

Secrets of The Synagogue of Satan



Don Bell

DEDICATION

**This publication is dedicated to
Don Bell, Upton Close and Tyler Kent,
Three courageous men who had the courage to tell the
truth about
The Jewish problem and suffer the consequences.**

**Tyler Kent was financially destroyed by the Jews after he
had taken over the Putnam Sun, and Upton Close was
mysteriously killed in an "accident" in Mexico.
of the three patriots Don Bell was the only one to
continue publishing into the late 1990's when
his age and health no longer were able to sustain his
activities.**

**America owes these men a great debt of gratitude
Which can never be repaid.**

**James K. Warner
1999
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James Warner**

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Chapter I

The Beginnings Of Jewish Illuminism

SINCE TIME IMMEMORIAL THE "PEOPLE OF THE TALMUD" have looked for a temporal Messiah who would ascend to the "Throne of David" and literally put the material world under his feet and cause all "goy" to worship at the feet of the self-chosen people. Rejecting the thought that Jesus came to "fulfill the law and the prophets," the People of the Talmud expect their rewards in this world, not in the next. This religion was uncompromisingly described by the philosopher and historian, Horace Meyer Kallen, of the New School for Social Research, in his *Zionism and World Politics*. We quote from page 9 of that work: "For them (the Jews), reward and punishment were here and now, where sin and virtue were, and the hope of good fortune for the righteous was a hope for this world and not another. Particularly this was the case for a whole people, a nation, whose span of life overreaches the brief mortality of the individual. The people of Israel, banished from its land for its unrighteousness, should be restored for its righteousness. This was Yahweh's promise, and in this promise his people might take comfort. The restoration would be bodily, political, and physical. It would install an era of international peace and international comity, the rule of law replacing the rule of force and the life of cooperation, the life of conflict...."

"This restoration, from the first exile in the seventh century before the beginning of the Christian era through the first millennium after it, is conceived in political terms.."

In these words Professor Kallen, Zionist and Talmudist, explains the whole of what we have come to know as the "Messianic Complex" of those who call themselves" Jews. They rejected the true Messiah because He refused to reign over them as a temporal king; told them that His Kingdom was not of this world; and also told them to render unto Caesar the things that were Caesar's and unto God the things that were God's. But the Pharisees expected physical, material, temporal fulfillment of prophecy; and could not divide the spiritual from the political.

This makes it impossible to oppose Zionism, Communism, and Socialism without also opposing Talmudism. For all are political, materialistic, oligarchic, and anti-Christian!

THE ORIGINAL MESSIANIC CONCEPT

In the beginning, the Talmudists expected the appearance of a Messiah among the people; an individual who would, like a reincarnated Joshua, conquer the world and establish its capital at Jerusalem (or Babylon). And, while awaiting the coming of this conquering Lion who would destroy the Lamb; the people of the Talmud simply established "governments within governments" and maintained a "nationalism in dispersion" and awaited the coming of their Messiah. To preserve their isolation, prevent integration and to enforce loyalty, the Kahal was established, and, wherever these wanderers set foot, they had their own government. As Kallen writes (op. cit. page 27). "The stress thrown by theology on the absence of the Jews from Zion, the designation of their absence as a Goluth or dispersion, has obscured the truly national character of the Jewish national community both in the political and the cultural sense.

Men forgot that absence from Palestine meant presence somewhere else, and it happens that there has hardly been a period in the history of the Jewish people without the concentration of a greater part of them upon a single continuous area, into a community organized under Jewish law. That it was not sovereign, in the sense of being a war-making, peacemaking community; that it was a subject of nationality; largely at the mercy of its neighbors; that it was hence a repressed community without freedom for its spontaneous energies, are matters of record. Nevertheless, it was a political entity, self-determined and with almost complete internal autonomy, and was until the nineteenth century dealt with as such by the masters of Europe and Asia. Such an entity was the Exilarchate of the House of David, which came into being with the

Babylonian Captivity; such was the Nagidate in Egypt; such was the Wa'ad Arbah Arazoth, Council of the Four Lands or Congresses Judaicus in the Polish Empire. ...These Jewish governments acted for the Jewish people in all matters affecting their relations with their landlords, conquerors, or overlords."

Most Talmudists were quite content with this business of having their own government within the government of a people foreign to their ways of life. This was especially true because the Talmudists had become the bankers for all the nations and, as the first Rothschild had said, "Let me control a nation's money and I care not who makes its laws." Since Christians were forbidden to lend money at interest (all interest was usury and denounced as such in the Bible), the people of the Talmud were handed a monopoly over the wealth of the world- (if wealth is considered in terms of money, that is) and in this sense, the usurers already controlled the world. However, this control was not sufficient for the usurers had no sure way of collecting their money, and whenever they had overstepped themselves they had been driven out of the country.

It became extremely difficult for these Talmudists to patiently await the coming of their personal Messiah when the Crusaders began their Holy War to liberate Jerusalem from the Infidels. When in 1096 they began their march toward the Holy City, they stopped along the way to round up and force all "infidels" to take their choice between being baptized or executed. Talmudists in Germany are said to have destroyed themselves by the thousands, mothers killing their own babies rather than have them grow up as Christians. At the start of the Second Crusade, Louis VII of France (1146) canceled all the debts of any man who would join the Crusade. Henry II ordered the Talmudists to leave England; expulsion orders followed in almost every country in Europe. Pogroms began everywhere. Finally, Spain completed the cycle and ordered all who had survived the Inquisition to leave the country.

There came a relaxing of the laws in some European countries by the seventeenth century and, in 1603, the Talmudists were again permitted to settle and trade in Holland. By 1660, as a result of the "glorious revolution" under Cromwell, they were permitted to return to England, and the same story began all over again.

By this time the "elders" began to doubt the actual arrival of an "anointed, all-powerful" Messiah who would lead their people to actual world control. Many professed "Messiahs" had appeared, had led short revolts, and had been defeated. The people of the Talmud were growing weary and despondent, waiting for a Messiah who never came.

So, the leaders, to keep their people together, invented a new kind of Messianism, one which was to deny the expectation of a personal Messiah; one which was to teach the doctrine that the people themselves would be their own Messiah!

To be as objective as brevity will permit, we must add that the Cabalists (or Kabalists, or Qabbalists as you prefer to spell it) themselves got into a jam which made a new doctrine necessary; otherwise they would have been discredited and would have lost control of both the Talmudists and the Gnostic Christians who had turned to the Kabbala as 'a greater book than the Bible.

The Kabbalists had brought out their magical numbers, letters, their "72 different names of God," and all the other abracadabra with which they conjured up spirits and communed with them, and they came up with a prediction that the Messiah would arrive in 1648. To the Gnostic Christians this was to be known as the "second advent," but was heralded, of course, as the "first advent" among the Pharisees. Our historian Kallen, who is a Zionist first and a Talmudist only in public, explained it in these words (page 25).

"The Kabbala had almost immediately seized the wandering imagination of Europe. Its mysteries, letters, phrases, and calculations, its pretensions to magical powers, allied as they were with

hidden meanings universally attributed to the Bible, fascinated the imagination of Europeans, from Picodella Mirandola to the latest English Bibitaster mulling in mysteries. This, together with the complete emotional and intellectual decentralization, could not but lead to anticipation of the Messiah. The time of the restoration of Israel to Palestine and, of the second advent was held to be at hand, Kabbalistic calculations among the Jews put it at 1648..."

But the Messiah didn't come, nor did those who called themselves Jews return to Palestine. As a result, and as a matter of survival of the Kabbala leadership, came a new idea, a new "Enlightenment," called "Haskala."

This new idea had it that they had been wrong all the time in looking to God to send them an individual who would be their Messiah and that the people, all the people would be, collectively and nationally, their own Messiah!

The seemingly radical idea of denying God the right to send a Messiah, and taking it upon themselves to provide their own Messiah is not really radical, for Bernard Lazare, "A Jew of the Jews," shows how the revolutionary spirit of these people of the Talmud manifests itself toward God Himself; and he quotes from the Talmud (Babe Mezia, 59a) to prove it:

"The account of the dispute between Rabbi Eliezer and other rabbis and colleagues gives us a sufficiently typical example to merit our reporting it.

"During a discussion over doctrine the divine voice made itself heard and, breaking into the debate, the voice stated that Rabbi Eliezer was right. The colleagues of the favored one did not accept the divine decision. One of them, Rabbi Joshua, rose and declared: It is not mysterious voices, it is the majority of the wise men that should from henceforth decide questions of doctrine. No more is reason hidden in heaven, nothing exists in heaven but the Law: it has been handed down to earth, and it is to human reason that belong (the duty to) understand and explain the Law."

MOSES MENDELSSOHN

The man most responsible for this new Messianism, founder of the "Haskala" movement, preacher of enlightenment, and author of the new look into "Jewish Illuminism" was Moses ben Mendel, who Germanized his name to Moses Mendelssohn.

An excellent biography of Moses Mendelssohn appeared in *La Revue De Paris*, of July and August, 1928. This and other important material has been published in a book titled *Marxism and Judaism*, which was published by Conrad Grieb and we quote: "...Born at Dessau, on the estates of the Duke of Anhalt, in 1728 or 1729. He was the son of one of those poor masters of Hebrew....while still a child, the young Moses showed such a passion for the study of the Talmud that he contracted a nervous ailment that was to last his entire life. Put with that a short and stooping figure, a huge hump, and a face full of intelligence, but foreboding, and you will get an exact picture of the physical appearance of the founder of the Hascala movement that identified with "neo-Messianism." The intellectual appearance of this personage is yet more interesting.

"At Berlin, where he settled in 1742, young Moses Mendelssohn first became copyist to Rabbi Frankel; but he employs every moment of his spare time in increasing his knowledge. He learns mathematics with a master of the Galician school, Israel Moses; Latin with a young Jewish doctor from Prague, Risch; the philosophy of Luke with Rabbi Frankael himself; at last, 19 years old, doctor Samuel Gumpertz familiarized him with the modern languages and the philosophy of Leibnitz. Chance, through a game of checkers, later brings him to meet Lessing, who will teach him Greek. But already, underneath all this science of the classics, the political and social tendencies of the young Jew are beginning to assert themselves, and he will show them at the very first work from his pen: a German translation of *Discourse on the Origin of Inequality*

Among Men, by Jean Jacques Rousseau, a declaration of war on the idea of private property and veritable manual of social welfare, of which Villemain would say: 'This somber treatise full of specious reasoning and passionate exaggerations...contains axioms that, repeated from mouth to mouth, would one day reach our national assemblies to reason, or to justify in their own eyes, the hardiest of Levellers (Levellers was the word used before the word communist was popularized Ed.).

"A young Jewish man of letters, chock full of Christian philosophy and science, but who goes about like a shadow in the intellectual movement of the West, with the most subversive ideas, ideas which preach the destruction of the City, there (you have) young Mendelssohn, who was to be found in the Haskala movement. To have the means of realizing his dreams, only material independence was lacking him. One of his fellow religionists, the great manufacturer Bernhard who had first taken him in as a tutor to his children provided this when he took him in as a partner.

"His fortune, which must have been considerable, was augmented by his marriage to the daughter of the rich Jew Hugenheim, who was most happy to find herself in company with a young and already celebrated savant.

"The life of Mendelssohn is so varied that there can be no question of reviewing it in this article. We shall content ourselves with taking note of its triple character:

1) Moses Mendelssohn is intensely a Jew. But this he is by sentiment and by solid racial tie, not at all by attachment to the Mosaic religion. Without doubt he will spurn the offers of Lavater when the latter, finding him considerably afield from the traditional beliefs of Judaism, will advise him to become a Christian.... To work for these (his own) people, to convince them to adopt his own method of penetrating into Christian society, it is necessary that he himself preserve contact with orthodox Jews, that is to say profess at least the outward semblance of the Jewish religion. That is why Mendelssohn, though agnostic, goes to the synagogue, and that is why he will publish the Ritual Laws of the Jews (1778), a translation of the bible into German with notes on the practice of the Jews, and at last his Jerusalem, or Religious Power and Judaism (1783). But all that is only a means of maintaining his authority among his blood brothers. His purpose is the new Promised Land that he shows to them: the marvelous structure of Christian society, slowly built up through eighteen centuries, and now must be conquered by the new Canaanites.

2) In order to reach his political and social objective, Mendelssohn becomes the head of a school: he founds the Haskalah movement, whose purpose it is to bring the Jews to the study of Western sciences and to adopt the outward forms of Christian life in order to more easily mix in with both and be accepted by them. But this has nothing to do with any adherence to the civilization that has come out of Christianity: the Jews, reformed, the Maskilim must guard intact the memory of their racial origin and their Jewish culture, that assures their unity throughout the world, and the hope of their rise as a whole through a Revolution which will give them their place by overthrowing the old Christian world...Baruch Hagani (Political Zionism and Its Foundations, by Theodore Herzl, (p 20) agrees with this in as much as he says that "a work of adaptation as a prelude to the Revolution, was accomplished, Mendelssohn had proclaimed the accord (existing between the great Jewish tradition and modern thought , and the reformed Jews had resolutely deleted from Judaism everything that seemed to them to be incompatible with the needs of today.

"Through the help of rich Jews such as Friedlander and Daniel Itzik, Mendelssohn founded schools where young Jews, chosen for their intelligence, received an instruction which prepared them for the political role that they were destined to play among Christians. As the Jewish Encyclopedia says (Haskalah article), 'the extraordinary SUCCESS that Mendelssohn obtained made it possible to uncover a world of heretofore unheard of possibilities where Initiated Jews could exercise their influence."

3) These possibilities were, above all, of a revolutionary and political character. Freemasonry, something new on the continent, enjoyed an extraordinary vogue both in Germany and in France, as much from the mystery that it surrounded itself with as from the pleasures of its affairs for most of its adepts. Getting to the head of this association, accentuating its idea which was still but little revolutionary, employing its power for the furtherance of the interests of Judaism, such was the goal that he (Mendelssohn) set for himself. This goal he reached, thanks to his correspondent, the Jew Cerfbeer, who had amassed a great fortune through furnishing materials to the French Government and who was in the confidence of Louis XVI; thanks to his friend Dohn, archivist of the King of Prussia, who in 1718, launched, at the very time of the Freemasonry Convention at Wilhelmsbad, the program for the political emancipation of the Jews. Thanks above all to Gott-hold Ephraim Lessing, his old professor of Greek and close collaborator, who opened the Masonic organization to reformed Jews, who lost no time in taking a dominating position over LeFindel, one of the classic historians of Freemasonry (who) specifically bears witness to the role of Lessing, who first succeeded in making it possible. for Jews to become members of the Grand Orient Lodge, or the Order of Abraham."

CHAPTER 2

PART H OF THE BEGINNINGS OF JEWISH ILLUMINISM

MOSES MENDELSSOHN WAS THE FOUNDER OF "JEWISH ILLUMINISM," which he called "Enlightenment" (Haskalah in Yiddish). His writings, not original, are echoed in the Code of the Illuminati from the Pharisee financed pen of Adam Weishaupt; as they are echoed in the writings of Karl Marx and Adolph Cremieux, and of that saint of Masonry Albert Pike, of the writers of the platforms and action programs of the three Communist Internationals, of the writers of the Versailles Peace Treaty, the Covenant of the League of Nations and its Fellowship of Faith: and the present day "social science" actionists, and all the other anti-Christ doctrines which endanger our world more than H-Bombs ever could, for H-BOMBS can but destroy the body.

History shows that this modern Illuminism actually began with Moses Mendelssohn and his disciples. But no Jewish historian will ever admit this. They play down the importance of Mendelssohn, and try to give all credit to his disciples, because Mendelssohn is the "missing link" which connects the People of the Talmud with the "Gentile" Illuminists who would create the "new social order" of the universe to be.

Mendelssohn saw that the Talmudists could never rule the world from behind ghetto walls. So, he taught that there must be "a reforming of Judaism in order to put Jews in harmony with the times and with the countries wherein they dwelt." To put that in blunt language, the people then residing in ghettos were to forsake the safety of physical isolation behind walls, and were to become a great Fifth Column infiltrating into Christian society, invading the arts and sciences of the Christian civilization, taking control of Christian society's culture, economics, politics, religion and education.

The rabbis of the time excoriated Mendelssohn's seeming apostasy, and feared that, when the ghetto walls were crumbled, the Kahal system of control of all Pharisees would likewise crumble. Later, however, Zionism would replace strict Judaism as a waning influence and this together with the newer changed control through clubs and secret societies, would build invisible ghetto walls far stronger than any that could ever be built of stone or concrete.

Lazarus Ben David, a disciple of Mendelssohn, did much to ease the anxiety of the rabbis by explaining to them that "one must not think badly of the Jew who finds his Messiah in the fact

that good princes have placed him on an equal footing with other citizens and who have given him the hope of getting all the rights of citizens if he fulfills all the duties." Here is a clear statement of the neo-Messianism" which we discussed earlier. Neo-Messianism meant that no longer were the People of the Talmud to await the coming of a flesh and blood Messiah who would put all goy under his feet and make the self Chosen People rulers of the world; instead, the people would become their own Messiah, infiltrate Christian society and do for themselves those things which their Messiah was to have done for them (according to their interpretations), but that "promised Messiah" was tarrying too long, so the people must do his work themselves.

HEINRICH HEINE

Moses Mendelssohn was the founder of "Jewish Illuminism;" and Heinrich Heine was the man who was to create the organization which would put it into action. The Union of Jews for Civilization and Science was created in 1819, and has been called the "herald and trumpet of Zionism." Officially, the organization lasted only five years and, like Weishaupt's Illuminati, then disbanded and went out of business. But the movement continued as surely as did Weishaupt's.

Here again we find the orthodox rabbis of the early 19th century disclaiming Heinrich Heine; because he was busy converting Rabbinical Judaism from a religious to a political idealism. His apostasy, like that of his friend and collaborator Karl Marx, could not then be reconciled; though it was later, as is shown in the following quotation from Bernard Lazare: "I have, then, very briefly condensed the history of the Jews, or at least I have tried to suggest how one can do this; I have made it possible' to see how they go on ideologically and actively, how they were among those who prepared (the way) for the Revolution, by thought, and (were) among those who translated that thought into action. You will object to me that, on becoming a revolutionist, the Jew most often turns into an atheist and that thus he ceases being a Jew. This is only (true) in a certain way, in the sense above all that the children of the Jewish revolutionist melt into the population that surrounds them, and that, in consequence, the revolutionary Jews are more easily assimilated; but in general the Jews, even if revolutionists, have retained their Jewish spirit and if they have abandoned all religion, they have no less atavistically and educationally been under the influence of the Jewish national (spirit). That is above all true with Israelite revolutionists who lived during the first half of this century and among whom Heinrich Heine and Karl Marx offer us-very good examples.

"Heine, whom one held as German in France, and of whom, in Germany they reproached with being French, was before all a Jew. It is because he was a Jew that extolled Napoleon and that he had for the Kaiser the enthusiasm of the German Israelites, liberated by Imperial will.

"It is just the same with Marx. This descendant of a long line of rabbis and doctors inherited all the logic of his ancestors; he was a clear and lucid Talmudist who created sociology, and applied his native qualities of criticism to his critique of political economy. He was animated by the ancient Hebrew materialism that dreamed perpetually of a paradise on earth, and always repelled the distant and problematical hope of an Eden after death; but he was not only a logician, he was also a rebel, an agitator, a bitter polemicist, and he took his gift of invective from just where Heine got his from Jewish sources.

"One could go on to show what Boerne, what Lasalle, what Moses Hess and Robert Blum owed to their Hebraical origin, the same for Disraeli, and thus one would have the proof of the persistence, with thinkers, of the Jewish spirit, this Jewish spirit that we have already remarked in Montaigne and in Spinoza."

We have quoted from Bernard Lazare, because there is a fiction to the effect that once a "Jew" becomes a Communist" he ceases to be a "Jew." The above words of Lazare, a "Jew's Jew," should end all such brainwash. We could remove all the brainwash if we could just make people

understand that none of these members of the Synagogue of Satan ever were nor were their ancestors Hebrews, Israelites or Judeans.

A Mixed breed Cainites or Turko-Mongols for the most part, they've called themselves Jews for so many centuries that they actually believe it; unfortunately, so do too many Christians.

Heine said of himself, according to biographer Harold Berman, writing in *The American Hebrew*, Jan. 17, 1947: "I am...an admirer of communism...a Jew by birth, a Christian by necessity and an atheist by conviction."

Professor Graetz, a respected and accepted writer of the six volume set *History of the Jews from Ancient Times to Today*, had the following to say of Heine: "Do Boerne and Heine belong to Jewish history? Entirely! Not only did Jewish blood flow in their veins, but the Jewish spirit was in their nerves. The lightning bolts they caused to strike in Germany...were charged with Talmudic Jewish electricity. No doubt these two were outwardly divorced from Judaism, but only as two champions who put on the armor and the flag of the enemy the more efficiently to deal him blows and the more completely to render him ineffective."

Heinrich Heine has been overlooked as a revolutionary and hailed as a poet, even by unbiased historians. But that he was the real father of the First Communist International, in that he so greatly influenced the thinking of Ludwig Zunz, Moses Moser, Moses Hess, Karl Marx, Ferdinand Lasalle, and the other revolutionaries of the century is forgotten by history.

We find a historical footprint in *Revue Internationales des Societies Secretes*, June 28, 1931:

"In his early days, Karl Marx, later to be the moving spirit of the First International, edited a paper in Paris, *Annoales Fronco-Allemandes*, the organ of a secret society. This paper had been founded by Arnold Ruge, a disciple of Mazzini. Marx met Ruge through Heinrich Heine, the celebrated poet."

We are given another clue by Marvin Lowenthal in his *The-Jews of Germany*, when he writes: "Surveying the scene in 1750, surely no prophet could have foretold...that German Jewry was about to create the richest renaissance in Jewish history since the peak in Moslem Spain; that, reaching beyond Jewry, it would...transform modern society and thought; that it would give Mendelssohn, Zunz, and Herzl to the Jews, Heine, Boerne, and Lasalle to the Germans, Marx, Freud and Einstein to the world." Heine was the "father of the thought" of Communism, but it took Marx to develop the thought; just as it took a Zunz to develop the thought of Mendelssohn's "Jewish Illuminism."

Lowenthal summarizes this phase of history in the following words: "Many chapters were missing, and still are. When Zunz was forming his mind, Marx had not yet turned Hegel upside down. Little or nothing of economics, of history on interplay between social ideas and social means of producing food, shelter, and pleasures, found place in the work of the Union of Jews for Civilization and Science. Finally, it's hard to say whether the combined efforts of these explorers have attained the result which the young hopefuls back in 1819 proposed: to gain freedom through knowledge. But every subsequent battle to win freedom owed much of its ammunition to Leopold Zunz."

