

ARE THESE
THINGS SO?

“ARE THESE THINGS SO?”

BEING A REPLY
to this
QUESTION PROPOUNDED
by a
JEWISH HIGH PRIEST
of the
FIRST CHRISTIAN MARTYR
1900 YEARS AGO

— o —

A Study in
MODERN TERMITES
of the
HOMO SAPIENS TYPE

— o —

Compiled by the

WAAJA.

WORLD ALLIANCE AGAINST JEWISH AGGRESSIVENESS

To the Foes of the "Aggressiveness" named on title-page,
To "Constitutionalists" as opposed to the "New Deal," inasmuch
as some parts of the New Deal can be traced back to the
French Revolution of 150 years ago,
To Educators who educate without producing Communists or de-
stroying Morals,
To Theological Seminaries not Teaching "Another Gospel,"
To Loyal, genuine Americans everywhere who Need to be Aroused
to Present Dangers,
To the Jew, uncontaminated by Subversive Doctrines, whose Hope
lies in the Country which Grants Him Liberty not Obtain-
able Elsewhere; that Jew, who seeing the menace described
herein, works against these' unholy alliances,
This Book Goes Forth with the Hope that it may Stimulate careful
Study and Thoughtful Research to Prove if the Things
Charged "Are So."

*"Where duty calls or danger,
Be never wanting there."*

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small. According to Dr. Gray, it contains potentialities for change which are unique in the universe. "These properties we must accept as fundamental axioms which may or may not prove (in the future) to have their parallel in the physical world," he said.

Dr. Gray concluded by quoting with approval the conviction of Professor Niels Bohr, Nobel Prize winner in physics, to the effect that the existence of life must be considered as an elementary fact that cannot be explained.

TERMITES IN 'VILLAGE.'

Eleventh Street Building Is Reported Attacked by Pests.

Greenwich Village, which has suffered invasions of various kinds, is now being attacked by termites. A report to that effect was made to Building Commissioner Samuel Fassler yesterday by Harry Stucker, head of an exterminating company.

Mr. Stucker last July was designated by Mr. Fassler as "unofficial termite catcher for the city."

Mr. Stucker reported that the insects, which travel in colonies, had been found in a building at 290 West Eleventh Street. They are now in the lower part of the building and are making inroads on the supporting beams and joists, threatening demolition of the structure.

The city never has suffered an extensive termite plague, he said, but the insects are such speedy workers that once they get started it is difficult to check their work of destruction.

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* Contraction of aliases of Litvinoff.

INTRODUCTION

Whatever view point one may take of national or international conditions there is a general unanimity of opinion that present forms of government are in a state of flux. In spite of the experts or "brain trusts" whose counsel has been solicited to guide the nations out of the present wilderness we seem to be far away from the Promised Land. Many factors contribute to this situation and some of these are set forth in the following pages.

Except for a few, neither the author nor those whom he quotes have any personal animosity towards any particular race other than that which is developed by the evidence. In the matter of the Jewish race and the conditions in Germany much is being said on both sides of this momentous subject. Because of the attitude of the press in this country little space has been given therein to defending the position taken by the government which is in control in Germany. It is conceded that there are some conditions that are deplorable as they relate to that type of Jew who has always been loyal to the country that has furnished him with an asylum as well as a home. To their credit it may be said that such are to be found in all the nations of the world. Among this class we have many friends and nothing that we would write is directed against them.

Of the other group no stronger indictment has ever been brought against them than by Disræli who, in the *Life of George Bentinck*, pp. 496, 497, wrote:

"The people of God cooperate with atheists; the most skilfull accumulators of property ally themselves with communists; the peculiar and chosen race touch the hand of all the scum and low castes of Europe. And all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure."

(Citation from *Secret Societies*, p. 382, by Nesta H. Webster)
"No one ever warned the British public more distinctly of the danger they presented or of the role the Jews were playing in them than Disræli, whose famous words (p. 73 of "Coningsby") 'So you see my

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dear Coningsby that the world is governed by very different person-ages to what is imagined by those who are not behind the scenes.' ”

It shall be our purpose to take the reader behind the scenes and let him form his own opinion as to the merit of the charges just cited from an eminent leader of the Jewish race. One should approach this subject with an open mind and not be influenced by a press which is preponderantly Jewishly controlled in most of the countries of the world. Of that further evidence will be submitted in due time in this book.

Emphasis has been placed by Semitics and their friends on a recent petition signed by twelve hundred Protestant ministers protesting against Germany's treatment of the Jews. A copy of this has been reproduced in a booklet prepared by a strong group of Jewish-Americans with the obvious intent of conveying the idea that such a group represent the leadership of Protestantism in this country.

For the benefit of our readers we may say that more than this number of preachers signed the Auburn Affirmation, an act which stabbed evangelical Christianity in the back. More than this number protested against the decision of the Supreme Court of this country when it denied citizenship rights to Professor MacIntosh because he refused to affirm that he would bear arms in defense of this country.

Doubtless, if a careful search were made, one would find that amongst this list of recent protestors, were the names of another group, exceeding twelve hundred, who signed that famous questionnaire sent out to the ministers of this country by *The World Tomorrow*, in which they stated that under no circumstances would they bear arms in defense of this country. It is to such groups that the reds, pinks and yellows look for moral support in their insidious campaign of digging under the foundation principles which have made this a great country.

Of one thing we feel quite certain and that is there would not be such an active propaganda being conducted by the Semites and their friends at this time if it were not for the further fact that they have their ears close enough to the ground to hear the rumblings of the anti group as it is rolling up its protest from different parts of the world. Before such a statement is dismissed with the usual gesture of

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contempt we trust that the reader will read and ponder the data which is assembled in this volume and see whether or not Isaac Disraeli, father of Lord Beaconsfield, was correct when he said, in withdrawing from the synagogue, that Rabbinical Judaism with its unyielding laws and fettering customs "cuts off the Jews from the great family of mankind." (Encyclopedia Britannica, 1911 edition, article on Lord Beaconsfield.) To that will be added a quotation from Rabbi Wise as reported in the Herald Tribune of New York city.

The United States faces today three distinct foes, (a), the enemies of the State; (b), enemies of the church, and (c) enemies of the home and education. As far as possible we shall endeavor to present evidence which will bear on these charges and let the reader judge as to the preponderance of same in determining a verdict. Never was it more true than right now that America is at the Cross Roads in matters that vitally effect her national existence. That which lends color to this is the general ignorance and apathy of the average American who has a hazy idea that no one but cranks affected with some form of brain storm are exposing dangers which exist only in the mind of the gullible. If the enemies of true Americanism can continue to deceive the public as to the facts then will they have accomplished their purpose and objective.

No apology is offered for the length of the chapters on Education and Religious Education. Both of these have been prepared as sources from which the reader could pick up the trail that Weishaupt tried to conceal after the Government's raid on his headquarters resulting in his escape from Bavaria. Without a careful study of the two chapters just named the reader will not be able to note the remarkable relationship which exists between the Socialism and Communism of the present day and their origins. The original forms of each of these is set out in the chapter on "Socialist and Communist Termites" which, when compared with what is operative today under those heads, shows how far they are removed from the original concept. Moreover, as is so conclusively proven by the comprehensive chart of Dr. Randolph, the Manifesto of Karl Marx in 1848, had a definite program of abolitions, which included, among others shown, those of Law, Family,

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Morality, Patriotism and Religion. Supporting these as the bulwark of our national existence has been this country's educational system from "The Little Red School House" to its great colleges and universities. It remained for Colonel Edwin Marshall Hadley of Chicago to expose in his two books, "T.N.T." and "Sinister Shadows," the extent of the propaganda of Marxism and how, like the dangerous termite that it is, it has gotten a strangle-hold on the educational system of this country and finds itself so strongly entrenched that it dares to sit, as it were, amongst the scornful, when its operations are subjected to the searching examination conducted by Colonel Hadley.

It is axiomatic that if the educational system of this country is wrong then we are surely riding for the proverbial fall as concerns those things heretofore cherished and revered by our Fathers. Reserve then, my reader, your opinion on these momentous matters until you have finished examining the evidence herein produced. If, on completing your study, you believe we have established our charges, may we frankly inquire what do you propose to do about it? Even the novice knows that every revolution has succeeded because it was conceived, led and guided by a well organized minority. A glance at helpless, murdered, starving, selfishly exploited Russia is a case in point. Hungary and Germany would have fallen in like manner except that some had the courage of their convictions and dared to meet this slimy thing, although in human form, and thrust it from their midst. It was not crushed or exterminated. Termites cannot be reached in this way for they cannot be seen. The occasional collapse of some phase of governmental activity is proof that the form of termite we describe is assiduously working at his task the objectives of which are ably portrayed for us in the Protocols.

ORIGIN OF THE ISRAELITISH RACE.

In the dim, distant past of the centuries we note from the pages of Holy Writ that God visited Ur of the Chaldees, a place recently verified to us by archæological research, and there called out one Abram by name. Country and kin folk were to be left behind in a journey whose objective was to be revealed at the appointed time.

God knew that the predominating characteristic of this idolator was that of faith and this has been preserved to us in that Abram is called the father of the faithful. His response to the call, and the further fact that the record shows that "he went out not knowing whither he went," warrants the characterization named. But it may be that an element which is characteristic of the race to whom he gave birth prevented him from complying wholly with the command given to him by God. It seems he could not part with all that God commanded even to a near relative who abode with him in Padan Aran. On his death, however, we find Abram continuing his journey to Palestine and that the limits attached to the extremities of his domain were those defined by the land which was contacted by the soles of his feet.

At appointed times Jehovah gave him two visions or promises concerning his seed. One concerned an earthly seed, which was to be like the sand of the sea, and the other a heavenly one which pertained to a spiritual seed. For our purpose we are only concerned with the former seed. Out of the flotsam and jetsam of that day, as regards the religions which were current and even preceded the religion of Israël, we find Jehovah revealing himself in various ways to Abraham and his descendants and this was done in such a way as to win the commendation of the surrounding nations that Israël's Rock was not like their rock. In other words the Jehovah of Israël demonstrated to these surrounding nations, and by their admission, according to Moses, that the gods which they worshipped were inferior to the God of Israël. Time and space does not permit recounting here what is believed to be known and admitted on this subject by most of our readers.

We feel, however, warranted in digressing to anticipate what some critic will say when we designate Abram as an idolator. This is not our charge but that of Joshua who said that the fathers of Israël served

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other gods on the other side of the flood. Without doubt any member of the recent Foreign Mission's Appraisal Commission would accuse us of intolerance in thus characterizing Abram but we are of the opinion that God knew what commandment to place at the head of the decalogue and that its prohibition left no place for the "other gods" that are found to occupy a commanding and approved place in the minds of the commission just name. Nor do we find that these restrictions have ever been removed except with the leaders of the blind whose ultimate destination, on the authority of Jesus Christ, is the "ditch."

Inasmuch as our Lord did not designate any particular name to this ditch we venture to say that it is a ditch of repudiation of the Scriptures; a ditch of a Gospel so emasculated that it has resulted in abridged missionary activities; a ditch which is challenged by sound, orthodox groups as shorn of all that has made for true evangelism; a ditch which has brought a curse to every organization which has adopted its program both at home and abroad. No better illustration can be seen of this than in the course of Israel which, as long as it continued in fellowship with Jehovah, not only merited and received his blessing, but were able to demonstrate to its foes that they were a self-contained people against whom all adversaries were powerless.

In spite of this knowledge to Israel itself, as well as to the awe-stricken witnesses who surrounded them, we find that this nation, called by God a "stiff-necked" people, refused to obey his commands or continue in covenant relationship with the Almighty who had continually given evidences of what he could do with a people willing to obey Him.

The average reader is so familiar with the course of events in the history of this Chosen People that we merely pass in review the salient facts, how that God permitted an otherwise impotent foe to conquer his people and lead them into captivity. There was a recurrence of such events up to the time of A. D. 70 when, under Titus, the Roman general, Jerusalem was conquered after a siege that beggars description, including all the horrors described to us by Josephus, Israel, or rather the Jews, as they were known at that time was carried away into

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captivity, that is, as many of them as were not victims of the horrors of that memorable siege and subsequent sack of the city. Those upon whom this judgment of God fell were designated by Jesus Christ as liars and murderers. In the broadmindedness of this age such a characterizing term sounds harsh and pitifully narrow but any critic of same may have their issue with God and His Word. From that time to this a people once the "chosen race" became the cheapest thing in the slave markets of that day and have been at times, subject to abuses, pogroms, persecutions and the like which words are unable to describe. The self-pronounced curse reported as occurring at the trial of Jesus Christ: "*His blood be upon us and our children*" is verified by history as having followed them through the course of the centuries to their doom and decimation.

The annals of time are filled with horrible deeds against the Jews for which we have no sympathy. The massacres of the crusades are indescribable. There have been times when every hand seems to have been against them and yet through it all they have been preserved intact as a race and as such are in our midst at this moment. That they will continue to remain so is proof of the fulfilment of prophecy that they should not be reckoned among the nations. Through it all God has a purpose and plan that no nation can thwart. No one has more confidence in the ultimate attainment of God's purpose for the Chosen Race than the writers of this book, and proof of which we could supply from many sources in the Word of God if time and space permitted.

We digress, however, at this time, to say that anyone with the fortitude to deal with this problem becomes the target for abuse of every description. This is a testimony to the power which this race is able to focus upon those who disagree with them. Perhaps there is no better modern illustration of this than in the manner in which the writings of Nesta H. Webster have been suppressed in this country and England. Of her the Morning Post of England has written, concerning her book on the French Revolution, which is, I am sure, applicable to all of her works:

"What was wanted was the devotion of a first-class historical mind to the study of this subject. And by a wonderful piece of good

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fortune we now get it. Mrs. Webster is by a long way the most competent of our English historians to deal with this subject * * * She has the keen perception, the heredity, and the power to draw logical deductions which mark the great historians. Above all she is mistress of her material * * * Mrs. Webster has made a Revolution in the history of Revolutions * * * There are lessons for all classes and for the whole nation in this book. Mrs. Webster has done a great service by writing it; it describes a hideous danger which we believe to be imminent." And yet, in spite of this most deserving eulogy and commendation, one will search the shelves of our libraries in vain to find the books which have come from her hand. We will welcome the day when one whose works are so worthy of being read and studied with profit and interest may be found in every library in this country. Every patriotic group which desires to obtain the service of this historian should write to the Boswell Printing & Publishing Co., Ltd., 10 Essex St., Strand, London, W. C. 2, and obtain a list of her writings. You cannot afford to be without them if you wish to keep abreast with what modern careful research has made available for the student of history in the past two hundred years especially as it applies to all movements which threaten our national existence. A list showing several hundred of such organizations operating in this country was compiled a few years ago by the Industrial Defense Association, 7 Water St., Boston, Mass. That there is a definite trend of thought in the direction of these subversive movements is evident when such a large number can be supported in these United States of America. The fact that many of them are reproductions of former cults will be presented in what follows.

CHAPTER I.
CONSPIRING TERMITES.

We shall present for our readers some quotations from the Protocols of the Elders of Zion, and then follow with evidence taken from different sources to prove that writers of the Protocols have seen their prophecies fulfilled.

Protocol No. 1.

"The peoples of the goyim (non-Jews) are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents—by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the goyim. In the number of these last I count also the so-called 'society ladies,' voluntary followers of the others in corruption and luxury. * * * On the ruins of the natural and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force."

Protocol No. 8.

"Our directorate must surround itself with publicists, practical jurists, administrators, diplomats, and, finally with persons prepared by *a special super-educational training in our special schools*. These persons will have cognizance of all the secrets of the social structure."

Protocol No. 16.

"We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority. * * * The study of practical life, of the obligations of order, or the relation of people one to the other, of avoiding bad and selfish examples, which spread the infection of evil, and similar ques-

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tions of an educative nature, will stand in the forefront of the teaching program."

Now let us examine Protocol No. 2, bearing in mind what follows as to the characterization given Professor Einstein by The American Women's Patriotic Association. Says this Protocol:

"The administrators whom we shall choose from among the public with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you these specialists of ours have been drawing to fit them for rule, the information they need from our political plans, from the lessons of history, from observation made of the events of every moment as it passes. The *goyim* are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them—let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories they have enjoyed. We have persuaded the *goyim* to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the *goyim* will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available from science which our *agentur* specialists have cunningly pieced together for the purpose of educating their minds in the direction we want."

In view of the fact that this Professor Einstein was accorded a reception and dinner, presided over by the Mayor of the city of New York, on which occasion "The lights shone o'er fair women and brave men" we reproduce here the charges submitted by the patriotic group

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above referred to, to the Visa Division of the Department of State, Washington, D. C. Says The Patriot of Dec. 22, 1932:

"In this charge there is a summary of all the existing Mandatory Alien Exclusion laws. Among the classes of objectionable aliens are:—'Anarchists or persons who believe in or advocate the overthrow by force and violence the government * * * Or who are members of or affiliated with any organization entertaining or teaching disbelief in or opposition to organized government * * * The burden of proof shall be upon any alien to establish that he is not subject to exclusion under any provision of the immigration laws'."

Some of the specific objections by patriotic Americans to the politico-scientific professor are:—

"Albert Einstein believes in, advises, advocates, or teaches a doctrine which, in a legal sense, as held by the court in other cases, 'would allow anarchy to stalk in unmolested' and result in 'government only in name'."

"He advises, advocates or teaches, and is a member of and affiliated with groups that are in 'militant' and admittedly 'illegal' opposition to the most fundamental principle of organized government."

"He believes in or is affiliated with Communist groups that advocate the overthrow by force of the Government of the United States; he advocates 'acts of rebellion' against the basic principle of all organized government that it may defend its existence and compel obedience to its laws by force of arms; he advocates 'conflict with public authority'; admits that his 'attitude is revolutionary'; that his purpose is 'illegal,' and that he intends to organize and lead, and collect money for and contribute money to a 'Militant' opposition * * * He teaches and leads and organizes a movement for unlawful 'individual resistance' and 'acts of rebellion' against officers of the United States in time of war, and which, on the part of participants in such unlawful and 'revolutionary' 'combat' 'conflict' or 'rebellion' (as Albert Einstein himself names

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his objectives) must promote treason, desertion, or other 'crimes against the existence of the government'; he believes in or advocates a system of organized sabotage against all preparations of the United States to defend its existence, and the unlawful destruction of necessary means for such defence." * * * It is not necessary to prove the alien guilty of any criminal or other offence, or of any overt act. It is enough if his beliefs, opinions or affiliations show him to be among any one of the several classes of aliens that "shall be excluded from admissions into the United States."

Albert Einstein is a member of or affiliated with at least three organizations or groups that believe in, advocate, teach, and publish Anarchist and Communist doctrines, namely:—

(1) The World Congress Against Imperialist War—characterized even by European Socialist leaders as 'a Communist plot'—in which 800 Communist delegates took part, and in which "Marcel Cachin, Communist Member of the French Chamber of Deputies, and Will Munzenberk, Communist Deputy to the German Reichstag, put forth most effectively and dramatically the Communist program of action against war."

He is on the "World Committee" of the above Communist Congress, his name heading the list of German members, followed by that of Clara Zetkin, Willi Munzenberg, and other notorious Communist leaders. (See the Daily Worker, official American Communist organ, Oct. 11, 1932.)

The "manifesto" of the above Congress declares that "each of us" and "all together" they have pledged and sworn themselves * * * to fight with all our force and with all the means at our command against imperialist capitalism * * * against armaments, against war preparations, and in consequence against the governments ruling us."

He was also one of the leaders of the World Congress of the Anti-Imperialist League—a subsidized affiliate of the Communist International that met at Frankfort, Germany,

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July 20, 1929, and his picture was featured among such leaders of that Communist Congress.

(2) The Workers International Relief. This organization is a well known affiliate and creature of the Communist International. The contribution of money, "or anything of value to any organization" of this class, constitutes affiliation, under the statute, with the Workers International Relief, and therefore with its affiliate, the Communist International. (See Kjar vs. Doak, p. 6)

Einstein, March 1, 1931, wrote to the Workers International Relief. American section: "The work of your organization has the highest importance in a country in which the individual is so insufficiently protected."

(3) The War Resisters' International. This organization or group, with which Albert Einstein is enthusiastically affiliated, openly admits and proclaims affiliation with Anarchist as well as Communist groups * * * and under the law and the decision in the Kjar case cited Einstein's affiliation with the War Resisters' International constitutes affiliation with its affiliates. In the list of "affiliated sections" of the War Resisters' International at least three "Anarcho-Socialist" and "Anarcho-Communist" affiliations are admitted.

* * * "I shall expect to have thousands of responses to this appeal. They should be addressed to me at the headquarters of the War Resisters' International, 11 Abbey Road, Enfield, Middlesex, England. To enable this great effort to be carried through effectively, I have authorized the establishment of the 'Einstein War Resisters International Fund.' Contributions to this fund should be sent to the treasurer of the W.R.I., 11 Abbey Road, Endfield, Middlesex, England. (Signed) Albert Einstein". (See footnote at end of chapter)

The League of Nations Chronicle, published at Chicago, for March, 1931., contains the following report of Einstein's address to 400 "peace advocates" at Chicago: "No one mentioned relativity * * * militant opposition to Militarism was

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his keynote * * * 'It is my conviction that the only way is actual refusal of military service,' he said * * * 'What I propose is illegal, but whenever a government demands criminal actions from its citizens they have the very real right to oppose it and we must uphold them.'

In these plain, straightforward words do we find that this member of the alien menace arrogates to himself all the authority vested in our form of government; that he dares to flaunt its laws and the method by which our form of government functions, yet he is wined and dined, feted and petted by our effete rich who announce him as the coming head of another liberal institution of learning to be established in this country. Inasmuch as it is conceded that the mayor of New York, even though holding office by virtue of the power of the "Tiger," is an intelligent person who must be conversant with the facts above cited, his subserviency to the group represented by this international Communist is but evidence of the power of the Hidden Hand, which is set out elsewhere in this book.

And yet it is the image of this agnostic which, as a "plaster saint" is to be found over the portal of the Riverside Church in New York City, a church of whose principal supporter it is said: "Yet in religion John D., Jr., has emancipated himself completely from the tyranny of tradition." In an article which appeared in Liberty, Jan. 9, 1932, the author says:

"When I conveyed to Rockefeller Einstein's surprise that a Christian church should have honored a Jew by including his image among the saints, Rockefeller smiled. 'Evidently,' he said, 'Dr. Einstein does not realize how completely free we are from any sectarianism. We preach no creed, and we include not only Einstein but Spinoza and Buddha, with Jesus and Moses, among those likenesses we preserve and revere.'"

The Riverside Church has been the subject of much criticism for carrying a figure of Dr. Einstein over its portal and yet this conforms to a unity of design and execution of the architect's plan for, consistent with the Einstein idea, one may observe that the "Gabriel" at the

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northern extremity of the roof as blowing his resurrection horn "over the empty place" as described in Job. 26, 7.

We shall now present to our reader some of the contents of the works of the Abbe Barruel, a patriotic French priest, who wrote, in four volumes, his memoirs on the History of Jacobinism. Though he wrote at the same time, as did Professor John Robison, a patriotic Scotch Protestant, yet the writings of each of these men on this subject were not known to the other until each had about completed his work. It is conceded that both writers have been subjected to a bitter attack as to the historical accuracy of the events about which they write. One might say that the attack on these men has been along the same lines as that of the Jewish writers against the authenticity of the Protocols. We present what they wrote so the reader can draw his own conclusions as to whether the evidence herein presented finds any corroboration of what was taught one hundred and fifty years ago by the Illuminati under Adam Weishaupt. These quotations are taken from the volumes of Barruel, which were printed in London in 1797 and 1798, an English translation from the French of his earlier writings.

