this system is and how it originated, for it is on this that Bolshevism is founded. Bolshevism is simply Marxism. Marx is the deity presiding over the ruins of Russia. Now, to begin with, Marx originated nothing. He found everything that his system contains in the British Museum. His Communism was that of Babeuf, his theory of wage slavery was current during the French Revolution, his idea of the class war had originated with Weishaupt, his theory that labour produces all wealth had been formulated by Robert Owen and the Chartists, his theory of surplus value had also been proclaimed by the Chartists. Marx thought out nothing; he simply welded all these things together into one subversive whole. Marx's system, which will be found contained in his Communist Manifesto published in 1847, strangely enough contains all the points of Weishaupt, the abolition of property, the abolition of inheritance, the abolition of marriage, the abolition of 'all morality, the abolition of patriotism, and the abolition of religion.

Meanwhile Illuminism had continued along the line of anarchy, and here we find the Russian Bakunin founding a Society on the identical hues of the Illuminati, and again formulating as a creed the .six, points of Weishaupt. Can it be a mere coincidence that those two men, the one a Communist and the other an Anarchist, should have brought forward the original plan of the Illuminati for the destruction of civilisation! Bakunin differed from Marx in his attitude towards religion in this way, that whilst Marx was a cold materialist, Bakunin was a Satanist. Bakunin worshipped Satan. His favourite toast was "I drink to the destruction of all law and order .and the unchaining of all evil passions." We find this extraordinary vein of Satanism running all through the Anarchist movement, and in order to bring about revolution Bakunin declared, "We must increase and multiply the evils and the sorrows of the people in order to drive them to

insurrection en masse." This was the diabolical creed of the Anarchists. But beyond the society of "The Social Democratic Alliance" founded by Bakunin on the lines of Weishaupt, there was a further secret society of which I cannot tell you the name. Bakunin found out its existence through his disciple Netchaieff and that it was led by about eight men who alone knew the whole secret.

THE INTERNATIONALE

Meanwhile the working men of Europe had begun to realise that if they were to depend upon the agitators they would never achieve any reforms, and it was, therefore, they who started the association known as the "Internationals"—the "First Internationale"—that is to say, the "International Association of Working Men." There was nothing revolutionary in the idea of the Internationale; the idea of the workers was to join hands with their fellow workers all over the world and demand better conditions of labour. It was not until Marx and Bakunin contrived to get into the movement that they turned it from its original purpose. Marx betrayed the workers, for though it was he who had laid down as the fundamental principle of the Internationale that the working men should depend upon themselves for their emancipation, when the working men said, "We want to keep our Association to ourselves, we do not want all these middle-class theorists joining in," Marx derided them and said that this was "a manoeuvre" which must be outwitted. Before long he contrived to get himself and his German and Jewish friends into the Association; the French working men he described as "the Parisian chatterboxes," and referred scathingly to "the English swine hounds amongst the Trade Unionists." These words can be seen, in Marx's correspondence published by a Socialist publisher.

The Internationale therefore, through Marx and Bakunin, absorbed the ideas of Illuminism, and likewise those of the other Secret Societies then existing in Europe. As a Working Man's Association it became a farce. Marx used the Internationals in the interests of pan-Germanism. I have here a pamphlet written by a Socialist, the interpreter to the Second Internationale, in which he describes in detail all the manoeuvres of Marx in the cause of Germany; he shows how he worked for Bismarck, how he tried to paralyse the resistance of the French towards Prussia before 1870, how he admits that he has been accused of receiving £10,000 from Bismarck and does not deny it. The Internationale was forbidden in Germany. Germany would have none of these Associations which were likely to weaken the patriotism of her own working men, but she favoured the cause of the Internationale abroad, and so it came to pass that when in 1870 revolution broke out in Paris the troops were once more won over and the result was the terrible era of the Commune which for two months lived in murder and pillage and burning. It was the third attempt to bring about the world revolution, of Weishaupt, and 20,000 men and women of the people fell in the conflict. Anarchy which had ruled in Paris then spread to Russia and to Ireland, where the Irish Republican Brotherhood was formed on the lines of the Illuminati.