It is important to understand that up to the time of the creation of the First International, the world revolutionary movement had nothing to do with Russia, as such. The "revolution" was led by the master of Grand Orient Freemasonry who had been "Illuminized," by that section of "Jewry" called Kikes. The Yids of Russia, the Polish Pale, and Eastern Europe were struggling for "civil liberty" within the nations of their residence. But the Fifth Column tactics of Mendelssohn and Heine, Hess and Zunz, fell on deaf ears in Yidland. Of more primitive, bestial and warlike stock, the Khazar proselytes sought the answer to their problems through physical,

rather than mental means favored revolution over evolution. This difference was later to lead to a great struggle for leadership between Theodore Herzl and Asher Ginsberg. A struggle not yet resolved for even today the Yids who have remained in Russia are for the most part anti-Zionist. This "fight within the ranks" of socialism, between those demanding revolution and those preaching that the same end can be reached through education and persuasion is at the root of all the quarrels between those who are striving to create world government. It caused the death of the First and Second Internationals caused the "evolutionists" to boycott the Third International and create, instead, the League of Nations; caused the split between the "Mensheviks" and the "Bolsheviks" in 1907; caused the fall of Menshevik Jew Kerensky at the hands of Bolshevik Jew Lenin in 1917; caused the later split between Stalin and the Jew Trotsky; and here in the United States caused such revolts from party discipline as that of the Lovestone faction, and led Eleanor Roosevelt to say that she did not fear Communism as such, but that she did fear the manner in which it was developing under Stalin; and, even today, causes a seeming difference between the Zionists of Palestine and the Judeo-Communists who still run Russia.

THE FIRST INTERNATIONAL

But before Herzl, before Ginsberg, before the most controversial Protocols, all the Illuminists, Gnostics, Kabbalists, and one worlders of every hue, got together and created for themselves an international revolution.

Lady Queenborough, in her Occult Theocracy has done such a splendid job of reporting on this subject that we are going to quote her entire chapter dealing with the First and Second Internationals.

"Heckenthorn, in his Secret Societies of All Countries gives an interesting synopsis of the early phases of this move destined ultimately to form the keystone of subversion throughout the world.

"The first attempt at an international society was made by a small number of German workmen in London, who had been expelled from France in 1839 for taking part in the riots of Paris. Its members consisted of Germans, Hungarians, Poles, Danes and Swedes. Of the few English members, Ernest Jones was one. The society was on friendly terms with the English Socialists, the Chartists and the London French Democratic Society. Out of that friendship sprang the Society of the Fraternal Democrats, who were in correspondence with a number of democratic societies in Belgium. In November, 1847, a German Communist Conference was held in London, at which Dr. Karl Marx (real name Mordecai) was present. In the manifesto then put forth it was declared that the aim of the Communists was the overthrow of the rule of the capitalists by the acquisition of political power. The practical measures by which this was to be effected were the abolition of private property in land; the centralization of credit into the hands of the State, the leading agitators of course to be the chiefs of the State, by means of a national bank; the centralization of means of transportation in the hands of the State; national workshops; the reclamation and improvement of land, and the gratuitous education of all the children.

"In 1860, a Trade Unionist, Manhood Suffrage, and Vote by Ballot Association was established, of which G. Odger (Freemason), a shoemaker, was chairman. As if it had not enough of what might be called legitimate work to do, the association also undertook to agitate in favor of Poland (where the greatest concentration of Yids were than settled-Ed.), for which purpose it co-operated with the National League for the Independence of Poland. The London International Exhibition of 1862 induced the French government to assist many French workmen with means to visit the exhibition and on the 5th of August, all the delegates met at a dinner given to them by their English colleagues at Freemason's Hall (note the Masonic influence here-Ed.), where an address was read which formed, as it were, the foundation stone of the International. The Imperial Commission that had enabled the French workmen to visit the London Exhibit had no doubt furnished them with return tickets. But several of the artisans made no use of their

second halves, since profitable employment in London was found for them by their English brethren, so that they might form connecting links between the workmen of the two countries.

"The next year, another meeting was arranged and this was followed by others. At last one was held in London on Sept. 24, 1864, presided over by Professor Beesly, at which it was finally determined to establish a permanent organization of the working people of the civilized world. The International Working Men's Association was thus founded. In the Jewish Encyclopedia article on Karl Marx, we read that Mazzini and Marx were entrusted with the task of preparing the address and the constitution. (Remember that Mazzini was a fellow director of world Masonry with the American Albert Pike; and that the only job "working man" Karl Marx ever held onto for more than a year was as a correspondent for American editor and publisher Horace Greeley-Ed.) Then came the big public meeting held on September 28, 1864 at St. Martin's Hall, which declared the International Working Men's Association to be established and congresses were appointed to be held at different times and places to decide on the measures to be taken to found the working men's Eldorado.

"In 1866, a meeting or congress was held at Geneva, the abolition of standing armies, the destruction of the monopolies of great companies, and the transfer of railways and other means of locomotion to the people, were decided on. Another resolution favoring Polish Independence was passed and the report of Marx in 1864 was adopted. "The Internationals Headquarters was then established at the Masonic Temple in Geneva....

"To anyone unversed in the intricacies of international politics at that date, the introduction and predominance of the measures concerning Poland seems senseless. All the International societies which, at that time, were affiliated to that of Young Italy of which Mazzini (Mason), if not in every case the nominal founder, was in all cases the moving spirit, were controlled by a central committee of which the famous Italian Revolutionary was the presiding genius (the poet Heinrich Heine as the founder of the affiliated "Young Israel"-Ed.) In this committee centered also the political power of Carbonarism plus that of Masonry as well as that of Judaism which, functioning through Mazzini, Levi and Lemmi, found, in the dawning International, an easy means of fostering revolutions on foreign territory and a center of agitation towards extorting the extension of rights and privileges to their 'Jewish brothers' in Poland, which, at that date had the largest Jewish population of any country in the world. Thus, the International, later to become its most powerful agent and the tyrant of a nation, began to serve the Jewish international power.

"We now obtain the further information to the effect that at the Congress of Bale (Basle), held in 1869, Bakounine and Armand Levi, fought for control of the organization. 'Bakounine, the Russian Nihilist, spoke thus without reserve: 'By social liquidation I mean expropriation of all existing proprietors, by the abolition of the political and legal state, which is to sanction and only guarantee of all property as now existing, and of all that is called legal right; and the expropriation, in fact, everywhere, and as much and as quickly as possible by the forces of events and circumstances.

The further aims of the movement are thus described by Heckenthorn: "...At the time when the International was founded, the French Empire was as yet in all its strength and., its ministers looked upon themselves as small Machiavellis when they permitted the International (which claimed to be a social, non-political organization), to grow in order, some day to use it against a mutinous bourgeoisie. The Emperor had an opportunity on September 2, at Sedan, and the Empress on September 4, at Paris, to judge of the value of such policy. However, the scheme of the association having been settled in London in 1864, the organizers opened at Paris a bureau of correspondence, which was neither formally interdicted nor regularly authorized by the Prefect and the Minister. But the constantly growing power of the International shown by the Strikes of Roubaix, Amiens, Paris, Geneva, etc., after a time compelled the government either to direct or to destroy it. The Parisian manifesto read at Geneva was stopped at the French

frontier; but M. Rouher agreed to admit it into France, if the association would insert some passages thanking the Emperor for what he had done for the working classes--a suggestion which was received with derision by the members. In the meantime the old revolutionary party, of which Mazzini, Garibaldi, Blanqui, and Leder-Rollin were the oracles, looked with suspicion on the foundation of the International; for, as this last declared that it would not meddle with politics, the others called out, Treason and thus the two parties were soon in a condition of violent opposition. (Editor's note: this condition of violent opposition continues to today. One party, now generally known as communist, still advocates revolution as the means to the end; the other party, generally called socialist, advocates education and persuasion as the means to the end. But, though the means differ, the end is precisely the same: world government.) In 1867, the Congress of Lausanne voted against war, but at the same moment the other faction of the demagogues, assembled at Geneva, under pretense of forming a congress of peace, declared war on all tyrants and oppressors of the people.

However, the two parties, the bourgeois demagogues and the workmen demagogues, eventually united; and thus it came to pass that by virtue of this pact the International took part in two revolutionary manifestations which occurred about six weeks after --the one at the tomb of Manin in the cemetery of Montmartre, and the other on the following day on the Boulevard Montmartre, to protest against the French occupation of Rome. The International having thus been carried away to declare war against the government, the latter determined to prosecute it.

"The association was declared to be dissolved, and fifteen of the leaders were each fined a hundred francs. The International taking no notice of the decree of dissolution, a second prosecution was instituted, and nine of the accused were condemned to imprisonment for three months. The International now hid itself amidst the multitude of working men's societies of all descriptions that were either authorized or at least tolerated, and made enormous progress so that its chiefs at last declared themselves able to do without any extraneous support. "The International," said one of the speakers at the Basle Congress (1869), "is and must be a state within states; let these go on as suits them, until our state is the strongest. Then, on the ruins of those, we shall erect our own fully prepared, as it exists in every section" (Note that this is the precise plan outlined in the Protocols, and also the exact blueprint from which the UN works-Ed.)

"On September 3rd, 1870, the disaster of Sedan became known at Paris. On the next day, Lyons, Marseilles, Tolouse, and Paris proclaimed the Republic. This simultaneous movement was the result of an understanding existing between the leading members of the International in the various parts of France; but that the 'Jules Favres and Gambettas,' that vermain bourgeois, as the International called them, should obtain any share of power, was very galling to the demagogues. At Lyons and Marseilles, however, the supreme power fell into the hands of the lowest wretches. The Commune installed at Lyons began its work by raising the red flag, that of the International. At Paris the association pretended at first to be most anxious to fight the Prussians. When the battalions were sent to the front, however, it was found that those comprising most Internationals were the most ready to 'fall back in good order,' or even to fly in great disorder at the first alarm; and General Clement Thomas pointed out this instructive fact to the readers of the Journal Official. But when a few Prussian regiments entered Paris, the International, through its central committee, announced that the moment for action has come; and so the members seized the cannons scattered in various parts of the city, and then began that series of excesses, for which the Commune will always enjoy an infamous notoriety. Its first sanguinary act was the assassination of Generals Lecomte and Clement Thomas.

"One would have supposed that the International would disavow the Communists: but, on the contrary, it approved of the proceedings. Flames were still ascending from the Hotel de Ville when already numerous sections of the International throughout Europe expressed their admiration of the conduct of the Parisian outcasts. "At Zurich, at a meeting of the members of the International, it was declared that 'the struggle maintained by the Commune of Paris was just

and worthy, and that all thinking men ought to join in the contest.' Thus, they agreed with Armand Levi and Jewish Masonry!

"In 1872, another Jew, Karl Marx, transferred 'the seat of the General Council to New York, in care of his faithful follower F.A. Sorge,' his co-religionist. (The above is confirmed by the article on Karl Marx appearing in the Jewish Encyclopedia-Ed.) There (in New York) the organization degenerated into a gang of Anarchist-revolutionaries. In 1876 it was dissolved.

"Numerous efforts to re-create the First International were made by Marx, assisted by Jules Guesde and in 1889 they founded the Second International, the development of which was retarded by internal dissensions."In 1905 however a program of unification, aborted at Amsterdam, was accepted by the contending factions."

Thus ends the extensive quoting which we have done from Lady Queenborough's Occult Theocracy, on the brief but important history of the First and Second Internationals.

Out of the Second International developed that split between the Mensheviks (Socialists) and the Bolsheviks (Communists). As a result of this break in the ranks of revolutionaries, the fiction of opposition was so publicized that today most Americans think of the Communists as being a self-contained, completely independent revolutionary movement, having nothing to do with the other arms of the International Octopus; a completely erroneous assumption.

The Second International languished because of the ideological break and, as Nesta Webster writes in The Socialist Network.

"At the same moment that the 'Yellow International' (Socialist Second International-Ed.) was being reconstituted in Geneva the Red International (Third International, sometimes called the Komintern-Ed.) was holding its second congress, which on July 19,1920 met at Petrograd, and then continued its sessions from Moscow... This time it called itself a World Congress, for no less than thirty-seven countries were represented."

As we shall show later, the Second International became the old League of Nations; the Third International remained Communist; and the two eventually were merged into the United Nations Organization, which would better be called the Fourth International.

But, we're getting ahead of our story again. We must return to the "Yellow thread" which runs through the fabric of our story; and continue to trace the development of "Jewish Illuminism."

ADOLPHE ISAAC CREMIEUX

Until about 1848, it seemed somewhat difficult to show conclusively the link between Phariseism and Illuminism, Communism and Capitalism. But a close study of the life and activities of Adolphe Isaac Cremieux will throw full light on the subject.

Born in 1796 in the South of France, Cremieux first became internationally important when, along with Moses Montefiore of England, he became involved in the defence of a Pharisaic community of Damascus, which was charged with the ritual murder of a Catholic priest, Father Thomas. Father Thomas disappeared under most mysterious circumstances and local authorities arrested several prominent Jews. Cremieux got the the charges dropped, but the Church held that the priest was indeed a victim of the Pharisaic blood sacrifice.

The "Damascus affair" shocked the Christian world of 1840. After that, Adolphe Isaac Cremieux rose rapidly in importance in three ways: (1) as a "Jewish leader," (2) as a Mason; and (3) as a politician.

His chief contribution to the mess in which the world finds itself today was the "official" founding of the Alliance Israelite Universelle, in 1860.

His Masonic activities were many and powerful. His connection with Louis Bonaparte would suggest that he was a member of the Carbonari, though his actual affiliation with this revolutionary secret society is a matter of "guilt by association." But it is a fact that Cremieux became Grand Master of the Lodge of Mizriam, from whose files came the first glimpse of what now is known as the Protocols. Cremieux also was a Scottish Rite Mason, as well as a member of the Grand Orient. And, he numbered among his intimates both Rothschild and Marx.

Cremieux's political activities bear brief mention. He became a legal adviser to the Bonaparte family. In 1848 he was one of the most ardent supporters of Louis Bonaparte, and he took an active part in the overthrow of Louis Philippe. Becoming a member of the provisional government, he was appointed Minister of Justice. Cremieux had hoped to become the Disraeli of France and when General Cavaignac was appointed Prime Minister, Cremieux became a bitter enemy of Napoleon and finally was imprisoned for his Activities against the government. Released, Cremieux made him the champion and defender of the Communist associates of Karl Marx, Louis Blanc, Ledru Rollin, Pierre Leroux, and others.

Well financed by the Rothschilds and Montefiores, he continued his fight against the French Empire, consorted with Maurice Joly, author of the Dialogue between Machievelli and Montsquieu, the work that was so similar to the Protocols, that one was claimed to be a forgery of the other; and finally Cremieux saw the establishment of the French Republic, at which time he once again entered the political arena.

The following information concerning Cremieux, we quote from Occult Theocracy "He (Cremieux-Ed.) pushed to the front his former secretary Gambetta and effectively directed him in his shady negotiations with Bismarck, the latter being guided by the Jew Bamberger (1852-1869), a former revolutionist of 1848, but who, having found refuge in France, had been for many years manager in Paris of the Jewish Bank Bischoffsheim and Goldschmidt. He was one of Cremieux's friends, and the war could not affect the ties linking the Jews united in the Alliance Israelite Universelle.

From 1871 until his death, it can be safely asserted that Cremieux as President of the Alliance Israelite Universelle and Grand Master of the Scottish Rite, exercised a tremendous influence upon the anti-religious campaign which followed the Franco-Prussian war. In this, as in all his lifelong activities, Cremieux was only obeying the teachings of the Talmud and trying to destroy every religion but that contained in Judaism. (Editor's note: this anti-religious campaign still is being continued today by the Alliance Israelite Universelle. That organization's affiliate in the United States is the American Jewish Committee, whose anti-Christ activities are thoroughly documented in its yearly budgets, copies of which have fallen into Christian hands and are being circulated widely among Christian patriots.) His (Cremieux's-Ed.) favorite theme was that there should be only one cult - and that cult should be Jewish. At a general assembly of the Alliance Israelite Universelle, on May 31, 1864, Cremieux had said: 'The Alliance is not limited to our cult, it voices its appeal to all cults and wants to penetrate in all the religions as it has penetrated into all countries. Let us endeavor boldly to bring about the union of all under one flag of Union and Progress. Such is the slogan of humanity.'

"One cult, one flag! Are the Protocols of the Wise Men of Zion or of the speeches of Machievelli in Joly's book anything but a lengthy exposition of the ideas briefly expressed by Cremieux? His activities are one of the clearest examples of Jewish internationalism and Jewish efforts for the realization of the Messianic ideal.

"The Alliance Universelle issued from the Rite of Mizraim plus Universal Freemasonry, subsidized by international finance, would spell the doom of Christian civilization, the destruc-

tion of nationalism, the death of nations upon whose ruin has been erected a new Temple of Solomon, containing the treasures and material wealth of the whole world, and over which is placed the six pointed star of Zionism (which also is the emblem of the Synagogue of Satan-Ed.)"

And, finally, this quotation from Freemasonry and the Anti-Christian Movement, by Rev. E. Cahill, S.J.:

"The professed objects of the Universal Israelite Alliance...are similar to the professed aims of Freemasonry. These objects are thus summarized by its founder, the Jew, Adolphe Cremieux, who for many years held the position of Grand Master of the Supreme Council of the Ancient Scottish Rite of Freemasonry: "The Universal Israelite Alliance...addresses itself to every type of worship....To reach out a friendly hand to all who, although born in a different worship from ours, offer us the hand of fellowship, acknowledging that all religions which are based on morality and acknowledge God ought to be friendly towards one another; thus to destroy the barriers separating what is destined to be one day united-that is the grand and supreme object of our Alliance....The striking similarity between this program and the religious ideals of Freemasonry (humanitarianism, cosmopolitanism, and non-sectarianism, or religious indifference) needs no elaboration!"

In Adolphe Cremieux, then, we have the great union of the groups and movements which may have seemed to some to be opposed one to the other: we find the union of International Finance with International Communism, of Scottish Rite Freemasonry with Grand Orient Freemasonry, of both with Cabalistic Judaism. Here is proof positive that all are a part of the Synagogue of Satan; that all are dedicated to the uniting of all religions into one Big Brotherhood of Man but with the selection of "Big Brother" left in the hands of an elite which will milk or beef the common cattle at will.

One final item before leaving this subject. The aims of the Alliance Israelite Universelle are now being fostered and promoted by their special agencies of the United Nations. This is pointed out by the American Jewish Congress Budget for 1954, page 134, which says: "We participate directly in the U.N. activities through our membership, along with the Alliance Israelite Universelle, and the Anglo-Jewish Association in the Consultative Council of Jewish Organizations."

CHAPTER 3

PART III OF THE BEGINNINGS OF JEWISH ILLUMINISM

IN ABOUT 1770 MOSES MENDELSSOHN began the preaching of emancipation from the ghettos, He urged his fellow Pharisees to infiltrate into Christian society, using the Fifth Column approach toward realization of the Messianic dream, Heinrich Heine and his contemporaries gave a further boost by changing the idealism of Pharisiism from that of waiting until God sent them a Messiah, into that of doing the job on their own, the people becoming their own Messiah. Adolphe Cremieux then created a world Brotherhood of "Jews," with a code strangely resembling that of Masonry, and he even went so far as to invite other sects to join the "Chosen People" in creating this great new brotherhood of man under the fatherhood of God; with the self "Chosen People" acting as "Big Brother," of course. However, when the ghettos began emptying their contents upon Christian society, there came a need for something to replace the ghetto walls; something which would keep every individual "Jew" under the power of the Mahal system, no matter how he might seem to become assimilated with Christian society.

So Cremieux making the start we find in but a five year period upon their differences with Christian society mostly from (1864-1869) the organization of a number of "universal brotherhoods" the most important of which were;

- (1) Alliance Israelite Universelle.
- (2) Brotherhood for the Awakening of Slumbering Jewish world. The Ashkenazim of Germany and Central (Haburah mekidze nirdamin in Yiddish) Europe organized at Petersburg, Russia.
- (3) Jewish Immigration Society Habwah shiluhe haberin Yiddish), organized at London.
- (4) Brotherhood for the Repopulation of Palestine (Haburah marbe in Yiddish) organized in St, Petersburg.
- (5) Brotherhood for the Enlightenment of the Jews (Haburah marbe) in Yiddish), organized at St. Petersburg.
- (6) Jewish Immigration Society of New York.

To the above list should be added the two principle Masonic rites; Mizraim, which 1141 been taken over by the "Jews" or Europe; and B'nai B'rith, a Masonic lodge Founded by and for "Jews" in New York City in 1843, later extending its influence to other English speaking areas of the world, notably the British Isles.

The Judeo-Masons were, however, the exclusive and select among the cult. Only the "chosen among the chosen" were permitted at first, to belong to the Masonic lodges. The "lesser brethren" had to be content with joining one of the "universal brotherhoods" listed above.

These "universal brotherhoods" ran into stumbling blocks from the very beginning for there was no single "universal" plan on which all would agree. The more cultivated Sephardim of the Spanish peninsula looked upon their differences with Christian society as mostly stemming from religious differences. They seemed content to accept the new "civil liberties" which had been granted them, they were not interested in promoting revolutions, but were willing to wait for "nature to take its course" in regard to their final control of the world. The Ashkenazim of Germany and Central Europe had adopted the Fabian strategies promulgated by Mendelssohn, Heine, Cremieux, etc. But, the Khazar Talmudists of Russia, Poland and Eastern Europe were actionists, demanding revolution, blood and violence.

The Ashkenazim and the Khazars have never seen eye-to-eye nor tooth-to-tooth on the subject of realizing the Messianic dream. When Menshevik (Socialist) Kerensky took control of the Russian government, his attitude of mildness and moderation infuriated the Bolshe Yids (later called Communists) under Lenin and Trotsky. The Russian blood bath was a result of the Bolshevik Khazar-type bestiality and brutishness.

This difference still exists among the so-called Jews. It was this difference which was the cause of World War One, when the International Bankers of Berlin vied with the International Bankers of London and Paris over control of Eurasia; the Balfour Declaration was issued by England tipping the scales in favor of the entry of the United States into that war on the side of the Allies to "make the world safe for democracy." That difference still can be seen in that one group of Messianists still demands "nationalization" of all so-called Jews and the swearing of allegiance to the synthetic state called Israe while the other group insists that the "Jews" must remain "internationalists" and take over the world by infiltration, Fabianism and by the "voluntary" creation of a world state which will be controlled by Judeo-Masons. The aims of this latter group was never better expressed than in an article appearing in the June 16, 1958 issue of the Jewish Newsletter, and written by James P. Warburg, son of the man who came from Germany to supervise the setting up of the Federal Reserve System, and the man who is responsible for the statement that "we are going to have world government whether we like it or not." Here is a part

of Warburg's article: "It was my privilege to have studied Hebrew and the Jewish religion almost fifty years ago under the great Rabbi Judah L. Magnes. The most valuable lessons he taught me were: that the Jewish tradition is, above all, a moral tradition, transcending the secular concept of nationality, that the value of Judaism lies not in particularism but in universality; and that to be a good Jew means to be a responsible citizen of the world... Unfortunately, history cannot be rewritten. Israel has come into existence as one of the new nation states spawned by a world in which the concept of unrestricted national sovereignty has become an anachronism, a world which can be saved from destruction only by realizing the ancient Jewish concept of universality.

"The responsibility for upholding the Jewish tradition of justice, humanity and moral sensibility within Israel rests solely upon its people and upon those Diaspora Jews who, wittingly or unwittingly, support the secular and religious chauvinism of the Israeli Government. I fully recognize that the Israeli Government has displayed many virtues and that it has had to deal with almost insuperable problems. That, however, is no reason to condone its short comings."

In the above statement, internationalist Warburg pin points the split in "Jewry" most accurately. One group is violently nationalistic, murders Arabs, desecrates Christian shrines, seeks to make all nations come and worship at the feet of the Israelis. The other group seeks to co-operate with Christians, convert Christianity into a "Brotherhood" religion, and erect a new Messianic dispensation upon the ashes of the Christian civilization which the Christians themselves will "cooperate eagerly" to help destroy.