"D'Alembert, a friend and co-worker with Voltaire, was particularly attentive to such of the adepts as were intended to train others, or to fulfil the functions of private or public professors, or of tutors in private families; but particularly in the latter, when the pupil by his rank and wealth could hereafter be a protector of the conspirators or more amply remunerate his teacher. This was the true method of imbibing youth with the real principles of the conspiracy. D'Alembert was perfectly aware of its importance and judged his means so well that he succeeded in spreading such tutors and preceptors throughout all the countries of Europe and deserved the title of the most fortunate propagator of philosophism."

The proofs he cites of their progress will suffice to show the choice he had made.

"There is my dear philosopher" he exultantly writes to Voltaire, "there is what was pronounced at Cassel on the 8th

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of April, in presence of his highness, the Landgrave of Hesse Cassel, of six princes of the empire and of a most numerous assembly by a professor of history which I gave to his Highness the Landgrave.

This was a discourse full of the grossest invectives against the church and the clergy as obscure fanatics, ye praters crosiered or unmitred, with or without a cowl; and such was the style of the professor, such the proofs adduced by D'Alembert of the victories daily gained by his adepts over the religious ideas, and of the sentiments they instilled in their pupils.¹

"Many years prior to the French Revolution a rector of the diocese of Embrun, had had frequent contests with the schoolmaster of the village, charging him with the corrupting of the morals of his pupils and with distributing most irreligious books among them. The lord of the village, one of the protecting adepts, supported the schoolmaster; the good rector applied to his archbishop, Mr. Salabert D'Anguin, Vicar-general and desired to see the library of the master. It was filled with this sort of works; but the delinquent, so far from denying the use of them, with a pretended simplicity, said he had always heard those works spoken of in the highest terms, and, like the hawkers, declared that he was not at the trouble of buying them, as they were sent to him free of all cost."

"At about a league from Liege, and in the adjacent villages, masters still more perfidious, carried their means of corruption to a far greater extent. These would assemble a certain number of tradespeople and poor country fellows who had not learned to read, on certain days, at particular hours. In these meetings one of the pupils of the professor would read in an audible voice a chapter in some book with which he himself had already been perverted. For example one of Voltaire's romances, then the Sermon of the Fifty, the pretended Good Sense, or other works of the sect furnished by the master. Those that abounded in calumny and abuse against the clergy were particularly read. *These meetings, the fore-runner of the Liege Revolution, were*

¹ Letter 78, 1772. Vol. I, p. 178-9.

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only discovered when an honest and religious carpenter, who worked for a canon of that cathedral, declared the sorrow he had conceived in finding his two sons at one of these meetings reading such lectures to about a dozen country fellows. On this discovery a proper search was made in the adjacent country and many schoolmasters were found guilty of the same perfidy and, terrible to say, by the exterior practice of their religion, these men had done away with all suspicion of such infernal dealings. The researches were carried still farther and the plots were traced up to D'Alembert; the following was the result of this new discovery. It is the very person to whom the honest carpenter opened his mind, and who made the necessary perquisitions on so important an object, who gave me the following information:

"In seeking what men had been the corrupters of youth they were found to be protected by men whose connections with the Sophisters of the day were no secret. At length they were traced to D'Alembert himself and his office for tutors. It was to this office that all those heretofore mentioned addressed themselves, who wanted the recommendation of the Sophisters to obtain a place of preceptor or tutor in the houses of the great or wealthy. But at this period private education was not the sole object of D'Alembert. He now had established a correspondence throughout the provinces and beyond the kingdom. Not a place or professor in a college, or of a simple schoolmaster in a village became vacant but what he or his coadjutors were immediately informed of it by his agents. Also of the persons who petitioned for these places, of those who should be accepted or rejected, and of the means necessary to be employed, or persons to be applied to, to obtain the nomination of an adept competitor, or of those to be sent from Paris; in short, of the proper instructions to be given to the elected with regard to local circumstances, or the more or less progress Philosophism had made around them. Hence the impudence of the schoolmaster in the diocese of Embrun, and that hypocrisy in those of the principality of Liege where a government totally ecclesiastical was to be

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feared and where infidelity had not yet made the same ravages it had in France."

"It is thus that D'Alembert, faithful to the mission Voltaire had given him, to enlighten youth as much as lay in his power² had extended his means of seducing them. Voltaire no longer regretted the colony of Cleves. That manufacture of impiety which was to have been its chief object, the philosophic confraternity, like to that the Freemasons, the Secret Academy, more zealous in crushing Christ and his religion than any other ever had been in the propagation of science of learning, were now established in Paris. And it was in the capital of the most Christian empire that these associations were held, the *parents of the revolution that was to bring devastation to France and destruction on Christianity throughout the world*. This was the last mystery of Mytra; this was the deepest intrigue of the conspirators." (Vol. I., pp. 318-322.)

Said the secretary of the Academicians:

"Lest our object should be surmised *we called ourselves Economists*. We created Voltaire, though absent, our honorary and perpetual president. Our principal members were D'Alembert, Turgot, Condercet, Diderot, La Harpe, and that Lamoignon, Keeper of the Seals, who, on his dismissal, shot himself in the park. * * * The following were our occupations; the most of those works which have appeared for a long time past against religion, morals and government, were ours or those of authors devoted to us. They were all composed by the members or by the orders of the society. Before they were sent to the press they were delivered at our office. There we revised and corrected them; added to or curtailed them according as circumstances required. When our philosophy was too glaring for the times, or for the object of the work, we brought it to a lower tint and when we thought

² Letter of Sept. 15, 1762.

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that we might be more daring than the author we spoke more openly. *In a word we made our writers say what we pleased* * * * Many supposed to have been posthumous works, such as *Christianity Unmasked*, and divers others, attributed to Freret and Boulanger, after their deaths, were issued from our society."

The secretary, Le Roy, explained the meaning of ECR: *L'INF* (ecraser l'infame), crush the wretch, with which Voltaire concludes so many of his letters. This wretch to be crushed was Christianity. (Vol. I, 324-326pp.)

"About the period when D'Alembert writes about the *progress of philosophy* there were hopes that it would ultimately bring France under its dominance and thus triumph over that nation's attachment to religion. "During the last ten or twelve years, ending about 1776, impiety had made a dreadful progress, the colleges had sent forth a new generation educated by new masters and they were nearly void of all knowledge, and particularly destitute of religion or piety. It perfectly coincided with Condercet's expression that Philosophy had descended from the thrones of the North into the very universities. The religious generation was nearly extinct and the revealed truths were obliged to give place to the empty sounds of reason, philosophy, prejudices and such like * * * everybody would be a philosopher, whether minister or magistrate, soldier or author. He that wished to follow his religion was exposed to all the sarcastic irony of the Sophisters and that particularly among the great, where it required as much courage to profess one's religion, since the conspiracy, as it did audacity and rashness to declare ones' self for Atheism before."

Voltaire was then in his eighty-fourth year. (Vol. I, pp. 341-342.)

"The Recruiter must use every art, (for an obvious reason), to engage schoolmasters, and to insinuate his doctrines into, and gain adepts in the military academies, and other places of education; he is even to attempt the seduction of the

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superiors of ecclesiastical seminaries. * * * In fine, the Provincial or chief Insinuator is 'to recruit everything that can be tainted with Illuminism, or that can be serviceable to its cause.'" (Vol. III, p. 46.)

To attain its goal of Illuminism, continues the secretary:

"We must trace the origin of all sciences; we must reward oppressed talents; we must raise from the dust men of genius; we must undertake the education of youth and, forming an indissoluble league among the most powerful geniuses, we must boldly, though with prudence, combat superstition, incredulity and folly, and at length form our people to true, just, and uniform principles on all subjects. Such is the object of our Minerval Schools and of the inferior degrees of masonry over which our Order wishes to acquire all the influence possible in order to direct it towards our object." (Vol. III, pp. 132-133.)

Says the Abbe Barruel:

"Nor was I afraid to assert in the beginning of this work, '*If Jacobinism triumphs—your very children shall be torn from you.*' I now repeat it; all this pretended sovereignty of the father is but a conspiracy against the paternal authority. The proofs are extant in the codes of the sect. Here again is Weishaupt deprived of the glory of the invention. Rosseau and the Encyclopedists had long since told us that the authority of the father ceased with the wants of the son; this was one of their principles of rebellion. The man who invented his Illuminism only to convert it into the common sewer of every antichristian and antisocial error, could not leave your children in the dark as to these lessons of independence though under the sanctuary of the paternal roof; nor with respect to the pretended right of governing themselves, and of acknowledging no other law than that of reason, as soon as they were strong enough to disobey or no longer needed your aid. "* * * Leave it to the Revolution to develop such a principle. The

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reader will soon see to what the authority of the father is reduced. Scarcely can the child lisp the words Liberty, Equality, or that of Reason, when the commands of his parent become the most horrid despotism, oppression and tyranny,—nor is the patriarchal sovereign to expect any more affection than obedience from his subjects or his children. *In imparting the doctrines of Equality and Liberty the Hierophant had taught them to blaspheme the love of one's family even still more than the national love or the love of one's country as being the more direct and immediate principle of the most disastrous egoism * * ** This hellish sect acknowledges no ties. All those of nature as well as those of government or religion were to be dissolved in Weishaupt's last mysteries. The child, like the savage tiger of the forest, was to abandon his parents when strong enough to go alone in quest of his prey. And this is what the sect calls restoring man to the primitive state of nature * * * It is by the most abandoned deprivation of all morals, by the extinction of the purest and justest sentiments of nature that these conspirators consummate their last mysteries. *In the name of Liberty and Equality they abjure the love and authority of their country; in that name they curse the authority and love of their family."*

(Vol. III, pp. 274-276.)

In the instructions for the Regents we find the following:

"If it be necessary for us to be masters of the ordinary schools, of how much more importance will it be to gain over the ecclesiastical seminaries and their superiors. With them we gain over the chief part of the country; we acquire the support of the greatest enemies to innovation and the grand point of all is, that **THROUGH THE CLERGY WE BECOME MASTERS OF THE MIDDLE AND LOWER CLASSES OF PEOPLE.** But remember that great caution is necessary with the Ecclesiastics." (Vol. III, pp. 355-356.)

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Of Weishaupt's scheme for controlling students it is said that he converted his house into one of those boarding houses where young men, perpetually under the eyes of their masters, are supposed to be better preserved from the dangers which threaten them at this age. Several letters demonstrate the intention of this monstrous pedagogue to offer his house and table to the young students of the university as a means of attaining his baneful ends. He solicited fathers and mothers to entrust their children to his care, and overjoyed at having attained so precious a deposit, he writes exultantly to his adepts and * * * says "and these gentlemen must swallow the bait that is thrown to them." (Vol. IV, p. 23.)

With reference to the insidious practice of *using lectures as decoys* we find Weishaupt writing to his understudy Zwack as follows:

"It is a very good plan for him and for us to make Carolianus read lectures on finance only do you spare no pains to get him the scholars. It is a fine occasion for recruiting young men nor would it be a bad plan for you to become one of his pupils in order to entice others." (Vol. IV., p. 60.)

Of the same tenor we find this master hand of intrigue, Weishaupt, writing in his original writings, Vol. II., Letters 7 and 10, as follows:

"You see what may be done with men if one does but know how to gain their confidence and to convince them of the excellency of the object."

However much Weishaupt may have wished to make proselytes among the great we nevertheless see him recommending to his insinulators to *recruit more particularly among the professors and school-masters as a sure means of gaining over to his views the youth of all classes* * * * For this same reason does Weishaupt strain every nerve to fill his university of Ingolstadt with professors and prefects belonging to the cult. * * * The list of professors soon swells to an alarming extent in all towns where Illuminism makes any progress. * * *

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Of the proselytes which he had made among the aristocracy he writes:—

“As rich, therefore given to all the vices of their state, as ignorant, proud, cowardly and lazy in the superlative degree; as only seeking their advancement in the mysteries, in order to gratify their curiosities” which is preceded by a list of the youth ensnared by him showing ages *under twenty*, “*an age sought after by Weishaupt as he could the more easily entwine the young adept to vice.*” (Vol. IV., pp. 74.)

To show that the Jesuits had no participation in this movement we find Weishaupt sending the following note:—

“Through the intrigues of the brethren the Jesuits have been dismissed from all the professorships; we have entirely cleared the university of Ingolstadt of them.” (Vol. IV., p. 80.)

The extent to which this movement had grown is seen in the following note of the founder:—

“The Germanic schools are all under the inspection of the Order and have no other prefects than our Brethren.”
(Vol. IV., p. 81.)

To this we add the following brief note from page 82 of the same volume:

“We have obtained four ecclesiastical chairs for as many of our brethren. We shall shortly be masters of the Bartholomew Institution for the education of young ecclesiastics.”

“We have schools to form the young men whom we afterward admit into our Order and who are destined to labor to procure happier and more tranquil days for the rising generation. The care we bestow on these pupils is in our eyes the most honorable part of our labors.” (Vol. IV., p. 196.)

The power which these designers had seized is noted in the inability of a Prince to dismiss from the education of his children, a position which

“they had seized in spite of him.” (Vol. IV., p. 270.)

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“The Code has been explicit on the means to be employed for the seduction of youth, a time of life most accessible to illusion. Will not virtuous fathers take upon themselves to discard from their children masters of suspicious characters and books that disseminate this poison? Will not governments take as much pains to drive the adepts from the pulpit, from the chairs of science and professorships, as we have seen the sect seeking—to make itself master of education and to corrupt youth? * * * we have seen the sect as eager for the nomination of a country schoolmaster as for the success of an adept at court or the nomination of the general who is to lead its legions.” (Vol. IV., p. 574.)

To the foregoing we now wish to add a few references from John Robison, A.M. in his book “Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Free Masons, Illuminati and Reading Societies, collected from Good Authorities by the author, Professor of Natural Philosophy and Secretary to the Royal Society of Edinburgh. This is from the Fourth Edition which was dedicated to The Right Honorable William Wyndham, Secretary at War.” London, 1798.

“I have never seen a scheme of Utopian happiness that did not contain some system of education, and I cannot conceive any system of education of which moral instruction is not a principal part. Such establishments are dictates of nature and obtrude themselves on the minds of every person who begins to form plans of civil union. And in all existing societies they have indeed been formed and are considered as the greatest corrector and soother of those discontents that are unavoidable in the minds of the unsuccessful and the unfortunate.” (p. 49.)

On page 260 we find his statement regarding the teaching of the Dr. Bahrtdt of that early day:—

“His theory of human nature was simple—‘The leading propensities,’ says he, ‘of the human mind are three—In-

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instinctive liberty; instinctive activity and instinctive love'."

I do not wish to misunderstand him but I can give no other translation (from German)—

"If a man is obstructed in the exercise of any of these propensities he suffers an injury—the business of good education, therefore, is to teach us how they are to be enjoyed in the highest degree."

In commenting on this, p. 261, we note the following regarding Dr. Bahrdt:—

"There was hardly a man of letters that had ever been in his company who did not suffer by it. For his constant practice was to father every new step that he took towards Atheism on some other person. * * * So lost was Dr. Bahrdt to all sense of shame * * * his licentious life was the cause of all these enormities."

In the Postscript to his book, page 391, Dr. Robison says of the Abbe Barruel's work:—

"This author confirms all that I have said of the Enlighteners, whom he very aptly calls Philosophists; and of the abuses of Freemasonry 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 Frederick 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 endeavored 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. * * * *They took the name of Economists and effected to be continually occupied with plans for im-*

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proving Commerce, Manufactures, Agriculture, Finance, etc. 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. They employed writers to compose corrupting and impious books—these were revised by the Society and corrected until they suited their purpose. A number were printed in handsome manner, to defray the expense; and then a much greater number were printed in the cheapest form possible and given for nothing, or at very low prices to hawkers and peddlers with injunction to distribute them secretly through the cities and villages. They even hired persons to read them to conventicles of those who had not learned to read.”

The reader is invited to study carefully what has been quoted above and then note the striking parallel with the course of events in Soviet Russia today. Leading up to these we find Disraeli in 1844, in “Coningsby,” page 250, writing of the revolution of 1848, using this most significant language:—

“This mighty revolution, which is at this moment preparing in Germany and of which so little is as yet known, is developing entirely under the auspices of Jews, who almost monopolize the professorial chairs of Germany.”

From the Cause of the World Unrest, printed in 1920, we copy the following, page 195 as it relates to this part of our subject, education for revolution:

“One of the objects of the secret conspiracy is ‘with the aid of Europe to promote on other continents sedition, dissension, and mutual hostility.’ With this object in view the promoters of disorder, who have one of their most important headquarters in Switzerland, have portioned out the areas on which they are to work. Seditious literature and agents pass from Europe to Turkey, and their influence spreads by different routes over Asia Minor to Persia and Afghanistan. From

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there they pass to the tribes of the Northwest Frontier, and the zones of influence radiate out so that not a village is missed."

"Books that secretly hint at rebellion, speeches made in Europe, and articles from European papers cunningly distorted are distributed among those who can read. The agent seeks out every local grievance to embitter it and turn a mole-hill into a mountain, always inculcating the doctrines of *hatred of the Christian*. Above all he uses everywhere he goes his personal influence to persuade those he meets that they are badly treated, *condoling with one man on his undeserved poverty, flattering another with tales of the great power that his abilities merit.*"

"There is no scarcity of such agents. They are produced in thousands, these *missionaries of discontent*, and their education is not the least of the cares of the secret conspiracy. There are men trained in Europe, India, and America who have drunk in with their study of European knowledge and culture a hatred of Europe. The teachers of Eastern religions and their priests afford a useful recruiting ground for such agents. *Naturally they are opposed to Christianity and are ready to pass on to their pupils the poison of hatred* which is all the more formidable that it is secretly organized. There are many European agents, some of them mere faddists, who pass on the dangerous doctrines unconsciously, while others deliberately betray their own blood. From this point of view Eastern Freemasonry was extremely dangerous when the Eastern lodges sought to emulate the secret societies of the French Revolution, but the vigorous action taken by our authorities during the war, especially in Egypt, has considerably restricted its activities. The 'Invisible Force' which is arraying its might against Christendom has never doubted the importance of education. It is laying its hand in the East on the coming generation, for wherever there is a native school within the

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limits of its propaganda its gospel is being preached, and the most certain proof that the whole movement is being *directed by a single secret agency is that this teaching is identical from Morocco to the heart of Asia.*"

"Among the agents employed in the East there are few Jews. It must be remembered that the people of the East have an insuperable if tolerant contempt for the Jew. This attitude is not the least of the reasons why it appears supremely impolitic to have Mr. Montagu Secretary for India and Sir Herbert Samuel Governor of Palestine. If the great conspiracy is to be overcome there must be the strictest impartiality on the part of rulers and governors. If revolution has not already broken out it is that there is still a mass of moderate and indifferent opinion which is refractory to this propaganda."

"Whether this gigantic plot of throwing East against the West is to be attributed to the 'formidable sect' is a question that must be left to the individual judgment. All that can be said is that the purpose pursued and the methods employed are practically identical with those considered in this book."

Another bit of evidence of an interesting nature on this subject of education appeared in the Dearborn Independent May 21, 1921. As we have heretofore noted Mr. Ford's apology for these articles which appeared in a paper controlled by him it does not prevent the reader from drawing his own conclusions as to the sincerity of the apology presented by Mr. Ford. Did his apology vitiate the charges made in his paper is the question one may ask in connection with the article about to be quoted.

"The Jewish question is not the number of Jews who here reside, not in the American's jealousy of the Jew's success, certainly not in any objection to the Jew's entirely unobjectionable Mosaic religion; it is in something else, and that something else is the fact of Jewish influence on the life of the country where the Jew dwells; in the United States it is the Jewish influence on American life."

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"That the Jews exert an influence, they themselves proudly proclaim. One is permitted to think that they really claim a stronger influence than they possess, especially in those higher regions where excellent and determinative influences have been at work. The Jews claim, indeed, that the fundamentals of the United States are Jewish and not Christian, and that the entire history of this country should be rewritten to make proper acknowledgment of the prior glory due to Judah. If the question of influence rested entirely on the Jewish claim, there would be no occasion for doubt; they claim it all. But it is kindness to hold them to the facts; it is also more clearly explanatory of conditions in our country. If they insist that they 'gave us our Bible' and 'gave us our God' and 'gave us our religion,' as they do over and over again with nauseating superciliousness throughout all their polemic publications—not a single one of these claims being true—they must not grow impatient and profane while we complete the list of the real influences they have set at work in American life."

"It is not the Jewish people but the Jewish idea, and the people only as vehicles of the idea, that is the point at issue. As it was Prussianism and not the German people that was the objective in the recent war, so in this investigation of the Jewish question, it is Jewish influence and the Jewish idea that are being discovered and defined. The Jews are propagandists. This was originally their mission. But they were to propagate the central tenet of their religion. This they failed to do. By failing in this, according to their own scriptures, they failed everywhere. They are now without a mission of blessing. Few of their leaders claim a spiritual mission. But the mission idea is still with them in a degenerate form; it represents the grossest materialism of the day; it has become a means of sordid acquisition instead of a channel of service."

"The essence of the Jewish idea is its influence on the labor world is the same as in all other departments—the destruction of real values in favor of fictitious values. The Jew-

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ish philosophy of money is not to 'make money' but to 'get money.' The distinction between these two is fundamental. That explains Jews being 'financiers' instead of 'captains of industry.' It is the difference between getting and making. The creative, constructive type of mind has an affection for the thing it is doing. The non-Jewish worker formerly chose the work he liked the best. He did not change employment easily, because there was a bond between him and the kind of work he had chosen. Nothing else was so attractive to him. He would rather draw a little less money and do what he liked to do, than a little more money and what irked him. The 'maker' is always thus influenced by his liking."

"Not so the 'getter.' It does not matter what he does so long as the income is satisfactory. He has no illusions, sentiments or affections on the side of the work. It is the 'gold' that counts. He has no attachment for the things he makes, for he doesn't make any; he deals in the things which other men make and regards them solely on the side of their money-drawing value. 'The joy of creative labor' is nothing to him, not even an intelligible saying."

"Now, previous to the advent of Jewish socialistic and subversive ideas, the predominant thought in the labor world was to 'make' things and thus 'make' money. There was a pride among mechanics. Men who made things were a sturdy, honest race because they dealt with ideas of skill and quality, and their very characters were formed by the satisfaction of having performed useful functions in society. They were the Makers. And society was solid as long as they were solid. Men made shoes as an exhibition of their skill. Farmers raised crops for the inherent love of crops, not with reference to far-off money-markets. Everywhere The Job was the main thing and the rest was incidental."

"The only way to break down this strong safe-guard of society—a laboring class of sturdy character—was to sow

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other ideas among it; and the most dangerous of all ideas sown was that which substituted 'get' for 'make.' With the required manipulation of the money and food markets, enough pressure could be brought to bear on the ultimate consumers to give point to the idea of 'get,' and it was not long before the internal relations of American business were totally upset, with Jews at the head of banking systems, and Jews at the head of both the conservative and radical elements of the Labor Movement, AND, most potent of all, the Jewish Idea sowed through the minds of workingmen. What idea? The old idea of 'get' instead of 'make'."

"The idea of 'get' is a vicious, anti-social and destructive idea when held alone; but when held in company with 'make' and as second in importance, it is legitimate and constructive. As soon as a man or a class is inoculated with the strictly Jewish idea of 'getting'—('getting mine;' 'getting while the getting is good;' 'honestly if you can, dishonestly if you must—but get it'—all of which are notes of this treasonable philosophy) the very cement of society loses its adhesiveness and begins to crumble. The great myth and fiction of Money has been forced into the place of real things, and the second step of the drama can be opened up."