SYNDICALISM

It is at this stage that anarchy assumed a new form, Syndicalism. Syndicalism, of which we hear so much to-day, was the outcome of anarchy. Its ruling theory is that when property and government have been taken out of the hands in which it is to-day, it shall not be placed in the hands of the State as the Communists suggest, but in the hands of different groups of workers—that the miners should own the mines and the railwaymen the railways. This principle had first, been put forward by Proudhon, who was described as "the father of anarchy." "Each industry," said Proudhon, "should be as the hive is to the bees the property of the workers." It is definitely anti-State and must lead to anarchy, for, if successful, consider what Syndicalism would mean. It would mean the absolute tyranny of the key industries of the country; no one would have any rights but the workers in those industries on which we are dependent for the essentials of life. The whole country would be ruled by the miners, by the food providers, by the transport workers, and such like, or rather by their leaders. The rest of the population would have no rights or liberties whatever. They could be perpetually starved out of existence by the key industries.

The result must be anarchy, for there would be no State to act as umpire and to say when the coal-miners were charging too much for the coal or the railwaymen too much for freight. Without a State you could not maintain any fairness or justice in industry. But to the Syndicalist the political system is not the point; the point is to bring about the day of revolution. If you read Syndicalist literature, you will find they deal very little with, their plan for the reconstruction of industry; all they speak of is the great day of what they call expropriation when the people shall be made to rise and seize everything by means of the general strike.

The idea of the general strike was first proposed in 1868 at a Congress of the Internationale at Brussels and became the policy of the C.G.T.—the General Confederation of Labour in France and ever since that date attempts have been made to bring of this fearful cataclysm of which its principal advocate, Georges Sorel, the leader of the French Syndicalists, declared: "The passage from capitalism to socialism will be a catastrophe of which the details defy description;" indeed, he goes so far as to say, "We must not look beyond it;" all that Sorel and the leading Syndicalists demand is this awful day of destruction.

Therefore when Mr. Lloyd George declared during the railway strike last year that they had evidence of an anarchist conspiracy he was historically accurate because the general strike is the weapon of syndicalism and syndicalism is the outcome of anarchy. Nothing could come of a general strike—that is to say, all industries striking at once—but absolute chaos from which the Nation would perhaps never recover. The workers all over the country should be told that the idea of the general strike is not the outcome of any present emergency, but an old plot formed fifty-two years ago (largely by a French anarchist carpenter called Tortelier) in which our enlightened working men are asked to co-operate. Syndicalism is not Socialism, and it is not Bolshevism. Bolshevism does not advocate the, general strike, although it is willing to make use of it. But Syndicalism and Socialism, although as violently opposed to each other as anarchy-and Communism were early in the century, are willing to work together in one cause, and that is the cause of Internationalism, of anti-patriotism, which has always served the cause of pan-Germanism. Syndicalists and Communists alike helped Germany before the war-and helped Germany throughout the War. The troops in Russia. were seduced by Socialism, and by these means Russia was put out. of the War.

THE RUSSIAN REVOLUTION

The Russian Revolution was not the result of the Russian Revolutionary movement, which had been mainly anarchic, conducted by the group including Bakunin and Netchaieff and the Nihilists, later by Kropotkine, and which still exists in Russia to-day. Terrible as were their methods, these fanatics were really Russian, and the first thing the Bolsheviki did when their day arrived was to turn their machineguns on to the Anarchists and blow them up to Heaven. The Social Revolutionaries were also Russian in their sympathies, representing the peasants rather than the industrial workers of Russia, and, as Lenin and Trotsky themselves admit, they were the most powerful party during the first stages of the Bolshevik Revolution. Trotsky boasts of the way the Bolsheviki managed to establish their domination over the great majority of the Social Revolutionaries and the Menisheviki. Now the Bolsheviki were the outcome of two factions that existed from 1905 onwards—the Russian Social Democratic Party, followers of Karl Marx and the Jewish Bund. Bolshevism in Russia is therefore German and Jewish. This is bringing no accusation against the Jewish race; it is merely stating a fact, for just as, Anarchy is Russian, just as Syndicalism is French in its origin, so Bolshevism is German-Jewish in its origin. The Marxian faction was described by Bakunin in his day as "the German-Jew Company," or "the Red Bureaucracy," and nothing could better describe the-faction which is now ruling Russia. Bolshevism, therefore, is largely Jewish, and we cannot wonder that to many people the whole world revolution seems to be a Jewish conspiracy. I have heard our officers' returning home from Russia saying, "I am convinced that the whole-of this movement is a Jewish plot to destroy Christianity," and in all countries we see Jews playing a leading part, in our own country-we see them inciting to violence, we see them as interrupters at: patriotic