Karl Marx wavered constantly between the two schools of "Jewish Messianism." At one time he would favor violence. At another time he would favor the boring from within approach (now called socialism). At one time Marx became so violently opposed to the "social action" program of his disciple Ferdinand Lasalle in Germany, that he (Marx) wrote many scorching criticisms of Lasalle, referring to him as a "Nigger Jew." Because of his vacillation, both Communists and Socialists claim Marx as their prophet.

But we're developing our story out of time and context. Let's return to the late nineteenth century. The "assimilationists" of Adolphe Cremieux's school of Judeo-Masonic universal brotherhood found it most difficult to deal with the violent nationalistic inclinations of the Khazars. This latter group rallied round the "Auto-Emancipation" theme of Leo Pinsker, and formed their own organization known as the friends of Zion (Hoeve Zion in Yiddish) and promoted the aims of a return to Zion, the creation of a Jewish state, and eventual domination of the world by Israel. Asher Ginsberg (his pen name was Ahad-ha-am, literally "one of the people") emerged as the leader of this Eastern, Khazar group.

Meanwhile, a similar Zionist movement was developing among the Ashkenazim under the leadership of Nathan Birnbaum of Vienna (his pen name was Mathias Asher'). Birnbaum organized the younger ones among his compatriots, and called his group the Kadimah. Kadimah's aim was to establish a Jewish center in Palestine which should rule the world in the three spheres of politics, economics, and religion, through the medium of "Hidden Jews" at the controls of the affairs of every nation.

Birnbaum, then, taught a Zionism which was a compromise between the nationalism of the Khazars and the internationalism of the Ashkenazim. It was the Birnbaum compromise which eventually was to develop into the type of Zionism which is prevalent today; a Zionism which uses Israel as an emotional and money making way of uniting Jews everywhere, but which concedes privately that the "Promised Land" is not Israel at all, but the United States, Russia, England, France, or any other country where the Jews can control through an invisible government and get the Gentiles to cooperate with them in developing control of the world through control of its politics, economics, and religion.

Hence, the Warburgs, Baruchs, Weinsteins, Lehmans, Goldfines, Rothschilds, Montefieores, Sassoons, et al gave lip service to Israel, but broke most violently with David Ben Gurion when he insisted that they should establish residence in Israel itself.

At the time that Nathan Birnbaum preached his "compromise Zionism" the Western group (as opposed to Asher Ginsberg's Eastern group) were also divided among themselves. This was the split between International Bankers which was, eventually, to bring about World War One, which is called by some students the "Great Masonic War." L. Fry, (pen name for Paquita deShismareff-Ed) in *Waters Flowing Eastward* explains this split in the Western group in the following words:

"They were... divided into two camps: the Rothschilds and the German Jews in Germany and America. The second group had invested a large part of their capital in German industry, which proved very productive in the years 1884 to 1896; they also shared, or pretended to share in the plans of pan-German ambition.

"But when, in 1896, Germany obtained from the Sultan the concession for the Baghdad railway and reached out over Palestine towards India, some leading western Jews were alarmed and felt the need of uniting Jewry. The only basis of union was the eastern program, for the eastern group, being fanatics, would accept no other.

"To win over the western group to the new aim, an assimilated Jewish writer, Theodore Herzl, was called on to paraphrase Leo Pinsker's *Auto-emancipation* (whose direct orders he was obeying is not clear, probably those of David Wolfsohn, acknowledged leader of western Jewry.) This paraphrase, published in 1896, bore the title *The Jewish State*. There was little that was original about the book, but the character and influence of the author carried much weight.

THEODORE HERZL

"Theodore Herzl was a typical assimilated Jew. Born in Hungary in 1860, after finishing school in Budapest and studying law at the University of Vienna, he devoted himself to journalism and literature. As a reporter for the Viennese paper, *Die neue frie Presse*, he worked in Spain and later in France. While in Paris, he reported the Dreyfus case, under the influence of another Jew, the famous Dr. Blowitz, correspondent of the London *Times*.

"It is said that the Dreyfus case 'made a Jew of Herzl.' He did not know Hebrew, and had never been taught the fanatical books of the Talmud such as *Shulchan Aruk* and the *Abodah Zarah*. He was opposed to violent methods, and in one of his novels, *Altneuland* has left a picture of a civilized Jewish state, patterned on those of Western Europe.

" In any case, after the publication of *The Jewish State*, the Friends of Zion in Odessa, and the body of students (*Kadimah*) under Nathan Birnbaum, adopted Herzl. The first Zionist congress was called at Basle the following year (1897). Herzl was elected president, a position which he held till his death (1904).

"At the congress, as the eastern group was the more numerous, the name 'Zionism,' coined by Nathan Birnbaum in 1886 was adopted, and its aim declared essentially democratic. But the western group was not wholly won. Some of them, from England and France, responded coldly to Herzl's appeal, fearing to compromise rights and positions already acquired in those countries. The desired union could not yet be effected and the two groups rallied around their respective, leaders, Herzl and Ginsberg.

"Herzl nevertheless remained faithful to the task he had undertaken. He entered into negotiations with the rulers of several nations to obtain some suitable home for the Jews. He failed to get Palestine from the Sultan and later, the El-Arish peninsula from the Khedive of Egypt but

he received, and virtually accepted, Uganda from Great Britain. In 1903, he laid this proposal before the sixth Zionist congress, it was thrown out by the Zionists who would have no land but Palestine. Herzl died the following year, and with him the leadership of the moderate party was soon to pass into the hands of the violent nationalists (Khazars-Ed.).

After the passing of Herzl, it was Asher Ginsberg who was to transform the entire Zionist movement from one of moderation to one of violence and fanaticism.

ASHER GINSBERG

Born at Skvira, near Kiev, in 1856, of well-to-do parents belonging to the sect of Hassidim (his father was a tax-collector), Ginsberg was schooled as a rabbi. At the age of seventeen, he married the daughter of Rabbi Menachem Mendel. Five years later he moved to Odessa to continue his studies, with special attention to the works of Spinoza, Moses Mendelssohn, and Nietzsche. Between 1882 and 1884, he visited Berlin, Breslau, and Vienna where he met Charles Netter, one of the founders, with Cremieux, of the Alliance Israelite Universelle. Here Ginsberg became "exposed" to Jewish Illuminism and Freemasonry.

But Ginsberg could not accept the kind of Zionism proposed by Herzl. It was not sufficiently nationalistic, neither was it sufficiently violent to suit Ginsberg. Commenting on the attacks Ginsberg made on Herzl, one of the latter's friends, Dr. Max Nordau, wrote: "Ahad-ha-am (Ginsberg) reproaches Herzl with wanting to imitate Europe. He (Ginsberg) cannot admit that we should borrow from Europe its academies, operas, white gloves. The only thing he would transfer from Europe into Altneuland (i.e. Palestine) would be the principles of the Inquisition, the way of acting of the anti-Semites, the restrictions of the Romanian laws... He understands freedom as practiced in the ghetto, only in his conception the parts are reversed, prosecutions are to continue, but this time, of the gentiles by the Jews.... He is one of the worst enemies of Zionism, and it is our duty to protest against its name being used by him. His conception is the exact opposite of Zionism, and he would mislead us by speaking (slightly) of 'political' Zionism in contrast to 'this secret Zionism' which is his very own."

We know today, that Ginsberg won the battle. For the Israel of today was created in violence and persecution of the "gentiles" and freedom as practiced in the ghettos is the order of the day. Ginsberg's ideas made manifest by David Ben Gurion, with Paul Warburg replacing Dr. Nordau.

Ginsberg died in Palestine in 1927, confident that the doctrine which he had preached to his disciple Chaim Weizmann would bear fruit; as it did, thanks to Harry Truman who, using his power and authority as President of the United States, made possible the creation of the State of Israel.

But the "political Zionism" of which Ginsberg wrote so cynically, was not defeated either. A nationalist Israel was created but at the same time an "International Zionism" was perfected; one which makes the words of Paul Warburg ("a world government whether we want it or not") almost as substantially real as is the state of Israel itself.

As Louis Marshall, a leading American Zionist and president of the Jewish delegation to the Versailles Peace Conference wrote: "Zionism is a convenient peg on which to hang a powerful weapon." He meant that the campaign to create and maintain a state Israel would serve as an excuse for building up a powerful international organization to supplant eventually the national governments of the world.

As L. Fry so accurately said: "World Zionist organization, or Jewish agency, or Alliance Israelite Universelle - whatever name it takes, it is at bottom always the Kahal with its eighteen centuries of accumulated experience. Its aims and principles, whether shrouded in the mysticism of the Talmud or bluntly stated in the Protocols, are the same today as under the Roman Empire.

But in recent years the technical improvements in its methods of operating (in organizing revolutions, founding pseudo religious fraternities such as the Freemasons, Theosophists, etc.) and the debility of national governments have advanced its cause with singular rapidity. Just ninety years ago a German (Wilhelm Man) wrote: "Russia is the last defence against the Jews, and its surrender is only a matter of time. The elastic spirit of Jewish intrigue will crush Russia in a revolution, such as the world has never seen the like. When it has overthrown Russia, it will have nothing to fear from any quarter; when it has seized in Russia all the offices of state as it has done with us, then the Jews will openly undertake the destruction of western civilization, and this 'last hour' of condemned Europe will strike within a hundred or a hundred and fifty years at the latest, since the march of events moves more rapidly in our era than in preceding centuries."

CHAPTER 4 THE ORGANIZATION OF THE SYNAGOGUE OF SATAN

IN 1909; AT A TIME WHEN THE PLANS FOR THE STILL TO BE FOUGHT WORLD WAR ONE were in the drafting stage; when the intellectual trader Lenin was headquartered in Switzerland; when the Menshevik leader Kerensky was heading one of many Yiddish controlled minority parties in Russia; when the revolutionary genius Leon Trotsky (Bronstein) was training revolutionaries in the East End of New York City when Edward Mandell House was still looking for his Philip Dru when the International Bankers were still seeking a way to introduce their "currency reform;" in 1909; before Income Tax, before the Federal Reserve, before entangling alliances which were to supersede the Constitution as the Law of the Land. In 1909, a student of the anti-Christ Conspiracy, one Copin-Albancelli, in his book, *La Conjuration Juive Contres Les Peuples* published a most remarkable prophecy. We quote it: "There is in existence a plan of world organization about which much has been said for several years past, in favor of which determined propaganda has been made among the masses, and towards which our present rulers are causing us to slide gradually and unconsciously. We mean to say the socialist collectivist organization. It is that which is the most in harmony with the character, the attitudes and the means of action of the Jewish race; it is that which bears the signature, the trade mark of this new reigning people; it is that which it wishes to impose on the Christian world because it is only by this means that it can dominate the latter.

"Instead of wearing a military or political, character, the dictatorship imposed by the Jewish race will be a financial, industrial, commercial dictatorship. At least for a time, it will show itself as little as possible. The Jews have endowed the commercial, industrial and financial world with the Joint Stock Company thanks to which they are able to hide their immense riches".

"They will endow the entire Christian world with that which they have bestowed on France: the Joint-Stock Company for the exploitation of nations called Republic, thanks to which they will be able to hide their kingship.

"We are moving then towards the Universal Republic because it is only thus that Jewish financial, industrial and commercial kingship can be established. But under its republican mask this kingship will be infinitely more despotic than any other. It will be exactly that which man has established over the animal. The Jewish race will maintain its hold upon us by our needs. It will rely on a strongly organized and carefully chosen police so generously paid that it will be ready to do anything just as the presidents of republics, who are given three hundred thousand francs and who are chosen especially for the purpose, are ready to put their signature to anything. Beyond the police, nothing but workmen on one side, and on to other engineers, directors, administrators. The workmen will be all the non-Jews. The engineers, I directors and administrators will on the contrary be Jews. We do not say Jews and their friends, we say, the

Jews; for the Jews then will have no more friends. And they will be one hundred times right in such a situation, to rely only on those of the Race.

This may all seem impossible to us, and nevertheless it will all come about in the most natural way in the world, because everything will have been prepared secretly, as the evolution was. In the most natural way in the world we say, in this sense that there must always be engineers, directors and administrators so that the human flock may work and live and that, furthermore, the organization of the world which we shall have disorganized cannot be operated save by those who will have previously gathered in wealth everywhere. By reason of this privileged situation, which we are allowing to become established for their benefit, the Jews alone will be in a position to direct things. The peoples will put their hand to the wheel to bring about this state of things, they will collaborate in the destruction of all other power than that of the State as long as they believe that the State, this State which they possess, to themselves.

They will not cease to work for their own servitude until the day when the Jews will say to them, "We beg your pardon! You have not understood. The State, the State which owns everything is not you, it is us! The people will then wish to insist. But it will be too late to prevent it, because all moral forces having ceased to exist, all material forces will have been shattered by the same cause. Sheep do not resist the sheep, dog trained to drive them and possessing strong jaws. All that the working class could do, would be to refuse to work. The Jews are not simpletons enough not to foresee that. They will have provisions for themselves and for their watchdogs. They will allow famine to subdue resistance. If the need should arise, they would have no scruple in hurling on the people, mutinous but unarmed, their police made invincible because they will be provided with the most up to date weapons against powerless mobs. Have we not already a vision of the invincibility of organized forces against the crowd?

"France has known, and she has not forgotten the rule of the Masonic Terror. She will know and the world will know with her the rule of the Jewish terror."

In this remarkable prophecy written in 1909 by the French nationalist Copin-Albancelli, the author did everything but foretell the identity of the other animal in the brave new world to come: the sheep-dog. But he wrote before the creation of the technique for using tax-free billionaire foundation funds to train and condition these sheep dogs who were to guard the sheep. In our age these sheep dogs are better known as social scientists. What the sheep dogs will never know is that they, too, are but animals to the "human" dictators and, as such, are equally expendable.

If it is true that there is A Jewish Peril, and that Judeo-Masonic Secret Societies and other Illuminist organizations have brought this peril about then we must understand, thoroughly and completely, how the Synagogue of Satan paved the way for the Dictatorship of the Beast who has the number of a man.

THE STATE WITHIN THE STATE

When Vespasian destroyed Jerusalem, killing a million Jews and enslaving another million; he saved the life of the most important of them all: Rabbi Jochanan Ben Zakki, who was made Ruler of Jamnia, and who immediately set about writing down the Oral Traditions of the Elders of Zion, later to be known as the Talmud.

But the rabbi did much more than merely write. He took upon himself the title "Nasi" (Prince) and started a re-creation of the "government in Diaspora."

That the principle of a "government in exile" was no new thing can be shown most easily by quoting from The Septuagint Bible, said to be the oldest version of the Old Testament, in the

translation of Charles Thomson, Secretary of the Continental Congress of the United States of America (1774-1789).

In the Septuagint Bible, the Book of Esther is more complete than in the King James Version. In Chapter III, beginning with the 12th verse, we find the following: "So the king's secretaries were convened on the thirteenth day of the first month, and they wrote as Haman directed to the generals and the governors in every province, from India to Ethiopia a hundred and twenty seven provinces, and the chiefs of the nations according to their dialect in the name of King Artaxerxes, and the decree was dispatched by posts throughout the whole kingdom of Artaxerxes, to destroy the race of Jews on a certain day of the twelfth month which is Adar, and to make spoil of their goods.

And the copy of the letter follows:

"The great king Artaxerxes writeth these things to the princes and governments under his rule from India unto Ethiopia, in a hundred and twenty-seven satrapies.

"After I had become lord over many nations, and had dominion over the whole world, not inflated with over confidence of power, but conducting myself ever with justness and mercy, I planned to settle on my subjects a continually peaceful life, and, maintaining the kingdom in order, and passable to its utmost boundaries, to renew the ice desired by all men."

"Yet when I asked my councillors how this might be brought about, Haman, who excels in wisdom among us, and who has been manifestly of constant good will and unswerving fidelity, and has risen to second rank in the kingdom, informed us that among all nations throughout the world there was dispersed a certain invidious people that had laws contrary to all (other) nations, and who continually ignored the commands of kings, so that the unity of kingdoms, in unexceptionably good faith planned by us, cannot proceed.

"Realizing, hence, that this people alone is continually opposing all men, innovating an alien code of laws, and attempting to work as the mischief they can against us and the firm establishment of the kingdom...

"Therefore, we have decreed.

Rabbi Jochanan ben Zakkai, after 70 A.D. simply did what others had done before him, he created a government for the Jews within the Roman Government. He did this by creating political, social, religious and cultural clubs and the Jewish people were dependent on such clubs because these self-styled societies alone possessed the secrets of the priesthood and the sacred texts. The people had to turn to the Pharisees for help else they would be excommunicated from their own people, and perhaps turned into the Roman authorities as "troublemakers."

In *Waters-Flowing Eastward*, L. Fry wrote: "By interpreting, altering and augmenting the rules and rituals (the Talmud was being written at this time in history. Ed.) and by a system of espionage and assassination, the new rulers established a strict control over the daily life of their co-religionists. (Remember, they were forced to belong to one or more of the clubs; and these clubs were secret societies, each member being bound by an oath, the penalty for disobedience being death in some cases-Ed.)

The Pharisaic control over their co-religionists was so complete that we read in *History of the Jews*, Everyman's Library, 1923 edition, page 165: "Every day, and very hour of the day, and every act of every hour, had its appointed regulations, grounded on distorted texts, scripture, or the sentences of wise men and artfully moulded up with their national reminiscences of the past or their distinctive hopes of the future, the divine origin of law, the privileges of "God's Chosen People," the restoration to of the holy city, the coming of the messiah...."

This "government within a government," called the Kahal, was accepted by the Roman Caesars, and later to be accepted by most governments of Europe. The ghetto dwellers were governed, not by the laws of the land, but by the law handed down by the Pharisees. L. Fry's description of this emerging "Jewish Community" is invaluable. We quote at length from Waters Flowing Eastward p. 21:

"The dispersion of the Jews which followed in 135 A. D., instead of destroying the Kahal, served on the contrary to set up on a new and firmer basis, on which it has continued ever since. Wherever Jewish emigrants settled, they founded communities apart under the direction of the fraternities (clubs and secret societies Ed.) and held to the precepts of the Talmud. Each community had its representative, its rabbi, its synagogue. It was a miniature Kahal. The different aims of these communities always found themselves intimately related with those of the central body upon which their existence depended.

"For if the ruling clique or caste had begun by grinding down its own race, it now saw that by drafting them into its organization, it could exploit gentiles on a far greater scale. The number of fraternities was increased by the addition of trade unions, every trade in which the Jews engaged being represented. To strengthen its hold and to advance the interests of the Jews as a whole, it developed and perfected that system of espionage which it still maintains (the Anti-Defamation League of B'nai B'rith is the current name of that highly developed and perfected espionage agency Ed.).

"It sent agents (called factors. Ed) to watch over Jewish affairs at police stations, and when opportunity offered, distribute gifts to the employees. Other agents were posted at the door of shops, hotels, business houses, law courts, and even in the private households of government officials. These trained agents had each a special field to cover: police, export, import, exchange, government, supplies, lawsuits, etc.

"The duty of an agent assigned to law courts was to keep constantly in touch with the proceedings, or with the officials, meet the petitioners and, when practicable, fix the sum they must pay for a favourable judgment. This concluded, the agent took all necessary steps, and then succeeded in obtaining a decision contrary to justice. But in every case, the first duty of the agent was to note all errors and irregularities committed by the court, and all scandals brought out in the course of the trial. These, reported and carefully recorded in the files of the Kahal, could be used as weapons against any person involved, who might later wish to act contrary to Jewish interests (precisely the same system still is being used by the ADL-Ed.). **Thus, the order of Pharisees derived strength from three sources: advance inflation on trade conditions, bribery, and blackmail.**

"It is quite easy to understand the reasons of the concentration of trade in the hands of the Jews, wherever they have settled in sufficient numbers. For, if on the one hand the individual Jew is the slave of the Kahal, his submission on the other hand is rewarded by its support in his struggle with non-Jewish competitors. He can count on immediate help of his fraternity, and where necessary the whole organization, and assured of the victory over any single gentile.

The teaching in the synagogue incited its following to a thorough exploitation of their gentile neighbours, care only being taken not to excite hostility to the extent of endangering the whole community. This doctrine, popular from the start was eventually embodied in its more concrete form in a book of the Talmud called the Shulchan Aruk. A few quotations will suffice to show its character:

"When a Jew has a gentile in his clutches, another Jew may go to the same gentile, lend him money and in his turn deceive him, so that the gentile will be ruined. For the property of a gentile (according to our law) belongs to no one, and the first Jew that passes has the full right to seize it. (Law 24 in the Shulchan Aruk.). This book of the Talmud is said to have been compiled by

Rabbi Joseph Caro (1488-1575). Regardless of what tribesmen may tell you, this Shulchan Aruk still remains a part of the 63 Volume of the Talmud, still is "the law of the Jew."-Ed.)

"When a Jew makes a deal with a gentile, and another Jew comes up and deceives the gentile no matter in what manner, whether we give him false measure or overcharge him, then both Jews must share between them the profits thus sent by Jehovah. (Law 27 in the Shulchan Aruk.)

"Marriages taking place among gentiles have no binding strength, i.e. their cohabitation is just as the coupling of horses, therefore their children do not stand as humanly related to their parents. (Ibid. Law 88).

Asher Ginsberg wrote to Rabbi Lolli, in 1897. The letter, later published, contains the following reference to the Shulchan Aruk: The Shulchan Aruk is not the book that we have chosen for a guide, but the book that has been made our guide, whether we want it or not, by force of historical development, because this book, just as it is in its present form, with all its most uncouth sections, was the book that best suited the spirit of our people, their condition and their needs, in those generations in which they accepted it as binding on themselves and their descendants. If we proclaim that this is not our law, we shall be proclaiming a falsehood; this is our law, couched in the only way which was possible in the middle ages, just as the Talmud is our law in the form which it took in the last days of the ancient world, just as the Bible is our law in the form which it took while the Jews still lived as a nation on their own land. The three books are but three milestones on the road of a single development, that of the spirit of the Jewish nation."

Now, let's return to the words of L. Fry: "A Jewish community, in the midst of a gentile population on which it preyed, depended for its success on two things: the absolute subordination of its members and the secrecy of its proceedings. The Kahal concealed its activities from the outside world under the guise of religion. "The Jews were loyal subjects like their neighbours, but to them faith was life, and they were constantly preoccupied with the observance of their ritual, it told the world. But this was not a sufficient screen. As in all secret organizations there are traitors and renegades whatever the penalty. The Kahal was obliged to shroud itself in mystery and mysticism even from its followers. The multiplicity of the ritual laws, the voluminous civil code, the secret instructions of the fraternities, the continuance of obsolete forms, all served to create such a confusion that no non-Jew confronted with the documents could distinguish what was fundamental from what was prolix ritual or irrelevant."

CHAPTER 5 PART II OF THE ORGANIZATION OF THE SYNAGOGUE OF SATAN

RABBI JOCHANAN BEN ZAKKAIH escaped the destruction of Jerusalem by being carried in a coffin (70 A.D.). Jochanan, with the aid of Akiba, Meir and Judah (it was Rabbi Judah who first took the title "Nasi" or Prince of the Captivity) created a new Government in the diaspora and wrote down the Traditions of the Elders calling them the Talmud, re-organized the Sanhedrin, made Jamnia (on the coast of Palestine) the capital of world "Jewry," and established control over all Pharisee Kahals throughout the world.