"Jewish influence on the thought of the workingman of the United States, as well as on the thought of the professional and business men, has been bad, thoroughly bad. This is not manifested in a division between 'capital' and 'labor,' for there are no such elements; there is only the executive and operating departments of American business. The real division is between the Jewish idea of 'get' and the Anglo-Saxon idea of 'make,' and at the present time the Jewish idea has been successful enough to have caused an upset."

"All over the United States, in many branches of trade, Communist colleges are maintained, officered and taught by Jews. These so-called colleges exist in Chicago, Detroit, Cleveland, Rochester, Pittsburgh, New York, Philadelphia and

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other cities, the whole intent being to put all American labor on a 'get' basis, which must prove the economic damnation of the country. And that, apparently, is the end sought, as in Russia."

"Until Jews can show that the infiltration of foreign Jews and the Jewish Idea into the American labor movement, has made for the betterment in character and estate, in citizenship and economic statesmanship, of the American working man, the charge of being an alien, destructive and treasonable influence will have to stand."

"The last place the uninstructed observer would look for Jewish influence is in the Christian church, yet if he fail to look there he will miss much. If the libraries of our theological seminaries were equipped with complete files of Jewish literary effort in the United States during the past fifteen years, and if theological students were required to read the Jewish utterances, there would be less silly talk and fewer 'easy marks' for Jewish propaganda in the American pulpit. For the next twenty-five years every theological seminary should support a chair for the study of modern Jewish influence and the Protocols. The fiction, that the Jews are an Old Testament people faithful to the Mosaic Code, would then be exploded, and timid Christians would then no longer superstitiously hesitate to speak the truth about them because of that sadly misinterpreted text: 'I will bless them that bless thee, and curse him that curseth thee'."

"There is a mission for the pulpit to liberate the Church from what the New Testament Scriptures call 'the fear of the Jews.' The pulpit has also the mission of liberating the Church from the error that Judah and Israel are synonymous. The reading of the Scriptures which confuse the tribe of Judah with Israel, and which interpret every mention of Israel as signifying the Jews, is at the root of more than one-half the

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confusion and division traceable in Christian doctrinal statements."

"The Jews are NOT 'The Chosen People,' though practically the entire church has succumbed to the propaganda which declares them to be so. The Jewish tinge of thought has of late years overspread many Christian statements, and the uninstructed clergy have proved more and more amenable to Jewish suggestion."

"The flaccid condition of the church, so much deplored by spokesmen who had regard for her inner life, was brought about, not by 'science,' not by 'scholarship,' not by the 'increase of light and learning'—for none of these things are antagonistic even to incomplete statements of truth—but by Jewish-German higher criticism."

"The defenders of the faith have fought long and valiantly against the inroads made by Higher Criticism, but were sadly incapacitated in their defense, because they did not see that its origin and purpose were Jewish. It was not Christian; it was not German; it was Jewish. It is almost wholly discounted today in the practical life of the church, but it still adheres to the darker corners of the colleges, along with the Red Bolshevism which is taking root there under Jewish influences."

"Let the Christian minister who wishes to know the sources of Jewish influence in the church look over the names of the more notorious 'German' Higher Critics of the Bible, and consider their race. Add to them one Frenchman, an atheist and a Jew, and you have modern liberal sources very complete: Wellhausen, Strauss, Ewald, Kuehne, Hitzig and Renan."

"It is perfectly in keeping with the Jewish World Program that this destructive influence should be sent out under Jewish auspices, and it is perfectly in keeping with non-Jewish trustfulness to accept the thing without looking at its

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source. A great many so-called liberals played the Jewish game for a time; they are now coming back to the old citadel which stood in its own strength and without their patronage while the fever of Higher Criticism raged."

"The church is now victim of a second attack against her, in the rampant Socialism and Sovietism that have been thrust upon her in the name of flabby and unmoral theories of 'brotherhood' and in an appeal to her 'fairness.' The church has been made to believe that she is a forum for discussion and not a high place for annunciation. She has been turned from a Voice into an echo of jangling cries. Jews have actually invaded, in person and in program, hundreds of American churches, with their subversive and impossible social ideals, and at last become so cocksure of their domination of the situation that they were met with the inevitable check."

"Clergymen ought to know that seven-eighths of the economic mush they speak from the pulpit is prepared by Jewish professors of political economy and revolutionary leaders. They should be informed that economic thought has been so completely Judaized by means of a deliberate and masterly plan of camouflaged propaganda, that the mass-thought of the crowd (which is the thought mostly echoed in 'popular' pulpits and editorials) is more Jewish than Jewry itself holds. The Jew has got hold of the church in doctrine, in liberalism, so-called, and in the feverish and feeble sociological diversions of many pulpits and adult classes."

"If there is any place where a straight study of the Jewish question should be made, with the Bible always in hand as the authoritative textbook, it is in the modern church which is unconsciously giving allegiance to a mass of Jewish propaganda."

"It is not reaction that is counselled here; it is progress along conservative paths, the paths of our forefathers, the Anglo-Saxons, who have to this day been the World-Builders, the Makers of cities and commerce and continents; and not

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the Jews who have never been builders or pioneers, who have never peopled the wilderness, but who move in upon the labors of other men. They are not to be blamed for not being Builders and Pioneers, perhaps; they are not to be blamed for claiming all the rights of pioneers; but even then, perhaps, their blame ought not to be so great as the blame that rests upon the sons of the Anglo-Saxons for rejecting the straightforward Building of their fathers, and taking up with the doubtful ideas of Judah."

"Colleges are being constantly invaded by the Jewish idea. The sons of the Anglo-Saxon are being attacked in their very heredity. The sons of the Builders, the Makers, are being subverted to the philosophy of the destroyers. Young men in the first exhilarating months of intellectual freedom are being seized with promissory doctrines, the source and consequence of which they do not see. There is a natural rebelliousness of youth, which promises progress; there is a natural venturesomeness to play free with the ancient faiths; both of which are ebullitions of the spirit and significant of dawning mental virility. It is during the months when these adolescent expansions are in process that the youth is captured by influences which deliberately lie in wait for him in the colleges. True, in after years a large proportion come to their senses sufficiently to be able 'to sit on the fence and see themselves go by' and they come back to sanity. They find that 'freelove' doctrines make exhilarating club topics, but that the Family—the old-fashioned loyalty of one man and one woman to each other and their children—is the basis, not only of society, but of all truly worth while character and progress. They find that Revolution, while a delightful subject for fiery debates and an excellent stimulant to the feeling of supermanlikeness, is nevertheless not the process of progress. And, too, they come at length to see that the Stars and Stripes and the Free Republic are better far than the Red Star and Soviet sordidness."

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"When a Supreme Court Justice addressed one of the greater American Universities, a student came to him after the lecture and said: 'It gives me so much pleasure to hear your lectures, for they were the first kindly words I have heard said about our government since the commencement of my university career.'"

"For years the secular magazines have been carrying articles on the question, 'What is Wrong with the Colleges?' The answer is perfectly clear to those who can discern Jewish influence in American life. The trouble with the colleges has progressed along precisely the same lines that have been described above in connection with the churches. First, Jewish higher criticism in the destruction of young men's sense of respect for the ancient foundations; second, Jewish revolutionary social doctrines. The two always go together. They cannot live apart. They are the fulfilment of the Protocol's program to *split non-Jewish society by means of ideas.*"

"It is idle to attack the 'unbelief' of college students, idle to attack their 'radicalism'—these are always the qualities of immaturity. But it is not idle to show that social radicalism ('radicalism' being a very good word sadly misused) and antagonisms to the religious sanctions of the moral law, both come from the same source. Over the fountain of Revolutionism and Anti-Christian belief place the descriptive and definitive term 'Jewish,' and let the sons of the Anglo-Saxon learn from what waters they are drinking. That source is not Mosaic, but Jewish—there is a world of difference between them."

"The central groups of Red Philosophers in every university is a Jewish group, with often enough a 'Gentile front' in the shape of a deluded professor. Some of these professors are in the pay of outside Red organizations. There are Intercollegiate Socialist Societies, swarming with Jews and Jewish influences, and toting Jewish professors around the country, addressing medics and lits and even the Divinity schools, under the patronage of the best civic and university auspices.

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Student lecture courses are fine pasture for this propaganda. Intercollegiate Liberal Leagues are established everywhere, the purpose evidently to give students the thrill of believing that they are taking part in the beginning of a great new movement, comparable to the winning of Independence or the Abolition of slavery. As stein parties gradually cease as a college diversion, Red conferences will come in; it is part of the effervescence of youth."

"The revolutionary forces which head up in Jewry rely very heavily on the respectability which is given their movement by the adhesion of conservative students and a few professors. It was so in Russia—everyone knows what the name "student" eventually came to signify in that country. And as a result, while Sovietists are glorifying the 'success' of the Revolution, men like Maxim Gorky are sending out appeals for food to prevent the intelligentsia from starving to death."

"The Jewish Chautauqua, which works almost exclusively in colleges and universities, together with Bolshevism in art, science, religion, economics and sociology, are driving straight through the Anglo-Saxon traditions and landmarks of our race of students. And these are ably assisted by professors and clergymen whose thinking has been dislocated and poisoned by Jewish subversive influences in theology and sociology. What to do about it? *Simply identify the source and nature of the influence* which has overrun our colleges. Let the students know that their choice is between the Anglo-Saxons and the Tribe of Judah. Let the students decide, in making up their allegiance, whether they will follow the Builders or those who seek to tear down."

"It is not a case for argument. Radicalism and religious indifference are states of mind. Normal men usually grow out of them in good time. Others are caught and held to the end. But the treatment is not argument. The only absolute antidote to the Jewish influence is to call college students back to a pride of the race. We often speak of the Fathers as if

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they were the few who happened to affix their signatures to a great document which marked a new era of liberty. The Fathers were the men of the Anglo-Saxon-Celtic race. The men who came across Europe with civilization in their blood and in their destiny; the men who crossed the Atlantic and set up civilization on a bleak and rock-bound coast; the men who drove west to California and north to Alaska; the men who peopled Australia and seized the gates of the world at Suez, Gibraltar and Panama; the men who opened the tropics and subdued the Arctics—Anglo-Saxon men, who have given form to every government and a livelihood to every people and an ideal to every century. They got neither their God nor their religion from Judah, not yet their speech nor their creative genius—they are the Ruling People, Chosen throughout the centuries to Master the world, by Building it ever better and better and not by breaking it down.”

“Into the camp of this race, among the sons of the rulers, comes a people that has no civilization to point to, no aspiring religion, no universal speech, no great achievement in any realm but the realm of ‘get,’ cast out of every land that gave them hospitality, and these people endeavor to tell the sons of the Saxons what is needed to make the world what it ought to be.”

“If our sons in college follow this counsel of dark rebellion and destruction, it is because they do not know whose sons they are, or of what race they are the scions. Let there be free speech to the limit in our universities and free intercourse of ideas, but let Jewish thought be labeled Jewish, and let our sons know the racial secret. The warning has already gone out through the colleges. The system of procedure is already fully known. And how simple it is: First, you secularize the public schools—‘secularize’ is the precise word the Jews use for the process. You prepare the mind of the public school child by enforcing the rule that no mention shall be made to indicate that culture or patriotism is in any way con-

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nected with the deeper principles of the Anglo-Saxon religion. Keep it out, every sight and sound of it. Keep out also every word that will aid any child to identify the Jewish race."

"Then, when you have prepared the soil, you can go into the universities and colleges and enter upon the double program of pouring contempt on all the Christian landmarks, at the same time filling the void with Jewish revolutionary ideas."

"The influence of the common people is driven out of the public schools, where common people's influence can go; but Jewish influence is allowed to run rampant in the higher institutions where the common people's influence cannot go. Secularize the public schools, and you can then Judaize the universities."

"This is the 'liberalism' which Jewish spokesmen so much applaud. In labor unions, in church, in university, it has tinctured the principles of work, faith and society. This will not be denied, because the proof of it is too thickly written over Jewish activities and utterances. Indeed, it is in exerting these very influences that Jewry convinces itself it is fulfilling its 'mission' to the world. The capitalism attacked is non-Jewish capitalism; the orthodoxy attacked is Christian orthodoxy; the society attacked is the Anglo-Saxon form of society, all of which by their destruction would redound to the glory of Judaism."

"The list could be extended—the influence of the Jewish idea on Anglo-Saxon sports and pleasure, on the Anglo-Saxon-Celtic idea of patriotism, on the Anglo-Saxon-Celtic conception of the learned professions; the influence of the Jewish idea runs down through every department of life."

"'Well,' one very badly deluded Anglo-Saxon editor, wrapped up in Jewish advertising contracts, was heard to say, 'if the Jews can get away with it then they have a right to.' It is a variant of the 'answer' of Jewish origin, which runs

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thus: 'How can a paltry 3,000,000 run the 100,000,000 of the rest of us? Nonsense.'

"Yes, let it be agreed; if the Jewish idea is the stronger, if the Jewish ability is the greater, let them conquer; let Anglo-Saxon principle and Anglo-Saxon power go down in ruins before the Tribe of Judah. But first let the two ideas struggle under their own banners; let it be a fair struggle. It is not a fair fight when in the movies, in the public schools, in the Judaized churches, in the universities, the Anglo-Saxon idea is kept away from Anglo-Saxons on the plea that it is 'sectarian' or 'clannish' or 'obsolete' or something else."

"It is not a fair fight when Jewish ideas are offered as Anglo-Saxon ideas, *because offered under Anglo-Saxon auspices*. Let the heritage of our Anglo-Saxon-Celtic fathers have free course among their Anglo-Saxon-Celtic sons, and the Jewish idea can never triumph over it, in university forum or in the marts of trade. The Jewish idea never triumphs until first the people over whom it triumphs are denied the nurture of their native culture. Judah has begun the struggle. Judah has made the invasion. Let it come. Let no man fear it. But let every man insist that the fight be fair. Let college students and leaders of thought know that the objective is the regnancy of the ideas and the race that have built all the civilization that we see and that promise all the civilization of the future; let them know also that the attacking force is Jewish."

"That is all that will be necessary. And it is against this that the Jews protest. 'You must not identify us,' they say, 'You must not use the term "Jew";' Why? Because unless the Jewish idea can creep in under the assumption of other than Jewish origin, it is doomed. Anglo-Saxon ideas dare proclaim themselves and their origin. A proper proclamation is all that is necessary today. Compel every invading idea to run up its flag."

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By reason of the large number of employees engaged by Mr. Ford we are confident that he has paid for service in many different realms of thought and activity but in none of them did he ever get more for his money than when, a little over a dozen years ago he paid for the writing of the foregoing article. In the light of what has transpired since its writing we venture to classify the author of same as a modern prophet. His ear was certainly close to the ground enabling him to detect the rumblings of events which have proven so true in the realm of education as we see it today in so many of our educational institutions and of which we shall submit some examples. Never shaft went truer to its mark than the reply of the "Britons" to whom the late Jew, Louis Marshall, then head of the American Jewish Committee, sent a copy of the "apology" pamphlet (Mr. Ford's) intimating that in consequence thereof it was expected that they would now cease to circulate the "Protocols" and "The International Jew." The reply was that the apology did not warrant such a course.

One of these brave Britons has written a book entitled "The Alien Menace" which has been so appreciated by students of this subject on both sides of the water that it has gone through many editions.³

From that book we wish to present what this Briton has to say on the subject of "Alien Influence in Education" in the year 1932.

"Our British educational institutions have been undermined by alien influences. Many of the professorial chairs and lectureships are held by men of Alien race, while quite a perceptible proportion of the students are of Alien blood. We opened our educational institutions (many of them endowed by old benefactions and more recently subsidized by the British Exchequer) to all comers, irrespective of age or sex, race or creed. Age and sex matter little, but race and

³ This book is published by the Boswell Printing & Publishing Co., Ltd., 10 Essex St., Strand, London, W. C. 1, price 7/6 net. If one wishes to know the facts about the workings of alien influences in England he should read this valuable contribution from the pen of one who has not only studied the subject with great care but who has been commended in the highest terms by many papers and high officials of his native land.

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creed are fundamental. And now, alike among the teachers and the taught, an Alien influence boding ill for English traditions, customs and codes, has long since sprung into existence and is making its presence felt. None of these elements lose an opportunity to abuse the tolerance which we have accorded them; their influence and activities are devoted to the promulgation of disloyal, seditious and revolutionary teachings. They are eternally seeking to replace patriotism and nationalism by Pacifism and Internationalism. Alien people are corrupting our young, and they constitute a dangerous and weakening element in our midst."

"Old foundations endowed for the purpose of teaching Christian children are passing into the hands of those who will use them as instruments by which the Alien shall benefit and the native shall suffer."

"But the subversive movement is not limited to the higher educational institutions: it embraces the elementary schools, and (what is more alarming) our spheres of entertainment, particularly the films. As to the schools, the reader may perhaps remember that in a recent case reported in the press (in which a schoolteacher took action against a number of people for libel, and won his case) we read that portraits of the King and Queen Victoria were removed from the school; a wooden model of the Cenotaph had also been removed; a number of boys from the Socialist Sunday School objected to singing 'Rule Britannia,' and that the whole idea of Empire Day celebration by the school, as a whole, was given up. A report of the case appeared in the Times of July 17, 1928, and I recommend the reader study it closely. It is illuminating as an example of the trend of political thought fostered in the minds of the young today."

"The Red Schools—Socialist, Communist, or Proletarian—are of Alien birth and are maintained by Alien funds and influence. The Proletarian schools in our large cities and towns are blatantly blasphemous, filthy, and revolutionary in

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their teaching. They extol the Russian murderers as heroic figures. The Communist schools have been replaced by 'nuclei,' on instructions from Moscow, which has adopted the newer doctrine that is to infect 'Masses.' 'Mass' work is the new Communist creed, for it was found that the schools were insignificant and only helped those who were converted to Communism. The schools have disappeared to give way to the Nuclei—the 'cells' within the State schools, factories, etc.—a method by which two or three Communists can scatter, day in and day out, in worktime, mealtime, and in playtime, the evil seed of Communism, which later is to produce the Bolshevikization of Britain."

"The Socialist schools, now about thirty-five years old, are merely seed-ground for Communism—'the shadow before the substance.' They are about 150 in number, and the teaching is a watered Communism, with a mild form of class-hatred, and a set of prima facie altruistic 'precepts,' only to be applied to fellow-Socialists. There is, generally, a mass of doctrine leading the children to grow up to hate and despise their fellows; children (easy prey) whose nature and outlook become distorted—Communists in embryo."

"The whole plan of these schools, nuclei, etc., being Alien in origin, is fed by Alien teachers, who give regular or occasional lectures of an un-English type, *always anti-patriotic, if not always openly disloyal*. The British children are encouraged to correspond with Soviet children, and very evil are most of the replies coming here. They see plays and playlets with titles such as 'Mr. God is not at Home,' and altogether are cunningly made familiar with atheistic and anti-British ideas at every possible opportunity. And wherever one finds Socialistic or Communist work proceeding, one will also find an Alien in charge, or in close counsel with those conducting the diabolical work of poisoning the decent British child at the most impressionable age."

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In 1861, a systematic attack was begun on our great Public and our Endowed Schools. The Public Schools Commission investigated the condition of Eton and Winchester Colleges and the schools of Harrow, Shrewsbury, Rugby, Westminster, Charterhouse, St. Paul's and Merchant Taylors', while in 1864 the Taunton Commission, on which sat Dr. Jowett's friend, Frederick Temple, set to work to report on the other endowed schools. It is noteworthy that the former Commission "received a Memorandum on higher education in Prussia," furnished by Bethwig-Hollweg.⁴ The Commission adversely criticized Eton College and the other Public Schools, and in 1868 an Act radically "reformed" them.

Similarly, the very voluminous report of the Taunton Commission which, according to Professor Adamson was "greatly impressed" by the "example of Prussia with reference to the administrative side of their problem," it was followed by drastic legislation in 1869. That both sets of schools need remodelling cannot be gainsaid, but why the commissioners paid so much attention to Prussian precedents it is difficult to understand. What suited militarized and despotic Prussia was not likely to suit pacific and democratic England and Wales. It is, also, a most illuminating fact that the one wholly laudible thing in Prussian education, viz., the inculcation of patriotism, was not thought worthy of imitation here. In neither our Public, Endowed nor our State Schools have pupils, as in the U.S.A., been obliged daily to salute the national emblem. Moreover, owing to Greek and Latin remaining compulsory subjects at Oxford and Cambridge Universities, the teachers—mostly classical men—in the Public and Endowed Schools continued, as a rule, to look down on modern languages, with the result that the number of Britons who, before the Great War, could read, write German and French remained very small, which distinctly benefited polyglot Aliens and prevented any considerable section of our Upper and Middle Classes properly observing the manœuvres of the House of Hohenzollern. Some hidden hands protected the Greek and Latin industries

⁴ Adamson's "A Short History of Education," p. 313.

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at Oxford and Cambridge. Meanwhile politicians and agitators were clamoring loudly for state education, some of the serious objections to which were overlooked. In 1870, W. E. Forster, a Quaker, married to a sister of Dr. Jowett's friend, the Balliol agnostic Matthew Arnold, who was an apostle of Kultur, spelt by him "Culture," passed an Education Act revolutionizing our system of elementary education. Accompanied by the foundation of the National Union of Elementary Teachers (later the National Union of Teachers) which has today such a stranglehold on our government, it brought into existence School Boards and Board Schools. In the new schools no religious catechism or religious formulary doctrine of any particular denomination was to be taught. At Forster's elbow was his brother-in-law, the poet Matthew Arnold.⁵

During the Great War, Mr. Lloyd George—to the amazement of everyone who knew Mr. Fisher's record—appointed Mr. H. A. L. Fisher President of the Board of Education. In the latter's Educational Bill of 1918, which added hugely to the burdens of the taxpayers, there was no mention of Science—the Great War had not apparently convinced Mr. Fisher of the importance of science—and Lord Sydenham's amendments to introduce elementary science into the curriculum, to fix the minimum hours for physical exercises, to embody training of the Boy Scouts and Girl Guides type, were, of course, rejected by the Liberal pandit. Had those amendments been accepted it might, however, have given great offense to the Aliens and the Pro-Aliens who, in 1918 were, as now, orienting the policy of our Government. That Aliens had gained control of our elementary education was forcibly brought home to me, personally, in 1928 in connection with an item before the London County Council meeting on 7 February, 1928. In the agenda there was a recommendation by the Education Committee to amend the Standing Order, which states that: "No persons other than natural born British subjects shall be taken into the employment

⁵ Here the author describes the various stages of educational law such as that sponsored by Arnold, the Fabian Society in 1899 and the later abolishing of the School Boards by Mr. Balfour.

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of the Council either in a permanent or temporary capacity," by the inclusion of the words, "and naturalized British subjects."⁶

The vast majority of the teachers in our elementary schools are members of the National Union Teachers; a considerable number of them belong to the Educational Workers' League, formerly the Teachers Labor League, affiliated to the Educational Workers' International, an International formed in 1919 and manifestly designed for the purpose of Bolshevizing teachers.

The hub of Academic Socialism is the London School of Economics, founded in 1894 by the Fabians, Mr. and Mrs. Sidney Webb with the aid of the late Lord Haldane. Professor J. H. Morgan, K.C., has thrown a flood of light on the aims of that institution's founders and endowers. "When I once asked Lord Haldane why he persuaded his friend, Sir Ernest Cassel, to settle by his will large sums in trust on a certain educational establishment (the London School of Economics) of a peculiar type (six of whose teachers stood at the last General Elections as Labour candidates) * * * he replied, our Object is to make this institution a place to raise and train the bureaucracy of the future Socialist State.'⁷

On the faculty of the foregoing school the author gives the name of Harold Joseph Laski as Professor of Political Science. He then proceeds to show that this Laski was formerly a lecturer at American universities; that when he was at Harvard 1916-1920, he was Assistant Editor of the "New Republic" (N. Y.) a subversive journal. He then gives two excerpts from his writings, first from his Karl Marx (1922) and the second from his Communism (1927)

"Marx is, in fact, a noble but not an attractive figure
* * * When the roll of those to whom the emancipation of
the people is due comes to be called, few will have a more

⁶ The author then goes on to show that a "mysterious influence" was at work which ultimately permitted German teachers to be employed even though it is commonly known that by the law of the Fatherland, a German does not lose his nationality by becoming naturalized outside his country. "Once a German, always a German."