meetings, and filling the Albert Hall at the Red Flag Meetings. But, personally, I do not think that we can call it entirely a Jewish-conspiracy, for it is also largely German. I have shown how in its origin Internationalism was German. One can follow the whole plot from the German Weishaupt, through the German Cloutz, and through German Social Democracy encouraged by Bismarck, financed by German Imperialism. Nor must we forget that it was the German General Staff that sent Lenin and his colleagues to Russia. in a sealed train and that the Germans have helped the Bolshevist Government. German officers had led the armies of the Bolshovists' against General Wrangel, and I do not doubt that the whole movement to-day is being worked by the continuation of the German Secret Society of the Illuminati, which we know was reorganized in 1880. Illuminism is not a dead and gone thing; it is an actual living force in the world to-day, and I believe it is this Sect which is ruling Russia and that Lenin may be merely the agent of this mysterious, power. Lenin has been described as an idealist. I do not ask anyone to believe what is said of Lenin by travellers who .have returned from Russia and are more or less prejudiced one way .or the other.

I ask everyone who would know what Lenin is to study his own writings, and I will defy anybody, after reading them, to .describe Lenin as an idealist. What are the ideals of Bolshevism I have here several Bolshevist pamphlets, and you can see for your-' selves what the ideals of Bolshevism are as expressed by the Bolsheviks themselves. Here is "The Russian Code of Labour Laws," for .example, published by authority of the Russian Information Bureau (a Socialist organisation), which tells us of compulsory labour for men and women alike for eight hours a day, which, I am told, are now raised to twelve. Then here is "The Programme of the World Revolution," by Bucharin, the friend of Lenin, which tells us ,that private property is to be abolished, that the whole country is to be turned into "one vast labour Commune," where, in return for forced labour of so many hours a day each man and woman may receive their dole of food and clothing. It tells us also of the necessity for the destruction of religion, for religion, it tells us, is opium of the people. Or we can read this pamphlet by a friend of Lenin, Madame Kolontay, which tells us of the necessity of breaking up the family entirely, that a man shall no longer own his- wife or his .children, and that every woman shall work for the State so many hours a day. It is simply the workhouse system—a plan to turn the whole country into a gigantic workhouse from which there can be no escape. Where the "ideals" of Bolshevism are to be found in all this, personally I fail to see; all that they can lead to is the fundamental idea of Illuminism—the destruction of civilisation—and this is indeed the belief of the Bolsheviks. "Everywhere I went in Russia," said the Rev. Courtier-Forster on his return from that unhappy country, "the Bolsheviks told me that civilisation was all wrong and must be done away with," and Mr. Lanabury, returning from his visit to Lenin,. observed in the Daily Herald on June 30, "We believe that man has been on the wrong road ever since the dawn of that thing we call civilisation." Therefore, the avowed aim of the Bolsheviks is to destroy civilisation.