By the year 200 A.D., according to the historian Graetz, there were over a thousand such Kahals within the Roman Empire. However, the centre of "Jewish" population was Babylon, and had been so since the "Captivity." Only a comparative handful had returned from Babylon to Jerusalem with Ezra to rebuild the city and the Temple so that the prophecies might be fulfilled.

The Sanhedrin maintained its headquarters at Jamnia until the fourth century AD. But Babylon always had been the holy city of the Cabalists (who were the Elders of Zion) It was natural that the world capital would literally return to Babylon when political and economic conditions would permit.

So, in the fourth century, the Sanhedrin and its "Nasi" chief moved to Babylon. For several centuries after that, the Pharisees had a "golden age" at the expense of their Persian hosts. The Pharisees built great schools (chiefly at Sura) and perfected their system of Cabalistic control over the world's "seekers of wisdom." The Palestinian Talmud begun by Jochanan was re-written by the Cabalists. Since that time it has been called the Babylonian Talmud, and men of great learning and true spiritual discernment hold that Saint John's vision of the great whore called Babylon is a symbolic picture of the Babylonized Pharaism which seeks to rule the world of today. Since no other group holds the word "Babylon" holy in our day, then it should be reasonable to conclude that the mystery of Babylon is the mystery of Cabalism mystical Talmudism. We call it the "Synagogue of Satan."

Professor H. Graetz, in his History of the Jews, Vol. 2, page 370, writes that during these centuries at Babylon "the Jews regarded themselves as living in a commonwealth of their own." They monopolized the finance and economy, dominated all medicine and science, controlled the teaching in all schools, and were the top theologians, lawmakers and administrators. In short, theirs was a "hidden government" which controlled the visible government in almost every way. This was the golden age of the Pharisees and when people speak of restoring Babylon and the Temple, establishing a World University, looking for the World Teacher, and all the other occultist phraseology which has captured the minds of men who forgot to "beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; in short; all this symbolism and all the mystical and mysterious phrases of Judeo-Masonry can be stripped away and beneath it all we find the longing of a people who want to have the world as they once had Babylonia. And St. John revealed more precisely what would happen to all these people when the Beast who is a slave of Babylon, suddenly turns and destroys the entire system replacing it with one even worse. Let the symbol worshipers understand if they can.

THE KHAZARS

It was during this Babylonian Golden Age that the Khazar (or Chazar) Kingdom was converted by the sword to Pharaism. An excellent history of these people is contained in *Facts Are Facts*, by Benjamin H. Freedman, and is probably familiar to most readers. However, for the record, we take the liberty of quoting a part of the story as written by Mr. Freedman: "The Khazars were not 'Semites.' They were an Asiatic Mongolid nation. They are classified by anthropologists as Turco-Finns racially. From time immemorial the homeland of the Khazars was in the heart of Asia. They were a very warlike nation. The Khazars were driven out of Asia finally by the nations in Asia with whom they were continually at war. The Khazars invaded Eastern Europe to escape further defeats in Asia. The very warlike Khazars did not find it difficult to subdue and conquer the 25 peaceful agricultural nations occupying approximately 1,000,000 square miles in Eastern Europe. In a comparatively short time, the Khazars established the largest and most powerful kingdom in Europe, and probably the wealthiest also.

"The Khazars were a pagan nation when they invaded Eastern Europe. Their religious worship was a mixture of phallic worship and other forms of idolatrous worship practiced in Asia by pagan nations. This form of worship continued until the 7th century (A.D.)... King Bulan, ruler at that time of the Khazar Kingdom, decided to abolish... idolatrous worship and make one of the three monotheistic religions, about which he knew very little, the new state religion. After a historic session with representatives of the three monotheistic religions King Bulan decided against Christianity and Islam and selected as the future state religion of the Khazar Kingdom the religious worship then known as 'Talmudism.'... This event is well documented in history.

"King Bulan and his 4,000 feudal nobles were promptly converted by rabbis imported from Babylonia for that event.... After the conversion of King Bulan none but a so called or self-styled Jew could occupy the Khazar throne. The Khazar Kingdom became a virtual theocracy. The religious leaders were the civil administrators also. The religious leaders imposed the teachings of the Talmud upon the population as their guide to living. The ideologies of the Talmud became the axis of political, cultural, economic and social attitudes throughout the Khazar Kingdom. The Talmud provided civil and religious law...."

Among other documentation cited, Mr. Freedman quoted from the Jewish Encyclopaedia, Volume IV, pages 1 to 5. Here we excerpt:

"CHAZARS: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia.... The kingdom of the of the Chazars was firmly established in most of South Russia long before the foundation of the Russian Monarchy by the Varangians (855).... At the end of the eighth century... the chagan (king) of the Chazars and his grandees, with a large number of his heathen people, embraced the Jewish religion.... About the ninth century, it appears as if all the Chazars were Jews.... After a hard fight the Russians conquered all the Chazarian territory east of the Azov.... Many members of the Chazarian royal family emigrated to Spain. ...Some went to Hungary, but the great mass of the people remained in their native country."

And this is where the Yids came from. Other so-called Jews devised this term, originally one of opprobriums was the word "Jew" itself, to distinguish the proselyte Khazarians from the mixed-breed Ashkenazim (Kikes) and the more pure blooded and less Oriental Sephardics.

Rut right here, before we can proceed with our story, a word of warning:

BEWARE OF THE JUDAIZERS

Since the mass migration of "Jews" to the United States at the turn of the century the mass Jewish migration came in the 1880's; the original "Jews" in America were Sephardic) there has been brought about a theory that there are Jews and Jews. That some are a Chosen People of God and that all the dirty work is being done by "those kind of apostate Jews." We beg you to search your Holy Bible and get an understanding from it alone, lest you fall into one of the many traps being set to deceive "all but the very elect."

It is true that Jesus warned of the proselytes of the Pharisees; that such a proselyte was "twofold more the child of hell than yourselves" (Matt. 23:151) But the Pharisee was still a child of Hell! When Jesus spoke that condemnation, He was not speaking of the "Yiddish Jews." He was speaking of proselytes of that time when He walked on earth as the Son of Man. And there were many proselytes who were neither racial descendants of Israel nor Judah. Example: in the Book of Esther, in Chapter 8, verse 17, we read; "And many of the people of the land became Jews; for the fear of the Jews fell upon them." Here was mass proselytizing more than a thousand years before King Bulan of the Khazars rejected circumcision of the heart and accepted circumcision of the flesh instead.

After the destruction of the Temple, those who called themselves Jews were "of the Synagogue of Satan." Hence, today, the term "Christian-Jew" is meaningless and anyone claiming such is a fraud and a child of hell.

Strong words? Perhaps, but do they even compare with the words of the Son of God? Or with those of the Apostles? Or the early Church fathers?

Now, one more warning: when we speak of the Synagogue of Satan The Jewish Encyclopaedia remarks that when the Russians overcame the Khazars, many of the Khaxar royal family, fled

to Spain, not to Babylonia. That was because the Persian hosts finally had all they could take of their invisible government, and were doing to the Ashkenazi Pharisees what the Russians were doing to the Khazarian Pharisees: putting them to the sword. In Babylonia the Nasi (Prince of the Captivity) was hanged, the Talmudic schools were closed, and the Elders of Zion and all other ranking Talmudists who could get away, fled to Spain, as did the Khazar rulers. They found refuge in the city of Cordova, and it became the world capital of Caballistic Talmudism for several centuries. And once again the Talmudists enjoyed a Golden Age.

It is interesting to note something which has been left out of most of the history books to which most Americans have access. This has to do with the Mohammedan invasion of Spain in the eighth century. The Talmudists rode into control of Spain on the coat tails of the Arab invaders. Professor Graetz, faithful historian for the Pharisees, tells the story in his History of the Jews volume 3, and we quote from page 109: "The victorious Arabs pushed onward and were everywhere supported by the Jews. In every city that they conquered, the Moslem generals were able to leave but a small garrison of their own troops, as they had need of every man for the subjection of the country they therefore confided them to the safekeeping of the Jews. In this manner the Jews, Who hut lately had been serfs now became the masters of the towns of Cordova, Oranada, Malaga, and many others.... while the Christians were in Church (Palm Sunday, 712), praying for the safety of their country and religion, the Jews flung open the gates to the victorious Arabs, receiving them with acclamations, and thus avenged themselves for the many miseries which had befallen them in the time of Recarred and Sisbut,"

In his sympathetic book, *The Expulsion of the Jews from Spain*, Vabriu Marcu given us some interesting background information: In the same measure that the independent territories of Castile and Aragon, in their struggle against the Arabs, intended towards the south, the number of ghettos increased. In Spain they were first called Alhamas and later Kahale... The territory of the Alhamas contained an autonomous town life, with its own jurisdiction, freely elected council, and revenue administration.... The Jewish (Kahales) concentrated all authority in the hands of the Rabbis. Within the Kahale itself, and in the majority of cases even before the King's talp, the Hebrews possessed their own law. The teacher of the law was the rabbi, who functioned at the same time as supreme judge, *pontifex maximus*, taxation director, supervisor of morals, and educator of youth."

MARRANOS

But there were social barriers which the aliens could not surmount, unless they pretended to become Christians, Wrote Marr: "For the overwhelming majority of Jews the Catholic religion had no attraction, but they were attracted by the externalities of and the possibilities of activity that would be open to them. They saw in Christianity a convention to which, as to all other social forms, they were willing to submit. Inwardly they remained Jews, and at their baptism tears were often mingled with the water of the sacrament. They entered into a marriage of convenience.... An age of great assimilation began. Marriages between conversos (later to be called marranos) and Christians were regarded with great favour in the eyes of those in high places.... After four decades nearly every aristocrat had Jewish kinsmen.

"With the speed of the wind the apostates, freed from all fetters and in full possession of civil rights, began to fill all positions. The favourable atmosphere gave them wings. Above all they occupied municipal office in the autonomous cities, which had been barred to them without exception before their baptism. They acquired manorial fiefs and won the most important posts in the army. They quickly climbed the ladder of ecclesiastical hierarchy, mounted episcopal and arch episcopal thrones, and administered the property of monasteries and of the richest bishoprics.

"This golden age lasted about forty years. Then the reaction set in, slowly at first, then more swiftly, and finally with rushing force. As the number of Christian Spaniards grew who practiced medicine and science, philology and literature, and particularly as the occasions

became more frequent when the Christian younger generation found the sinecures and benefices that had been previously their preserve occupied by the conversos, so their hatred became violent."

And so, came the Inquisition.

But the Talmudists had prepared for themselves a new home. As life in Spain became impossible, they moved their world capital to Mohammedan Turkey.

That the Sanhedrin immediately had important business to attend to from the new world capital at Constantinople, is evidenced by the following quotation from the prologue to *The Nameless War*, by the late Captain A.H. Ramsay:

"Edward I banished the Jews from England for many grave offences endangering the welfare of his realm and leiges (1290 Ed.)--The King of France very shortly followed suit, as did other rulers in Christian Europe. So grave did the situation for the Jews in Europe become, that an urgent appeal for help and advice was addressed by them to the Sanhedrin, then located at Constantinople.

"This appeal was sent over the signature of Chemor, Rabbi of Arbs in Provence, in the 13th January, 1489. The reply came in November, 1489, which was issued over the signature of V. S. S. V. F. F. Prince of the Jews.

It advised the Jews of Europe to **adopt the practices of the Trojan Horse**; to make their sons Christian priests, lawyers, doctors, etc., and work to destroy the Christian structure from within.

"So grave became the menace finally, that the Inquisition was instituted in an endeavour to cleanse the country (Spain-Ed.) from the conspirators. Once again the Jews were compelled to commence an exodus from yet another country, whose hospitality they had abused.

"Trekking eastwards, these Jews joined other Jewish communities in Western Europe; considerable numbers flowed into Holland and Switzerland.

"From now on these two countries were to become active centres of Jewish intrigue. Jewry, however, has always needed a powerful seafaring nation to which to attach itself.

"Great Britain, newly united under James I, was a rising naval power, which was already beginning to sway the four corners of the discovered world. Here also there existed a wonderful field for disruptive criticism; for although it was a Christian kingdom yet it was one most sharply divided as between Protestant and Catholic."

CHAPTER 6 THE CONSPIRATORS INVADE AMERICA

DISRAELI WROTE: "One can trace Jewish influence in the last revolutionary explosions in Europe. An insurrection has taken place against traditions, religion and property, the Semitic principle, the extirpation of the Jewish religion, either under its Mosaic or Christian form, the natural equality of people are proclaimed by the secret societies which form the provisional government, and men of Jewish race are found at the head of each of them. The People of God cooperate with atheists, the most ardent accumulators of property link themselves with communists. The select and chosen race walks hand in hand with the scum of the lower castes of Europe. And all this because they wish to destroy this Christianity which owes them its very name and whose tyranny they can no longer bear."

Bernard Lazare corroborated in these words: "During the second revolutionary period which began in 1830 they showed even more fervour than during the first. They were moreover directly concerned for, in the majority of European states, they did not enjoy full civic rights. Even those among them who were not revolutionaries by reason or by temperament were such by self-interest; in working for the triumph of liberalism they were working for themselves. There is no doubt that by their gold, their energy, their ability, they supported the European revolution...During those years their bankers, their industrial magnates, their poets, their writers, their demagogues, prompted by very different ideas moreover, strove for the same end....We find them taking part in the movement of Young Germany. They were numerous in the secret societies which formed the ranks of the militant revolution, in the masonic lodges, in the groups of the Carboraria, in the Roman Haute Vente, everywhere, in France, in Germany, in Switzerland, in Austria, in Italy."

The two writers quoted above were Jews by race, and they recorded, accurately enough the manner in which their fellow tribesmen conquered Europe (save for Imperial Russia, which required their use of a new weapon: Communism).

Now a newer weapon had been added to the armament of the anti-Christ. It was called Zionism.

And all of these weapons, old and new, are being used in the conquest of that last bastion of Christianity: the United States of America.

Patriots recognize most of the weapons: the anvil of interactional finance on which we are crushed by the hammer of Communism; the creeping state socialism which destroyed England and is about to destroy us; the predatory Khazar monopolism of money and industry which makes us slaves of our own institutions; etc.

But few patriots indeed recognize the hidden weapon of "scientific control by Illuminists" which has paralyzed our people and made them mere puppets of a hidden government which operates behind the front of secret societies and exclusive clubs, committees, commissions, councils, institutions, and all the other creatures which operate on tax-free funds.

These elite groups (Bilderbergers, "1313," Council on Foreign- Relations, National Planning Association, NEA, NCCA etc., etc.) are the intellectual party that works in cooperation with the action party (communist fronts, labour unions, women's clubs, etc.,etc.) to change our nation from Republic to Social Democracy.

The intellectual party leaders came to us, not from the ghettos of Poland and Russia; but from the Illuminist controlled societies of Germany, Austria, Hungary and other areas of Eastern and Central Europe. From Berlin came Illuminist Warburg to become the father of Federal Reserve; from Vienna came Felix Frankfurter. From that same area came the gospel of sex according to Freud, the science of national defence as explained by Henry A. Kissinger of the Rockefeller Brothers Fund; we could name hundreds more of these "experts" who strive to give us a "scientific government," Whether we want it or not.

And from this same part of Europe came modern Illuminism as a way of life for the elite who would one day govern us scientifically, whether we liked it or not. It is taut to remember that, although the political action phase of Grand Orient Freemasonry had been transferred to Italy and Adriano Lemmi following the death of Albert Pike (from Lemmi it went to England when, in 1896, the English Jew Ernesto Nathan became Supreme Pontiff); but the Sovereign Administrative Directory had been established at Berlin; and there it was to remain until the advent of World War One. Hence, International Illuminism headquartered in Germany, entered the United States by way of Germany and under the control of the same international bankers and Unionists, all Jews, who destroyed the German Empire, the Russian Empire, and now are destroying the American Republic.

THEODORE REUSS

One of the most important of these Illuminists agents, but one seldom spoken of by historians, is Theodore Reuss, 33° 90° 96°, etc.

Theodore Reuss was one of the founders of modern Illuminism; included among his host of titles such as Magus Supremus in Mundo of the Esoteric Rosicrucians, Fra. Superior and Outer Head in Mundo of the Ancient Order of Oriental Templars O.T.O. Sovereign Grand Master General ad vitim of the Ancient Rites of Masonry, Memphis and Mizraim Rites and Masonry for the German Empire and its dependencies, etc.

Reuss did not use his Masonic connections to promote himself to Americans, however. First he was a special and war correspondent, later he promoted Illuminism.

Still in existence are many letters which show how Reuss used his position as news correspondent as a stepping stone to greater things.

Reuss was a most valuable man to the Illuminati; for he was able to be at the right spot at the right time. He was succeeded by one Aleister Crowley.

ALEISTER CROWLEY

Edward Aleister Crowley, 33° 90° 96°, Patriarch Grand Administrator General of the Rite of Memphis (then merged with the Jew controlled Rite of Mizraim), head of Stella Matutina, Outer Head of O.T.O., etc., was also known as Aleister MacGregor, Count Svareff, Frater Perdurabo; and called himself "The Master Therion". He looked upon himself as the reincarnation of Eliphaz Levi.

The following is quoted from Light Bearers of Darkness, page 162 et seq.:

"The thoroughly exposed and pernicious Aleister Crowley--was, according to his own statement, born at Leamington, October 12, 1875, and was undergraduate of Trinity College, Cambridge, 1895. In November 1898, he became a member of the "Golden Dawn," the original of the Stella Matutina, where he was known as "Perdurabo," and under this pseudonym he wrote many of his unsavoury verses and books on Yoga, etc---by direct orders, he said, from the Secret Chiefs, he published (the Outer and Inner Rituals of the "**Golden Dawn**") in his Equinox, The Review of Scientific Illuminism, under the title of "**The Temple of Solomon the King**," along with much putrid and blasphemous stuff. This Review, with these rituals and-MSS as teaching basis, was also the organ of his own Order of A A.-the Atlantean Adepts, or Great White Brotherhood. Of the A A. he writes, in the Equinox: "It is the unique and really illumined community mystery, which knows the center and source of all nature.-- LUX is the Power always present (serpent power). Yet besides their secret holy work, they have from time to time decided upon political action--It is the most hidden of communities, yet it contains members from many circles; nor is there any centre of thought whose activity is not due to the presence of one of ourselves. He who is fit is joined to the chain, perhaps often where he thought least likely, and at a point which he knew nothing himself. (Note the author's use of the word "community" to describe the hidden masters of the Great White Brotherhood. This has no relation to the English word "community," but is the Anglicized rendering of the Yiddish "kehilla" or the Hebrew "Kahal"-Ed.)

In 1905 Crowley went to India and made an unsuccessful attempt to climb Kinchinjune, with fatal results to four of his party. In November of that year he was in Calcutta, and his night prowling in the Bazaars ended in such serious trouble that he, his wife and young child left precipitately and proceeded to Burma. From Burma they trekked through Southern China to Hong Kong, and he was again in England in June 1906.

"In 1916 his O.T.O. Temple, near Regent Street, was raided by the police, books and papers were seized, and Mary Davis, the well-known medium, who was in charge, was fined. Later she was in a Temple in Hampstead as priestess of the Cult of the Heetle, again under Crowley. According to the Patriot, May 23, 1923: "During the Wnr, Crowley went to America, renounced his allegiance to his country, and conducted an anti-British propaganda.

"In 1922 we hear of him in his Abbey at Cehlu, Sicily--Shortly after Crowley was chucked out of Sicily by the Kalian Government, and for nearly seven years his headquarters have been in Paris, and (April, 1929 was he asked to leave Paris on the score of his immoral cults and practices).

"Here and there from out the enforced silence a tragedy, due to Crowley's evil power and vicious influence, shows its ghastly face; renegade priests, broken and ruined, officiating at his Black mass; young students and women demoralized and demented, hypnotized and forced to do the will of the Beast 666 (the solar serpent), whose doctrine is the doctrine of the Universal Gnostic Church. "Do what thou wilt shall be the whole of the Law, Love is the Law; Love under Will." According to Crowley, Christianity is played out, and a new era is about to begin, an era apparently of the Cult of the Serpent, Sex, the so-called redeemer of humanity, the power of Illuminism and Judaeo-Masonic domination!"

Crowley had one uncontrollable weakness: he fell victim to his own sex-worship. Wherever he went, he established Temples to Love; in England, America, South and West Africa, Burma, India, Malaya, Austria, British Columbia, Paraguay, Brazil, Holland, Switzerland, Germany, France, Algeria, Egypt, and "excellent accounts from the Caucasus!"

The story has never been told of the power exerted by these "sex cults" over American government officials during the New Deal Era. Nor is the story going to be told by this editor. But, when the *Protocols* speak of finding a "Panama" on every official of government; his evidence for blackmail is meant.

"But Crowley, falling victim to his own weakness, and being exposed too many times by too many police departments in too many cities of too many countries, finally out served his usefulness to the Illuminati, and faded from the scene..."

And this brings us to the third of the Satanic Trio.

RUDOLPH STEINER

Steiner was a Yiddish Mason born either in Austria or Hungary, supposedly in 1861. In 1902 he became a member of the Theosophical Society under Annie Besent; broke with her later and took some 55 German Lodges with him; from the membership of which he formed his own "Anthroposophical Society," while at the same time continuing his activities in various Masonic Rites.

The extreme importance of Steiner to the Illuminati was pointed out in an article appearing in The Patriot, October, 1922. We quote from that article: "At this stage of my inquiry I may refer briefly to the existence of an offshoot of the Theosophical Society, known as the Anthroposophical Society. This was formed as the result of a schism in the ranks of the Theosophists, by a man of Jewish birth, who was connected with one of the modern branches of the Carbonari. Not only so, but in association with another Theosophist he is engaged in organizing certain singular commercial undertakings not unconnected with Communist propaganda; almost precisely in the manner in which 'Count St. Germain' organized his dye-works and other commercial ventures with a like purpose. And this queer business group has its connections with the Irish Republican movement, with the German groups already mentioned, and also with another mysterious group which was founded by Jewish intellectualism in France about four years ago, and which includes in its membership many well-known politicians, scientists, university professors, and

literary men in France, Germany, America and England. It is a secret society, but some idea of its real aims may be gathered from the fact that it sponsored the 'Ligue des Anciens Combattants,' whose aim appears to be to undermine the discipline of the Armies in the Allied countries. Although nominally a 'Right Wing' society, it is in direct touch with members of the Soviet Government of Russia; in Britain it is also connected with certain Fabians and with the Union of Democratic Control. The third (force) is the pan-Jewish organization, which is probably the fountain head of all internationalism, yet is strictly national in its ultimate aim, World Domination.... Lastly, there is the vast underground network of Arcane Sects and Occult Societies which in Europe and America are represented by the various Continental Rosicrucian and Templar Orders, the theosophists and higher degrees of Orient Freemasonry, whose real aim is the overthrow of Western ideals, Western civilization, and the Christian religion. Of this system of intricate secret societies the various Socialist, Communist, Syndicalist, and anarchist organizations are the political mole-hills that indicate the nature of the underground burro wings, which are sapping the foundations of our Western civilization.... It has been suggested, and there may be a measure of truth in the idea, that behind all subversive movements there is yet another nameless Force, deeper in the shadows of the underworld of international secret intrigue, something greater than all, and directing all."

In the above quotation from an article originally published in England in 1922, we can see for the first time the overall outline of the plan of the Synagogue of Satan.

Behind all subversive movements there is a nameless Force! We call it the "Invisible Government," the "Great White Brotherhood," the "Jewish Cabal," the "Illuminati." There are other names, some not fit to print. But, we choose to call it the Synagogue of Satan, which is the spirit of the anti-Christ, and which was described so accurately by St. Paul in his Epistle to the Ephesians when he also gave us our commission: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places".