⁷ Quarterly Review, Jan., 1929, p. 187.

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honorable and none a more eminent place." p. 46.

"Those who represent the Bolsheviks as a set of unprincipled adventurers in German pay do sorry service to the understanding of the greatest event in history since the Reformation."

The author then closes this chapter with this significant statement:

"In conclusion it should be pointed out that one of the greatest educational influences in this country is the Press. Certain newspapers and periodicals, controlled by Aliens or by people of recent Alien extraction, have taken full advantage of this, especially since 1918. By a process of suggestion—clever, very gradual suggestion—these publications have re-educated a large part of our people, destroyed their Patriotism and made them International and Pacific."

That the reader may become acquainted with the objectives of Communism and also decide for himself what progress this doctrine has made where it has been able to establish itself we quote extracts from "The A B C of Communism" as prepared by N. Bukharin and E. Preobrazhensky, Eden and Cedar Paul's translation, 1927 edition, a book which is the textbook of Communists and must be mastered before any one can join that organization:

"A Red Army cannot be established upon the foundation of universal military service * * * The proletarian army must be exclusively composed of persons * * * who are directly interested in the victory of the workers' revolution." (p. 216.)

"When the proletariat is in power it cannot permit the enemies of its class to become judges * * * The judges are elected solely from among the workers. For the exploiters the only right that remains is the right of being judged." (p. 229.)

"The revolutionary tribunals are organized on less democratic lines than the popular courts. They are appointed by the soviets and are not directly elected by the workers." (p. 232.)

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"When parents say, 'My daughter,' 'My son,' the words * * * give expression to the parents' view that they have a right to educate their own children. From the Socialist outlook, no such right exists. The individual does not belong to himself but to society, to the human race * * * to Society * * * belongs the primary and basic right of educating children." (p. 242.)

"During the Kerensky regime the Tsarist school apparatus was left practically intact. The Communist Party, having attained to power, made it its business to destroy this apparatus entirely * * * They are endeavoring to eradicate from the bourgeois university everything which used to promote the maintenance of the capitalist dominion." (p. 248.)

"One of the first decrees of the soviet power in Russia was the decree concerning the separation of the Church from the State. All its landed estates were taken away from the Church and handed over to the working population. All the capital of the Church became the property of the workers." (p. 259.)

"During the Socialist revolution the working class must seize all the banks and, above all, the central State Bank. This is necessary * * * in order that the workers may confiscate (i.e. steal) all the monetary deposits of the bourgeoisie, all the share certificates, and all the monetary obligations of the capitalists. This act of confiscation will strike capitalist exploitation to the very heart." (p. 334.)

In 1922 there was given to the public a timely book from the pen of Samuel Salomon, 1519 Upshur St., N.W., Washington, D. C., entitled: "The Red War on the Family."⁸

From this book we copy the following: According to a special despatch to the New York Times, dated Geneva, Switzerland, June 11, 1919, by a Swiss woman school teacher, after an 11-year residence in Moscow:

⁸ The price of this book is \$1.00. Special discount for quantities.

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"The most diabolical of all measures conceived by the Bolshevik rulers of Russia to perpetuate their dominion is the systematic corruption of coming generations to undermine and destroy family life. To estrange children from their parents by encouraging them in unlimited indulgence of idleness and pleasure, to inculcate brutal and materialistic principles in the receptive minds of young boys and girls is the surest method, the bolshevik dictators think, to assure the duration of bolshevism. * * * Lunacharsky, commissary for public instruction, is a consummate comedian. Trading on his former reputation as an exiled idealist and man of letters, he issues decrees instituting a system of education based on Tolstoy's principles, and publishes articles in the soviet press expounding elevated theories and exhibiting a most tender solicitude for Russia's youth. All this to hoodwink unsuspecting pedagogues and win the sympathies of simple-minded enthusiasts in foreign countries. * * * But it is a deliberate part of the bolshevik plan to corrupt and deprave the children in order to obtain a lasting hold over them and to train them as future propagandists of Lenin's materialistic and criminal doctrines."

"To this satanic system of depravation belong 'children's balls,' which are arranged frequently in the schools by order of Lunacharsky. The parents are forced to send their children to these dances which last until the early hours of the morning. Last winter, on the streets of Moscow and Petrograd, it was painful to see the miserable mothers waiting all night in the snow outside of brilliantly lighted school buildings, where their boys and girls were dancing the tango and foxtrot. The teachers assist at these balls but are not allowed to exercise any authority over the children. With tears in their eyes the mothers of Russia will tell you, 'There are no longer any children in Russia today, only vicious little brutes, whose talk is of money and pleasure.' The atmosphere of the bolshevik schools is impregnated with precocious criminal instincts and bestial jealousy. All of the children's time is taken up with

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flirtation and dancing lessons. In the state boarding school boys and girls are quartered in the same dormitory. * * * In soviet Russia, Princess Pontantine says: 'the central executive committee has decreed the socialization of children for the purpose of bringing them up in the "spirit of communism".'

"* * * These children are systematically taught to despise parental authority, to indulge in loathsome immorality, to spy on their parents, to denounce them to the soviet authorities, and to blaspheme their Maker."

A Dr. Horn, we are informed, speaking at the Pigaroff Medical Congress in August, 1920, said:

"I am prepared to forgive the bolsheviki a great many things, almost everything * * * But one thing there is which I cannot and will not forgive them, namely those experiments, positively criminal and worthy of the most savage tribes of the African jungle, which the bolsheviki have been making all this time with our young generation, with our children. This crime knows no parallel throughout the history of the world. They have destroyed, morally as well as physically, a whole Russian generation; they have destroyed it irretrievably and, alas, beyond remedy."

In the face of these coldblooded facts we have such dupes as the Royal G. Hall, a travelling companion of Harry F. Ward, Chairman of the notorious American Civil Liberties Union, and Sherwood, internationally known as a pro-Bolshevik, saying in his opening address at this summer's Bible Conference held at Bay View, Michigan that:

"No where in all the world did the young people share such hope and enthusiasm for living as in Russia."

With such speakers to befuddle the minds of loyal Americans through Soviet propaganda of the rankest sort nothing could be a greater misnomer than to camouflage such a session as a "Bible Conference." It is so far removed from that that it would not be tolerated in the Laodicean state of the church but "spued out" of the mouth of the head of the Church just as foretold in Revelation 3. We wonder what such

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teachers draw in the way of subsidies from the depleted treasury of the Bolsheviks.

To completely rout this pro-Bolshevik and his mental gymnastics we reproduce the following which appeared in the New York Herald Tribune, Aug. 25, 1930:

"Child Murder in Russia by Communists. 2000 Exiled Children Said to have Perished in One Month."

"The Publicity Bureau of the National Lutheran Council issues the following: Communism finds it extremely difficult, almost impossible to 'convert' the children of the German 'kulaks' (well-to-do peasants), preachers and small farmers, which class embrace the majority of the German peasant population. 'Capitalism' is in their blood. Even as babies they endeavor to hinder the influence of the proletariat. Against this 'viper brood' only one effectual means can be employed—extermination. To do this extreme measures need not be resorted to. A little cold, much filth, and the minimum to eat will do the work."

"A state official, whose name need not be given here, submitting a report the latter part of April, mentions that during the past month 2000 children of exiles to the penal colonies in Archangel have perished miserably. In Jemsa there are about 7,000 Germans, where thirteen to seventeen children die daily. These exiled Germans in thousands of hopeless, despairing letters picture the unprecedented death rate among the children."

"The harvest of death begun on a journey in the hermetically closed 'red railway coaches,' on the outside of which placards had been attached which read 'Voluntary immigrants.' The journey lasted from seven to fourteen days. Now and then a salt soup but no water was given us so that the children began to cry most pitifully. So many lice that they literally fell from the children's bodies.' No provision for sanitation. The coaches occupied by forty persons were never opened for ventilation. No one was permitted to leave. Many became ill. A

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number of children died. We were compelled to throw the dead bodies out of the window of the moving train." (From a letter dated April 14, 1930.)

"All of our families are doomed to death. It was a terrible picture * * * Without the snow was falling and within the barracks for the exiles it rained. The floor was a morass. Everything is wet through and through and beginning to decay. All have contracted colds. No wonder that the children must die." (March 28.)

"My three children are sick. They tell me that they cannot live in this climate and will all die in the fall. During a very short interval 700 children died here. Oh, Great God, Thou hast placed a heavy load upon us. * * *" (Archangel, March 28, 1930.)

"I am engaged here as a worker in the forest. Yesterday I received a message from W. that Emma and George are very ill. I will endeavor to go to them immediately. First to the Commandant to get a traveller's pass. If I do not receive one I will go without one." (April 6, 1930.)

"The way of death upon which the German children are compelled to travel is about ended. At the time when these lines appear the majority of them will have found rest in the swamps of Siberia or under the pines of Wologda. No dictator of the proletariat can trouble them there." (N. Y. Herald Tribune.)

(The Chicago Tribune Press Service for Sept. 14, 1933, carries this item which should serve as a warning to the conservative people of Michigan that these liberal lecturers should cease their activities in that state:

"Allegan, Mich.

"Sept. 14, 1933. If the clergymen of this city have their way, the Bible will be produced in a court of law to check the drift toward nudism. * * * We found the colony away back up a one-way country road * * *. It had a sign on the gate—'The S. S. Club.' This I learned later meant the 'Sun-

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shine Sport Club.' We saw some nude people running around and we talked to the head of the club, a dancing teacher named Fred Ring, of Kalamazoo. * * * Most of the twenty-odd adults were over 30, but there were two or three 16-year-old girls and maybe four young unmarried men in the crowd.")

At one prominent hospital, we are informed by Prof. Boris Sokoloff⁹ where the number of children suffering from venereal diseases were never more than 15%, now the percentage stands at 60 compared to 40 for adults. Lack of control of parents over their children, added to the diabolical teachings of socialist visionaries, is thus seen to have most deplorable results. Conditions being as stated, Prof. Sokoloff is fully justified when he says:

"The actual destruction wrought by the revolution is nothing to the appalling moral degeneracy and criminality among children, which now stands out as the foremost evil in Russia."

In the New York Times of July 17, 1921, Sir Paul Dukes, who spent some time in Russia during the bolshevik dominations of things, and who, we have been informed, says Mr. Salomon, speaks Russian like a native, and so gets his information direct * * * gives us some information about the criminality and immorality among the young. In such article he said:

"Few people yet grasp the fact that the central tragedy of the bolshevist regime in Russia is an organized effort to subvert and corrupt the minds of the children. * * * It was after the communists had been in the saddle for about a year that their fears that this generation would not see communism established led them to turn their minds to the conversion of the children. As is well known, it has always been a bolshevist principle to fight the institution of the family. Mme. Kolan-tay's writings can leave no doubt on that score even in the minds of the skeptical. The idea is to remove children at an

⁹ "Medicine in Soviet Russia," Lancet (London), April 23, 1921.

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early age from parental care and bring them up in colonies where they will be free from the evil influence of all non-bolshevist currents of thought."

"Hopes for the future are founded on an institution known as the Union of Youthful Communists, which all school children join. The juvenile members are denied access to any but bolshevist literature, are exempt from all moral training, allowed unbridled license, and so encouraged in a spirit of rebellion against parental authority and the influence of former preceptors that they are becoming completely demoralized."

Confirming evidence of what has been produced by Mr. Salomon is to be found in another book published by Robert M. McBride & Company, New York, entitled: "An Outlaw's Diary" by Cecile Tormay which tells of the horrors through which Hungary passed in 1919 when the bolsheviks attempted to overrun that country, quoting from page 93:

"Then Karolyi came and prepared the way for bolshevism in the education of Hungary's younger generation. The mass appointment of Jewish masonic professors and teachers; the bolshevik reform of school books; the destruction of the souls of the children; the degradation of parental authority; the systematic destruction of moral and patriotic principles; the revelation of sexual matters; all these were the work of Karolyi's Government. The Soviet Government, when it came, had only to change a few men and names, and the whole machine was ready to their hand, to work exclusively, and to their entire satisfaction, in the interests of revolution."

"One shudders at the thought of those who have the education of Hungary's children and youth in their hands. They all belong to the foreign race. The Commissaries for Education: Kunfi, the morphomaniac; Lukacs, a degenerate; Pogany, who is openly accused of murder; and Szamuely, the murderer in Russia of ninety-two Hungarian captive officers. The dictator of the students, or so-called young workers is an assassin, the same Lekai-Leiter who had attempted to kill

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Tisza on the steps of the House of Parliament the day before the outbreak of the Revolution. Murderers and men devoid of moral sense, how should they consider schools as anything but the means of propaganda, as devilish laboratories which may serve to poison young guiltless minds? Normal education is a process of civilization: Bolshevik education is demoralization."

"In the dormitories of girls' boarding schools young Jewish masters are made to sleep, so as to accustom the little girls to the presence of men. Jewish medical students accompany little girls to the mixed bathing places that they may kill all modesty with ridicule. Sexual education grows apace. The purpose of nursery schools has been changed: the teachers have been informed confidentially that the kindergarten must be used to estrange the children from their mothers and supplant the family. All toys are declared common property in order that the children may forget the crime of private ownership. And while our rulers are forcing the present generation of youths into the Red army, they decree that playing with lead soldiers must be forbidden to the coming generation, lest one day the slaves dream of liberation."

"An order has been issued that the old reading and history books must be given up; they are being replaced by new history books, written by people who do not even know our language. The workshop of destruction is producing new school books, for the Commissary for Education has given instructions that in future all school books must preach the gospel of class-war. Hungarian literature is no longer to be taught; henceforth nothing but 'universal literature' is to be taught in Hungarian schools. Such scraps of our history as are allowed to be taught are falsified and systematically besmirched: 'John Hunyady was a mountebank, Matthias Corvinus a charlatan, Denis Pazmandy a scoundrel.' It is not difficult to understand the purpose of the little boy's blasphemous songs: let the

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children despise their fathers and mothers so that even at home parents may fail in their efforts to repair the destruction wrought in the schools."

"For fifty years a devilish fiend has been slowly robbing the Hungarian people of its soul. Now that it has attained power it is destroying that soul with feverish haste, lest they should recover their soul when they regain their consciousness."

Thus does this eyewitness describe, partly in detail, and partly by suggestion the spume from off the pit of hell which for a season attempted to gain control of Hungary. It would appear that when the devil had failed in his efforts to have humanity destroy itself by force of arms, he raised up this thing, sponsored, defended and promulgated by those who have been correctly characterized by the Industrial Defense Association, 7 Water St., Boston, Mass., as the "Grave Diggers of Russia," in order that a campaign similar to the one bringing death, destruction, immorality and all that hell holds dear, in Russia, might be established in a neighboring country. Fortunate, indeed, was Hungary that she escaped from the maws of this monstrosity even though she suffered the horrors of the damned for a brief season. And yet this is the putrid thing that the Deweys, Eddys, Robins, Borahs, and such like would have this country recognize in order that we might find an outlet for some of our American goods. As these dupes have been able to effect the recognition of Russia's present Soviets, it will surely prove, at no distant day, that this is not the first instance when even a great nation has sold itself for the proverbial mess of pottage. As proof of this one should read Mrs. Webster's "Surrender of an Empire" to know what has been done with the once Great Britain along this line under the pitiful leadership of the Socialistically inclined of whom some plain exposure is noted elsewhere in this book.¹⁰

¹⁰ The hospitality recently extended to Professor Einstein by the liberal minded dupes in England is a case in illustration. After one has read "Surrender of An Empire" it is easily understood the sacrifices which the once great Empire of Great Britain has made to the liberal minded both within and without its

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No one has summarized the situation better than Francis Ralston Welsh who, April 20, 1927, sent out a pamphlet entitled "Communist Corruption of Youth" from which we quote the following:

"The essential principles which the Komintern proposes to inculcate in young people and cause to reign throughout the world may be summarized as follows:

"The child should distrust and hate his parents if they are not Communists. If they are, he is not obliged to respect them; he need not trouble about them.'

"The communist child should hate with all his might the child who is not a communist.'

"The program of the soviets was to give children a "detailed instruction concerning the relations between the sexes." The bolshevik leaders have obtained no better results than to excite dormant sexual instincts and let loose the imagination, because they have artificially directed the thoughts of children towards the sexual side of life'."

"'Young people,' writes Mme. Smidovitch (member of the communist party) 'seem convinced that it is only in treating all questions concerning sexual love in the most gross and obscene manner that they avoid derogation of their dignity as communists'."

"Our description of the actions of the organizations set up to propagate 'Leninist education' would be incomplete if

domain. In the dawn of creation God sought for those who knew they were naked in the Garden of Eden with the question: "Where art thou?"

In looking for the British Empire of twenty years ago the same question can be asked. "Where art thou?" and upon examination of Mrs. Webster's book it will be found that some real patriots in England realize their country has been disrobed of her once proud dominion habiliments through the surrenders so well portrayed in the book referred to. No class has done more to administer this deadly blow than those who fellowship with Professor Einstein who is trying to say that he was deceived by the groups to whom he loaned his name and influence. This is a sad commentary on the man who delivered himself of that Arabian Knight hypothesis of relativity. We wonder what axe he now has to grind.

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we omitted to mention 'The International Workers in the Teaching Profession,' which has its headquarters at Paris and at present possesses thousands of members of various nationalities professing the doctrine of 'class-war.' This International, which officially denies being a bolshevik organization, has nevertheless for some time past fulfilled the role of one of the most important auxiliaries of the Komintern, whose teachings it helps to spread through its congresses and its numerous publications."

" 'Give us a generation of children to rear and we will obtain a government built on a soviet and bolshevist basis.' It is this opinion, enunciated in 1919, by a Boston school-mistress, which has become the slogan of the American Communist Party, and all the secret and illegal organizations working for the setting up of bolshevism in the United States are pursuing its realization."

"Already a certain number of educational institutions have been invaded by agents of the party, who have succeeded in organizing school cells. But apart from this clandestine activity there exist at present in each town communist classes which are generally held in the evening. With the study of communism, which is the only subject of instruction, games are intermingled to amuse the children who are also taught songs ridiculing the family, religion, and above all the government."

"The Communist Party does not let slip any opportunity of penetration into the schools, colleges and universities. The salaries of schoolmasters and professors not being very high, many of them seek a more remunerative career. Agents of the C. P. obtain the places rendered vacant, and the party undertakes to make them allowances to make up for the insufficiency of their earnings."

"Many well known professors are not content with the spreading of bolshevising theories among their students but

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go so far as to defend those theories in political meetings. Thus in 250 colleges and universities one may observe the ramifications of the 'Intercollegiate Liberal League,' an organization intended to form bolshevist intellectuals. The works of Lenin and Trotsky, as well as those of Marx and Engels, are read and studied."¹¹

"Lounatcharsky said (Izvestia, Oct. 26, 1925): 'Among men and women teachers there were shocking cases—premature disease, epidemics, overstrain suicides and prostitution * * * .'"

But the Communists can be frank among themselves, as witness the following paragraphs:

"At the beginning of 1923 already, Mme. Kroupskaia (Lenin's widow) wrote: 'We have seven million deserted children (Pravda, No. 51) registered, and in the children's homes one finds at most 80,000.' This was two years ago, and these are only the number registered officially. How many children who were not registered anywhere were wandering about in all parts of Russia? Speaking of Moscow alone, Mme. Kalanine writes: 'Tens of thousands of children in our capital

¹¹ "The King's Business" for October, 1933 (Los Angeles, Calif.) carried the following italicized article:

"DO YOU KNOW"

That there are more than 6,900,000 agents of militant atheism scattered throughout the world today?

That atheistic colleges are being organized?

That millions of pieces of atheistic literature are being circulated?

That atheistic Sunday-schools are on the increase?

That, according to a statement of a former official of the American Association for the Advancement of Atheism (4-A), \$2,200,000 reach the coffers of the 4-A annually?

That, according to International Atheism, "The forcers of atheism are well organized—they work with efficiency and progress rapidly on the favorable soil prepared by religious indifferentism * * * the agents of the new type of atheism are in every part of the world, and its membership runs into millions?"

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are perishing literally and figuratively; entire armies of proletarian children are condemned to perish physically and morally.' (Izvestis, No. 65)."

"Hooliganism. The development of criminality in Russia has reached such a pitch that the bolsheviks have had to provide for the repression of a new offense—hooliganism,—which is defined in article 176 of the penal code as being 'a shameless action showing absolute want of respect towards citizens and society in general. The unanimous affirmations of the soviet press prove that it is not a matter of an accidental increase in the number of certain offenses against common law, but of a genuine public calamity unprecedented in history. The bolsheviks are reaping the fruits of their method of moral depravation of several thousands of young people. They are themselves unable to hide the shocking results of their educational policy. In vain they endeavor today to seek means to combat the antisocial activities of the youth whom they themselves have educated. The soviet press calls more and more loudly for the repressive measure so dear to the communists—capital punishment. 'Death without mercy to the hooligans,' such is the fashionable *pedagogic war cry in the USSR.*"

"The most terrible part of it is the age of the hooligans. Most of those charged with rape are quite youths. In a notable scandal in which forty hooligans violated a young girl student in Petrograd several of the accused were under eighteen. The Petrograd Workers' Gazette (No. 219) stated that 75% of Petrograd hooligans are young workers between twelve and fifteen years of age. Hooliganism has spread especially among groups of youths who have come under the influence of the 'educative' institutions of the soviets. As a general rule it is members of the privileged communist organizations (Komsomol, Red Pioneers) who are the most active organizers of hooligan offenses."

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"Soviet youth, depraved by communist teaching, has put into practice the very simple principles of that teaching in the domain of sex: 'every woman is, in effect an instrument of pleasure, a prostitute with whom you can do as you please.' With touching naivete a soviet journal asked the question: 'What has happened that the violation of women has become a common phenomen, of daily occurence in our lives?'"

"It is only the famous workers delegations (from U. S., England, etc.) organized by the bolsheviks for propaganda purposes, and pro-bolsheviks propogandists, like the famous Miss Anna Louise Strong ('Anise') who, to please their Moscow masters, pretend not to see the sufferings of these Russian children, and even close their eyes to what appears in the soviet press. Such then, are the results of the bolshevik's regime for Russian children."

A study of the foregoing will give the reader not only the objectives of the communists when they launched their program in Russia and Hungary, but it also gives enough of the evidence to show the unfortunate results upon the child life noted.

In view of the fact that Prof. Einstein and his wife were overnight guests at the White House, Jan. 25, 1934, also that in an open letter recently published in the New York Times, he denied having any contacts with the Communists, we subject this challenging evidence:

Professor Einstein was a member of the Red Relief Committee and was expelled from the Kaiser Academy of Science in 1932 because of his work for and connection with, the Third International. The meat of this particular cocoon is that the power which expelled this Communist from the above Academy was exercised by a board of five directors, three of whom were Jews.

CHAPTER II.

TERMITES IN EDUCATION

We are confident that the reader will be interested to know that on March 16, 1932, according to the New York Times, a memorial meeting was held in the city of New York for Mrs. Florence Kelley, social worker of that city and among those who paid tributes to the memory of this woman were Newton D. Baker and Frances Perkins then State Industrial Commissioner for New York but the present Secretary of Labor. The Times reports Mr. Baker as saying that the late Mrs. Kelley was

"the most intrepid, courageous, intelligent and tender person he had ever known in life."