This is the plot which has continued since 1776 onwards and which is now at work in England. It is an alien. conspiracy. The leaders in this country are indoctrinated by subtler Continental brains. You will notice that nearly all the advocates of Bolshevism in this country to whatever -class they belong were on the side of the Germans during the War; they were all for pacifism and for letting. down Germany gently but -now they are out for bloody warfare against their fellow countrymen. I cannot doubt that these men are dupes, indeed the extraordinary ignorance that they display in their speeches and writings shows they have no idea of the issues at stake. The same extremist type of leader will talk in one breath of nationalising the railways or the mines and in the next- breath of giving the mines to the miners, the two policies being absolutely opposed to each other. They do not It-now whether they are Syndicates lists or whether they are Socialists or Communists or what. All they do know is that they want revolution. Why do they want revolution? Because they are being pushed from behind. They are being prompted. England is the objective against which the revolution is now being directed. Why? Because England is the greatest stronghold of Christian Civilisation. I have been all over the world, in every continent, I have lived for many years broad, and I say that there is no country in the world which has so high a moral standard as our own, there is no country where the. weak and the

helpless are so cared for, there is no country where men have so high a sense of honour and integrity or where this sense of honour and integrity permeates throughout every class to the degree that it does in England. Therefore England is the objective of that conspiracy which would overthrow Christian civilisation. As long ago as 1870 Marx sent this message from London: "England is the only country in which a socialist revolution can be made. The English are incapable of making that revolution, therefore, foreigners must make it for them. The point to strike at first is Ireland and in Ireland they are ready to begin their work." That is exactly what we see happening before us to-day.

The movement which is going on in Ireland did not originate with Sinn Fein. Sinn Fein is in its origin a National and a more or less Religious movement, but it is the International Communist movement, the movement working behind Sinn Fein, which is causing the violence we hear of to-day. That movement if it achieves its purpose will destroy Sinn Fein with all its national and religious aspirations. The art of the conspiracy is to use everyone and everything for its purpose, to work on the mind of everyone who has a grievance; all discontent is grist to the mill of the revolutionaries. They care not what they promise; they will promise you anything; they promise all classes everything they like but they have no intention of giving it to them.

Thus during the Police strike 18 months ago they promised the Police improvement of pay and conditions whereas we have it in Lenin's own pamphlets that under Bolshevism the Police are to be disbanded and done away with altogether. Everyone would suffer under Bolshevism, everyone must suffer in time of revolution, for when once the springs of law and order are broken no one's life is safe. A King is in no more danger than a crossing sweeper. What we are confronted with to-day is not a class war; it is an anti-patriotic, anti-moral, anti-religious movement. It is a diabolical movement; it is a movement to stamp on everything that is decent, everything that is noble. I was at the Meeting the other day where the Miners' Wives protested against the coal strike and I could not have believed that people could have behaved in such a way as the alien interrupters in the gallery who howled down those brave and eloquent working women who had come to London to speak their mind. And what was the thing which roused the wildest howls amongst those aliens? Because one of the women speakers attempted to repeat some verses from a soldier's grave. Those words were met with howls of fury from the gallery. They could not bear anything fine and noble and patriotic. This is not the voice of British labour, I said to myself that evening, these are the voices of the pit. The working men do not want their homes broken up; they want to call their wives and their children their own; they do not want religion stamped on and all decency of thought and life destroyed. It is our duty to tell them the truth. Let us put before them everywhere what this revolutionary movement has brought them up to the present. Look at this chart and see what it has done. It has brought them four terrible revolutions, the first in France with a loss of 2,000,000 lives; the second in 1848, 10,000 lives; in 1871 between 20,000 and 30,000 lives, and to-day there is this fearful revolution in Russia which is said to have caused the death of 30,000,000 of the Russian people.

What then has this movement brought to the workers? Has it brought them any reforms? Revolutionaries will tell you "Yes, it has speeded the cause of reform." That is absolutely untrue. Each one of these outbreaks has been followed not by reforms but by a period of reaction, a period that lasted for 20 years after the first French Revolution, for ten years after the second and that has thrown back the cause of reform all along the line. Meanwhile in spite of such set-backs real social reform has gone forward, and I should have liked to have another chart with me to-day to show all that has been done for progress and the workers during the same period by—constitutional government—prison reforms, Mines Acts, Factory Acts, Acts as to the employment of children in Factories—every conceivable reform which has been passed during the last hundred years. That is what Constitutional Government has done for England. The people can choose between the two courses which they will take: the revolutionary movement or the path of social reform. I say that we must put an end to revolution and get on with the reforms. This torment must cease. We cannot go on eternally fighting and struggling, tossed on the waves of unrest, and I think it depends upon our country more than any other to arrest the