This. rulers of the darkness of this world, unknown and mostly unseen; have, as our previously quoted author of 1922 outlined, four principal movements or forces:

- (1) The open, dedicated revolutionists who preach Scientific Atheism and generally are classified as Communists.
- (2) The secret societies and occult groups which preach Scientific Naturalism, "Do what thou wilt is the Law," generally classified as Luciferianism;
- (3) The Zionists who preach of a time when the people will be their own "Messiah," when all the things of the world will be theirs and the goy will be their slaves.
- (4) The "scientists" who believe they are destined to rule the world on behalf of the "hidden government," the social Scientists of "1313," the administrators and opinion moulders of the "Bilderbergers," who might be generally classified as the "scientific elite"

CHAPTER 7 THE FRENCH REVOLUTION

ON OCTOBER 6, 1789, there was seized at the home of Mirabeau's publisher, a number of important documents. One of them, called *Croquis ou Projet de Monsieur de Mirabeau*, was a statement of the aims and purposes of the Illuminate, supposedly written by Mirabeau; Illuminist, Cabalist and the darling of the Jewish society of Paris (having reported on his trip to Germany-where he received his initiation into Weishaupt's Illuminate-to his Jewish supporters at the home of Henrietta Herz). To please his Jewish friends and support-

ers of the French Revolution, Mirabeau wrote his great apology for the Jews under the form of a panegyric of Mendelssohn, the father of Jewish Illuminism. Suitable praise of Mirabeau's love of Jewry and his services to the eternal internationalists, can be found in M. Samuel's Memoirs of Moses Mendelssohn, 1827.

In this document concerning Mirabeau's Project," after a diatribe against the French Monarchy, the document goes on to say that in order to triumph over this hydra-headed monster these are my ideas:

PLAN OF THE FRENCH ILLUMINATE

"We must overthrow all order, suppress all laws, annul all power, and leave the people in anarchy. The laws we establish will not perhaps be in force at once, but at any rate, having given back the power to the people, they will resist for the sake of their liberty which they will believe they are preserving. We must caress their vanity, flatter their hopes, promise them happiness after our work has been in operation; we must elude their caprices and their systems at will, for the people as legislators are very dangerous, they only establish laws which coincide with their passions, their want of knowledge would besides only give birth to abuses. But as the people are a lever which legislators can move at their will, we must necessarily use them as a support, and render hateful to them everything we wish to destroy and sow illusions in their path; we must also buy all the mercenary pens which propagate our methods and which will instruct the people concerning their enemies whom we attacked The clergy, being the most powerful through public opinion, can only be destroyed by ridiculing religion, rendering its ministers odious, and only representing them as hypocritical monsters, for Mahomet in order to establish his religion first defamed the paganism which the Arabs the Scythians professed. Libels must at every moment show fresh traces of hatred against the clergy. To exaggerate their riches, to make the sins of an individual appear to be common to all, to attribute to them all vices; calumny, murder, irreligion, sacrilege is permitted in times of revolution.

"We must degrade the noblesse and attribute it to an odious origin, establish a germ of equality which can never exist but which will flatter the people, (we must) immolate the most obstinate, burn and destroy their property in order to intimidate the rest, so that if we cannot entirely destroy this prejudice we can weaken it and the people will avenge their vanity and their jealousy by all the excesses which will bring them to submission".

The writer of this document then describes how the soldiers are to be seduced from their allegiance---a modern parallel exists in ordering American troops to fight under an international command such as NATO and UN, thus seducing them from their allegiance to their own nation. After describing the methods for destroying patriotism among the troops, the writer then deals with the magistrates (those invested with executive or judicial power especially Presidents and Governors of States in a Republic Magistrates are to be smeared as despots, "since the people, brutal and ignorant, only see evil and never the good of things." Of those in public office, the writer says: "Let us be aware above all of giving them too much force; their despotism is too dangerous, we must flatter the people by gratuitous justice, promise them a great diminution in taxes and a mere equal division, more extension in fortunes, and less humiliation. These fantasias (vertigines) will fanaticize the people, who will flatten out all resistance. What matter the victims and their numbers? Spoliations, burnings, destructions, burnings, and all the necessary effects of a revolution. Nothing must be sacred and we can say with Machiavelli: What matter the means as long as one arrives at the end?

We reproduce the above quotations from an Illuminate manuscript seized in 1789, because of the similarity it bears to current plans to destroy the Republic. The manner in which people are "used" making the eager to cooperate in their own destruction, makes the worlds of French Illuminist Chamfort, spoken in a conversation with fellow Illuminist Marmontel, as applicable to America of today as they were to Frenchmen in 1790. "The nation is a great herd that only

thinks of browsing, and with good Sheepdogs the shepherds can lead it as they please.... Money and the hope of plunder are all powerful with the people.... "

Equally applicable are the words of Mirabeau himself who, in the exuberance of a blood orgy during the Revolution, was heard to cry: "That canaille well deserves to have us for legislators. These professions of faith, as we see, are not at all democratic; the sect (Illuminate-Ed.) uses the populace as revolution fodder, as prime material for brigandage, after which it (the Illuminate-Ed.) seizes the gold and abandons generations to torture. It is veritably the code of hell."

As the unchallenged authority, Nesta Webster, wrote of this "code of hell" in her *Secret Societies and Subversive Movements*:

"It is this 'code of hell' set forth in the *Projet de Revolution* that we find repeated in succeeding documents throughout the last hundred years in the correspondence of the '*Alta Vendita*,' in the *Dialo aux Enfers entre Machiavel et Montesque* by Mauice Joly, in the Revolutionary Catechism of Bakunin, in the *Protocols of the Elders of Zion*, and in the writings of the Russian Bolsheviks today.

"Whatever doubts may be cast on the authenticity of any of these documents, the indisputable fact thus remains that as early as 1789 this Machievellian plan of engineering revolution and using the people as a lever for raising a tyrannical minority to power, had been formulated; further that the methods described in this earliest '*Protocol*' have been carried out according to plan from that day to this....

"It was Adrien Duport, author of the Great Fear that spread over France on July 22, 1789, Duport, the inner initiate of the secret societies, 'holding in his hands all the threads of the masonic conspiracy,' who on May 21, 1790, set forth before the Committee of Propaganda the vast scheme of destruction."

ATTEMPTS TO PURIFY FREEMASONRY

Realizing the dangers of Illuminism to Masonry, the British lodges withdrew completely from all connections with Grand Orient Masonry, and a general order to that effect was issued in 1878. As late as 1923, a fresh injunction was made with regard to the Grand Orient. We quote a part of that injunction: "As recognition was withdrawn from that body by the United Grand Lodge of England in 1878... it is considered necessary to warn all members of lodges that they cannot visit any lodge under the obedience of a jurisdiction unrecognized by the United Grand Lodge of England; and further that under Rule 15C of the Book of Constitutions, they cannot admit visitors there from." (Statement attributed to Chamfort is translated from *Oeuvres posthumes de Marmontel*, Vol. IV, page 77. Statement of Mirabeau appears in Lombard de Langres 'Histoire des Jacobins, page 31 (1820).

So, British Freemasonry stood aloof, from the very beginning, from all attempts to create an international system of Masonry.

That there was a definite attempt to Illuminize the Lodges in the then newly created United States, is shown by history. However, it is equally shown that little success was achieved by Illuminists until the advent of one Albert Pike, whose activities will be in detail later in this series of Letters.

During the French Revolution, there was great sympathy for that revolution in the United States. It would follow, therefore, that Illuminism made an early bid for dominance in American Lodges.

Meanwhile in Germany, where Weishaupt's "code of hell" was first insinuated into the rites of Freemasonry, the warning against international Illuminism was given by none other than the

Duke of Brunswick, formerly the "Eques a Victoria" of the order of strict observance, whose Illuminate name was "Aaron," and who was Grand Master of German Freemasonry. Though a dedicated Illuminist, after seeing what the sect had done to France during the Revolution, and perhaps in fear lest the same fate overtake Germany the, Duke of Brunswick issued a Manifesto to all German lodges in 1794. It seems important to quote a part of this order: "Amidst the universal storm produced the revolutions in the political and moral world, at this period of supreme Illumination and of profound blindness, it would be a crime against truth and humanity to leave any longer shrouded in a veil, things that can provide the only key to past and future events, things that should show to thousands of men whether the path they have been made to follow is the path of folly or of wisdom. It has to do with you, VV.FF. of all degrees and of all secret systems. The curtain must at last be drawn aside, so that our blinded eyes may see that light you have ever sought in vain, but of which you have caught a few deceptive rays..."

We have raised our building under the wings of darkness... the darkness is dispelled, and a light more terrifying than darkness itself strikes suddenly on our sight. We see our edifice crumbling and covering the ground with ruins; we see destruction that our hands can no longer arrest. And that is why we send away the builders from their work shops. With a last blow of the hammer we overthrow the columns of salaries. We leave the temple deserted, and we bequeath it as a great work to posterity which shall raise it again on its ruins and bring it to completion."

In words reminiscent of the scene when Titus destroyed the Temple at Jerusalem-as Jesus had prophesied-in 70 A.D., Brunswick decrees the necessary destruction of the German Masonic edifice; then explains what has brought ruination to the Order in these words:

"A great sect arose which, taking for its motto the good and the happiness of man, worked in the darkness of the conspiracy to make the happiness of humanity a prey for itself. This sect is known to everyone: its brothers are known no less than its name. It is they who have undermined the foundations of the Order to the point of complete overthrow; it is by them that all humanity has been poisoned and led astray for several generations. The ferment that reigns amongst the peoples is their work. They founded the plans of their insatiable ambition on the political pride of nations. Their founders arranged to introduce this pride into the heads of the peoples. They began by casting odium on religion.... They invented the rights of man which it is impossible to discover even in the book of Nature, and they used the people to wrest from their princes the recognition of these supposed rights. The plan they had formed for breaking all social ties and of destroying all order was revealed in all their speeches and acts. They deluged the world with a multitude of publications; they recruited apprentices of every rank and in every position; they deluded the most perspicacious men by falsely alleging different intentions. They sowed in the hearts of youth the seed of covetousness, and they excited it with the bait of the most insatiable passions. Indomitable pride, thirst of power, such were the only motives of this sect: their masters had nothing less in view than the thrones of the earth, and the governments of the nations was to be directed by their nocturnal clubs.

"This is what has been done and is still being done. But we notice that princes and people are unaware how and by what means this is being accomplished. That is why we say to them in all frankness: the misuse of our Order (Freemasonry-Ed.), the misunderstanding of our secret, has produced all the political and moral troubles with which the world is filled today. You who have been initiated, you must join yourselves with us in raising your voices, so as to teach peoples and princes that the sectarians, the apostates of our Order, have alone been and will be the authors of present and future revolutions."

So completely had Illuminism taken over Freemasonry in Germany, that its. Grand Master calls for the complete dissolution of Masonry - to be rebuilt later by a future generation after Illuminism had been destroyed!

THE BEAST REFUSES TO DIE

Grand Orient Freemasons would have the world believe that Illuminism really did expire in 1812. But the evidence supports no such conclusion. It simply went "underground" wherever it became necessary, much as has Communism in our times.

In 1810, Francois Charles de Berckheim, special commissioner of police at Mayence, 53. Also a Freemason, had his attention drawn to the activities of the Illuminate, and began an investigation to determine whether or not the sect still was an active movement. He found that there were initiates "all over Europe" and that, instead of dying out, he stated that "Illuminism is becoming a great and formidable power and I fear, in my conscience, that kings and peoples will have much to suffer from it unless foresight and prudence break its frightful mechanisms."

Continuing his investigations the commissioner of police wrote a report (1814) which described the subtle methods by which Illuminism maintained its existence, even when prohibited by governments and proscribed by Masonry. We quote from this report (the original was, at: last word, in the French National Archives, index No. F7 6563) the portion which explains how the organization of Illuminate is carried on invisibly, as to defy the eye of authority:

The Association had, it is true, assemblies at its birth where receptions (i.e. Initiations) took place, but the dangers which resulted from these made them feel the necessity of abandoning them. It was settled that each initiated adept should have the right withheld to the help anyone else to initiate all those who, after the usual tests, seemed to him worthy.

Initiators are not accompanied, as in Masonry, by phantas magoric trials, ... but they are preceded by 'long moral tests which guarantee in the safest way the fidelity of the catechumens; oaths, a mixture of all that is most sacred in religion, threats and imprecations against traitors, nothing that can stagger the imagination is spared; but the only engagement into which the recipient enters is to propagate the principles with which he has been imbued, to maintain inviolable secrecy on all that pertains to the association, and to work with all his might to increase the number of proselytes.

It will no doubt seem astonishing that there can be the least accord in the association and that men bound together by no physical tie and who live at great distances from each other can communicate their ideas to each other, make plans of conduct, and give grounds of fear to governments; but there exists an invisible chain which binds together all the scattered members of the association. Here are a few links:

All the adepts living in the same town usually know each other. unless the population of the town or the number of the adepts is too considerable. In this last case they are divided into several groups, who are all in touch with each other by means of members of the association whom personal relations bind to two or several groups at a time.

These groups are again subdivided into so many private coteries which the difference of rank, of fortune, of character, tastes, etc., may necessitate: they are always small, sometimes composed of five or six individuals, who meet frequently under various pretexts, sometimes at the house of one member, sometimes at that of another; literature, art, amusements of all kinds are the apparent object of these meetings, and it is nevertheless in these confabulations that the adepts communicate their private views to each other, agree on methods, receive the directions that the intermediaries brief, them, and communicate their own ideas to these same intermediaries, who then go on to propagate them in other coteries. It will be understood that there may be uniformity in the march of all these separated groups, and that one day may suffice to communicate the same impulses to all the quarters of a large town--These are the methods by which the Illumines without any apparent organization, without settled leaders, agree together from the Neva of the Rhine to those of the Neva, from the Baltic to the Dardanelles, and advance

continually towards the same goal without leaving any trace that might compromise the interests of the association or even bring suspicion on any of its members; the most active police would fail before such a combination....

METHODS OF PROSELYTING

"As the principle force of the Illumines lies in the power of opinions, they have set themselves out from the beginning to make proselytes amongst the men who through their professions exercise a direct influence on minds, such as litterateurs, savants, and above all professors. The latter in their chairs, the former in their writings, propagate the principles of the sect by disguising the poison that they circulate under a thousand different forms. These germs, often imperceptible to the eyes of the vulgar, are afterwards developed by the adepts of the Societies they frequent, and the most obscure wording is thus brought to the understanding of the least discerning. It is above all in the Universities that Illuminism has always found and always will find numerous recruits. Those professors who belong to the Association set out from the first to study the character of their pupils. If a student gives evidence of a vigorous mind, an ardent imagination, the secretaries at once get hold of him, they sound in his ears the words Despotism-Tyranny-Rights of the People, etc., etc. Before he can even attach any meaning to these words, as he advances in age, reading chosen for him, conversations skilfully arranged, develop the germs deposited in his youthful brain; soon his imagination ferments, history, traditions of fabulous times, all are made use of to carry his exaltation to the highest point, and before even he has been told .of a secret Association, to contribute to the fall of a sovereign appears to his eyes the noblest and meritorious act....

At last, when he has been completely captivated, when several years of testing guarantee to the society inviolable secrecy and absolute devotion, it is made known to that millions of individuals distributed in all the States of Europe share his sentiments and his hopes, that a secret link binds firmly all the scattered members of this immense family, and that the reforms he desires so ardently must sooner or later come about....

"Such, then, is the Association's continual mode of progression from its origins until this present moment; it is by conveying from childhood the germ of poison into the highest classes of society, in feeding the minds of students on ideas diametrically opposed to that order of things under which we have to live... that Illuminism has recruited the largest number of adepts." Least any reader feel that this 19th century description of the methods employed by the Illuminists to gain new adepts in this 20th century; may we point to Harvard University and the strings of Frankfurter "Hot Dogs" which were fed into government posts during the years of the Baruch planned New Deal? Or the similar role played by the London School of Economics?

AND SPEAKING OF ECONOMICS

Before bidding a literary farewell to Professor Robison and his "Proofs of a Conspiracy" we wish to introduce one thread which must be woven into the fabric of conspiracy of the Synagogue of Satan. This thread is called "Economist." In a postscript to his remarkable 18th century book, Professor Robison tells us of the origin of the word. We quote verbatim: "Since the publication of this volume I have seen a very remarkable work indeed, on the same subject, *Memoirs pour fervir a l'Histoire du Jacobin*, par M I'Abbe Barroul. This author confirms all that I have said of the Enlighteners, whom he very aptly calls Philosophists, and of the abuses of Free Masonry in France. He shows, unquestionably, that a formal and systematic conspiracy against religion was formed and zealously prosecuted by Voltaire, d'Alembert and Diderot assisted by Frederic II; King Of Prussia; and I see that their principles and their manner of procedure have been the same with those of the German atheists and anarchists. Like them they hired an Army of Writers; they industriously pushed their writings into every house and every cottage. Those writings were equally calculated for inflaming the sensual appetites of men, and for perverting their judgments. They endeavoured to get the command of the schools; particularly those for the

lower classes; and they erected and managed a prodigious number of Circulating Libraries and Reading Societies. M. Barruel says that this gang of public corrupters have held their meetings for many years in the Hotel d'Holbach at Paris, and that Voltaire was their honorary President. The most eminent members were d'Alembert, Diderot, Condorcet, La Harpe, Tugot, Lamoignon. They took the name of ECONOMISTS, and affected to be continually occupied with plans for improving Commerce, Manufactures, Agriculture, Finance and published from time-to-time respectable performances on those subjects. But their darling project was to destroy Christianity and all Religion, and to bring about a total change of Government.

And that's where ECONOMISTS came from, according to a writer who has often been smeared and ridiculed, his books burned, but his statements never disproved!

CHAPTER 8

THE PHARISEES AND THEIR TALMUD

EVERY STUDENT OF HISTORY AND THEOLOGY KNOWS that the one distinguishing characteristic of Pharisaism (called Judaism in order to deceive Christians) is an underlying hatred of Christ Jesus and the civilization which was created by those who call themselves by His Name. Therefore, if there is an anti-Christ conspiracy to destroy civilisation (and events prove that there is), then it follows as night follows day, that the chief leaders of that conspiracy are the Pharisees.

It becomes necessary, then, that we devote considerable time and space to the study of these Christ haters whom we are told are children of their father the devil; and who will do his lusts until all things are put under Christ's Feet (including Satan).

A characteristic of the Pharisees is their unique ability to appear friendly to Christianity (the Kol Nidre oath makes allowance for lying to Christians without it being a sin) and thus make Christians actually believe that they, the Pharisees, know more about the Christian way of life than did Christ Himself.

This strange paradox stems from the fact that, early in history, the Pharisees learned they could not defeat true religion by combating it openly; but must infiltrate, subvert, judaize, employ fifth column tactics. No greater demonstration of this "join 'em" method of destroying true Christianity has ever been written, than those words written by the Pharisees themselves in their American Jewish Committee Budget, 1953. We illustrate the point by quoting at length from that masterpiece of subversive understatement: "Christian religious education, a subject of major concern to the American Jewish Committee within the past few years, has likewise enjoyed a phenomenal development.

As the church gains strength, new responsibilities obviously devolve upon our (Inter-religious Activities) Division **if we are to help influence the attitudes of Americans. through their church experience.** The religious school, which now embraces a substantial segment of American youth bears even more careful examination than in the past. As a result of our closer associations with religious educators, we are in a better position to encourage them to assume greater responsibility, both for eliminating prejudicial material and for making constrictive intergroup (inter-racial, Ed) programs.

Our Christian educators have come to regard our agency as having special competency in intergroup education and have no hesitation in calling upon us for counsel.

"The Production and Magazine Division (of AJC) frequently supplies us with materials for use in Protestant and Catholic press; stories and illustrations for curricula materials, etc. (Including Sunday School lessons supplied by Pharisees for teaching Christians Ed.)

"The Radio and Television Division (of AJC) furnishes guidance in religious programs and alerts us to objectionable material used by these media having religious: content, particularly during Christmas and Easter.

"The Legal and Investigative Department (of AJC) from time to time furnishes us with information sought by church groups, particularly those confronted with the problem of reactionary opposition to social action programs.

"Our primary resource group within Protestantism is the National Council of Churches of Christ's two major divisions, Christian Life and Work; and the Division of Christian Education.

"Our primary Catholic contact is with the National Catholic Welfare Conference, particularly the departments of Education and Press. We also work with the National Catholic Bible Association, Catholic University of America, other Catholic Universities, and individual chan-eries.

"Other resources include the World Council of Churches, State and City Church Councils and Ministers Associations, the Religious Education Association, the Catholic and Protestant press, the Protestant Film and Radio Commission, National Conference of Christians and Jews.

"We are concerned, therefore, not only with what is taught in Christian education, but with the attitudes of the educator who trains the teacher, and of the teachers themselves. The environment surrounding the learning process also concerns us. "Thus, what we are concerned with is not simply changing what is said about Jews and Judaism in the literature of Christian education, but introducing a new and positive view of Jews and Judaism into the dynamics of Christian education. Our approach seeks to take advantage of the group life fostered by church organizations." "Meetings with top Protestant leadership have now been established on a regular basis. The success of our meetings with Protestant leaders on a national level points to the desirability of extending this effort locally."

The above quotations were taken from the American Jewish Budget, 1953. After reading the above carefully, you well may ask how it became possible for the anti-Christ to transform Christianity into an instrument for its own destruction. It wasn't easy. It took nearly three thousand years. And the Pharisees first had to Brainwash their own people into accepting false gods before they, the Pharisees could start on the difficult task of destroying Christianity. But patience is another characteristic of the Pharisees. With their literalness, they know they must establish their heaven on earth and in this life; they look forward to nothing in the next.

THE PHARISEES BEFORE JESUS

During the Babylonian Captivity (when the mongrelised Judaites were first called Jews of the ten tribed Israel never were called Jews) the leaders of the Judeans embraced Chaldean Cabbalism, and created the "religion of the secret."

But they could not get their fellow Judeans to renounce the Laws of Moses, or the Prophets. So, they hit upon the Satanic scheme of telling the people that when Moses had received the Commandments and Ordinances from God; Moses also received certain "oral" orders which were too sacred to be written down.

According to the Pharisees, these "Oral Traditions" were taught by Moses to certain "Elders" who, in turn, passed them on to selected adepts from generation to generation. These Oral Traditions were not written down until after the destruction of the Temple in 70 AD. After being written down, they were known as the Talmud.

But not all of the "Jews" would accept this idea that they should follow some "Oral Tradition" which their priests had never heard of, and which was not even hinted at, let alone being mentioned, in the Pentateuch (the first five books of the Bible, accepted as having been written under inspiration by Moses.)

So the children of the Captivity were divided once again in their belief. The Samaritans (remnants of the ten tribed Israel who had returned to Israel from their Assyrian Captivity) would have nothing to do with Pharisaic inventions; and remained strict followers of the Laws of Moses, and awaited the coming of the Messiah, and Him when He came, and accepted Him, and became known as Christians. In fact the Pharisees had religious leadership over only that small part of the province Judea in which Jerusalem was located.

The Pharisees, having made the Commandments of no effect by their Oral Traditions, still had the prophets to nullify, They had stoned the prophets, torn them asunder, burned them in dungeons, and otherwise disposed of the physical bodies of the kits; but the prophets but prophesies remained.