From the Congressional Record of July 8, 1926, we find the following information concerning the former Mrs. Kelley, who died Feb. 17, 1932:

"Mrs. Kelley was born in Philadelphia in 1859, daughter of Wm. D. Kelley, former Member of Congress, graduated from Cornell University, 1882, studied at Zurich and Heidelberg. While abroad she came in contact with Frederich Engels, became interested in socialism, and under Engel's supervision translated his chief economic work, 'Condition of the Working Classes in England in 1844,' printed for the first time in English in New York in 1886, preparatory to her American campaign. This book of Engels' has been the inspiration of much socialistic legislation here and abroad."

"After her return to America, she continued to correspond with Engels regarding socialist tactics for America and he instructed her, in a letter dated Jan. 27, 1887, how to introduce socialism 'into the flesh and blood' of Americans by their experience. He wrote: 'The less it will be knocked into the Americans from without and the more they test it by their

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experience * * * the deeper it will go into their flesh and blood.'"¹

Mrs. Kelley married a Russian physician named Wischnewetzky, from whom she was subsequently divorced, resuming her maiden name, which explains why some of her translations of Marx and Engels are by "Florence Kelley Wischnewetzky." * * * Engels lived long after Marx, published and wrote much of the work of Marx, including *Das Kapital*, and the only reason Marx, instead of Engels, is the legendary patron saint of modern socialism, is because the "proletariat" could not well afford to canonize a rich cotton mill-owner. Yet Engels was the financial backer, organizer, and strategist of modern socialism.

It was Engels—not Marx—who wrote "Origin of the Family, Private Property, and the State," the greatest socialistic attack on monogamous marriage and morality. It was Engels who completed, published and wrote much of Marx's *Das Kapital* after Marx's death. They wrote the Communist Manifesto and various other works together. Yet as early as 1887, Mrs. Kelley was urging American college women to study Engel's "Origin of the Family" as one of the fundamental works for those engaged in "philanthropy." Mrs. Kelley became Engels' translator. "She came to us as the translator of Engels" said Mrs. Kelley's life-long radical friend, Miss Lillian D. Wald, of the Henry Street Nurses Settlement, New York. But communist documents recently released show that Mrs. Kelley was much more than Engels' translator; that she was *his chief lieutenant for the promotion of communist legislation and propaganda in the United States.*

The Workers Monthly, official American Communist Organ, for November and December, 1925, published a series of articles entitled "Marx and Engels on the role of Communists in America." * * * These articles are made up from excerpts from letters written by Marx and Engels on conditions in the United States,' says the introduction. Most of these letters are from Engels. They were addressed to Florence

¹ Quoted in the New York Call, Socialist organ, Jan. 29, 1923.

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Kelley and to F. A. Sorge, a communist who took active part in the revolution of 1848 in Germany. * * * Sorge died in 1906, after obtaining Engels' letters to Mrs. Kelley and turned them over, with his own, to the New York Public Library, where they remain.

These letters—officially reprinted in 1926 by the Moscow Communists in the United States as instructions from "Marx and Engels on Revolution in America"—says the booklet—"will help many of those active in the revolutionary labor movement in the United States better to understand the problems of the movement." In a letter to Mrs. Kelley, Sept. 15, 1887, Engels says: "*Fortunately the movement in America has now got such a start that neither George nor Powderly nor the German intriguers can spoil or stop it. Only it will take unexpected forms.*" Mrs. Kelley in May, 1887, within four months from the "flesh and blood" letter from Engels, delivered her classic lecture to American college women, urging them to study Marx, Engels, and Bebel and to substitute socialism and the class struggle for "bourgeois philanthropy." This lecture by Mrs. Kelley, entitled: "The Need of Theoretical Preparation for Philanthropic Work," a paper presented to the New York Association of Collegiate Alumnae, May 14, 1887, is in the New York Public Library.

This lecture of Mrs. Kelley's on philanthropy will be found in many respects even more bitter, more "class conscious" and more subtly poisonous to the minds of young college women and social workers—to whom it was addressed—than any of the letters from Engels and Marx themselves in the "Little Red Library" booklet on "Revolution in America. * * *" *On her own testimony* Mrs. Kelley has been promoting socialism as "philanthropy," "child welfare," "education," "protection of infancy and maternity," etc. because she regards these "roundabout ways" of promoting socialism, not as "merely palliative," but as measures tending toward "the end of the system" of our present form of government and the establishment of socialism. * * * She believes in revolutionary communism, * * * we find these revolutionary doctrines:

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"The war of the poor against the rich now carried on in detail and indirectly will become direct and universal. It is too late for a peaceful solution. The classes are divided more and more sharply; the spirit of resistance penetrates the workers, the bitterness intensifies, the guerilla skirmishes become concentrated in more important battles, and soon a slight impulse will suffice to set the avalanche in motion. Then indeed will the warcry resound through the land, 'WAR TO THE PALACES, PEACE TO THE COTTAGES,' but then it will be too late for the rich to beware."

The interpretation to this last slogan becomes most significant to the student of history when it is noted that this was one of the slogans of the French Revolution. It may be found word for word on page 323 of John Robison's "Proofs of a Conspiracy." The reader who wishes to follow this interesting subject should obtain a copy of the Congressional Record from which these quotations are taken and see the list of those who have been working with Mrs. Kelley for forty years "to promote socialism" amongst women. The clubs she organized, the legislation accomplished in behalf of her program, and the individuals aiding her as "colleagues" may be found in that report. Amongst these "colleagues" will be found Jane Addams, Mrs. Raymond Robins, Lillian D. Wald, Carrie Chapman Catt.

Inasmuch as the average American knows little or nothing about the results of the seed-sowing of these under-cover workers, we shall proceed to select at random cases which will illustrate that the harvest for which they labored is not far away in this land of the free and home of the brave.

The first of these is taken from a pamphlet entitled "Psychoanalysis" or "Filthy Dreamers" and Other Insidious Teaching Under the Guise of "Science" in Tax Supported Institutions of Learning," being a reproduction of some of the evidence submitted in the latter part of 1927, to the head of a college for women in the State of Florida.

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Page 6, and part of page 7, give a list of books said to be used in an educational institution of the state referred to. Amongst these books are the following by Bertrand Russell: "Principles of Social Reconstruction—Marriage and the Population Question," "A Free Man's Worship," "Free Thought and Official Propaganda," "Mysticism and Logic," "The Practice and Theory of Bolshevism," "The Problems of Philosophy" and "Proposed Roads to Freedom." On page 11, under "Bertrand Russell's Reputation" we find the following:

"In addition to the FREE LOVE PHILOSOPHY and BOLSHEVISM IN GENERAL found in Bertrand Russell's books herein complained of, I desire to submit to you the following comment on this INSIDIOUS TEACHER who also proved himself a TRAITOR to his country during the Great War, based upon the correctness of these statements, to-wit:

"THE PATRIOT (London) of Oct. 28, 1926, said of Bertrand Russell: 'He was fined at the Mansion House 100 pounds and costs for breach of war regulations; and in January, 1918, was sentenced to six months imprisonment for an article in the TRIBUNAL, the judge using these words: "His offense was a very despicable one, and calculated to prejudice His Majesty's relations with a foreign power. Mr. Russell seemed to have lost all sense of decency and fairness".'

"The Patriot of August 25, 1927, said: 'Mr. Bertrand Russell, at the start of the Great War, wrote disgusting nonsense and falsehoods about the British position and later was sentenced to imprisonment for treasonable acts tending to the aid of our bitter enemy. He is the author of much poisonous literature, undiluted by any generous or really constructive thought to atone for its subversiveness and its attacks on traditional morals in civilized nations'."

Rodney Gilbert in his book, "What's Wrong with China?" says:

"China's future has been much more seriously prejudiced by the ideas imported and peddled by such persons as Bertrand

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Russell * * * than by all the opium, cocaine, hashish imported or produced in China during the past three centuries."

That loyal, patriotic Americans could not be deterred from accomplishing their objective is noted from the Florida Morning State (Tallahassee), Nov. 18, 1927, which announced in its first-column, front-page article the following:

"Certain 'filthy and obscene' text and reference books said to have been in use at State institutions of higher learning, against which a strong fight has been waged by a large number of citizens and church officials of Florida for the past year or so have been removed from college and college library, according to a report made by a committee of Florida Presbytery and adopted by the Presbytery at its session in Havana, Florida, just closed."

Journeying north a few hundred miles to North Carolina, we find, in the Baptist and Reflector for May 12, 1932, this significant editorial entitled: "Vaporing of a Soviet 'Professor' and Reactions of Immature Minds":

"One of our Louisiana pastors sends us a marked copy of a North Carolina paper giving an account of a lecture before the student body of the State University by what appears to be one of the numerous itinerant modern sovietized 'professors.' Both the account of the lecture and the reaction of some of the sophomoric and immature minds, as quoted in part below, is in harmony with that type of intelligentsia of which Bolshevik Russia boasts and the reaction that practically any revolutionary theory usually has on young minds."

But to quote the article referred to in part:

"Down at the University of North Carolina recently the authorities invited Bertrand Russell, professional atheist, advocate of Free-Love and about everything else un-American, to deliver a 'lecture' to the student body. And they paved the

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way for this rank infidel to undermine the faith taught the immature youth of the institution by their Godly mothers by presenting Russell as 'one of the world's greatest philosophers, whose wisdom is world-wide and whose teachings should be heeded'."

The fruit of Russell's rotten address is revealed in an editorial in one of the magazines published by the student editor there. He wrote:

"Much food for thought was contained in the lecture of Bertrand Russell delivered here. His points were carefully but most casually made, yet they left a profound impression. What Mr. Russell said can be briefly characterized as common sense, the type of common sense which is the result of careful thinking and a long and full life. His ideas appeared unusually felicitous and acceptable because they were the ideas which most of us hold—but either cannot or dare not express."

"Some people cannot seem to realize that the days of purity, self-sacrificing ideals and all that bunk are gone forever. We are living in a modern world—a world of get out of life what you can and the devil take the hindmost. Then, too, that phrase, 'doubtful pleasures.' There is no such thing as evil or wickedness—merely the standards of times in which we happen to be living. We have one thing to be thankful for: fewer people who possess the innate ability to think are going to church. It is a fine thing to tell children about love and righteousness; but when a boy goes to college, it is time he woke up to the fact that he is a man. He will soon see that if he expects to get anything out of life, if he ever expects to enjoy the real things of life, and make a lot of money, he has got to climb the ladder of true success by stepping on the faces of others." Baptist Message.

Says H. A. Jung of Bertrand Russell:

"The Freudian theory reduces everything, good or bad, to a crude sex basis. His teaching on the sex question can be bluntly summed up as follows: complete sexual promiscuity under sanitary conditions; that man's desires should be the

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guiding factor in life and that outside of human desires there is no moral standing; that right or wrong can only be determined by consequences. * * * Mrs. Russell writes in her book, 'The Right to be Happy': 'Animals we are, and animals we remain, and the path of our regeneration and happiness, if there be such a path, lies through our animal nature'.²

It is, indeed, significantly appropriate here to point to the Protocols of the Elders of Zion, regardless of their origin, and note how they foreshadow, in a most remarkable way what we have just quoted:

"The educated classes of the *goyim* will pride themselves in their learning, and without verifying it, they will put into practice the knowledge obtained from science (even spiritual science) which was dished up to them by our agents with the object of educating their minds in the direction which we require."³

Continuing our journey, in Wisconsin, we find that John B. Chapple of Ashland has written an interesting pamphlet entitled: "University Off The Track," price 50 cents. This pamphlet presents Mr. Chapple's careful study of the growth of liberalism in education as noted by him in the University of that state, headed by Glenn Frank

² From "Light Bearers of Darkness." Rasputin, that licentious evil genius of Russia, had a similar creed—"Redemption Through Sin." Likewise that pernicious Aleister Crowley of the O.R.O., looks upon sex as the redeemer of man. Krishnamurti, the Leadbeater-Besant fallen "Star in the East which was to proclaim the dawn of earth's new day," advocated in his book, "Life of Freedom," revolt from all constraints, and said that each one must be his or her own law-giver—intuition. He writes: "When you bind life to beliefs and traditions, to codes of morality, you kill life." And to this is linked Birth Control and "Companionate Marriages."

³ "Here," says the author of "Light Bearers of Darkness," "is revealed the hidden working of this Great Conspiracy, born of some Overshadowing Power, who would rule the world by gaining control of the minds and actions of men and women, using them as credulous dupes dreaming of a 'Universal evolution of humanity'."

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ably supported by Professor Alexander Meiklejohn. Of the latter the author says:

"Professor Meiklejohn is on the committee of the League for Independent Political Action, an organization headed by Professor John Dewey of Columbia University. Dewey's Socialistic point of view has been insidiously fed to thousands of educators and others under the cloak of abstract, philosophical terms. Dewey has recently shed his scholastic cloak and come out into the open, associating himself with radical enemies of the American system in this League for Independent Political Action of which Dewey himself is the chairman."

Of Professor Max Otto of the philosophy department, the author quotes from one of his books as follows:

"The disfavor into which the God of our fathers has fallen was perhaps inevitable anyway. We should be interested in moulding young people who will change the status quo (see article on Columbia)—the condition of things as they are—radically' is the way Otto expresses his philosophy.' * * * In the final examination in June, 1931, the student was asked to critically appraise the Christian concept of the relation of man to nature. Otto quotes freely from John Dewey, the Professor and Socialist editor. * * * 'The whole of things moves on blindly despite man's wishes,' Otto tells his students. * * * Otto's discussion of Jesus Christ compares him to Lenin, the revolutionary butcher of Russia, and points out what Otto claims to be a resemblance between Christ and Eugene Debs, the Socialist leader. The best modern analogy to the rise of Christianity, says Otto, is what is going on in Russia today."⁴

The author then says, p. 22, of President Frank, that his teaching of radicalism continues. "Only recently Frank urged the two thousand

⁴ The reader is invited here to refer to the chapter on Religious Education and study what has been written, but aped by this Professor Otto, in a booklet entitled "Heroes Who Struggled for the Masses."

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freshmen at the university to social defiance. He spoke of the need for traitors and spoke of social disruption. * * * A recent book of Soviet propaganda by Maurice Hindus is dedicated to Glenn Frank. Frank assisted the author of it in arranging to visit Russia. Frank himself wrote to Stalin, the Russian dictator, to fix it. I have this information on unimpeachable authority."

"One of the books frequently prescribed by university professors for reading is Bertrand Russell's 'Education and the Good Life.' In this volume, Russell asserts that he would not teach his children that faithfulness is in any way desirable in marriage or that marriage should exclude temporary episodes by either man or wife with some other male or female. * * * Last year the question of sex relations among students became an especially important topic of conversation on the campus. On Jan. 15, 1930, the Daily Cardinal editorially classed illicit sex relations as an 'ancient taboo' and said:"

"We know that society frowns upon illicit sex relations, drinking, and gambling * * * Is society still justified in enforcing these ancient taboos * * * are infractions of them truly anti-social * * * has society outgrown these taboos?'"

On January 17, Professor William Ellery Leonard, whose poetry has appeared in Socialist and Communist publications, in discussing sex relations among students declared that the violation of the moral code by students involved no right upon the part of the dean to, as Leonard phrased it, "insult human nature." * * * Leonard's views on sex and his influence upon students can be best judged by the words of Leonard himself. He said:

"Older than the specific sex code of Christian civilization and considerably older than any sex code devised by the University of Wisconsin is the sex code founded upon the decent instincts of human nature * * * that code forever forbids a man to invade the privacy of another man with a woman in the relation of lovers—except, under one condition, when the woman is the adulterous mate of the invader * * * and in this twentieth century, even the wronged husband, as a gentleman,

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waits outside passively, even if he has in his pocket his own master-key." p. 24.

Had Thaw inculcated the principles advocated by this pro-bolshevik professor he might have been spared from the brainstorm which resulted in killing a celebrated architect of New York City.

Says the author, p. 33:

"In observing and studying the spreading of this poisonous doctrine of Socialism and Communism I have visited England, Italy, Russia and other nations of Europe. This Communist poison let loose in Russia by leaders with a selfish lust for power, has destroyed the sanctity of the home, has multiplied immorality a million-fold, has prepared the people for submission to that organized campaign which has almost entirely wiped out religion, which has completely suppressed free-speech and a free press, which has confiscated private property, which has torn parents from their children, and which has butchered those who dared even to question that program."

"I have talked with the inefficient political office holders attempting to run that country's industries; I have seen the thousands of Russians whose feet in winter are wrapped in burlap strips in place of boots they cannot buy; I have shuddered at the wild, homeless gangs of children of ten to fifteen years of age who live in the gutters of Moscow. Right after the revolution the soviet propagandists said that these children were the orphans of the revolution and that they would quickly disappear, but it is fourteen years after the revolution now and these wild, tragic little children, living like animals, are still evident—the result not of revolution but of the shattering in Russia of civilization's institutions of marriage and the home."

"This Communist poison swept down like a plague from Russia into Germany and across Europe; it was used by soviet agents to intensify Germany's difficulties; it jumped the channel into England where it almost destroyed the very moral fibre of the once greatest nation of the world. The disciples

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of this Socialist and Communist poison carried it across the Atlantic and planted it in America. It festers here in Wisconsin."

About five years ago a symposium of religion was held at Princeton which was attended by a group representing over one hundred of the larger educational institutions in this country. Out of the brief reports which appeared in the daily press that which was most impressive to many readers was the admission that between the freshman year and the senior's graduation there was a large growth of agnosticism in student life.

As will become evident later the term "agnosticism" is used charitably.

The New York Tribune, June 2, 1933, carried a startling news item from Amherst, Mass., showing that the Alma Mater of the late honored ex-President Coolidge had, on the day before been guilty of a demonstration by a group calling themselves "the sincere Communists of Amherst College," gathered between the two dormitories, sang the "Internationale," announced they had gathered to arouse "the bourgeois students of the nation" and climaxed their demonstration by burning a small flag.

The New York Times of June 3rd, under caption "5 Held at Amherst for Burning Flag" stated that the college had suspended two out of the twenty students, "alleged to be participating in the 'radical' meeting."

The New York Herald Tribune of June 8, 1933, ran an article on the subject of the dismissal of thirty-one students who had been expelled from City College of that city for participation in a "riot" on May 29th which culminated in an attack on the President of that institution. Quoting from that article:

"While the dean was having questions popped at him from all sides and the crowd was closing about him on the platform of the hall, Professor Morris R. Cohen, the philosopher, was standing at the foot of the platform, an interested spectator. One reporter who recognized the professor,

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who is known to be wary of newspaper men, walked up to Dr. Cohen and asked him what he would do to stamp out radicalism at the college. 'I wouldn't do anything' he snapped. 'I'm a radical myself. Aren't all philosophers radicals?'

The New York Times for July 19, 1933, had the following article:

"Radicals at bier of Slain Student. Carry Red Flags in Cortege of Youth Shot in Raid on Khaki Shirt Meeting."

"Virtually every radical organization in the city sent a delegation yesterday to the funeral of Antonio Fierro, 22 years old, a City College student who was shot and killed last Friday in a fight between Communists and members of the Khaki Shirts of America."

"As the silver metal coffin was carried out of the youth's home * * * about 400 Communists, and anti-Fascists formed a procession behind Carlo Tresca, leader of the anti-Fascists in this country. The marchers carried many brilliant red flags, but the Stars and Stripes were conspicuously absent."

"The Red Front Band played the International and many in the throng of about 2,000 joined in singing it * * * ."

The Daily News, (N. Y.) for June 2, 1933, carried an article, with cut, showing that three hundred members of the Young Communist League, and affiliated organizations had conducted a riot in San Diego, Calif., when the police attempted to break up a parade. Special attention was directed to the cut which showed a girl in pants as having an active part in the riot.

Under date of Sept. 8, 1933, The Industrial Defense Association, Inc., 7 Water St., Boston, Mass., an organization which is doing a heroic work in opposing subversive movements under the able direction of Edward H. Hunter, sent out the following report:

"In the mind of the Bolshevick seeking Communistic domination of the world, the youth movement in America, and elsewhere, is the most important of all radical activities. Catching them young and teaching the immature mind atheism, immorality, contempt for patriotism, American ideals and

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traditions is assumed to be a fruitful means of making future revolutionists for the world-control program now in progress."

"In furtherance of this ambition we cite the latest angle of the insidious scheme to enmesh American youth in the toils of Red Russia. To wit:—Imported 'Comrades,' Stalin 'Trustees,' are now busily engaged, right here in Boston, in establishing junior and senior cells in the ranks of our High School Cadets, and already a house to house canvass is being conducted to enlarge the membership of same. The main purpose of this subversive work is to destroy school and parental authority, religion, Americanism and military training."

The *New York American* of June 27, 1933, reporting the address of former Ambassador Gerard, when speaking at the graduating exercises of a local Jewish college, is reported in that paper to have said:

"Gerard advised, too, that Jewish leaders should see to it that the word 'Jew' does not become synonymous with 'Communism.' Particularly he deplored the reports that in Communistic riots at City College, many who participated were of the Jewish race."

Another great daily of the city of New York failed to make any mention of this significant remark of Mr. Gerard. Inasmuch as that paper's slogan is "All the News That's Fit to Print," also that it's publisher is Mr. Ochs, the obvious conclusion is that this item was not "fit news" from his viewpoint.

June 30, 1927, Frank A. Goodwin delivered an address before the Lawrence (Mass.) Kiwanis Club, entitled: "Sacco-Vanzetti and the Red Peril." Beginning with page 10 of that leaflet we copy the following:

"Read in the June number of 'The World's Work,' the article by Homer Croy, 'Atheism Rampant in Our Schools,' and I think you will be amazed. This article says that the movement is being aided and assisted by Baldwin (Roger, of the American Civil Liberties Union) although the actual work is being done under the direction of the American Association for the Advancement of Atheism. The radical Reds realize

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that religion, and the moral training that goes with it, is one of the obstacles that is in the way of their program."

"Another obstacle is the home and the family and a wide-spread assault is now being made on the sanctity of marriage and sacred family relations, and it is being made with great success in the leading colleges for women, and small wonder, for we find that the presidents and professors of most of them, are members of the Baldwin-Foster committee, or its allied organizations."

"At the recent National Congress of the Protestant Episcopal churches at San Francisco, one Rev. Henry Lewis, of Ann Arbor, Michigan (border state to Wisconsin, the seat of the expose' by Mr. Chapple, hereinbefore noted), said: 'Promiscuity among college girls is increasingly great.' It is small wonder for that is the natural result of our new educational standards."

The author then proceeds to submit specific reproductions of evidence that would convince any open-minded person of the truth of his charges. We will draw the curtain on the sex-filth which he submits. But before doing so, and in order to warn our readers of the dangers that threaten our educational institutions we wish to submit one illustration. Ernest Gordon tells us in "The Leaven of the Saducees," p. 116, that:

"Sophia Smith let in her will \$375,000 to found an 'evangelically Christian' college for women at Northampton, Mass. The third article of her will read, 'sensible of what the Christian religion has done for myself and believing that all education should be for the glory of God and the good of men, I direct that the Holy Scriptures be daily and systematically read and studied in said college and that all the discipline shall be pervaded by the spirit of evangelical Christianity'."

Liberalism, modernism and its galaxy of similar beliefs have been so woven into the education of that institution that we find one of its professors (Hankins) submitting to its students the sex questionnaire referred to and exposed by Mr. Goodwin. Shades of Sophia Smith—

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what an untrustworthy group of trustees—and how recreant they were to their sacred trust when they permitted such filth to enter an institution endowed with Godly funds.