revolutionary movement. Marx once said "England is the rock against which revolutionary waves are broken," and they will always beat in vain if we stand firm. The fate not only of the country but of the world is very largely in the hands of the soldiers of Great Britain. Every revolution depends upon the army, not simply for purposes of repression but because the revolutionaries, if they know that the Army is loyal, will not attempt violence—they have never attempted it until they have made sure of winning the troops over to their side. The troops will not be asked under any circumstances to fight Labour; they will be fighting, if unhappily a fight ever comes, for all that labour holds dear. You soldiers here realise what you stand for; you stand for the honour of women, for the happiness of children, for the freedom of your country and for Christian civilisation. You are not only the soldiers of the King but the defenders of humanity. (Loud and continued applause.)

CHAIRMAN: I do not know what you all feel. I feel very much that Mrs. Webster has carried her point. There is no question about it that a revolutionary spirit is abroad in the country and has been abroad ever since 1776, and from what we read in certain papers which may be nameless, and what we hear talked, there is no question about it but, that there are agitators trying to seduce the allegiance of our younger soldiers. I should very much like to ask Sir John Longley if he would be good enough, as the Commander of the Area, to give us some sort of idea how best to counteract what may be coming, even if it has not yet come, in the way of temptation and seduction of our younger soldiers.

SIR JOHN LONGLEY (who was received with loud applause): Lord Home, Ladies and Gentlemen,—I have been asked to give some idea as to how we are to combat this revolutionary spirit. That is opening up a very big question, but I think in an assembly like we have here this afternoon we need only consider the question of what we should do, from a Military point of view, amongst our own troops. We shall have taken the first step if we realise that there is a danger, and if we appreciate the fact that there is a, very widely spread spirit of revolution abroad, not so much possibly in this country, but throughout the world in general. After hearing Mrs. Webster's lecture this afternoon, I feel perfectly certain we could not but entirely agree with her and realise the danger that there is. Then having realised the danger, I think it is next up to us to spread the idea of this danger amongst those about us, and I think it is, our duty to keep in touch with the feelings and the ideas of our soldiers. Personally, I have always felt that it is a mistake to hide things and keep them in the dark, and if you want to know exactly what the ideas are of those about you, you had much better go and ask them straight sway and have a heart to heart talk with them. (Hear, hear, and applause.)

We have often in the past, I think, been convinced that the good sense of the British public is quite sufficient to prevent this revolutionary spirit spreading. We still think very highly of the good sense of the British public, and we shall always do so, but we must now realise that we cannot trade, or go on trading for ever, on the good sense of the British public, and it is therefore necessary for us to take steps to combat this revolutionary spirit. I can only roughly indicate what the steps are that we should take, I think, in the Army. We should do everything we can for the good of those about us, for their comfort and for their well being. The life of a man in the Army has always been made as enjoyable and as comfortable for him as possible in the past. I think he has been very well looked after while soldiering, so that when he comes to leave the Army he misses very much that feeling of somebody caring for him, he misses very much the spirit of comradeship, and he is thrown on his own resources entirely; so that it seems to me that if, in addition to looking after him while he is soldiering, we could do a little bit more perhaps to make things easier for him when he leaves, or we could induce those who are better able to look after him when he becomes a civilian again than we who are still soldiering; if we can induce them to care for him and look after him a little bit more, then I think we shall have insured not only that he leaves the Army a contented man, but that he remains a contented man after he leaves the Army. (Applause.) While he is still in the Army let us, as I say, do everything we can to ensure that he leaves it with a contented mind and that he leaves it a better man than he was when he entered it. (Hear, hear.) We should therefore do all we can to foster the spirit of

loyalty that the Army has always been noted for. That spirit of loyalty is used in a general sense—loyalty to the King and loyalty to the Country, but what will inspire that loyalty undoubtedly is *esprit de corps*. (Applause.) And I think if each one of us, whatever position we may be in, whether it is a small one or a higher one, does all he possibly can to keep up that spirit and so foster the feeling of loyalty throughout all ranks in the Army, we shall do a good deal to keep alight the fire of patriotism. (Hear, hear.) And without that fire burning brightly things must go badly for our Empire.