Now, God's language is a language of symbols; poetic and figurative. He speaks in visions and dreams and in divers tongues. Only Spirit filled persons are able to interpret such symbolic language.

So the Pharisees created their own special meanings for these holy symbols. For example a whole school of Cabalism has been built around the Tabernacle in the Wilderness which God had Moses build. Cabalists were particularly bitter in their criticisms of Ezekiel. In his highly symbolic writings, said the Cabalists, he exposed the "holy of holies" to the profane.

To over simplify, the Pharisees were extremists in their method of interpreting the Scriptures. On the one hand they were extremely mystical and allegorical; on the other hand, especially when interpreting the Messianic prophecies, they were rigid literalists; so much so that they couldn't recognize the Son of God when they saw and heard Him.

We might add that the Greek school of Christian Dispensationalism (Darbyism) with which present Protestant churches are afflicted is a result of this extremist interpretation of Scripture; and makes of the Dispensationalists labour saving tools in the hands of the Talmudists. Although the Pharisees were rejected as children of the devil two thousand years ago; Dispensationalists aid in the anti-Christ "ingathering of the Jews" and cry woe unto those who would harm this self "Chosen People"!

But, to get back to Pharisaism before the coming of Christ the Pharisees were just one of many sects during the Bible's four hundred years of silence. The Samaritans, Galileans, Pereans, and even a great part of the Judeans would have nothing to do with the heresy being preached by the Pharisees. The Sadducees were more powerful than the Pharisees, and the Herodians had more political influence than either. Put the Pharisees were most influential in and around Jerusalem; and Jerusalem was the principal city of Palestine. And it was the City of Prophecy.

The word "synagogue" appears only once in the Old Testament, in Psalms 74:8. The Psalms is said to have been written by Asaph, King David's son in about 1040 B.C. At that time the word meant an appointed meeting place. (Young's Concordance) it did not mean a place of sanctuary or temple. Not until the time of the Pharisees did the synagogue mean a place of worship, and only the Pharisees ever built them as such.

Jesus did not clean out any synagogues.

Forty years after His Crucifixion the Temple was destroyed. The Jews claim that one million of their serpent race died at the hands of the Romans.

The Jews tried to rebuild the temple in the days of the Roman Caesar, Julian the Apostate. Julian also hated Christians and backed the Pharisees completely in their attempt. The tragic results were recorded by Sozomen: "He (Julian) thought to grieve the Christians by favouring the Jews, who are their most inveterate enemies.---he gave them public money, commanded them to rebuild the temple, and to practice the cult similar to that of their ancestors, by sacrificing after the ancient the Jews entered upon their undertaking, without reflecting that, according to prediction of the holy prophets, it could not be accomplished. They sought for the most skilful artisans, collected materials, cleared the ground, and: entered so earnestly upon the task, that even the women carted heaps of earth, and brought their necklaces and other female ornaments, toward defraying the cost. The emperor, the other pagans, and all the Jews, regarded every other undertaking as secondary in importance to this---they reckoned upon its ultimate success, and hoped by this means to falsify the prophecies of Christ.

Sozoman goes on to tell how, as the Jews were about to lay the first foundation of this temple, their work was stopped by a great earthquake which killed and wounded many. But neither pagan nor Jew was willing to stop, despite the unusual earthquake, which even "belched stones forth from the earth." Now, let's let Sozoman continue the story as he wrote it: "But all parties relate, that they had scarcely returned to the undertaking (following the earthquake) when fire burst suddenly from the foundations of the temple, and consumed several workmen. A more tangible and still more extraordinary prodigy ensued; suddenly the sign of the cross appeared spontaneously on the garments of the persons engaged in the undertaking-many were led to confess that Christ is God, said that the rebuilding of the temple was not pleasing to Him-If any one does not feel disposed to believe any narrative, let him go and be convinced by those who heard the facts I have investigated from the eyewitnesses of them, for they are still alive. Let him enquire, also of the Jews and pagans who left the work in an incomplete state, or who, to speak more accurately, were unable to commence it." (The complete story of this event appears in *The Ecclesiastical History, Post Nicene Fathers* Vol. II, pp. 343, 144.

Let us remember that the Jews are not alone in this continuing desire to rebuild the "Temple of Solomon," avenging the death of Hiram, et al. When the "Rejected Stone" fell, destroying the Temple at Jerusalem (and Jerusalem as well) that ended God's Dispensation of the Law of Moses. Today we are commanded to worship in Truth and Spirit and in Faith, in a Tabernacle not built by human hands. We are exhorted to assemble ourselves together and there Christ will be among us; but there are no specifications concerning a particular type of building; and there is the strict injunction, twice repeated after the Temple was destroyed by St. John while in the Spirit, that the synagogue is of Satan!

"RESURRECTION" OF PHARISAISM

At the time of the destruction of the Temple, the cult of the Pharisees would have expired, had Satan not have been "the prince of this world," and, through a Satanic miracle (which God allowed because the end is not yet come) the synagogue of Satan was to get a new life.

Satan's human instrumentality was one Rabbi Jochanan Ben Zakkai, who was a student of Hillel, a member of the Sanhedrin, and a resident of Jerusalem at the time of the siege in 70 A.D.

The miracle had to do with the manner in which he escaped physical death. He placed himself in a casket, had the casket carted out of Jerusalem and to the tent of Vespasian, then encamped with his army outside Jerusalem, preparing to overcome and destroy the city. Seemingly fascinated by this unusual manner of escape from death and the rabbi's pleas that his life be further spared Vespasian granted Rabbi Jochanan Ben Zakkai permission to make his home in Jamnia, near the sea.

There the rabbi immediately set about the task of writing down for the first time, the "Oral Traditions of the Elders." The work became known as the Palestinian Talmud. About four

centuries later, considerably rewritten and added to, this Talmud was completed and came to be known as the Babylonian Talmud. It is the "holy bible" of the Synagogue of Satan. But there still is a "Tradition of the Elders" about which the ordinary Talmudist knows little or nothing. This is the "soul of the Talmud," the Qabbala, the "worship of the secret" which survived the flood, survived the destruction of the Tower of Babel, was made known when certain races were first called Jews, and continues today as the sanctum sanatorium, the holy of holies, still concealed behind the veil behind the altar of the Synagogue of Satan.

CHAPTER 9 THE WISE MEN OF ZION

IN THE LATTER PART OF THE 19TH CENTURY, the Illuminati conspirators found themselves proceeding all directions at once. There were too many leaders advancing on too many fronts. This was both confusing and dangerous; and there was a need to create a "united front" by means of which the "Wise Men" could centralize and better direct the activities of the various groups and their leaders. At the time there were at least four distinct and important movements that were operating on their own without effective and centralized leadership. These were:

1. The Masonic conspiracy headed by Adolphe Cremieux who welcomed both "Jew and Gentile" alike in his drive for a Universal Brotherhood under the Fatherhood of God (the god of the Kabbala, of course, which either failed to recognize Jesus or, at least approved of Him as a Great Teacher, an Essenian worker of Magic, but never the Devine Son of God.)

2. Pharisaic Nationalist conspiracy headed by Asher Ginsberg who, trained as a devout Talmudist and an extreme Racist, demanded that there be no co-existence between "Jew and Gentile," and that his fellow Pharisees must become a nation and that nation must be established in Palestine and nowhere else (not even in heaven).

3. The Zionist conspiracy headed by the "assimilated" Theodore Herzl who was willing accept a national homeland most anywhere in the world, not necessarily in Palestine; where the "Jews" would be allowed to create their own nation and, by excellence of growth and development, control the world by becoming the greatest nation in it (this original Zionist idealism was completely perverted after Herzl's death.)

4. The internationalist conspiracy headed by Marx and followed by Sidney Webb in his Fabian Socialist movement, Ferdinand Lasalle in his "Pan-Germanism," Alexander Kerensky in his "Menshevik" movement in Russia, and presently followed by the anti-anti-Communists" of the United States who head our "Invisible Government." This internationalist group insisted (and still insists) that Jews should not become nationalists at all, but remain internationalists in spirit while appearing to be nationalists within the country of their residence and, working from within that country, create conditions whereby a world government could be established on the ay thesis that there must be "one world or none," that one world government to be controlled by the "self-chosen" race which would remain "internationalists" to the very end when all "nationalists" would be liquidated or merged into the "international cattle pastures."

There were other separatist movements in the 1890's. But the four we enumerated above were the main ones. And there was extreme need to bring these movements under one supreme leadership, else all might be lost.

This was the background at which the "master plan" was adopted by the "wise men." This "master plan" has come to be known as the "*Protocols of the Learned Elders of Zion.*"

Your editor has read scores of books dealing with the "Protocols." No two editors completely agree in the details concerning the "what, where, why, when, how and by whom" of this most

controversial of all subjects. And, before we add yet another personal conclusion to so many others already in print, we feel that a common ground of agreement should be established.

Your editor feels that the clearest and best stated analysis of the "Protocols" and their significance, appeared in the "*Christian Science Monitor*," issue of June 19, 1920, B.P. (Before Perversion.) This editorial was reprinted in our August 23, 1954 issue of Don Bell Reports; but those Letters are collectors' items at the present writing. And, this editorial analysis which was first published in 1920 is of such importance that we are going to reprint the entire editorial at this time:

"THE JEWISH PERIL"

"A considerable stir has been caused in the political dove-carts of Europe by the publication of an amazing pamphlet, which has a sub-head, "Protocols of the Learned Elders of Zion," which professes to reveal a plot, formulated by a Jewish secret society, for the overthrow of Christendom, and the establishment, through the most lavish expenditure of blood and gold, of a Jewish world despotism of the most intolerant description. It is not possible to read very deeply into this pamphlet without becoming aware that the ideals are those of an old friend. "*The Protocols of the Learned Elders of Zion*," to put it quite briefly, are instinct with the doctrines of Adam Weishaupt, and of the extraordinary organization which played so remarkable and so sinister a part in the French Revolution and in the Terror.

"Now, for the moment, it is not necessary to plunge into the thorny question as to whether the Jewish Peril of today, is as much a delusion of its prophets as was the Yellow Peril, in its day. (Neither were nor are "delusions;" but the prophets failed to reckon with the fact that the Lord always provides a "tarrying time," and that God alone knows the time when prophecies are to be fulfilled. Even Jesus knew not the time of the fulfilment, only His Father knew. But this should never discount the prophecy; both the "Jewish Peril" and the "Yellow Peril" still manifest themselves today Ed.) What is important to dwell upon is the increasing evidence of the existence of a secret conspiracy, throughout the world, for the destruction of organized Government and the letting loose of evil.

People are apt to smile, with incredible tolerance at the mention of the word witchcraft. But witchcraft, when it is understood in the psychology of evil, is not the riding of aged harridans on broomsticks, but the impulse to do evil for the sake of evil in the human consciousness. Now that any person should be desirous of doing evil for the sake of evil seems at first preposterous. And the philosophy of the world exhibits simultaneously its incredulity and its practicality by asking: What is to be gained by it? If, however, the philosopher is to find an objection to the existence of evil-mongering on the basis of the absence of any substantial *quid pro quo*, he will have to undertake the rewriting of history. History reeks with the expression of rampant sensuality, manifested in crime of every description it is, indeed, a fact which may as well be taken into consideration, at the beginning of any such inquiry, that sensuality is invariably the backbone of inordinate crime. As the human mind shakes itself free from any regard for Principle, it must, indeed, in the very nature of things, substitute evil for its deity.

Anybody who will for a moment turn to the outpourings of Adam Weishaupt and the Illuminati may satisfy himself on that. The theory that the end justifies the means Weishaupt had inherited from the ex-Jesuits who had assisted him in organizing his new order.

John Robinson, who studied the gyrations of this order, in the spurious Masonic lodges of France and Germany, has summed up its ideals as the obliteration of Christianity and the deification of sensuality, the proscription of private property, the abjuration of all religion and morality; the repudiation of marriage, and as a necessary corollary, the state adoption of children; universal license; and the wrecking of civilisation land giving over of society to general plunder. It was, in short, through the propagation of unbridled iniquity that men like Rabaud de Saint-Etienne were led to the conclusion that society could only be improved by

being first destroyed. To make "the people happy," he declared, in a burst of revolutionary rabies, 'their ideas must be reconstructed and laws must be changed, morals must be changed, things must be changed, men must be changed, everything, yes, everything must be destroyed, since everything must be remade.'

Such were the ideals which, in the dawn of the French Revolution, were imparted to Mirabeau by Weishaupt and his *fidus achates*, Baron Knigge of Frankfort on the-Main, and adopted in the lodges of the new Freemasonry founded by Mirabeau himself and the unfrocked Bishop of Autun, in the days when the unmentionable Duke of Orleans had succeeded in securing his election as Grand Master of the order, in France.

The energies, however, of the neophytes brimmed over, with the result that the Cape Breton Club was founded as a meeting place for the Illuminati Masons; and it was the existence of this Club, better known later as the Club des Jacobins, which accounted for the intimate connection between the philosophy of the Illuminati and the ideals of the Jacobins themselves, in all the horrors which followed.

"It is not possible, except at great length, to show how the teachings of Weishaupt found a new exponent in revolutionary France in the personality of the Prussian, Anarchist Clootz; and how, when that worthy drove to the guillotine; in one of Robespierre's red tumbrils, the teachings of the Illuminati were preserved and disseminated through the intermediary of the Grand Orient. As a consequence, it is not surprising to find, in the first decade of the present century, Leopold Engels, the head of the revived order, disseminating the unadorned theories of the Illuminati in a book, published in Germany, to be exact, in the year immediately following that in which the 'Protocols of the Learned Elders of Zion' were first given to the world by Professor Nilus. He was a minor official in one of the state departments in Moscow.

"Whether, therefore, the one (Protocols) is a mere rehash of the other (code of the Illuminati), or whether both are imbibed from the same ideals, is a question which may be argued at another time. For the present, it is sufficient to draw attention to the fact that these ideals keep reappearing with a curious and significant commotion, and exercising an extraordinary and appalling effect upon world politics. For it was the naked theory of Adam Weishaupt, that no scruple was to be permitted to be taken at any evil which would make for the advantage of the order, since the order itself was superior to every other consideration, which was the dominant note of 'kultur' in its insistence of the State before morality (by this the author is referring to the Illuminist doctrine which we have called pan-Germanism, and which was imported into the United States along with the "German Jews" in their mass emigrations of the 1880's and 1890's-Ed.). It was this theory more than any other thing, which brought about the recent world war (World War One. sometimes called the Masonic War-Ed.), and which was used by the military *vehmgerichi* to justify all the horrors of German policy, in a way which recalls the famous conversation between Marmontel and Chamfort, in the days of the Revolution, when, in reply to the opinion hazarded by the former that the nation might go further than it wished, the latter replied, 'True, but does the nation know what it wishes? One can make it wish and one can make it say, what it has never thought. There in naked language, is the whole theory of suggestion as a means to an end into which scruple is never to be permitted to intrude.

It is perfectly clear, then that no matter who bears the responsibility for the Jewish peril, the fact remains that the propagation of the ideal of evil for the sake of evil exists as a theory of political degeneracy which can find expression in high politics, in the most unlooked for ways and unexpected quarters. The human mind jeers at the theory of mental manipulation, yet prominent politicians, philosophers, and soldiers are found at critical moments, giving expression to views of an absolutely non-moral description, which are not in accordance with their behaviour in ordinary life. These are manifestly disseminated mentally, and, unless the victim understands how to protect himself through a scientific knowledge of what really constitutes Principle, he is liable unconsciously to accept them, and even to act upon them. It is here that the conspiracy of

evil against humanity becomes recognizable. Whether it constitutes a Jewish peril is a question for consideration in itself, but that it exists, as a peril, is entirely undeniable.

The above extended quotation contains the complete editorial which appeared under the heading "Jewish Peril," on the editorial page of the Christian Science Monitor of June 19, 1920.

SERGE NILUS AND THE PROTOCOLS

Serge Nilus was a minor official in the Russian Government at the turn of the century. On pages 86-92 of his book, *It is Near, At the Door*, he tells the story of how he discovered the *Protocols*. He states that they were given him, in manuscript form, in 1901 by Alexis Nikolejevich Soushotin, former Marshal of Nobility in the District of Stavropol, South Russia; and who later served as Vice Governor of the Government of Chern, South Russia. Upon giving Nilus the manuscript, Nilus writes that Soushotin told him, "Take it into your full possession. Read it. Become inspired and make out of it something useful to the Christian soul. Otherwise it might remain with us useless, for it is too late to act. From a spiritual standpoint, however, it might be otherwise. In your hands, with God's help, it will bear fruit."

According to Nilus, the manuscript was given to Soushotin by a lady, whose identity is not revealed in the books that Nilus wrote around the manuscript. Later, when the Zionists were searching land and sea to find ways of showing the Protocols to be a "forgery" at least two "mysterious ladies" came forward to swear that they were responsible for the manuscript having been "discovered." But there is no convincing evidence to show who this mysterious lady really was; only theory and conjectures, and hardly pertinent to our story.

Mr. Nilus wrote that he showed the manuscript to several high ranking Russian government officials, one of whom told him: "Slavdom has not yet spoken its last word, and, therefore, no matter how cunning and strong the Zionist Men of Wisdom may be, their efforts are doomed to failure, and for this reason there is no need to despair."

Nilus also wrote that, before the abortive revolution of 1905, he submitted the manuscript of the Protocols to Grand Duke Serge Alexandrovich who, after examining them, sent Nilus a message containing just two words: "Too late."

Nilus then writes of his attempts to interest someone, anyone, among the Russian officials, in trying to do something to stop the progress of the program outlined so specifically in the Protocols, but he had no success whatsoever.

So, in desperation; he wrote a book. *The Great in the Little* that was published in 1905 at Tsarkoje Selo, and in that book Nilus included the complete manuscript of the Protocols of the meetings of the Zionist Men of Wisdom .A copy of the original, supposedly still may be seen at the British Museum Library, under number 3926-d-17, stamped British Museum, 10th August, 1906.

In January, 1917, Nilus published yet another book, *It is Near, At the Door*, and in this book he again included the full manuscript of the Protocols. In this book Nilus wrote:

"These Protocols produced scarcely a noticeable impression upon the world outside of the Christian Church. The periodical press, which in the main is in Jewish hands, or under the guidance and influence of the Jews, sought to conceal their publication, scarcely mentioning them or referring to them as a fallacious invention or a fairy tale among loyal Christians, however, the Protocols bore fruit and created a success for my book far greater than could have been anticipated, for they spread the knowledge of the hidden mysteries of our time in a wide circle of those belonging to the Christian family. Since then my book, with all the Protocols, has appeared in its fourth edition, but only now I learn authoritatively from Jewish sources that these

Protocols are nothing else than a strategic plan for the conquest of the world, putting under the yoke of Israel, the struggler-against-God; a plan worked out by the leaders of the Jewish people during the many centuries of their dispersion, and finally presented to the Council of Elders by the Prince of Exile, Theodore Herzl, at the time of the first Zionist Congress, summoned by him at Basle in August, 1897."

We believe Nilus' Jewish informer here threw him off the track. Herzl was not the Prince of Exile, hut a mere agentur thereof. Moreover, Herzl was but an exalted newspaper reporter. The Protocols are not in the Herzl style; but seem more in the manner of the Khazar Ginsberg. In fact, the eminent author, L. Fry, states flatly that the, *Protocols* were written and delivered by Ginsberg.

However, so far as we have been able to determine, neither Herzl nor Ginsberg were high ranking Masons. And Nilus himself gives us the real clue: "The Protocols are signed by the Zionist Representatives of the 33° (highest) Degree of Initiation."

These *Protocols* were secretly removed from the complete file of Protocols which, as we now know, pertained to the first Zionist Congress.----All this was taken from the secret vault at the main Zionist office which, at present, is located in French territory."

So our search for the real author of the Protocols takes us back to France, and to the head of Judeo Masonry.

CHAPTER 10

PART H OF THE WISE MEN OF ZION

IN PART I, INTRODUCTION TO THE PROTOCOLS, we told the story of how one Serge Nilus came into possession of a remarkable manuscript which he labelled The Protocols of the Meetings of the Zionist Men of Wisdom. We gave Nilus' story of what he did with this manuscript and of the reaction to his publication of same in the Russian language. Nilus was told the manuscript was the work of Theodore Herzl, "Father of Zionism," who was said to have read the Protocols at the First Zionist Congress at Basle on August, 1897. The actual authorship of the Protocols, however, has remained in doubt to this day. Nilus gave us a real clue when he wrote that the Protocols were signed by men of the 33°(highest Degree of Initiation.) This leads us to the assumption that these were not "Zionist" Protocols, per se; but were of Judeo-Masonic origin, and that they were but part of a master plan which was taken from the vaults of a Masonic Lodge located somewhere in France (which also was the location of the headquarters of the Zionist movement at that time.)

The excellent research work done by L. Fry bears out this thesis. In *Waters Flowing Eastward*, we read, "In 1884 the daughter of a Russian general, Mlle. Justine Glinka, was endeavoring to serve her country in Paris by obtaining political information, which she communicated to General Orgevskoi (Secretary to the Minister of the Interior of the Russian Government at the time-Ed.) in St. Petersburg. For this purpose she employed a Jew, Joseph Schorst (alias Schapiro-Ed.), member of the Mizraim Lodge in Paris."

A word about this Joseph Schorst is important. We quote from *Occult Theocracy*, page 408: "Some years ago, a document to which the reader must be referred, The Protocols of the Wise Men, or "Elders of Zion," was brought to light. Abstracted from a Jewish Lodge of Mizraim in Paris, in 1884, by Joseph Schorst, later murdered in Egypt, it embodies the programme of esoteric Judaism. Schorst was the son of a man who, in 1881, had been sentenced in London to ten years penal servitude for counterfeiting."

Now, we return to the account given by L. Fry : "One day Schorst offered to obtain for her (Mlle. Glinka) a document of great importance to Russia, on payment of 2,500 francs. This sum being received from St. Petersburg was paid over and the document handed to Mile. Glinka. (According to the French police archives, Schorst then fled to Egypt, where he was murdered, supposedly for having stolen the Protocols.)

"She forwarded the French original, accompanied by a Russian translation, to Orgevakll, who in turn handed it to his Chief, General Cherevin, for transmission to the Tzar, but Cherevin, under obligation to wealthy Jews, refused to transmit it, merely filing it in the archives."

Mill. Galinka later was given the now well known "smear" treatment, and was banished to her estate. in Orel. But there she gave a copy of the Protocols to Alexis Sukhotin and it was from the latter that Serge Nilus obtained the copy which he later published.

Sukhotin also gave a copy of the Protocols to another man, Philip Petrovich Stepanov, Stepanov, gave a deposition concerning the affair, which we quote as published in "*Waters Flowing Eastward*".

In 1895, my neighbor in this district of Toula, Major (retired) Alexis Sukhotin, gave me a manuscript copy of the Protocols of the Wise Men of Zion. He told me that a lady of his acquaintance, whose name he did not mention, residing in Paris, had found it at the house of a friend, a Jew. Before leaving Paris she had secretly translated it and had bought this one copy to Russia and given it to Sukhotin.

At first I mimeographed this translation, but finding it difficult to read, I resolved to have it printed, making no mention of the date, town, or printer's name, In this I was helped by Arkadi Ippolitovich Kekpovskii, who at that time was chief of the household of Duke Sergius. He gave the document to be printed by the district printing press. This took place in 1897. Sergi Nilus inserted these Protocols in his work and added his own commentary.