Coming to one of our larger institutions, Columbia University of New York City, The New York Evening Post for Feb. 16, 1932, featured a first-column article, captioned: Liberal Marriage Takes Place as Columbia Course. Outline of New Study Urges Change in "Undesirable" Status Quo. Birth Control included in Discussion Subjects. The Spectator, (the college paper) "Surprised and Gratified" Hails "Attack on Modern Home." From that copy of the Post we copy the following:

"Forty mimeographed sheets embodying an advocacy of birth control, greater freedom in the relationship between the sexes and maternity outside the present marriage bond were distributed among students at Columbia today."

"The writing, from the pen of Miss Ruth Reed of Mount Holyoke faculty, are compulsory reading for all sophomores and will form the basis for discussions in certain classes."

"To the student newspaper, the Spectator, the pamphlet constitutes surprising but gratifying 'propaganda attacking the modern home.' To Professor J. C. Coss, summer school director and member of the department of philosophy, the question whether marriage customs should not be altered is one for classroom consideration. This view is likewise held by Paul M. Lambert, professor of religious education."

"Copies of Miss Reed's writings distributed today among sophomores in the compulsory course on contemporary civilization, set forth the thesis that the early Christians are to blame for present maladjustments because, 'to fortify themselves in their determination, they elaborated a philosophy teaching the moral inferiority and unworthiness of women, whom they professed to hate. Thus,' she says, 'the Church developed ideas on sex which are still embodied in law, but against which people rebel.'"

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"Concerning maternity outside of marriage, Miss Reed says:"

"There exists a considerable group of women who do not wish lifelong association with a man, but who do want children. Many of these women are now living within the marriage relationship, but they are not, as a rule, good companions for their husbands. Sometimes the husband becomes aware of the situation and seeks another companionship, without, however, any intention of evading the responsibilities of his marriage. Yet at the present time the wife is virtually forced by public opinion and by the vituperative comments of her neighbors and friends to seek a divorce, however little inclined she would be to such a course from the standpoint of her own interests or those of her children'."

The Episcopal religion is woven into the charter of Columbia University. In the New York Times, March 4, 1932, there appeared an article "Free Love Teaching Denied by Columbia—Episcopal Woman's Charge in Chicago is promptly denied by Dr. Butler. The teaching of free-love in a course at Columbia University was charged today by the Women's Auxilliary of the Episcopal Church in Chicago which voted to endorse a letter of protest, written by Mrs. Charles Spencer Williamson, and addressed to President Butler."

"Mrs. Williamson declared that a book by Professor Ruth Reed of Mount Holyoke College was the basis of an undergraduate course in family relations at Columbia and that it advocated free-love, in effect, and belittled the integrity of the Christian family as a sound unit. In her letter to President Butler Mrs. Williamson said: 'When the best elements in all communities are doing their utmost to preserve the home and family as a bulwark of civilization, it seems incredible that you, a Christian and churchman, would as president of your great university permit such a course as outlined by Miss Reed to be given * * * 'The charge that free-love is being taught at Columbia University is "an absolute invention'," Dr. Butler said last night. Of the action of the Episcopal women in

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Chicago, he said: 'It would be much more Christian and more intelligent if they would first find out what they are talking about.' He declared that the Ruth Reed book is not even used in the course."

This denial by President Butler is nothing but the proverbial red-herring drawn across the trail of these Christian women in Chicago. This is a mere quibble, for the mimeographed sheets above referred to are taken word for word from Miss Reed's book "The Modern Family," 1929. The title of the mimeographed sheets distributed to the sophomores was "The Evolution of the Present Family Form" and begins as follows:

"Roman individualism and the Family. When Christianity began to exert its influence in the field of social relations * * *"

which is reproduced that President Butler may know this writer has possession of a copy. Moreover, we have before us a copy of the Columbia Spectator, New York, Tuesday, April 12, 1932; which may have escaped President Butler's attention. From it we copy the following:

"Ruth Reed Discusses Change Due to Religious Conversion. Birth control and recognition of forms of relationships other than marriage, urged by Ruth Reed in her pamphlet 'The Modern Family' NOW IN USE IN THE SECOND YEAR COURSE IN CONTEMPORARY CIVILIZATION, were repudiated by the authoress last night when Miss Reed told a University Newman Club gathering in John Jay Hall that she had experienced a definite change in philosophical viewpoint since her conversion to the Catholic church. * * * A union other than the conventional marriage form * * * is no longer acceptable to the fundamental premises of her new beliefs, Miss Reed said. * * * The book which Miss Reed termed 'dull and insignificant' aroused protests from numerous organizations. The authoress had completely forgotten about it, she said, when it was suddenly mimeographed by COLUMBIA PROFESSORS LAST YEAR AND ADOPTED FOR THE

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CCB COURSE. 'I was overwhelmed by it when it made its appearance' she declared."

Inasmuch as Miss Reed is now a member of the Roman Catholic Church it is proper that an organ of that church, *The Tablet*, should be quoted on this subject:

Harrison Rockwell, New York Correspondent of the *Living Church*, in the issue of March 5th, complains that he cannot secure any explanation of the Columbia course, which has been commented upon here. He writes:

"In the last issue considerable space was given in the editorial and news pages to the conflicting descriptions of a new course announced at Columbia University. It was hoped, at that writing, to be able now to clarify the situation by stating that the press reports of the matter were quite without foundation, and that the course is in no way a severe attack upon the Christian standards for marriage and for the home. It happens that no such announcement can be made. The authorities at the university have made no public refutation of the extended account which appeared in the press, but efforts are continuing to have them do so, or to give a satisfactory explanation."

"Bishop Manning, who is a trustee of Columbia University, permits the writer to state that he is receiving many inquiries concerning this matter, and that he is taking it up with the authorities of that institution. The question is, should not the Christian Church express its concern when an institution of learning, having the background and standing which Columbia University possesses, announces a course of this description as a compulsory matter?"

Protestants may not agree with Roman Catholic doctrine but here is a matter that lies outside of the realm of doctrine. It is a simple case of decency and respect for the American home, a subject cordially endorsed by every self-respecting American regardless of religious belief.

March 26, 1933, Rev. Corrigan addressed the Spring Conference

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at Fordham University during which he is reported in the New York Times for the next day as follows:

" 'We are raising a generation of young pagans with little moral sense and the vaguest ideas of religious responsibility,' he said. 'The result is a harvest of juvenile delinquency, or brazen standards of personal conduct and a general let-down in the quality of youthful ideas which bodes evil for the nation's future.' "

"No religious training of youth is bad enough, but when to this is added the anti-religious training to which young men and women are subjected in many of our secular colleges and universities, the destruction of youthful ideas is complete. In many our youth are being taught that the criminal is in no way responsible for his crime, that the ordinary citizen has not the slightest shred of freedom in his acts, that everything is predestined by heredity. Free will is pictured as a delusion, responsibility as non-existent, conscience as a lie. What wonder that youthful conduct and morals are causing concern. How parents who commit their children to such sinister influences can be absolved of direct blame passes understanding."

The New York Times of June 8, 1933, reporting the address of Rev. Thomas F. Ryan, president of St. John's College in Brooklyn, to a part of a graduating class, said:

"He knew of no institution that had done so much to destroy the absolute idea of morality as Columbia University. Referring to the commencement of Dr. Nicholas Murray Butler, president of Columbia, Father Ryan said:"

" 'In his address, the president of Columbia University, as I remember it now, made no reference to God. He did mention morality. Now morality, as seen at present, is a shifting, not an absolute, thing. Yet in this country I know of no institution that has done as much to destroy the absolute idea of morality as Columbia University.' "

"Father Ryan declined to elaborate on this idea when the exercises were over. He declared, however, that he had

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referred to the teachings of Professor John Dewey."

The pertinancy of this statement by this Catholic divine is to be seen in the selection of Professor Dewey as one of the ten "greatest Americans," as announced in the New York Times, May 18, 1933, by the Aristogenic Association. The association is to select ten individuals whose record will be preserved to posterity "so that every phase of their lives, biological, clinical, anthropological and historical, will be on record. Heading this committee is Dr. J. R. Angell, president of Yale, followed by twelve others. In this list is to be found "The Rev. Dr. Daniel Poling, president of the International Christian Endeavor Society." We call this time, on the shades of Father Clark, founder of the Christian Endeavor Society, to test this action of his successor in the light of what it is commonly known Dr. Dewey believes, as an ardent exponent of Bolshevism, and what he does not believe when tested by the Word of God.

For the benefit of Americans residing below the Mason and Dixon line, we mention that the Daily News of New York City featured on a front-page article, March 26, 1932, (with large cut) this caption:

"Honeymooners * * * Colored Poet, White Bride.—Smiling their happiness from Carmel, Calif., you see Jean Toomer, colored poet and psychologist, and his white wife, the former Margery Latimer, novelist and graduate of Columbia University. They wed after an experiment in human behaviour."

The reader can well inquire if this modern teaching is something new, or if not, from what sources it has come down to us. In 1929 there was found in the city of Munich a copy of *The Improved System of the Adam Weishaupt's Illuminati, With All Its Institutions and Degrees* written after the government's investigation and exposures, published in 1787. A translation from the German is before us and on page 92 we find the following:

"The incentive to all human actions are immediate sensual pleasures * * * sensual pleasures are accordingly the highest and ultimate aim of man."

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In Vol. I of the Abbe Barruel's works, the book which deals with the Anti-Christian Conspiracy, page 295, he writes:

"I shall mention Toussaint, as this man shows to what height Atheism raged among the conspirators. (Illuminism.) He had undertaken the part of the corruption of morals. Under the mask of moderation, he succeeds by telling youth, that nothing was to be feared from love, this passion only perfecting them. That between man and woman that was a sufficient claim on each other without matrimony. That children are not more beholden to their father's for their birth than for the champaign they had drunk or the minuet they had been pleased to dance. That vengeance being incompatible with God, the wicked had nothing to fear from the punishments of another world. Notwithstanding all this doctrine the conspirators looked on him as a timid adept because he owned a God in heaven, and a soul in man; and to punish him they styled him the Capuchin Philosopher. Happily for him he took a better way of punishing them by abandoning their cause and recanting from his errors."

To the credit of Miss Ruth Reed it may be noted that she too followed the same course although her book, above referred to, tells of the colony of Perfectionists which established themselves about the middle of the nineteenth century in central New York. One might think their object was some form of religious belief but the record shows that their perfection was purely physical as the rules governing the colony provided that any man or woman member of the colony could cohabit with any other member of the opposite sex. Needless to say that the state of New York acted to put them out of business.

From page 25 of the World Significance of the Russian Revolution by George Pitt-Rivers:

"All communists in their mad desire for a return to the primitive sooner or later have to direct their attacks against the family system, which they seek to undermine. Every attempt at communism that has taken place, has, logically

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enough, sought to establish a communisation of women. The idea of community of wives appears in Plato's Republic, and Dante makes a brief reference in the 'Inferno' to a friar Dolcino, who, in 1305, led a company of some 3,000 men and women into the mountains of Lombardy. They lived by deprecation for two years and practised community of property and wives. Their leader eventually died at the stake in 1307.

* * * It may be remarked that one of the greatest differences between these early attempts to communize women and property and the attempts made by the Bolsheviks consists in the fact that the former communists have usually been content to communize their own property and their own women. The Bolsheviks, on the other hand, while professing the same principles, have systematically appealed to the cupidity, acquisitiveness and lust of those with little or nothing to lose, by holding out to them the prospects of enrichment, at the expense of those to be dispossessed, and of acquiring their women. In the words of the decree of the Soviets of Kronstadt posted in Saratoff in East Russia and in Ekaterinberg in the beginning of 1919:"

"'Social inequalities and legitimate marriages having been a condition in the past which served as an instrument in the hands of the bourgeoisie, thanks to which all the best species of all the beautiful have been the property of the bourgeoisie, the proper continuation of the human race has been prevented. All women according to this decree are exempted from private ownership, and are proclaimed to be the property of the whole nation.' What, therefore, was merely voluntary promiscuity in the earlier communisms became rape in Bolshevik Russia. 'Bolshevism' is in fact an extreme form of regression—of lapsing back to the primitive and undeveloped."

In the causes which led up to the French Revolution, especially those which relate to the activities of the Illuminati, from page 53 of "The Cause of World Unrest," we obtain the following information bearing on the subject now being presented:

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"Among these shadowy and sinister figures were the notorious 'Count Cagliastro,' whose real name was Joseph Balsamo—a practitioner of all forms of magic, alchemy and fraud—and the 'Count of Saint-Germain,' a Theophist, as we should now call him, who boasted that he had lived through several incarnations. It was this imposter who founded the sect of Adamites, some little distance outside Paris, in which according to Barruel, the two sexes lived in promiscuous concubinage, one lady only being reserved as the peculiar property of the founder, then, according to his own reckoning, in his 130th year."

From page 107 of "World Revolution":

"Meanwhile Charles Fourier, born in 1772, had devised another plan for the reorganization of society. Though not a Saint-Simonian, Fourier held with Saint Simon that 'civilization had taken the wrong road (Thureau-Dangin, op. cit. VI, p. 96) and a return to nature would be effected by giving a free rein to all passions.' Starting with the premise that everything which is natural—that is to say, in accordance with the purely animal side of human nature—is right and beneficial, Fourier advocated promiscuous intercourse between the sexes."

Thus we find in the false cults of an earlier day that which is defined for us by the Association for the Advancement of Atheism as Hedonism—the right of self expression. Continuing from page 122 of the book just quoted:

"Mazzini, professing Christian and Patriot though he was, had joined the ranks of the Carbonari, where his activities merely excited the derision of the Haute Vente. For the methods of the Carbonari were not those of the Haute Vente, which held that the mind rather than the body should be the point of attack. (From Cretineau-Joly, II, p. 147) 'Do not let us make martyrs, but let us popularize vice amongst the multitudes'. * * * 'It is corruption en masse that we have undertaken; the corruption of the people by the clergy and the corruption of the clergy by ourselves, the corruption that

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one day ought to put the Church in her tomb. The best dagger with which to strike the church is corruption'."

Reverting again to an article which appeared in the Dearborn Independent, Sept. 25, 1925, for which we concede that Mr. Ford made his apology (under pressure), the title of this was: "The All-Jewish Mark on 'Red Russia.' In writing on the subject of education in Russia, that paper said:

"And for the Gentile Russian children—? 'Why,' said these gentle Jewish educators, 'we will teach them sex knowledge. We will brush out of their minds the cobwebs. They must learn the truth about things'—with consequences that are too pitiable to narrate. But this can be said: unquestionably there were deaths among innocent Jews when Hungary wrested itself free from Red Bolshevism of Bela Kun (or Cohen). The Jews may well call it the 'White Terror' that followed their failure to re-enact the tragedy of Russia in Hungary. But there are mountains of evidence to show that nothing had so potent an effect in producing the bloodshed of the 'White Terror' as the outraged minds of parents whose children had been compulsorily drawn through sloughs of filth during the short time the Jewish Bolsheviki had charge of the schools."

"American Jews do not like to hear this. Their shrinking from it would be greatly to their credit did they not immediately return to the defense of the people who do these things. It is well enough known that the chastity of Christians is not so highly regarded by the orthodox male Jew as is the chastity of his own people, but it would be pleasant to be certain that all of them condemn what went on in Russia and Hungary in the matter of education. However, as most of the influences which destroy Gentile youth today—in America—are in the hands of the Jews, and as it is plainly stated in the Protocols that one of the lines of the campaign is 'to corrupt the youth of the Gentiles,' the situation is one that calls for something more than mere hard feelings and angry denials whenever these facts are referred to."

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"It is not the economic experiment, so-called, that one objects to in Russia; it is not the fallacies, the sad delusion of the people. No. It is the down-right, dirty immorality, the brutish nastiness of it all; and the line which the immorality and nastiness draws between Jew and Gentile. The horrible cruelty involved we will not deal with, leaving it with merely the explanation which has found utterance in the Jewish press that 'It may be that the Jew in Russia is taking an unconscious revenge for his centuries of suffering'."

"Chickens Come Home to Roost" can well be the heading of our closing evidence as it relates to Columbia University inasmuch as the New York Times for May 16, 1933, carried several columns, with a large cut, graphically depicting the Communist riots of the day before at Columbia. Under the cut are these significant words:

"Scene at Noon Yesterday When Students Made a Protest Against the Failure of the University to Re-employ Donald Henderson, an Instructor in Economics and an Avowed Communist."

A folder was issued, and widely distributed among the students of Columbia, calling for a strike of the student body because of the faculty's failure to reappoint Henderson. That folder discloses that the following groups were supporting the Henderson campaign:

"Columbia Social Problems Club, Columbia Socialist Club, Columbia Mathematics Club, Sociology Club of New College (Columbia), Seth Low Social Problems Club (Columbia), 12 college clubs in other New York institutions of higher learning, Association of University Teachers, National Student League, League for Industrial Democracy, League of Professional Groups, Association of Unemployed College Alumni, Unemployed Teachers Associations, and Pen and Hammer."

Following is a section of the report of the Association of University Teachers:

"The Henderson Investigation Committee of the Association of University Teachers has investigated the dismissal

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of Donald Henderson from the economic faculty at Columbia. It has read all the evidence in the case now being circulated in printed or mimeographed form and it has interviewed students and faculty members at Columbia. It has reached the conclusion that Henderson was not reappointed because of his radical political activities alone * * * The fact that Columbia permits activities of a conservative or liberal character establishes the University's theoretical approval of outside activities, and its practical objections to them when they happen to be radical can only be taken as a violation of the principle of freedom of speech and action among its faculty."

There was held in McMillan Academic Theatre, Columbia University, Aug. 11, 1933, under the auspices of Columbia University World Problem Club, a symposium "Which Way Out for the Negro." Sitting on the platform was the Donald Henderson above referred to, Wm. L. Patterson, a negro, who spoke for the International Labor Defense, and Robert Minor of the Communist Party. Minor was the first speaker and for the special benefit of our readers who reside in the fair Southland of this country we reproduce his speech in part herewith:

"Hardly a month passes in these United States that does not see some negro lynched for defending the honor of his wife. * * * Social, political and economic equality is the program of Communism for the negro * * * along with Liberty, Equality and Fraternity we place the right of self-determination which is one of the fourteen famous points of former President Wilson's Peace Treaty. Under this right negroes should have the privilege of separating from the United States with confiscation of land in those sections of the black-belt where negroes predominate. There are 279 counties in the south where this situation occurs and where negroes constitute from 51% to 96% of the population. * * * The United States has great reason to be afraid of the twelve million negroes in its midst."

The reader must draw his own conclusions as to what this Communist graduate of Columbia University meant by this veiled threat.

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He did not enlarge upon it. In the course of Mr. Henderson's address he stated that he knew a number of Communists that were on the teaching staff of Columbia but that they had sense enough to not disclose their position to a hostile faculty.

(Boris Brasol's "The World at the Cross Roads" pp. 229-230.) The Bill of Rights was a document presented at the Paris Peace Conference by the representatives of the Jews and it was endorsed by Mr. Wilson, Mr. Lloyd George and Mr. Clemenceau, and introduced the following obligation:

"The signatories to the Treaty, or any minority which may be effected by failure to observe its provisions, shall be entitled to submit complaints for adjudication to the League of Nations, which will assume jurisdiction."

In other words, wherever and whenever the Jews may consider that their unique privileges have been violated by the State, they forthwith shall have the right to make their complaints to the League of Nations, which, in turn, shall be in duty bound to interfere with the sovereign rights of the "suspected" state to govern, determine and regulate the relations of its citizens or subjects. If such a policy should be extended to other minorities or racial groups, it would be only fair for the American Negroes to apply to the League of Nations whenever they should consider that their rights were violated by the Government of the United States or the American people at large. It is quite obvious that no self-respecting state would tolerate such meddling with its internal affairs and would justly regard it as a violation of its political independence.

That some of the "chickens" above referred to bode ill not only for students attending Columbia, but for those who, under pressure from certain educational sources demand that teachers in our schools shall have a diploma bearing the imprimatur of Columbia University, is further proven by a questionnaire reported in the New York Times of the last class being graduated. What ever faith or religion may have accompanied certain students four years ago to the doors of that institution, this questionnaire was startling in its revelation that an amazing

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number of the graduates who replied to it said they were agnostics or atheists. The curtain is kindly drawn over the kind of religion that might be left to the balance of the class but one conclusion we are warranted in drawing is that the complaints of the Roman Catholic clergy as above set out are founded on facts and regardless of creed or form of religion the tocsin should be sounded throughout the land that teachers from this popular university have been graduated this year, 1933, who admit having no religious background whatever. Is it to be supposed, with the evidence of aggressive, militant, communistic activities as reported in the press, that such graduates will not attempt to inculcate their ideas in the youth that are unfortunate enough to sit under their instruction? School boards should know that qualifications for teaching the youth of this land should include a religious background. If a barrier against this pernicious and growing doctrine of atheism is not created by school boards to whom can the parents of our youth look for protection? It requires no prophet to foretell that if a radical change is not effected, and as warranted by what is even so briefly set out above, within the next generation we may find ourselves *a nation of educated pagans*. Before declaring that such a remark is pessimistic the reader is invited to study the following chapter on religious education.

CHAPTER III.

THE RELIGIOUS TERMITE.

Religious controversy is contemporaneous with the history of the human race. Revealed truth, as found in the Bible, has a controversy with sin, evil, immorality or any other term used to describe same. In this day, when wide publicity has been given to a report prepared by a group of laymen, after visiting the foreign field, when the liberals are lined up in support of said report, we find another group, known as the conservatives, equally strong in denouncing this report and designating it as the "Betrayal Commission's" report.

While the report referred to lends a sympathetic ear to the doctrines heretofore known, from an evangelical view-point, as paganism, also that emphasis is to be placed on education rather than evangelism, we know of no better place to start for our discussion than the first commandment: "Thou shalt have no other gods before me."

That certainly was controversial to the nth degree with the cults and isms that dominated Palestine before Israel ever entered that land. Any reader of history, whether secular or divine, has no trouble in learning that the inhabitants of Palestine had plenty of religion of various brands yet against all of these, God pronounced his anathemas in positive and definite terms and statutes.

To the one who believes in Biblical revelation it is easy to understand that as long as Israel continued in covenant relationship with Jehovah they enjoyed exactly the degree of prosperity and blessing which he, on his side, had promised. Deviation from that law met with disaster. Israel's history is a proof of this.

Passing by many intervening centuries to New Testament times we again find that Jesus Christ had a controversy with the religious leaders of his day. Practically the same issues were at stake although under a different dispensation. It was a matter of relationship with Jehovah but in the revelation which he had made of himself in the One who declared himself to be God manifest in the flesh. Before the pages of the New Testament had been sealed we find plenty of evi-

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dence of controversy which raged in the early days of the Christian church. It could not be otherwise when one considers the attributes of God.

We are willing to admit that much blood has been shed over issues and controversies that appear to us as negligible but the proof of the divine revelation of the sources of Christianity lie all along the course of history and just as stated by Jesus in John 3,19: "And this is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil." Here is the simple, straightforward solution, coming from the lips of the Son of God, for all the false cults, isms, doctrines and beliefs which have cursed the world, as viewed from a spiritual background. If one wishes to read a recent book which deals with these cults which are contemporaneous with Christianity we heartily commend "The Origin of Paul's Religion" by Professor J. Gresham Machen.

It is not our purpose or desire to enter into even a summary of the cults which formed the basis of the controversies of the so-called Dark Ages. We pass by them to conserve time and space by bringing the reader as rapidly as possible to the teachings of Illuminism, its background of religiousness, its dominance of the religious belief of its day, and its influence on liberalism during the past one hundred and fifty years.

In the previous chapter we directed attention to the fact that we had before us a translation of the doctrines of the Illuminati as revised by Adam Weishaupt in 1787. The student knows that May 1st, occupies an important place, not only with the Reds and subversives in their annual effort to start a world revolution, but especially as the day in 1776 when Weishaupt launched his Illuminism. Illuminism is intensely religious although bitterly anti-Christian.