I do not think it is necessary for me to say anything further; I could only go on repeating more or less what I have already said, but I feel sure that Mrs. Webster's lecture this afternoon has made a deep impression on one and all of us. (Hear, hear, and applause.) I shall not return thanks to Mrs. Webster for her lecture because I leave that in better hands who will express it better than I can, but I think it has been a great privilege for us to have heard what she has told us this afternoon; and I am sure we shall remember what she has said and we shall do our best to act on it and consider from to-day the necessity of anti-revolutionary propaganda. (Loud applause.)

CHAIRMAN: Is there anybody in the room who would like to ask any questions of Mrs. Webster on the lecture she has delivered I" She would be very glad to give you answers to your questions according to the best of her knowledge which is very considerable, as you know. I do not know whether any of you Non-Commissioned Officers may have met men whom you did not know, who talked to you in the barracks" and have asked certain questions which seem to have very difficult answers. There are a; lot of stock questions which are asked by people who are agitators more or less, and to the ordinary uninitiated person it is extremely difficult to find an answer. Now; Mrs. Webster will be able to tell you the answers to a great many of these stock phrases and stock sayings you may have met with. If any of you will—ask a question I am sure Mrs. Webster will do her best to answer it.

MRS. WEBSTER: Certainly. I know they have stock phrases.

CHAIRMAN: As nobody is leaping up to ask questions, it only rests with me now to ask you to join with me in giving a most hearty vote of thanks to our Lecturer, who has, put at our disposal the-enormous fund of knowledge which she has collected. You do not collect it in a day; it means that for years and years she has been working, and in one hour she has poured out to us the proceeds of many years of research. I can only ask you to give her in the usual way a very hearty vote of thanks. (Loud and continued applause.)

MRS. WEBSTER: Thank you very much indeed for your very-kind reception.

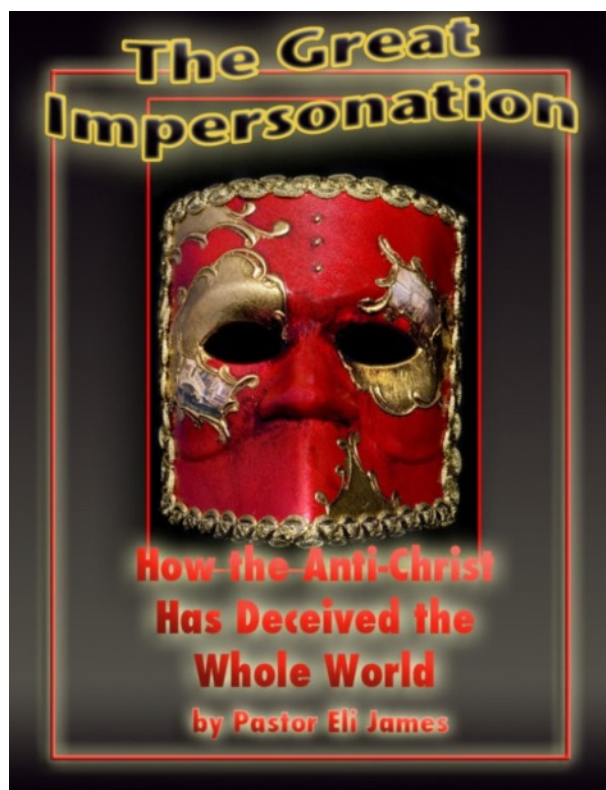
**ORDER FROM
SONS OF LIBERTY
P.O. BOX 214
METAIRIE, LA. 70004**

JB-NI-25-05-2013





Gog & Magog



This book is available for purchase from
<http://anglosaxonisrael.com/site/dallasconspiracy>

**THE NEW CHRISTIAN CRUSADE
CHURCH**

CALLING THE PEOPLE OF BRITAIN

At last the bible makes sense!

At last we know its meaning.

Its the book of the RACE

**"For out of Zion shall go forth the law, and the
Word of the Lord from Jerusalem"
(Isaiah 2:3)."**