(Signed) Philip Petrovitch Stepanov; Formerly Procurator of the Synod of Moscow, Chamberlain Privy Councillor, and (in 1897) Chief of the Moscow Kursk Railway in his town of Orel, April 17, 1927.

Witnessed by Prince Dmitri Galatzin, President of the Russian Colony of Emigrants at Stari Fontag.

THE MASONIC CHARACTER OF THE PROTOCOLS

Most authors in discussing the Protocols, have tried to convince themselves and their readers that the Jews "are trying to take over the world, and that the Protocols are a clear statement of the "Plan." But, to limit the Protocols to this, without showing its Masonic connections, is to lose sight of the forest by concentrating attention on one particular species of tree while ignoring the rest of the trees which go together to create the forest.

It is important to understand that the Protocols are not addressed to any particular "Jewish nation," per se, but are instructions for a particular cult of Jews and that they were "signed by representatives of the thirty-third degree." Further, the Protocols were stolen from the files of the Mizraim Lodge, which had been amalgamated with the Memphis Lodge by John Yarker in 1775, 100 years before the Protocols were exposed to the world.

It also is important to recall that in a letter written by Albert Pike, the "Sovereign Pontiff of Universal Freemasonry" to "the very illustrious brother" Giuseppe Mazzini, and dated August 15, 1871, the very same plan as is contained in the Protocols is briefed by Pike: "we shall unchain the revolutionary Nihilists and Atheists, and we shall provoke a formidable social

cataclysm, which will demonstrate clearly to the nations, in all its honour, the effect of absolute unbelief, mother of savagery and of the most bloody disorder. Then, everywhere, the citizens, obliged to defend themselves against the mad minority of revolutionaries, will exterminate these destroyers of civilization, and the multitudes, disillusioned of Christianity, whose deist soul will up to that moment be without compass, thirsting for an ideal, but not knowing where to bestow their worship, will receive the True Light, by the universal manifestation of the pure Luciferin doctrine, at last made public, a manifestation which will arise from the general movement of reaction following the destruction of Atheism and Christianity, both at the same time vanquished and exterminated."

Note that this is the precise religious doctrine of the Protocols, as it is the precise doctrine of esoteric Masonry, and as it is the precise doctrine of the Kabbala. Pike was not a "Jew," but he was a Kabbalist.

The Zionists, in trying to dispute the Protocols, made much of the fact that exactly the same "plan" was contained in the writings of one Jacob Venedy (1805-1872) a close friend of both Karl Marx and Cremieux. Therefore, the Protocols were a forgery of these writings. But, Venedy also was a "Jew."

The Zionists were even quicker to point out that the writings of one Maurice Joly (1831-1878) were reproduced, sometimes paragraph by paragraph in the Protocols; and that Joly was a Frenchman. Therefore the Protocols were a forgery. However, though Joly was not a "Jew," he was a Mason.

Nesta Webster, in her invaluable *Secret Societies and Subversive Movements*, also points up the similarities between the Protocols and the program of the "Haute Vente Romaine;" an Illuminist secret society and the program of Bakunin's "Alliance Social Democratique." Both of these programs were written and adopted before the Protocols came to light. But, both were secret societies following the precise program of Adam Weishaupt's Illuminati.

In his attempts to disprove the plan of the Protocols, Lucien Wolf, Zionist leader, pointed out the similarity between the writings of Goedsche, a German, and Nilus's publication of the protocols. Therefore, he claimed that the Protocols were a "forgery".

Nester Webster's conclusions are important: "An International circle of world revolutionaries working on the lines of the Illuminati, of which the existence has already been indicated, offers a perfectly possible alternative to the "Learned Elders of Zion". It would be easier, however, to absolve the Jews from all suspicion of complicity if they and their friends had adopted a more straight forward course from the time the protocols appeared. When some years ago a work of the same kind was directed against the Jesuits, containing what purported to be a 'Secret Plan' of revolution precisely resembling the Protocols with the title *Revolution and Liar or Britain's Peril and Her Secret Foes* by Vigilant (1913). (This book does an excellent job of exposing Socialism and Pacifism, but falls flat when the author tries to name the Jesuits as the enemy Ed.), the Jesuits indulged in no invectives, made no appeal that this book should be burnt by the common hangman, resorted to no fantastic explanations, but quietly pronounced the charge to be a fabrication. Thus the matter ended.

But from the moment the Protocols were published the Jews and their friends had recourse to every tortuous method of defence, brought pressure to bear on the Publishers succeeded in fact, in temporarily stowing the sales appealed to the Home Secretary for their suppression, concocted one clinching refutation after another, all mutually exclusive of each other, so that by the time the solution now pronounced to us the correct one appeared, we had already been assured half a dozen times that the Protocols had been completely refuted. And when at last a really plausible explanation had been discovered, why was it not presented in a convincing manner? All that was necessary was to state that the origin of the Protocols had been found in the work of July, giving

parallels in support of this assertion? What need to develop a good ease in a web of obvious romance?---It is evident, then, that the complete story Protocols has not yet been told, and that much remains to be discovered concerning this mysterious affair."

May we suggest that the "mystery" is so easily explained that the Elders of Zion are still trembling in their boots that the whole truth be revealed. And that whole truth is steering us in the face! The Protocols are not a plan of the "Jews" as such nor is it the plan of the atheistic Illuminati as such. It is, rather, the actual plan of the "Elders of Zion", exactly as it has been titled. But the "Elders of Zion" are not simply "Jews;" rather, they are the masters of the Kabbala and while only a small percentage of the "Elders" are non-Jews, people of all nationalities are Kabbalists and conspirators. They are strict Internationalists who deceive the masses by preaching Universal Brotherhood under that Fatherhood of their God, who is the devil. (See John 8:44) The "Elders of Zion" have taken the Illuminism of Adam Weishaupt and spiritualized it, making it a worship of Lucifer, anti-Christ and anti-God. And their coming Messiah who will sit on the Throne of David, pretending to be God Himself, is the son of perdition whom most blinded Christians actually will believe is the Christ at His "second coming."

We make the mistake of believing, the Qabbala (we use the esoteric spelling in this case) is strictly a "thing of the Jews." Here is what Qabbalist Manly P. Hall says on that subject: "The theories of Qabbalism are inextricably interwoven with the tenants of alchemy, Hermeticism, Rosicrucianism, and Freemasonry."

Again Hall tells us: "According to certain Jewish mystics, Moses ascended Mount Sinai three times, remaining in the presence of God forty days each time. During the first forty days the tables of the written law were delivered to the prophet; during the second forty days he received the soul of the law; and during the last forty days God instructed him in the: mysteries of, the Qabbala, the soul of the soul of the law. Moses concealed in the first four books of the Pentateuch the secret instructions that God had given him, and for centuries students of Qabbalah have sought therein the secret doctrine of Israel. As the spiritual nature of man is concealed in his physical body, so is the unwritten law the A'fishna and the Qabbalah is concealed within the written teachings of the Mosaic code. Qabbalah means the secret or hidden tradition, the unwritten law, and according to an early Rabbi, it was delivered to man in order that through the aid of its abstruse principles he might learn to understand the mystery of both the universe about him and the universe within him."

Qabbalism, then, identifies itself with the traditions of the elders which Jesus condemned in no uncertain terms. Yet, by carefully bringing Jesus into their calculations by calling him a Master Teacher and an Essenian Magician, Qabbalism is able to appeal, not just to Talmudists, but to so called Christians as well. Thus the Judaizers are able to deceive the world.

Qabbalism is the thing which Pliarisaism, Rosicrucianism, Theosophy, Masonry and Gnostic Christianity have in common. It is the spiritual influence which makes it possible for the "Elders of Zion", masters of Qabbalism, to "use" secret societies for the furtherance of their own aim, which is to rule the world.

It was not the fact that the Protocols exposed a "Jewish Plot" which scared the Zionists and made them go to such ridiculous lengths to disprove them. Rather, it was the fact that the Protocols exposed the way in which a hidden group was "using" Masonry and other secret societies to their own ends, this was the thing which scared every hidden leader and every "Elder of Zion," because without the Masonic Lodges to carry out their program, they could never succeed!

This fear expressed in a letter written by Louis Marshall of the Anti-Defamation League of the B'nai B'rith to George Putnam in 1920; a letter which caused the head of Putnam & Son, New York, to melt down their plates and cancel the publication of the *Protocols*.

Here is a quotation from that letter: "I am not a member of the Masonic or any other secret order (which is an outright lie, because the B'nai B'rith, of which Marshall was an officer, is itself a Masonic Order-Ed.) but the attempt in those books to charge Freemasonry with participation in such a conspiracy as is proclaimed almost argues the existence of a pathological condition on the part of the author that betokens mental aberrations (If you disagree, then you're mentally ill, even in 1920 Ed.)

It is the main passage in Protocol 15 which caused the Jewish Agency such agony when it was published for it reads: "We shall create and multiply Freemasonic lodges in all the countries of the world, absorb in them all who are or may become prominent in public activity for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration known to us alone and to all others absolutely unknown, which will be composed of our learned Elders. The lodges will have their representatives, who will serve to screen this central administration, and from whom will issue the watchword and program. In these lodges we shall tie the knot which binds together all revolutionary and liberal elements.

In this passage from the Protocols stood alone and unconfirmed, we could dismiss it lightly. But there was a passage in *Louis Blanc's History of the French Revolution*:

They created occult lodges reserved for ardent souls---shadowy sanctuaries whose doors were only open to the adept after a long series of proofs calculated to test the progress of their revolutionary education.

And there is a strange passage in Albert Pike's Masonic Ritual "Masonry has not only be profaned but it has even served as a veil and pretext for the plotting of anarchy, by the secret influence of the avengers of Jacques de Molay.

Then, Pike wrote this into his *Ritual of the Southern Jurisdiction of the United States*:

"My brother, you desire to unite yourself to an Order which has laboured in silence and secrecy for more than five hundred years with a single end in view, and hitherto with only partial success, that what you are now engaged in---will expose you to danger, and that this Order means to deal with the affairs of nations and be once a power in the world."

And we might recall the conclusion of Monseigneur Dillon, that "beyond the Masons, though generally formed from them, lay the deadly secret conclave which---used and directed them for the ruin of the world and their own selves."

And we conclude, Masonry is being used, as Zionism and Judaism are being used, as communism is being used, and even as Christianity is being used; by a small secret conclave which intends to rule the world. They, in 1897, called themselves the "Learned Elders d Zion." Their religion is Kabbalism, their political code is that of the Illuminati.

CHAPTER 11

JEWISH CONSPIRACY EXPOSED BEFORE THE PROTOCOLS WERE PUBLISHED

IN PAST WE REPORTS have given some account of the extraordinary document that the Russian Sergi Nilus printed as an appendix to his book *The Great in the Little* in 1906. We have also shown that these "Protocols" were not anything new or unique. Exactly the same things, sometimes in precisely the same words, are found in many documents which appeared at about the same time in history. All of these documents unfold a plan to, in the words of Abbe

Joseph Lemann in his book *L'Entrees des la Societe Francais*, published in 1905:--
"disorganize at one blow Christian Society and .then, with this double organization to bring about a state of things where, religiously speaking--(there will be)--only men stripped of divinity; and where politically speaking, the Christian will become, if not the slave, at least the inferior of the Jew, the master.... "

The above statement suggests that these "Planners" are Jews who mean to destroy our present social order. In the strictest sense of the meaning, this is correct; for all Jews are not "Qabbalists;" nor are all "Qabbalists" "Jews." Qabbalism, however, is allegedly the "secret wisdom of the ancient Jews," "oral traditions of the Pharisees," or the soul of the Mischna, which is the soul of the Talmud."

It is more correct to say that these various Protocols represent a Judeo-Masonic plot to enslave the world. Both are Qabbalistic, both are anti- Christian.

THE FIFTEENTH CENTURY PROTOCOL

The review "*Des Etudes Juives*", a publication financed by James de Rothschild, published in 1889 two documents which prove how true it is that the Learned Elders of Zion have been promoting this same plan for centuries. According to this article on January 13th 1489 (three years before Columbus landed in the Western Hemisphere and at about the time of the Spanish Inquisition) the rabbi Chemor, in Arles, Provence, France, wrote to the Grand Sanhedrin, which then had its seat at Constantinople (now Istanbul for advice. The people of Arles were threatening the synagogues and the Talmudists, Rabbi Chemor wanted to know what could be done about it. This was the reply:--

"Dear beloved brethren in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves. "The advice of the Grand Satraps and Rabbis is the following:

1. As for what you say that the King of France obliges you to become Christians: do it, since you cannot do otherwise, but let the law of Moses be kept in your hearts.
2. As for what you say about the command to despoil you of your goods (the French law then read that upon becoming converted to Christianity, they had to give up their possessions) make your sons merchants, that little by little they may despoil the Christians of theirs.
3. As for what you say about their making attempts on your lives: make your sons doctors and apothecades, that they may take away Christian's lives.
4. As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.
5. As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix themselves up with the affairs of State, in order that by putting Christians-under-your-yoke-you-may dominate the-world and be avenged on them.
6. Do not swerve from this order that we give you, because you will find by experience that, humiliated as you are, you will reach the actuality of power. "Signed V.S S.V.F.F., Prince of the Jews, 21st Cas lue (November), 1489."

THE PROTOCOL OF 1869

In its issue No. 195, October 21st, 1920, La Vieille France published a Russian document in which the following passage occurred:

"There is a striking analogy between the Protocols of the Elders of Zion and the discourse of the Rabbi Reichhorn, pronounced in Prague in 1869 over the tomb of the Grand Rabbi Simeon-ben-Juda and published by Readcliffe, who paid with his life for the divulgence. Sonol, who had taken Readcliffe to hear Reichhorn, was killed in a duel some time afterwards. The general ideas formulated by the Rabbi are found fully developed in the Protocols.

Later, in its issue No. 214, of March 10th, 1921, the La Vieille France reprinted the funeral oration, as originally published by La Russie Juive. Here is that oration, as translated into English and published by Britons Publishing Society of London, England:

1. Every hundred years, We, the Sages of Israel, have been accustomed to meet in Sanhedrin in order to examine our progress towards the domination of the world which Jehovah has promised us, and our conquests over the enemy, Christianity.

2. This year, united over the tomb of our reverend Simeon-ben-Juda, we can state with pride that past century has brought us very near to our goal, and that this goal will be very soon attained.

3, **Gold** always has been and always will be the irresistible; power. Handled by expert hands, it will always be the most useful lever for those who possess it, and the object of envy for those who do not. With gold we can buy the most rebellious consciences, can fix the rate of all values, the current price of all products, can subsidise all state loans, and thereafter hold the States at our mercy.

4. Already the principal banks, the exchanges of the entire world, the credits of all the governments are in our hands.

5. The other great power is the PRESS. By repeating without cessation certain ideas the press succeeds in the end in having them accepted as actualities. The theatre renders us analogous services. Everywhere the Press and the Theatre obey our orders.

6. By ceaseless praise of Democratic Rule we shall divide the Christians into political parties, we shall destroy the unity of their nations, we shall sow discord everywhere reduced to, impotence, they will bow before the Law of our Bank, always united and devoted to our Cause.

7. We shall force the Christians into wars by exploiting their pride and their stupidity. They will massacre each other, and clear the ground for us to put our own people into.

8. The possession of the land has always brought influence and power. In the name of social justice and Equality we shall parcel out the great estates we shall give the fragment to the peasants who covet them with all their powers, and who will soon be in debt to us by the expense of cultivating them. Our capital will make us their masters. We in our turn shall become the great proprietors, and the possession of the land will assure the power to us.

9. let us try to replace the circulation of gold with paper money; our chests will absorb the gold, and we shall regulate the value of the paper which will make us masters of all positions.

10. We count among us plenty of orators capable of feigning enthusiasm and of persuading mobs. We shall spread them among the people to announce changes which should ensure the happiness of the human race. By gold and flattery we shall gain the proletariat which will charge itself with annihilating Christian capitalism. We shall promise workmen salaries of which they have never dared to dream, but we shall also raise the price of necessities so that our profits will be greater still.

11 In this manner we shall prepare Revolutions which the Christians will make themselves and of which we shall reap the fruit.

12 By our mockeries and our attacks upon them we shall make their priests ridiculous, then odious, and their religion as ridiculous and as odious as their clergy. Then we shall be masters of their souls. For our pious attachment to our own religion, to our own worship, will prove the superiority of our religion and the superiority of our souls.

13 We have already established our own men in all important positions. We must endeavour to provide the GOYIM with lawyers and doctors; the lawyers are au courant with all interests: doctors, once in the house, become confessors and directors of consciences.

14 But above all, let us monopolize education. By this means we spread ideas that are useful to us, and shape the children's brains as suits us.

15 If one of we people should unhappily fall into the hands of justice amongst the Christians, we must rush to help him; find as many witnesses as he needs to save him from his judges, until we become judges ourselves.

16 The monarchs of the Christian world, swollen with ambition and vanity, surround themselves with luxury and with numerous armies. We shall furnish them with all the money their folly demands, so shall keep them in leash.

17 Let us take care not to hinder the marriage of our men with Christian girls... for through them we shall get our foot into the most closely locked circles. If our daughters marry GOYIM, they will be no less useful; for the children of Jewish mother are ours. Let us foster the idea of free love, that we may destroy among Christian women attachment to the principles and practices of their religion.

18 For ages past the sons of Israel, despised and persecuted, have been working to open a path to power They are hitting the mark. They control the economic life of the accursed Christians, their influence preponderates over politics and over manners.

19 At the wished for hour, fixed in advance, we shall let loose the Re-revolution, which by ruining all classes of Christianity will definitely enslave the Christians to US. Thus will be accomplished the promise of God made to His People."

THE PROTOCOL OF 1919

After that prophesied Revolution had been let loose (in Russia in 1917) there appeared yet another remarkable "Protocol." A Russian language newspaper, PRIZYY, published in Berlin, in its issue of February 8th 1920, contained an interesting document which had been written in Hebrew dated December 1919, and which was said to have been found in the pocket of a dead Yiddish Officer named Zunder, who had been Commander of the 11th Sharpshooter battalion of the Bolshevik Army. As translated from the Hebrew, this "Protocol" read as follows: "SECRET- To the representatives of all branches of the Israelite International League.

Sons of Israel! The hour of our ultimate victory is near. We stand on the threshold to the command of the world. That which we could only dream of before us is about to be realised. Only quite recently feeble and powerless, we can now, thanks to the world's catastrophe, raise our heads with pride.

We must however, be careful. It can surely be prophesied that, after we have marched over ruined and broken altars and foes, we shall advance further on the same indicated path.

The authority of the, to us, alien religions and doctrines of faith we have, through very successful propaganda, subjected to a merciless criticism and mockery. We have brought culture to civilization, traditions and thrones of the Christian nations to stagger. We have done everything to bring the Russian people under the yoke of the Jewish power, and ultimately compelled them to fall on their knees before us.

We have nearly completed all this but we must all the same be very cautious because the oppressed Russia is our arch enemy. The victory over Russia, gained through our intellectual superiority may in the future, in a new generation be turned against us.

Russia is conquered and brought to the ground, Russia is in the agony of death under our heel, but do not forget not even for a moment---that we must be careful! The holy care for our safety does not allow us to show either pity or mercy. At last we have been allowed to behold the bitter need of the Russian people, and to see it in reality. By taking from them their property, their gold, we have reduced this people to helpless slaves.

Be cautious and silent! We ought to have no mercy for our enemy. We must make an end of the best and leading elements of the Russian people. So that the vanquished Russia may not find any leader. Thereby every possibility will vanish for them to resist our power. We must excite hatred and disputes between workers and Peasants.

War and class struggle will destroy all treasures and culture created by the Christian people. But be cautious sons of Israel! Our victory is near, because our political and economic power and influence upon the masses are in rapid progress. We buy up Government loans and gold, and thereby we have controlling power over the world's exchanges. The power is in our hands, but be careful, place no faith in traitorous shady powers!

Bronstein (Trotsky-Ed.), Apfelbaum (Zinovieff-Ed.), Rosenfeld (Kameneff-Ed), Steinberg all of them are like unto thousands of other true sons of Israel. Our power in Russia is unlimited. In the towns, the Commissariats and Commissions of Food, House Commissions, etc., are dominated by our people. But do not let victory intoxicate you. Be careful, cautious, because no one except yourselves will protect us! "Remember we cannot rely on the Red Army, which one day may turn its warfare on ourselves.

Sons of Israel! The hour for our long cherished victory over Russia is near; Close up solid your ranks! Make known our people's national policy. Fight for eternal ideals. Keep the old laws, which history has bequeathed to us! May our intellect, our genius, protect and lead us!

"(Signed) The Central Committee of the Petersburg Branch of the Israelite International League."

In commenting on the above document, the Briton's Publishing Society, whose translation we have used, had this to say: "It will be noted that the above was found in Hebrew, as the original of the Protocols of the Elders of Zion and all the secret documents of the Jews are. There are plenty of manifestos in Christian language that are intended for the **Goyim** to read. Of them we need take no account. 'Israelite International League' can be none other than the L'Alliance Israelite Univererselle, founded by Cremieux and headed by Rothschild. (Note that the American Jewish Committee is a branch of this same Judeo-Masonic organization.)

All the Protocols tell the same tale of malice, revenge, cupidity and murderous hate against Christians and Christianity. Judaism is Satanism; and no amount of ritual and Kabalistic camelflaug can hide this fact."

It should be noted that Hebrew is the classic language of Qabbalism, just as is Latin the classic language of common law and medicine, and as is Greek the classic language of philosophy and mathematics. While Yiddish is the "language of the Jews" of today, Hebrew has become almost

a secret code used by the elite, not all of whom are "Jews," but all of whom might be considered "Israelites" in the Qabbalistic sense of the term. For the "Elders of Zion" are not simply disciples of Judaism or students of the Talmud. There are three broad classifications, somewhat like the three primary degrees of, Masonry. Study of the law is expected of all "children of Israel." This is the "first degree. It makes them a "Chosen People," superior to the **Goyim**, but still lesser brethren. From this group certain ones are chosen to study the Mishna, which is called the soul of the law. This knowledge of the soul of the law makes one a "second degree member, such are called Rabbins, or teachers. Above this group are those who are chosen to study the Qabbalah, which is the soul of the soul of the law. It is from these that the group known as the "Elders of Zion" are selected, "each of whom knows all the others----and elect their own successors from their entourage."

If we understand that the "Elders of Zion" first got all the followers of Pharisaism: under their control by perfection of the Kahal system, making every individual a member of at least one secret society or club and threatened with consequences worse than death if any of the society or club secrets were revealed; then if we understand that these Elders of Zion set about to control the **Goyim** by exactly the same methods: that is by the control of secret societies and clubs which seem to be Christian in character but are actually are Qabbalistic - then we have found the key which unlocks----- the mystery of how "three hundred men" can rule the world.

Incidentally if the word **Goyim** is confusing because of lack of a clear definition: in its original Hebrew meaning it was a synonym for nation, heathen, Gentile, or simply people of another faith. Now, however, the Talmudists have changed its meaning to "cattle." They contend that only Talmudists are "people;" all others are as cattle to be milked or slaughtered, or used as beasts of burden, as the Elders may direct.