On page 247 we find that Weishaupt is presenting the controversies which arose over the creation of this world. The teachings of ancient people, such as the Egyptians, and the Pythagorean-Platonic

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Philosophy and cosmogony are presented at some length. From page 262, we find the following:

"However the world is not as yet what it ought to be, everything animated is better than the unanimated, all reasonable things are better than unreasonable ones. God, therefore, decided to give this body a soul, a leader. However, it was impossible to unite reason with the body. He, therefore, united by force one of his perfections, his mind with the chaotic soul, and through it, with the bodily world. He created from this mixture a reasonable soul. This he placed in the middle of the world, expanded it over the whole. In this way the world-soul was created, the world itself became a great animal which consists of spirit, soul and body. Here is, at the same time, the famous Platonic Trinity, God the Logos, who from above originated the world, soul or the spirit, the two latter as emanations of the former * * * After the world-soul God created heaven and the constellation, he animated them and made them visible gods, produced then also invisible divine natures, the origin and nature of which Plato does not dare to mention. Outside of the visible gods, he accepts only demons as higher beings."

"(10) These demons are, in view of their powers, far below the gods; they can make mistakes; however, they are not malicious nor pleased with the misfortunes of others, they have ephemeral bodies; they are spread over heaven, earth and constellations. Those on earth bear the prayers and wishes of men to the gods, they bear the commands of these to men; all men are under their protection."

"(11) God transferred to these visible and invisible gods, who due to his special grace were immortal, the office of forming the bodies and the living organisms of the inhabitants of water, or air and of earth. He himself mixed in the cup in which he had created the soul of the world, the

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remaining parts, which were not longer pure and of a noble nature. From these remains he created the souls of men, or rather demons; he spread them over the constellation and made them acquainted with the nature of the whole and fate. He disclosed to these demons that from them some day men would arise, and first of all men as the better part. They would be exposed through the dwelling of the bodies to a great sensitiveness and to violent percussions; they would bring back to their original home their restraint and extermination. However, if they should succumb they would be enclosed again into human bodies, however, into bodies of women, and in case even this punishment should prove fruitless, they would be transferred to bodies of animals corresponding to their mode of thinking, as long as they had extricated themselves entirely from all waste of the matter."

"(12) The gods forming this body, however, did not find any temperature through which the spirit retained the upper hand; sensuality was preponderant, man fell and became sensuous."

"(13) Through this, man was expelled from the first habitat and banished to this world. Here he receives his cruder material body, he deviates more and more from his perfection, has to pass through various bodies till he is placed into the lower world for his perfect purifications. Philosophy, Theurgy and Virtue can accelerate this purification."

The reader will pardon us if we make an excursion into another realm of Weishaupt's book and there copy, without comment, certain lines, and leave it for him to apply to a certain cult not many decades old: (page 146.)

"Disharmony, lack of purpose and imperfection do not have their real origin and foundation in nature itself, but in the imaginative faculty of man; that just for that reason the

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displeasure expressed on that account and accompanying this mode of imagination, spring from the same source."

"(149) Displeasure comes from lack of inner perfection of self. (p. 261) The soil is fundamentally the Abriman of the Persians under another name and matter is then superfluous. (p. 273) Plato derived the origin of evil from the chaotic soul. The Eclectics, in this regard, left their teacher, because they rejected the 'matter' of Plato, they explained, accordingly, the physical evils (1) by operations of evil spirits; (2) by faults committed in a preceding life. (p. 279) All Eclectics place the happiness of man in the ascent to deity. To this reunion with god he can come only by dissolving all bonds which tie the soul to matter. In order to accomplish this more search for truth and continuous meditations are not necessary, but the practice of theurgical works and holy continence are especially necessary. Fasting, and all mortifications of the body, rejection of all honor and external goods and hatred of matrimony were essential principles of their ethical system. Even ecstasies, enraptures, actual rising to heaven, are here nothing unusual." (Note by author, see Astral Body, etc.)

"(p. 277.) * * * In the beginning all souls rested in the bosom of a supermundane soul. According to the laws of order and harmony all separated at a definite time from this spiritual nature, entered the system of our world and obtained bodies. First they went to heaven, into the abode of visible gods, and obtained a garment of ethereal matter. Here they did not stay forever but, according to these very laws, they went lower and lower, until they came to earth. At each one of these grades they obtained a new body and, finally, on earth, an earthly one."

The writer then proceeds to develop a prominent line of thought and belief of that day as seen in the teachings of astrology, and cites Kepler as a devotee of this cult. He then proceeds to the teachings

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of Christian Rosenkreutz, who, after his return from the Holy Land in the 14th century, formed a society into which he gathered all kinds of secrets and special knowledge. It became known (p. 286)

"1). That this society had received a very special revelation which it had received through the knowledge of the greatest secrets * * * They are true theosophists and know how to explain them."

"2.) That the society works on a general improvement of all, especially of medical and philosophical knowledge."

"3.) That it possessed the philosopher's stone, universal medicine, the art of changing all metals and of increasing life."

"4.) That it knows and announces a future golden age, which is thoroughly happy. Through this strange announcement all minds are stirred. The desire for this knowledge, announced here, became more general. All Theosophists and Alchemists of the age acquired it. * * * From this time on there also appeared, in addition, all kinds of theosophical sects, who connected chemistry, alchemy with the belief in prophecies and theosophy. Even the courtesan philosophy and the doctrines of a Male branch can be very easily connected with theosophical ideas. In our times the theosophical superstition has been aroused by trusted miraculous men like Swedenborg * * * Cagliastro, by the doubts, suppositions and investigations, ventured with regard to the origin, descents and secrets of Free Masonry."

To those who are interested in tracing the source of such modern movements as The New History Society, we would recommend the reading of Weishaupt's philosophy as seen in pages thirty-five to thirty-seven of his book. Of the leadership of the desired organization, and qualifications for same he says:

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(p. 50) "He shall be of a mind imbued with the principles of the Order, a man of captivating eloquence, a perfect master of his conduct, irreproachable in morals, as innocent as an angel in his views, a man who at all times considers the purpose of the Order, who lives and moves in it."

The reader who is a novice in the study of these various movements, to which we have referred as briefly as possible in the citations just given, may raise the question as to what objective the author had in view in the presentation of this evidence. Two objectives are in view, first, because this publication by Weishaupt in 1787, was written for the purpose of creating the proverbial "smoke-screen" to cover up the retreat which he and his cult were endeavoring to make from the nefarious plots and schemes which were exposed when the government raided the headquarters of the Illuminati and removed therefrom the damnable and damaging evidence which proved the infamous objectives of the order. The reading of Weishaupt's Illuminati of 1787, will make it apparent that he gathered into that cult much of all the false doctrines that were current in that day outside of the realm of the Christian church. He was one of the advance agents of present-day modernism. Truly it may be said of him and his teachings, especially of those identified with the launching of his cult in 1776, that a stream never rises higher than its source. Let us, then, make a brief examination of the source of Illuminism.

In the light of what is not only revealed in this chapter but also elsewhere in this book on the diabolical plottings and plans of the Illuminati (for surely the Bavarian Government were not chasing a phantom when they raided their headquarters) it is interesting to note that such a brilliant historical writer and lecturer as Bernard Fay, in "The Revolutionary Spirit in France and America" says, (p. 423):

"Morse (Jedediah, formerly strongly pro-France, but now, 1797, as equally anti) had received a letter from a German named Ebeling, who was very learned and well-informed on American affairs, warning him to take care, because he was mistaken in attributing any revolutionary activity to the Illu-

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minati of Bavaria * * *. A letter in the same tenor from Weishaupt arrived shortly afterward."

As Mr. Fay makes no reference to the able writings of Mrs. Nesta Webster on this subject, let alone the voluminous writings of the Abbe Barruel and Professor John Robison, all of which challenge this statement of Mr. Eberling, we cannot refrain from remarking that this is an instance of where real evidence is conspicuous by its absence.

Amongst the papers seized by the government in the raid referred to was a letter which Weishaupt wrote September, 1783, from which we quote the following:

"I am now in the most embarrassing situation; it robs me of all rest, and makes me unfit for everything. I am in danger at once of losing my honor and my reputation, by which I have long had such influence. What think you—my sister-in-law is with child. I have sent her to Euriphon, and am endeavoring to procure a marriage license from Rome. How much depends on this uncertainty—and there is not a moment to lose. Should I fail what is to be done? What a return do I make by this to a person to whom I am so much obligated. We have tried every method in our power to destroy the child; and I hope she is determined on everything—even d - - - . (Can this mean death?) * * * Could you but help me out of this distress, you would give me life, honor and peace, and strength to work again in the great cause. If you cannot, be assured I will venture on the most desperate stroke (poor sister) for it is fixed—I will not lose my honor. I cannot conceive what devil made me to go astray—me who have always been so careful on such occasions. And yet all is quiet, and none know of it but you and Euriphon. Were it but time to undertake anything—but alas, it is the fourth month. These damned priests too—for the action is so criminally accounted by them, and scandalizes the blood. This makes the utmost efforts and the most desperate measures absolutely necessary." (p. 130)

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The second reason we give for presenting these modified teachings of Weishaupt, and also connected with another old proverb, "There is nothing new under the sun" is that we have before us a clipping from the New York Times for March 9, 1933, with the following caption:

"Illuminati Arranges Annual Luncheon. Many Subscribers are Listed for Brooklyn Function Today at the Towers."

"Members of the Illuminati will hold their annual luncheon today at The Towers. Major A. P. Simmonds will give an address."

This is the Major Simmonds who was special secretary to Newton D. Baker during the late war. There follows a list of the guests of honor, a list of the hostesses and, finally, a long list of the subscribers. Shall we not draw the curtain at this point by merely saying: "Where ignorance is bliss, 'tis folly to be wise."

The reader's attention is directed to what we had to cite from the Protocols of the Elders of Zion and what was found therein as to a concerted plan to overthrow the religion of the goyim.

History records the fact, with which, doubtless, all of our readers are quite familiar, that Voltaire was the outstanding leader in the effort to destroy Christianity. Says the Abbe Barruel, p. 27, Vol. I:

"In all conspiracies there is generally a secret language or a watchword, unintelligible to the vulgar, though it perpetually recalls the object to the mind of the conspirator. The word chosen by Voltaire must have been dictated by some fiend or hatred or frantic rage. But what words: CRUSH THE WRETCH (*ecrasez l'infame*) and what a signification is attached to these three words in the mouths of d'Alembert, or Frederick, of their disciples; constantly they mean to crush Christ, crush the religion of Christ, crush every religion that adores Christ."

p. 45. "When the chief of these infidels (Voltaire) makes so formal a declaration (that in the war they waged, they were to act as conspirators and not as zealots) when he so clearly orders them to act as conspirators, it would be ab-

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surd to seek further proofs as to the existence of the conspiracy. * * * If this conspiracy is to be dated from the day on which Voltaire consecrated his life to the annihilation of Christianity, we should look back to the year 1728, that being the epoch of his return from London to France, and his most faithful disciples inform us, that he made his determination when in England. * * * from the day that the object of this coalition to crush Christ and his religion, under the appellation of wretch, had been decreed, until the grand object of the coalition was to be consummated by the proscriptions and horrid massacres of the Jacobins, near half a century was to elapse."

p. 107. "In the meantime Voltaire was correct when he answers Frederick, that the plan of destruction was ardently pursued in France, even since the expulsion of the Jesuits, and that people who were in office. The first step taken was to put off the period of religious professions until the age of twenty-one, though the adepts in ministry would fain have deferred it till the age of twenty-five."

"p. 158. "Voltaire was endowed with all those talents which adorn the eminent writer, and no sooner was the confederacy formed than he turned them all against his God. During the last five and twenty years of his life he declares himself, that he had no other object in view than to villify the wretch.¹ * * * In the numerous collection of his works more than forty volumes in 8vo., Romances, Dictionaries, Histories, Memoirs, Letters or Commentaries, flowed from his pen, imbittered with rage and the wish of crushing Christ."

The depths to which this monster had fallen can better be realized when one reads a production which he sent Mademoiselle Clarion, Jan. 15, 1761, accompanied by the following letter: (p. 160)

"Will you amuse yourself with the perusal of this scrap * * * you will presently tell me that I am growing very daring and rather wicked in my old age: Wicked: No, I turn

¹ Letter. to Dailaville, 15th June, 1762.

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Minos, I judge the perverse. * * * I am now sixty-seven years old, I go to the parochial mass. I edify my people. I am building a church. I receive a communion, and I will be buried there, zounds, in spite of all the hypocrites. I believe in Jesus Christ, consubstantial with God, in the Virgin Mary mother of God—Ye base persecutors what have you to say to me * * * I am a good Christian * * * I make curates and Jesuits tremble. * * * Such odious artifice seems to have shocked the Count D'Argental himself, for on the 16th of January following, Voltaire writes to him, 'That had he a hundred thousand men he knows what use he could make of them, but as I have them not, I WILL RECEIVE AT EASTER, and you may call me hypocrite as much as you please; yes, by G—, 'I will receive the sacrament * * * and if you say much, I will put the *Tantum Ergo* into verse and that in cross rhymes.'

Writing to D'Alembert regarding his receiving communion, he follows that letter with another one three days later in which he says:

"In your opinion, what are the sages to do when they are surrounded by senseless barbarians? There are times when one must imitate their distortions and speak their language. *Mutemus clypeos* (let us change our bucklers.) In fine, what I have done this year, I have already done several times, and please God I will do it again * * * and concludes this letter with this terrible sentence against Christianity: 'For the monster must fall pierced by a hundred invincible hands; yes, let it fall beneath a thousand repeated blows'." (May 1, 1768.)

p. 166. "To his extreme old age, his life was that of a legion of devils, whose sole and continued object was to crush Christ and overthrow his altar."

When D'Alembert sent him a list of the grandees of Spain who had accepted the teachings of Voltaire it caused him to declare: (p. 269)

"'Victory declares for us on all sides; I do assure you in a little time nothing but the rabble will follow the standard

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of our enemies.' He did not sufficiently dive into futurity or he would have seen that rabble misled one day by the same principles, and sacrificing its masters on the very altar they had raised to impiety."

p. 292. "It is in the very moment of the overthrow of the altar that he tells us that henceforth the days of man shall be lengthened and that in lieu of an eternal God in heaven, man may become immortal on earth, as if at the very moment of its triumph, Philosophism, and the pride of the whole sect, were to be humbled through the extravagancies of the most impious and dearest of its adepts. A life wholly spent in blasphemy could never have but frenzy for its end."

Prophetically we find, page 326, in a long letter which recites what had been accomplished by these philosophers, these significant words at the close:

"I shall not see them long for I shall die of grief and remorse."

Whatever forebodings Voltaire may have had, prompted by a conscience which was almost hushed through continuous blasphemies, we find that the author tells of Voltaire's writing to the Abbe Gaultier from his death-bed. p. 346.

"When the Abbe Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation and every avenue was shut to the priest who Voltaire himself had sent for. The demons haunted every access; rage succeeds to fury, and fury to rage again during the remainder of his life. Thus it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy and often he would curse them and exclaim, 'Retire, it is you that have brought me to my present state; begone, I could have done without you all, but you could not exist without me, and what a wretched glory have you procured me'."

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"Then would succeed the horrid remembrance of his conspiracy; they could hear him, the prey of anguish and dread, alternatively supplicating or blaspheming that God whom he had conspired against, and in plaintive accents he would cry out, Oh Christ: Oh Jesus Christ: And then complain that he was abandoned by God and man."

"The hand which had traced in ancient writ the sentence of an impious reviling king, seemed to trace before his eyes: Crush then, do crush the wretch. In vain he turned his head away, the time was coming apace when he was to appear before the tribunal of him he had blasphemed and his physicians, particular Mr. Tronchin, calling in to administer relief, thunderstruck retired, declaring the death of the impious man to be terrible indeed. The pride of the conspirators would have willingly suppressed these declarations, but it was in vain; the Mareschal de Richelieu flies from the bedside declaring it to be a sight too terrible to be sustained, and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire."

"Thus died on the 30th of May, 1778, rather worn out by his own fury than by the weight of years, the most unrelenting conspirator against Christianity that has been seen since the time of the apostles. His persecution longer and more perfidious than those of Nero of Diocletion had yet only produced apostates, but they were more numerous than the martyrs made in the former persecutions."

If the reader wishes to follow this subject, he is referred to the appendix to Vol. III, p. 416, for another account of the death of Voltaire.

The following incident in the life of Voltaire will be of interest to some of our readers. The author proceeds to tell what strength the Christian religion draws from the fulfilling of prophecies, and particularly those from Daniel and of Christ himself, on the fate of the Jews and their temple. D'Alembert writes to Voltaire and tells him that one of the circumcised is at the court of Berlin. * * * "I mentioned,"

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says D'Alembert, "that if the king would but say the word, it would be a fine opportunity to have the temple of Jerusalem rebuilt. (18th Dec., 1763) Quoting:

"That word was not said by the former disciple (Frederick), and D'Alembert gives the following reason to Voltaire. 'I have no doubt but that we should have succeeded in our negotiation on the re-edification of the temple of the Jews, if your former disciple had not been afraid of losing some circumcised worthies who would have carried away thirty or forty millions with them.' Thus in spite of all their inclination to give the lie to the God of the Christians, even to the sordid interest of the conspirators, was to add a new proof to his doctrines."

"Eighteen years after Voltaire had not given up the plan, nor lost all hope of accomplishing it. Seeing that D'Alembert had not succeeded with Frederick, he endeavored to prevail with the Empress of Russia. He writes to her: 'If your Majesty is in a regular correspondence with Aly Bey, I implore your protection with him; I have a little favor to ask of him, it is to rebuild the temple at Jerusalem, to recall the Jews, who will pay him a large tribute, and thereby make a mighty lord of him.' (July 6, 1771) Voltaire was nearly eighty when he still persisted in this plan by which he was to prove to the people that Christ and his prophets were imposters."

A roll-call of the prominent men of that day, especially in the countries of continental Europe, will disclose that a large number of them, and women, were followers of the philosophy of Voltaire. Says the author, Vol. I, p. 374:

"Hatred, jealousy and destruction contain the whole science of these pretended sages. Hate the Gospel, calumniate its author, overthrow his altars, and your science will be that of the modern philosopher * * * shall every wanton coquette partake of this philosophy, shall every husband or wife, who scoffs at conjugal fidelity, shall every son who, throwing aside all sentiments of duty, and denying the authority of a parent,

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shall they all be styled philosophers. * * * Voltaire in spite of all their vices, rejects none of these from his school, provided they have the necessary requisites of scoffing at the mysteries of insulting the priesthood and hating the God of the Gospel * * * every vice was cloaked under such a philosophy."

The Abbe Barruel closes his first volume with these challenging words:

"The conspiracy against the altar, the hatred sworn by the chiefs against their God, were not the only legacies bequeathed by the chiefs to this school of modern philosophy. Voltaire was the father of the Sophisters of Impiety, and before his death he becomes the chief of the Sophisters of Rebellion. He had said to his first adepts, Let us crush the altar, and let not a single altar or a single worshipper be left to the God of Christians; and his school soon resounded with the cry of: Let us crush the sceptre, and let not a single throne, nor a single subject be left to the kings of the earth. It was from the mutual success of these two schools that the Revolution was to be generated in France which, grasping the hatchet, was at the same time to destroy the altar of the living God, and imbrue its steps with the blood of its pontiffs; to overturn the throne and strike off the head of the unfortunate Louis XVI; menacing all the altars of Christianity, all the Kings of the earth with a similar fate. To the plots contrived under the veil of liberty and equality, applied to religion, and of religious toleration, are to succeed those begotten under the veil of political liberty and equality."

The three principal links in this conspiracy were those of the Illuminati, the Illuminized Masonic lodges, or those of the Grand Orient, and the ramifications which centered in the Jacobin Club in Paris. Of the first of these, we find that Weishaupt launched his campaign in 1776, but that he did not join the masons until the next year. There is no doubt but that the ritual of the Illuminati had a striking

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resemblance to that of the Masons. The Bible had a place on its altar but it was compared to a pagan book. Weishaupt taught that the end justifies the means and that the day would come when there would be established a universal empire over the world.² In the teaching of Illuminism was to be found the explanation of how man lost happiness. In Illuminism was to be found one of the early obsessions common to this day and that was in the denouncement of nationalism and patriotism. The Illuminati became citizens of the universe and of no country; when every father shall be a priest and sovereign and live without having to pay any allegiance to any prince or government.

That this cult was not lacking in immodesty is to be found in their assumption that Jesus of Nazareth was their grand and celebrated master; that it is he who laid the foundation for a "surer" liberty and that in its accomplishment he carefully concealed "the sublime meaning and natural consequences of his doctrines; for he had a secret doctrine as is evident from more than one passage of the Gospel."

Thus again do we find that a natural mind, even though it may be brilliant from the viewpoint of philosophy, wrestles with the Scriptures to its own destruction. Of this we shall have more to say as we show the blasphemous relationship attributed to Jesus Christ and certain Communists of recent years.

If one were only a member of the Illuminati then it was to that one Jesus referred, according to the adepts of that cult, when he said: "To you is given to know the mystery of the Kingdom of God; but to them that are without, all things are done in parables." (Mk. 4, 11) Because Jesus said that whoever would be great amongst his disciples should be their minister, also that they were enjoined to render unto Cæsar the things that were his; and to love one's neighbor as one's self, Weishaupt proceeds to conclude a perversion in teaching equality. "If Christ exhorts his disciples to contemn riches, Weishaupt pretends that it is to prepare the world for that community of riches which detroys all property."

² The United States of the World of 1919.

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In order that the reader may know the sources from which such conclusions are drawn we take the following from Part II, pages 106-107 of the original writings of Weishaupt:

"This explains in what sense Christ was the Saviour and Liberator of the world. Now the doctrine of original sin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt, and of the state of grace, will no longer be a problem. Mankind, in quitting their original state of liberty, fell from the state of nature and lost their dignity. In their civil society, under their governments, they no longer live in the state of pure nature but in that of fallen and corrupt nature. If the moderating of their passions and the dimunition of their wants, reinstate them in their primitive dignity, that will really constitute their redemption and their state of grace. It is to this point that morality, and the most perfect of all morality, that of Jesus, leads mankind. When at length this doctrine shall be generalized throughout the world, the reign of the good and of the elect shall be established."

Reading between the lines of these amazing conclusions we find the argument for the nudists, for sex perversions that carry us back three thousand years or more, as noted in the incident when the children of Israel "rose up to play," Ex. 32,5, which is better explained in the 25th verse of that chapter as being a state of nakedness, an abomination to God although commended by Weishaupt.

Illuminism not only joins in a fight against Christianity but against "The constitutions of governments." The author shows that the God of Weishaupt was that of Spinoza or Lucretius, no other than matter and the universe, in other words, the god of Atheism or, as D'Alembert asserts, "that nothing can be more opposite to atheism than Spinozism, or let Spinoza say, that, so far from being Atheist, he converts everything into God."

That the Order of the Illuminati founded by Weishaupt was conceived in sin is further evident by an obsession which possessed them that they would eventually become the masters of the world.

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In this we concur as we see evidences on every hand of the growth of false cults, beliefs and the like, all fulfilling that which Paul warned against when he said that "evil men shall wax worse and worse." Rather than that Illuminism shall be the saviour of the world, it is but one of those blasphemous products from the pit of hell which shall some day be merged with others from the same source and bring man to his utter destruction.

Each cult devised by man creates its own god. Some of them have the audacity to declare, just as did Weishaupt, that his god was based on Scripture but that this god was not the one known to evangelical Christianity is to be found in one of his letters to Cato wherein he says:

"Do put brother Numenius in correspondence with me—

I must try to cure him of his theosophical ideas,"

from which the author concludes;

"The Theosopher, or the man still believing in God, is not fit for these mysteries; Religion must then, of course, be irreconcilable with them."