CHAPTER 12

NATURE OF THE COMING WORLD GOVERNMENT

The "Elders of Zion" speak of the present era which they claim to have established as a "transition period" which had to be brought about before the final world dictatorship can be proclaimed. All writings by communists, socialists, internationalists and one worlders agree that this is but a "transition period." During this period; Republics will be made to crumble of their own national governmental system so that they will cry out for a world government which will ensure peace and security, even, at the cost of their liberties and freedoms. When that time comes, the United Nations is to be converted into a world government in fact, with dictatorial powers vested in an "Elite" and if the "Elders of Zion" have their way, the "Elite" will govern through a man selected by them and enthroned as a "King" sitting on the "Throne of David."

And what manner of government is this to be? The Holy Bible describes it as the; Rule of the Beast, and very detailed though symbolic pictures are painted by the Prophets, especially by Daniel and John. But for our present purposes, let's turn to Satan's own Book of Revelation, known as the Protocols of the Learned Elders of Zion. And we quote:

Protocol I

"It must be remembered that people with base instincts are more numerous than those with noble ones; therefore, the best results in governing are achieved through violence and intimidation and not through academic discussion---Political freedom is not a fact' but an idea---Politics have nothing in common with morals---He who desires to rule must resort to cunning and hypocrisy. The great popular qualities, honesty and frankness become vices in politics, as they dethrone more surely and more certainly the most powerful enemy. These qualities must be the attributes of Goy countries; but we by no means should be guided by them---Our right lies in might---This

word (right) means nothing more than: give me what I desire so that I may have evidence that I am stronger than you---From temporary evil to which we are now obliged to have recourse will emerge the good of an unshakable government, which will reinstate the orderly functioning of the mechanism of popular existence now interrupted by liberalism. The end justifies the means. In laying our plans we must turn our attention not so much to the good and moral as to the necessary and useful--- we must not] hesitate at bribery, fraud, and treason---In politics it is necessary to seize the property of others without hesitation if in so doing we attain submission and power---Our government, following the lines of peaceful conquest, has the right to substitute for the horrors of war less noticeable and more efficient executions, these being necessary to keep up terror, which induces blind submission--- A just but inexorable strictness is the greatest factor of governmental power. We must follow a program of violence and hypocrisy, not only for the sake of profit, but also as a duty and for the sake of victory.

PROTOCOL V

We will create a strong centralized government, so as to gather the social forces into one power. We will mechanically regulate all the functions of political life of our subjects by new laws. Those laws will gradually eliminate all the concessions and liberties permitted by the Goys. Our kingdom will be crowned by such a majestic disposition that it will be able, at all times and in all places, to crush both antagonistic and discontented Goys---In lieu of modern rulers, we will place a monster which will be called the Super Governmental Administration (United Nations?-Ed.)...Its hands will be stretched out like pincers in every direction (specialized agencies of the UN-Ed) so that this colossal organization cannot fail to conquer all the peoples.

PROTOCOL VI

We must develop, by all means, the importance of our super government by representing it as the protector and rewarding giver of all those who willingly submit to us.

PROTOCOL VII

It is necessary that there should be besides ourselves in all countries only the mass of its proletariat, a few millionaires devoted to us, policemen, and soldiers." (The above is an explanation of the part played in the plan by such men as the Rockefellers, et al. Such men need not be of the cult they need only to be "devoted to us." The Plan calls for their liquidation at a later date, along with the Liberals, Utopians, Masons, communists and others not of "the cult."-Ed.).

PROTOCOL VIII

Our government must be surrounded by all the forces of civilization, in the midst of which it will have to function. It will surround itself with publicists, experience lawyers, administrators, diplomats, and, finally, people educated along special lines in our special advanced schools." (Here are categorized the "Bilderbergers," "Frankfurter" the "Council on Foreign Relations," and all those educated along special lines an controlled through the hundreds of organizations and associations which make up "1313," etc.-Ed.). These people will know all the secrets of social existence (that is, they will be graduate "social scientists-Ed.); they will know all languages compose; of political letters and words; they will be familiar with the reverse side of human nature, with all its sensitive chords, upon which they must know how to play---We will surround our government by a whole world of economists."

PROTOCOL IX

When we are enthroned we will substitute for the liberal words our Masonic catchword, 'Liberty, Equality, and Fraternity,' another group of words expressing simply ideas, namely, the study of Liberty, the study of Equality, the ideal of Fraternity."

PROTOCOL X

When we accomplish our coup d'état, we will say to the peoples: Everything went badly, all of you have suffered. We will abolish the cause of your sufferings, that is to say, nationalities, frontiers, and national currencies. Of course you are free to condemn us, but would your juggernaut be just if you were to pronounce it before giving a trial to what we will give you?---The voting system which we have used as a tool for our enthronement, and to which we have accustomed even the most humble members of humanity by organizing meetings and prearranged agreements, will have performed its last service and will make its last appearance in the expression of a unanimous desire to become more closely acquainted with us before having pronounced the judgement."

PROTOCOL XIII

The role of liberal Utopians will be definitely terminated when our government is recognized. Until that time they will do us good service---When our kingdom is established, our orators will discuss the great problems which have stirred humanity for the purpose of bringing it finally under our blessed rule. Who will then suspect that all these problems were instigated by us, according to a political plan which has not been disclosed by any one during so many centuries.

PROTOCOL XIV

When we become rulers we will not tolerate the existence of any other religion except our Own. For this reason we must destroy all other religions---The benefits of peace, although attained through centuries of unrest, will serve to demonstrate the beneficial character of our rule---the masses will prefer the peace of serfdom to the rights of much lauded liberty---Our philosophers will discuss all the shortcomings of the Goy religion, but nobody will ever discuss our religion in the light of its true aspect and nobody will ever thoroughly understand it, except our own people, who will never dare to disclose its secrets."

PROTOCOL XV

We will kill heartlessly all who take up arms against the establishment of our rule. The establishment of any new secret society will be met by the death penalty, and those societies which now exist and are known to us and either work or have worked for us, will be disclosed and their members exiled---The Masons whom we may pardon for any reason will be kept under continual fear of exile---The decisions of our government will be final and there will be no right of them to do without this guide and guardian if they wish of appeal---Our laws will be short, clear, irrevocable, and requiring no interpretation, so that everybody will be able to know them thoroughly. The chief point emphasized in them will be a highly developed obedience that our agents do not usurp his power, but merely obedience to authority, which will eliminate all abuses for all without exception will be responsible before the supreme power vested in the highest authority. Abuse of power by minor officials will then disappear because it will be punished so mercilessly that they will lose the desire to experiment with their power---not a single violation of the law or act of corruption will remain unpunished---The prestige of power necessitates that appropriate, that is severe punishments should be inflicted even for the smallest violations of the sanctity of the authority, committed for personal gain---Our judges will know that by attempting to show stupid mercy, they overstep the law of justice, which was created solely for exemplary punishment for crime and not for the manifestation of moral qualities on the part of the judge---Such qualities are commendable in private, but no in public life, which constitutes the educational forum of human life. The personnel of our judges will not remain in office after the age of fifty-five. First because old people adhere more persistently to prejudiced opinions and are less capable of submitting to new commands; and secondly, because that enables us to achieve a certain flexibility of change in the personnel, which will bend more easily under our pressure. He who wishes to retain his position will have to obey blindly---We

will eliminate liberalism from all the important, strategic positions in our administration upon which depend on the training of our subjects for our special order. These positions will be given only to those who have been trained by us for governmental work--Our autocracy will be consistent in every respect, and consequently every manifestation of our great power will be respected and unconditionally obeyed. We will ignore grumbling and discontent and all active manifestations of either will be suppressed by punishment which will serve as an example to the rest of the people. We will abolish the right of appellate courts to annul judicial decisions, which will become the exclusive prerogative of the sovereign, for we cannot permit the people to think that an incorrect decision may possibly be rendered by the judges appointed by us---In the person of our sovereign, our government will bear the appearance of a patriarchal or fatherly tutelage. The people, our subjects, will see in him a father who of every need, of every action and who is concerned with every relationship, both among the subject themselves and between them and the sovereign---Thus they will become imbued with the idea that it is impossible for them to do without this guardian and guide of the wish to live in a world of peace and quiet. They will recognize the authority of our sovereign, whom they will respect and almost deify, especially when they realize that, our agents do not usurp this power, but merely execute his orders blindly. They will be glad that for all without exception will be responsible that everything is regulated in their lives, as is done by the supreme power vested in the highest authority. As you can see for cause it will be punished so mercilessly---I base our despotism upon right and duty; to use the desire to experiment with their power.... It is the right of the strong to utilize his, power administer severe punishments in order to lead humanity toward a social order. Punishments should be inflicted even for the smallest violations to make them obedient. Consequently, let us be stronger for the common good--When the King of Israel places the crown of moral qualities of Europe on his sacred head he will become the Patriarch of the World. The necessary sacrifices made by him will never equal the number of victims sacrificed to the mania of greatness during the centuries of rivalry between Goy governments.

PROTOCOL XVI THE FUTURE OF EDUCATION

For the purpose of destroying all collective forces except our own, we will nullify the universities, the first stage of collectivism, by reconstructing them along new lines. Their directors and professors will be trained for their work through detailed secret programs of action, from which they will not be able to deviate in the least with impunity. They will be appointed with special care and will be placed as to be completely dependent upon the government. We will exclude from the curriculum civic law as well as all that touches upon political questions. These subjects will be available to only a few dozen selected for their striking ability from among the initiated universities must not allow the callow youths to graduate who concoct plans of constitutions as they do comedies or tragedies, or who meddle with political with political matters which even their fathers do not understand.

"Poorly directed study of political questions by a great number of people creates Utopians and poor citizens, as you can judge by the universal education as conducted by Goys along those lines---When we are in power, we will eliminate all disturbing subjects from educational systems and will make young people obedient children of their superiors loving, the sovereign as their assurance of hope, peace, and quiet for the study of the classics and ancient history, which contain more bad than good examples, we will substitute a program dealing with the future. We will obliterate from the memory of the people all those facts pertaining to former centuries which are not to our advantage, leaving only those which emphasize the mistakes of the Goy governments.

The study of practical life, of obligatory social order, of the inter-relationship of human beings, the avoidance of evil, egotistical examples that plant the seed of evil, and other questions of a

pedagogical nature will head the educational program. This program will differ for each caste, never allowing education to be of a uniform character.

Each caste must be educated with strict limitations, according to its particular anticipation and the nature of the work. Accidental genius has always been able and always will be able to rise to a higher caste; but, for the sake of this rare exception, to open the door to the inefficient, and to admit them to higher castes or ranks, enabling them to occupy positions of others born and trained to fill them is absolute nonsense.

You, yourself know what happened to the Goys when they yielded to the nonsense---We will abolish all un-licensed teaching. Students will have the right to gather, with their relatives, in their colleges as if in clubs. During these gatherings, of holidays, the teachers will read supposedly unbiased lectures on problems of human relationship, on the law of imitation, on the cruelty of unrestricted competition, and finally, on new philosophical theories which have not yet been disclosed to the work (Compare present adult education programs as well as the subject matter of most "lectures" at meetings of educational, civic, business and fraternal organizations an associations-especially women's clubs-Ed.)

"We will promote these theories (new philosophical theories which the world have never heard of before-Ed.) into dogmatic beliefs, using them as stepping stones to our faith. After having presented our program action for the present and for the future, will read to you the principles of these theories.

THE IMPORTANCE OF BRAINWASHING

In short, knowing from the experience of many centuries that men live and guide by ideas, that these ideas are imbued only by means of education given to persons of all ages, of course by different methods but equal success, we will absorb an appropriate to our own advantage the last traces of independent thought, which for long time have been directed to the goal and to the ideas necessary to us. (The system of enslaving thought is already in action through so-called visual education forerunner of the vastly more powerful 'visual education' systems of movies and TV -Ed.).

This system (brainwashing) tends to turn the Goys into thoughtless, obedient animals, expecting to see in order to understand. In France one of our best agent: Bourgeois, has already announced a new program of visual "education." (When recognizing the importance placed on "visual education" from the very beginning, it becomes understandable why all large circulation dailies, weekly and monthlies (with a few notable exceptions) are owned, published or controlled by people who are agent of the "Elders," as are owners, producers, directors, and most writers and performer' in movies and television-Ed.).

Protocol XVII THE CONTROLLING OF LAWYERS

We will limit this profession, converting it into an exclusive public office, Lawyers will be deprived of the right or contact with their clients on the same basis as are the judges will receive their cases from the court, preparing them on the strength of written reports and documents and defending their clients after they have been examined in court on the basis of the facts obtained during the trial, They will receive a salary regardless of whether the defense has been successful or not. They will act as simple exponents of the case on behalf of the defense in counterbalance to the public prosecutor who will act as exponent on behalf of the prosecution. This will shorten legal procedure and establish an honest and impartial defense, conducted not for the sake of the personal gain, but based on the personal conviction of the lawyer. This will also eliminate the existing bribery among fellow lawyers and prevent their allowing the side to win which pays--"According to our program, one-third of our subjects will watch the others from a pure sense of

pay, as volunteers for the government. Then it will be considered disgraceful to be a spy and an informer; on the contrary, it will be regarded as praiseworthy.

In Protocol in XVII of the "Protocols of the Learned Elders of Zion," we find the following statement, which is the key to an understanding of the kind of world government which the "Elders" say they will establish after the current "transition period" has served its purpose: "In the same way that our brethren are now under obligation on their own initiative on all apostates, or on any person marked as being opposed to the Kahillah, so in our Universal Kingdom, it will be obligatory for all subjects to serve the state in that direction.

Here is admission that the Jews, referred to as "our brethren" by the Qabbala Elite, are enslaved in a dictatorship (the Kehilla system of secret clubs) which forces them to become informers and slaves to this "dictatorship of the elite." This is why all elect Christians understand that no matter how patriotic nor how Christianized a Jew seems to be, he cannot be thoroughly trusted, because he is kept under control and subject to the inner government of the Kehillah system, no matter how intensely he may despise and deplore the vicious chains with which he is kept in bondage as a mortal man.

The "Elders" make it clear that their "universal kingdom" is to become a world incorporation of the Kehilla system which they perfected nearly two thousand years ago a system which "one-third of our subjects will watch the others from a pure sense of duty, as volunteers for the government."

And from where do they recruit this vast army of spies which includes one-third of the people of the world? Protocol XVII gives this answer: "Our agents will be recruited both from among the highest and the lowest ranks of society; they will be selected from among the pleasure loving governmental officials, editors, printers, booksellers, salesmen, workmen, drivers, butlers, etc."

These agents will not work as an official police force, but as informers and stool pigeons, similar to the way in which the Anti-Defamation League now works with the Justice Department. Or, to put it in the language of the Protocols: "This police force (the spies and informers) will have no official rights or credentials, which give opportunity for the abuse of power, and consequently it will be powerless; it will merely act as observer and make reports. The verification of such reports and the issue of warrants for arrests will rest with a responsible group of police controllers. The actual arrests, however, will be made by a gendarme corps or the municipal police. In case of failure to report any political matter which has been observed or rumoured, the persons who should have reported it may be brought to trial for concealment of crime, if it is proven that he is guilty.

In this new government which the "Elders" are preparing for us the worst criminal will not be the murderer, rapist, arsonist or armed robber; but the political criminal, that is, anyone who speaks against or acts against the Jews. (This would have made the Founding Fathers the worst criminals in history, for they revolted against their government and created a new one of their own).

Says the Protocols: "In order to eliminate the prestige of martyrdom from political crime, we will seat the political criminal on the same bench with thieves, murderers, and other disgusting and dirty criminals. The public opinion will regard that class of criminals as quite as disgraceful as any other, and will brand them with equal contempt.

THE COMING ECONOMIC SYSTEM

Before any comment or analysis is possible on the subject of the system of economy which is to prevail when the "Elders" take over, it is necessary to quote at considerable length from Protocol XX:

Today we shall deal with the financial program, the discussion of which I have postponed until the end of my report because it is the most difficult, conclusive, and decisive point in our plans. In approaching it, I will remind you that I have already intimated that the result of our actions is measured in figures.

When we become rulers, our autocratic government, for the sake of self-defence will avoid burdening the people with heavy taxes, and it will not forget the role it has to play, namely that of Father and Protector. But as government organization is costly, it is necessary to raise the means for its maintenance. Consequently, we must carefully work out the plan for fair distribution of taxation.

In our government the sovereign will have the legal fiction of owning everything in his kingdom which is easily put into practice), and can resort to legal confiscation of all money to regulate its circulation throughout the country. Consequently, the best method of taxation is the levying of a progressive tax on property. Taxes will thus be paid without difficulty or ruin in respective proportion to the amount and property owned. The rich must realize that it is their duty to give part of their surplus wealth for the benefit of the country as a whole, because the government guarantees inviolability of the remaining part of their property and the right of honest gain. I say honest because the control of property will prevent legal theft.

The tax on the poor is the seed of revolution, and it acts detrimentally to the government which loses the great in its pursuits of the little. Moreover, the taxation of capital will lessen the increase of wealth in private hands, in which at present we have concentrated it as a counterweight to the governmental power of the Goys, namely to the state treasury.

The power of our sovereign will rest mainly in equilibrium and in guarantees of peace. For these, the capitalists must cede a part of their income so as to protect the action of the government machine. Public needs must be met by those who can best afford to do so and by those from whom there is something to take.

To prevent intelligent taxpayers from being too discontented with the new system of taxation, they will be furnished with detailed reports of the disbursement of public funds, exclusive of such as are appropriated for the needs of the throne and administrative institutions.

Sales, profits or inheritances will be taxed by a progressive tax stamp---The sale of prime necessities will be taxed only by a stamp tax, which will represent a certain small per cent of the cost of the particular article.

The state banks must keep a definite reserve fund, will remind you that I have already intimated that all sums in excess must be put back into circulation. The cost of public works will be met out of this surplus fund---Some of this money will be allotted to prizes for inventions and for the purposes of production---The only person who will not be interested in robbing the state treasury will be the sovereign, its owner. This is the reason why his control will prevent the possibility of loss or misappropriation.

HOW THE ELDERS CAUSED DEPRESSIONS

"The economic crises were caused by us for the Goys only by the withdrawal money from circulation. Huge amounts of capital were kept idle and were taken away from the nations, which were thus compelled to apply to us for loans. Payments, interest on these loans burdened the state finances and made the states subservient capital. The concentration of industry having taken production out of the hands of artisan and put it into the hands of the capitalists, sucked all the power out of the people and also out of the state.

--Impediments to the circulation of money will not be allowed by us, and therefore there will be no government bonds, except one per cent bonds, so that the payment interest should not deliver the power of the state to the sucking of leeches. The right of issuing bonds will be exclusively granted to industrial corporations, which will easily pay the interest out of their profits. The government, however, does not derive profit on borrowed money as these corporations do, since that state borrows money for expenditures and not for production.

"Industrial bonds will also be bought by the government, which instead of being, at present, the payer of tribute in loans, will become a sound creditor. Such a measure will prevent stagnation in the circulation of money, as well as indolence and laziness which were useful to us so long as the Goy remained independent, but are not wanted. by us in our government---

"It is impossible to govern without a definite plan. Travelling along a definite road with an indefinite supply of provisions destroys heroes and knights."

And now, quotations from Protocol of XXI: "When we mount the throne of the universe such financial expenditures (as payment of interest on loans-Ed.) being detrimental to our interests, will vanish. We will also destroy all stock exchanges, for we will no allow the prestige of our authority to be shaken by the shifting of the prices of our securities. We will fix the full price of their value legally without any possibility of fluctuation. (A rise leads to a fall, and this was precisely what we did to the Goy stock and bonds at the beginning.)

"We will replace the stock exchanges by great government credit institutions, whose functions will be to tax commercial values according to governmental plans. These institutions will be in a position to throw daily on the market 500,000,000 shares of industrial stocks, or to buy up a like amount. Thus all industrial enterprises will become dependent upon us. You can well imagine what power that will give us." And now, from Protocol of XXIII:" To teach the people obedience they must be taught modesty, and to accomplish this the production of luxuries must be limited. We will thus improve customs, demoralized by rivalry (that is, competition-Ed.), resulting from luxury

We will restore handicraft, which will undermine the private capital of manufacturers. This is necessary, because big manufacturers often influence, although not always consciously, the thoughts of the people against the government.

A people, practicing handicraft, does not know what unemployment means and this makes them cling to existing conditions and consequently to the powers of authority. Unemployment is most dangerous for a government. It will have finished its work for us as soon as authority falls into our hands.

Drunkenness will also be forbidden by law and will be punishable as a crime against human decency for man becomes bestial under the influence of alcohol.

Once more I state, that people obey blindly only the hand that is strong and entirely independent of them, in which they see a sword of defence and a stronghold against the blows of social misfortune. Why should the sovereign have an angel's heart? They want to see in him the personification of might and power.

The sovereign who will replace the present existing governments, dragging along their existence in the midst of a society from whose midst rises on all sides the flames of anarchy must primarily undertake to extinguish this all-consuming fire. Therefore, he must destroy such a society, if necessary drown it in its own blood, in order to resurrect it as a well-organized army, which consciously struggles against them and infection of any anarchy affecting the state mechanism.

Then we will say to the peoples: Pray to God and bow before Him who bears the mark of predestination, to whom God Himself showed His Star, so that none but He Himself should free you from all sinful forces and from evil.

MEET YOUR COMING KING

Reserving analysis and comment until the next Letter in this series, let us see how this "**Abomination that maketh desolate**" is to be "set up;" and what sort of man it is to be who "opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." To this end we quote Protocol XXIV: "Now I shall refer to the manner in which we will strengthen the dynastic roots of King David so as to cause this dynasty to endure until the last day. This method will consist chiefly of the same principles which enabled our wise men to conserve their power to cope with universal problems and to guide the education of the thoughts of humanity at large.

A few members of the seed of David will train the sovereigns and their successor who will be selected not by right of inheritance, but according to their personal ability. To them the deep political mysteries and the plan of our rule will not be given, but such a wise manner that nobody will know these secrets. The aim of this method is prove to all that power will not be given to the uninitiated in the mysteries of political art.

Only such people will be taught how to apply the above mentioned plans in practical by comparing them with the experiences of many centuries, and only they will be initiated in the conclusions drawn from all the observations of political, economic, social movements and sciences; in short, only they will know this true spirit and the laws, irrevocably established by nature for the purpose of regulating human relationships.

"Direct descendants of the sovereign will often be prevented from inheriting th throne if during the period of their study, they show signs of frivolity, leniency, of other tendencies detrimental and dangerous to the prestige of the Crown.

Only those of an undoubtedly able and firm, even cruel character, will receive the reins of government from our Wise Men.

In case of illness, loss of will power, or any other form of inefficiency, the sovereigns will be compelled to hand over the reins of government to new and able hands.

The sovereign's immediate plan of action and its application in the future will be unknown even to the so called closest advisers. Only the sovereign and his three sponsors will know the future.

In the person of the sovereign, with his immovable will over himself and humanity all will recognize fate itself with her mysterious paths. Nobody will know the aims o the sovereign when he issues his orders and thus nobody will dare oppose him.

Naturally the mental capacity of the sovereign must be equal to the plan of rule herein contained. For these reasons he will mount the throne before a test of his mind is made by the above mentioned Wise Men.

To make people know and love their sovereign, it is necessary that he should address the people in public places, thus establishing harmony between the two forces, no separated from each other by mutual terror. This terror was necessary for us until the time came to make both forces fall under our influence.

The King of Israel must not be influenced by his passions, especially by sensuality. No particular element of his nature must have the upper hand and rule over his mind sensually more

than anything else, upsets mental ability and clearness of vision by deflecting thought to the worst and the bestial side of human nature.

"Our Sovereign must be irreproachable."

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