Weishaupt taught his adepts to cast aside the account of the creation as a chimera unknown to antiquity and to reduce all religion to two systems—the one, that of matter co-eternal with God, a part of God, proceeding from God, cast forth and separated from God, in order to become the world—the other, matter co-eternal with God, without being God, but worked by God, for the formation of the universe. "On these foundations he builds a general history of all religions and makes all appear equally absurd.

In the Original Writings of Weishaupt to Cato, Vol. I, letter 4, we find this most informative statement:

"You know that the unity of God was one of the secrets revealed in the mysteries of Elousis; as for that, there is no fear of any such thing being found in mine."

This has been preceded by the following:

"I firmly believe that the secret doctrine of Christ had no other object in view THAN THE REESTABLISHMENT OF JEWISH LIBERTY, which is the explanation which I give of it. I even believe that Freemasonry is nothing but a

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Christianity of this sort; at least, my explanation of their Hieroglyphics perfectly coincides with such an explanation. In this sense, nobody could blush at being a Christian; *for I preserve the name, and substitute reason.*"

The place of importance given to "reason" is seen when Weishaupt declares "that the day will come when princes and nations shall disappear from the face of the earth; a time when each man shall recognize no other law but that of his reason." Nor does he hesitate to say that this shall be the grand work of Secret Societies.

In a discourse on the inequality of stations, emphasis is placed upon the slogan "that the fruits belong to all, though the land belongs to none" which is, incidentally, the slogan of thieves. The holding of property, therefore, was a crime against mankind and, because religion was associated with those who held to the rights of personal ownership, the author declares:

"The time draws near when they shall bind the bands, subjugate and crush in their origin, what the Sect (Illuminism) calls the Wicked, or, in other words, all who are proof against their vile efforts; the time for subjugating and destroying every citizen zealous in the cause of religion, or wishing to support the laws, civil society, or property' or as Weishaupt himself declared: 'This general overthrow of the altar, of the throne, and of all Society, is a conception of my own; to me and to me alone is the whole glory'."

To the attainment of this objective, Illuminism's Epopts (members of a higher degree) were to gain control of public education and the various subdivisions of the Order were to be directed by a Supreme Council through National Inspectors. When the Order was first launched Weishaupt centered his corrupting influence to destroy the youth that came under his control. In order that nations and princes should disappear from the face of the earth we have seen that the love of either of these was utterly inconsistent with the principles of the Order. The leading feature of the adepts was irreligion, depravity of morals and the general breaking down of everything for which Christianity had contended since the days of the apostles. Positive proof of

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this is seen in the confidential papers and letters which were found when Zwack's home was raided by the government. Not only did these disclose the purpose of the Order but among them were found "papers of the most consummate villiany, with recipes for poisons, for committing abortions and everything else that the devil could invent for the destruction of the morals of man.

And yet, in the face of all these facts which can be determined by any earnest seeker of the truth, we find that Weishaupt gained admittance to many pulpits of his day; that prominent divines were ensnared by his clever deceptions, even to the extent of having a ranking Bishop as one of his honored members.

After the raid referred to, and from the consequences of which Weishaupt escaped to a foreign land, we find him centering his activities in a subtle effort to prove that the Sect no longer existed. But the fallacy of this is seen in the papers which were found at Munich in 1929, reference to which has already been made in the preceding chapter of this book. It is proper to conclude that Weishaupt, profiting from the experiences which almost brought disaster to his first efforts, would labor now in such a way that he could transform an apparent disaster into a prelude to a larger success. Did he succeed? is the question that we may well examine.

The second one of the factors which contributed to the success of the conspiracy against religion was that of the Illuminized Freemasonry or the Grand Orient Lodges. Though Weishaupt was banished; though certain historical writers friendly to continental masonry, endeavor to hurl their anathemas at anyone who attacks this Illuminism which came after Weishaupt's so-called retreat into oblivion we find him, August 9, 1785, writing to Fisher and saying: "Their joy shall soon be turned into sorrow. Don't think that even in my banishment I shall remain idle" for like the chameleon, Illuminism changes its color, surrounds itself with the emanation of a devilfish, and goes out to conquer new worlds. This conquest was made comparatively easy by the way in which it obtained access to the masonic lodges of the continent. Literary societies and reading clubs fell before the devastating advance of these designing sophisters. In less than twelve years we find that Ger-

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many was overrun with an immense number of adepts. They assumed a menacing aspect in Holland, in Hungary, in Italy and in Switzerland and, as the Abbe Barruel says, Vol. IV, p. 334,

"To give the fatal impulse to the world, it now only remained for the sect to carry its mysteries into a nation powerful and active indeed, but unfortunately more susceptible of that effervescence which bereaves man of the power of thinking, than of that judgment which foresees disasters; to a nation which, in its ardor and enthusiasm, too easily forgets that true greatness is not that courage which bids defiance to danger (for the vandals and barbarians can boast of such heroes); to a nation, in short, that has ever been a prey to allusions, and which, before it would hearken to the councils of wisdom, might in its fury overturn the altar and shiver the sceptre, returning to reason only in time to weep over the ruins and lament the devastation of which it has been the cause."

With malicious intent, Illuminism now decides that this is the zero hour for the attack upon France. Foes from within had doubtless passed out the word to such adepts as Frederick the Great, his nephew Wilhelm, and to others in the countries already dominated by the Illuminati, that its seeds had been sown by its adepts and that the harvest was just at hand. Although Voltaire did not join the masons until he was eighty years of age yet his versatility and rich experience made him a natural leader in the campaign which laid the foundation for the devastation of the cultured France of that day.

Says Barruel, Vol. IV, p. 348:

"It is an incontestable fact to begin with, that Swedenborg's Illuminees, styled in France the Martinists, and also calling themselves the Beneficent Knights, had their travelling adepts after the manner of the Illuminees of Weishaupt. It is also certain, that these pretended Philaletes or lovers of truth, had formed a code of laws for themselves, had organized societies, and, like Weishaupt, had intruded themselves into the Masonic Lodges there to search after men who might

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be disposed to receive their mysteries, and adopt their new degrees."

The required oath which bound the initiate to the Cult demanded an utter renunciation of all the most sacred ties of religion, of society, and of nature; "and a vow to recognize no other law than the commands of the Illuminizing Superiors. A part of this execrable oath is as follows: (Vol. IV, p. 357)

"I here break all the ties of the flesh that bind me to father, mother, brothers, sisters, wife, relations, friends, mistresses, kings, chiefs, benefactors; in short to every person to whom I have promised faith, obedience, gratitude, or service. * * * I swear to revere the Aqua Tophana (one of the poison compounds found in the raid on Zwack's home) as a certain, prompt, and necessary means of ridding the earth, by the death or stupefaction of those who revile the truth or who seek to wrest it from my hands."

When the candidate has taken this oath he is absolved from all other oaths that he has taken either to his country or to the laws. It is no occasion of wonder, then, that the author should proceed to tell of the large mansion about thirty miles from Paris which was the principle haunt of the Illuminati. He tells, how at the tomb of Jean Jacques Rousseau, under pretence of regenerating man and restoring him to the age of nature, the most horrible dissoluteness of morals was practised and nothing could equal the profligacy of morals than raged at that place. Every woman admitted to the mysteries of the Brotherhood became common property to all. The leader claimed that he had possession of the elixir of immortality.

To such lodges of France there came the accredited delegates of Illuminism from Germany, directed, as they were, by Mirabeau to the Committee of the Amis Reunis. At the place of reception there met the Elect of the Philaletes, the profound Rosicrucians and Knights Kadosh, the Elect of the Rue Sourdiere, of the Nine Sisters (a lodge to which many of the leaders of the French Revolution belonged), of the Lodge of Candeur and of the most secret committees of the Grand Orient. These delegates arrived about the time of the convocation of

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the first assembly of the notables, Feb. 22, 1787, and it is from that very year that one may note the influence of Weishaupt's code upon French Masonry. The mysteries of the lodges just named disappear and are succeeded by new degrees and new explanations and the brethren of Paris hasten to send these new teachings to the lodges of the provinces of France. From the degree of Epopt these significant words emanate:

"The dawn of a great day begins to break upon us, when the secrets of masonry, hitherto unknown, shall become the property of all free men. In short it contained all the principles of Equality and Liberty, and of natural religion.' * * * In this new degree the very name of Illuminee was not mentioned, it was merely a further explanation of the origin and secrets of Masonry."

Though Voltaire has passed to his reward we now find a common tie that bound the Sophisters, Adepts and Rebels, whether Rosicrucians, Knights Kadosh, or disciples of Voltaire and Jean Jaques, whether Knights-Templars, Epopts of Illuminism or disciples of Swedenborg and St. Martin, for all are holding council to commit ruin, devastation, and all that follows in the wake of revolutionary crimes.

The procession rapidly moves to the accomplishment of its foul designs; designs that were to destroy religious orders; to deprive the ministers of the church of their subsistence under pretence of the wants of the state; silently to sap the edifice, then to employ superior force and at length to call in the Herculeses and Bellerophones; such (it has been shown) were the means combined by the Sophisters to overrun and annihilate the altars of Christianity. To substitute the worship of the Great Architect of the universe to that of Christ; the light of the lodges to the doctrines of the Gospel; the god of their pretended reason to the God of Revelation, such were the most moderate mysteries of the occult Lodges of Masonry.

(Vol. IV., p. 408) "Religious vows were immediately suspended and soon abolished; the clergy were immediately pillaged of their property, and all the possessions of the church were converted into a fund for the security of the as-

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signats; the sacred vessels were stolen or prophaned; the churches were not only robbed of their gold and silver, but the very brass and metal of the bells were carried away. All this, however, is but a first essay of that war which the revolution is to wage against the church." (Decrees of Oct. 25, Nov. 2, Dec. 19, 1789 and Feb. 13, 1790.)

In reading these various extracts the reader can, by the simple process of interchanging dates and names, visualize what the Grave Diggers of Russia, the logical successors to these conspirators of France, have accomplished in the former land of the Czars. And yet, as the author well points out, these terrible oaths giving revolutionary principles preference to all other ties and claims did not originate with the Jacobins but were in the lodges long before their adoption by the Sophisters, Jacobins and others. The source of this treason can be traced to the Illuminized lodges and the watchwords Liberty and Equality created the false front behind which operations of a deadly nature were conducted. Yet if we turn ahead the pages of history we find that the God they had so vilely blasphemed in a conspiracy against the church and state permitted such violent dissensions to enter the various groups that, conspiring against each other, the guillotine, long busy cutting off the heads of their victims, now begins to operate on one after the other of these villains until only the Republicans are left.

The sequence of events move from Weishaupt's Illuminism, to the Masonic lodges, to Holbach's Club from whence they ultimately reach the Jacobin Club which, with its ramifications, constituted the executive power which produced the French Revolution. Although the Abbe Barruel may be reviled, and his deductions challenged, it must be admitted that his quotation of a threat of the adepts: "The French Revolution is but the forerunner of a Revolution greater by far, and much more solemn," was, in the light of what has transpired in the past sixteen years, a token that his diagnosis of the patient of that day was correct. In presenting this comparatively brief outline of some of the outstanding features of the revolution, it has been done for the purpose of directing attention to their bearing on certain events which

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are transpiring in the world today. This may become more apparent when it is known that the value of the press as a moulder of public opinion was as well known one hundred and fifty years ago as it is today. We are told that thirty million of livres was spent for publicity purposes during the first year of their incursions and during 1797, twenty-one millions were spent for the same purpose. The propaganda of these conspirators had been so widely disseminated even outside of the French domains that it made possible the easy victories of the Jacobin Army. Worms, Mayence, Milan, Venice and Rome and other places, were captured not by superiority of armament or majority of numbers, but by the cunning intrigue which led those, who would otherwise have fought in defense of their country, to become the Internationalists of that day. The world was to be conquered by the obsession of Liberty, Equality and Fraternity of which the revolutionary army was the advance agency. Without detracting from the military ability and splendor of Napoleon it must be conceded by anyone familiar with the facts that his early conquests were made easy through the defections caused by this new idea of universal brotherhood. Some conception of the extent of these ramifications is noted by Barruel, Vol. IV, p. 499:

"At Rome the brotherhood had made use of the Ambassador of the King of Spain; in Russia, it is the Secretary of the Embassy and Charge d'Affairs from the Court of Sardinia, a Mr. Bossi, who is implicated in their foul projects."

The author proceeds to name those in Poland, Austria, Germany and elsewhere and quotes from a letter of Mauvillon's, preserved in the archives at Brunswick:

"The affairs of the revolution go on better and better in France. I hope that in a few years this flame will be lit up everywhere and that the conflagration will become universal. Then our Order may do great things." June, 1791.

The reader has doubtless already concluded that the dominant religion of the powers behind the revolution was Masonry, especially that form known as Illuminized Masonry. Commenting on this, Barruel says, Vol. II, p. 276:

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"Until the 12th of August, 1792, the French Jacobins had only dated the annals of their Revolution by the years of their pretended Liberty. On that day Louis XVI, who had been declared forty-eight hours before to have forfeited his rights to the crown, was carried prisoner to the Tower of the Temple (so called because it formerly belonged to the Knights Templars). On that day the rebel assembly decreed that to the date of liberty, the date of Equality should be added in future in all public acts, and the decree itself was dated the fourth year of Liberty, the first year and first day of Equality."

"It was on that day, for the first time, that the secret of Free-masonry was made public; that secret so dear to them, and which they preserved with all the solemnity of the most inviolable oath. At the reading of this famous decree, they exclaimed, 'We have at length succeeded, and France is no longer but an immense lodge. The whole French people are Free-masons, and the whole universe will soon follow their example'."

"I witnessed this enthusiasm, I heard the conversations to which it gave rise. I saw Masons, til then the most reserved, who openly and freely declared, 'Yes, at length the grand object of Free-masonry is accomplished, Equality and Liberty; all men are equal and brothers; all men are free. That was the substance of our doctrine, the object of our wishes, the whole of our Grand Secret'."

Fortunate, indeed, was the cause of true masonry in that England was spared from becoming infected with the same heresies. Later on, p. 278, the author speaks of those who realized how they had been duped:

"That all that Liberty and Equality which they had treated as mere play had already proved a most desperate game for their country, and might bring ruin on the whole universe. And I have met with many of these adepts since the Revolution, both in France and elsewhere, who had formerly been zealous masons, and latterly confessing with bitterness this

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fatal secret, which reduces the whole science of masonry, like the French Revolution, to these two words, Liberty and Equality."

Recalling what we have heretofore written about the production from Weishaupt's pen, which was found at Munich in 1929, we find that Barruel proceeds to confirm this by writing of the three forms of Masonry, the Hermetic, Cabalistic and the Eclectic; that the zealous Knight of St. Andrew reduces his whole doctrine to the famous text of Hermes Trifmegistus, "All is part of God, if all is part, the whole must be God. Therefore, everything that is made made itself, and will never cease to act, for this agent cannot repose. And as God has no end, so can his works have neither beginning nor end * * * this is the Hermetic system, that of the Scotch degrees. In other words it is pantheism gone mad. The influence of Rosicrucianism and Zoroastrianism are to be noted, (p. 335, Vol. II).

"The Jehovah of this sect is no longer the God whole; but he is at once the God Sisamoro, and the God Senamira. The first is joined by the Genius Sallak and the second by the Genius Sokak. If these famous Cabalistic words are inverted, we have Oromasis, or the God Good, and Arimanes, the God Evil, and the Genii will become Kallas and Kakes, pretty correct Greek for Good and Evil." (Telescope of Zoroastre, p. 13)

"Thus in attributing to Oromasis a multitude of good Genii or spirits like himself, and to Arimanes evil Genii participating in his own wickedness, we have the Jehovah of Cabalistic Masonry; that is to say, the WORD to be recovered in their lodges, or the tenets to be substituted to those of Christianity."

p. 342. "The first being of the Martinists is the Jehovah of Pantheism. But this God whole comprehends a two-fold God; one the principle of Good the other of Evil. The former, though produced by the first being, holds of itself the whole of its power, and all its worth. It is infinitely good and can only do good. It produces another being of its own substance,

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and at first good like itself, but which soon becomes infinitely bad, and can do nothing but evil. (Of Errors and Truth, 2nd Part, First Section.) The God Good, though it holds all its power of itself, could neither create this world, nor any corporeal being, without the means of the God Evil (Ibid. Of Temporal Causes and Concatenations) the one acts, the other reacts, and from their conflicts the world is formed, bodies are formed of the sparks, as it were, emanating from this struggle between the God, or principle, of Good, and the God, or principle, of Evil."

It is important that the reader should understand that the Eclectic Masons were under the control of the Grand Orient Lodge of France and that up to their time the only God of the Masonic code is that of Manes, or the Universal Being subdivided, as we have just noted, into the God Good and the God Evil. Manes may be traced to the slave Curbicus, the slave sold to the Palestine widow and who becomes the "widow's son" of Condercet. In view of what is known today under the Occult, Thought Transference and the Astral Body, no passage of the Abbe Barruel could be of more interest, as proving the law of recurrences, than what is to be found, Vol. II, pp. 354-355:

"The dressing-rooms of the fair sex were metamorphosed into secret schools, where the interpreting adept developed the mysteries of each page, and the novice in extasy applauded the mystery which was hidden from the vulgar. Little by little the novice herself became an interpreter, and founded a species of school,—This is not a mere assertion; such schools for the explanation of the code existed at Paris and in the Provinces, particularly at Avignon, the headquarters of the Martinists. I was, and am, acquainted with several persons who were introduced to these schools. They were the preparatory steps to initiation. There they learned the art of imposing on the simple by factitious apparitions, which ended by casting ridicule on the sect; the art of conjuring up the dead; the art of making absent persons speak; or of seeing them at a thousand miles distance; in fine, all those arts which quacks

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and mountebanks of all ages have invented to delude the populace, and rob them of their money, the Martinists studied to enable them to make converts to Impiety and Rebellion."

(See Appendix A)

There is a strong temptation to study at length these revelations of Barruel but time and space demand that they be abridged as much as possible. We are confident that many of our readers will be interested in following up these studies and, for the purpose of stimulating that interest we will rapidly sketch, without giving the reference, some of these exposures by the Abbe Barruel. Scattered through the last three volumes of his work are to be found matters that would form a large book if only briefly reproduced. These cover such items as the list of adepts who sponsored Voltaire's Liberty and Equality; that all of these were active in the establishment of that philosophic order which would produce dogmatic atheism; how these high masons finally decided, in order to be sure of accomplishing their vile ends, to open the doors of the lodges to the admittance of all classes, even ruffians; how this is verified by the Sans Culottes, or released prisoners from Marseilles, who were the "Lenin Boys" of the French Revolution; how the adepts sought diligently to gain others who would, like them, testify to the superiority of Illuminism to Freemasonry. The adept is shown how to create the impression that the Sect controls rulers and world events; how the Supreme Council was to consist of twelve Areopagites and that the chief objective of this Council was to form a plan of action against all enemies of REASON and how the momentum of the Sect gained such headway that in 1782 Dr. Stark states that France had one million members.

It would be doing an injustice to the reader to pass over the famous Masonic Congress which assembled at Wilhelmsbaden where for more than six months were gathered a large number of deputies representing all varieties of sects, the principle one being that of the Philaletes, which was an offshoot of Swedenborgianism.

To the credit of true masonry, Barruel tells of his conversation with German masons, (Vol. IV., p. 218) "heretofore zealous for the honor of their Brotherhood, but now lamenting the intrusion of the

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Bavarian pest amongst them. Some few lodges held out against them. That of Berlin, called of the Three Globes, in 1783, published a circular letter, anathematizing all Brethren who should pretend to degrade Freemasonry so as to transform it into a society of men conspiring against their God and country."

Abundant proof is submitted to show that the lodges of France had been thoroughly Illuminized and that the objective of their philosophical efforts was to crush Christianity. Evidence is also submitted to show that the Grand Lodge of England took action to suppress some new degrees which were Rosicrucianism in form and strongly related to Illuminism. Certain it is that when the French Revolution began a manifesto was sent from the Grand Orient to the Masonic Lodges giving instruction as to how they could render capable assistance to the cause of revolution.³

No one occupied a more prominent position in the Sect than did the Duc of Orleans whose record is such that he is well termed by Barruel "A monster of libertinism. He was the "stalking horse" and chief of the Conspirators and when he joined the Illuminati his influence was such that he was able to bring with him the occult lodges dominated by him. As Grand Master, and one of those controlling French Masonry, it was comparatively easy for him, as head of the Grand Orient, to illuminize the French lodges. The devil never had a

³ "It is well known that the Grand Orient lodges and the Jews are in close alliance, and there is a considerable amount of evidence that masons of these lodges had a great deal to do with bringing about the Spanish Revolution. Some examples of such evidence will be quoted later on in this article, but general proof of the antagonism between Grand Orient masonry and the Roman Church is evident in the political conditions of Spain and Spanish-America, where to be a mason labeled a man as anti-church and indicates membership of a left party in politics; so far has Orient Masonry departed from the beneficent and Godly masonry known elsewhere. * * * In order to forestall the easy and common retort that he is an anti-Semite or an anti-masonic propagandist, the writer begs to state that he is neither, but merely a student of history and passing events, which he wishes to record."

Page 631 of *The National Review* for November, 1932, published at 14, Burleigh St., London, W. C. 2.

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better accomplice than the Duc of Orleans and yet, when he had accomplished his foul designs through this willing agency, he must have laughed in proverbial devilish glee when the head of Orleans fell into the waiting basket of the guillotine. Thus does retributive justice eventually attain its ends. "Whatsoever a man soweth that shall he also reap."

Did space permit it would prove interesting to discuss at length the forces which centered in the French Revolution and how they influenced the early life of these United States. It is doubtless conceded that Thomas Jefferson was friendly to the cause of the French Revolution. We shall mention three sources which we believe are sufficient to prove our charges. First of these was the manner in which Jefferson handled the Citizen Genet representing the French Revolution, or the government growing out of it, in this country. While at Charleston, S. C., perhaps by accident the headquarters of a rite of masonry which paid its respects to its acknowledged head, Frederick of Prussia, the co-laborer of Voltaire, we find that when protests were filed with Jefferson as Minister of Foreign Affairs by virtue of his being the first Secretary of State, because this Genet was fitting out privateers to fight against England, a country with whom we were at peace, he wrote Genet letters of such a mild character that Hamilton and others of the cabinet protested. From Percy Greg's History of the United States, Vol. I, Book III, Chapter III, page 369:

"The statesmen regarded the progress of the French Revolution, the horrors of the Reign of Terror, with profound disappointment, growing disgust and serious alarm. The populace, with Jefferson at their head, displayed their passionate and unreasoning sympathy with Marat and Robespierre in a manner which threatened to involve this government in war with England, if not with a European coalition." (Note by author. This last clause is most important in that it is an admission from a thoroughly reliable source, that the leaders of these United States were truly alarmed at the extent of the forces which had almost destroyed France and projected its activities to other countries as we have cited from Barruel.)

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"Washington's proclamation of neutrality excited a storm of displeasure and noisy demonstration of Gallican feeling. The Reports of Governor Morris, Jefferson's successor at Paris, warned his government that France intended to avail herself of the popular excitement to entangle the United States in acts of hostility, if not piracy, against Great Britain. Genet, the new envoy of the French Republic, landed at Charleston, S. C., April 8, 1793, and immediately proceeded to issue commissions and letters of marque to American adventurers * * * Before presenting himself to the President, Genet had received demonstrations, deputations and a grand Republican dinner at which the blood-red cap of Liberty, was passed around the table. The high-handed insolence of Genet grew from day to day more intolerable. He commissioned privateers by the score, manned and armed them in American ports, threatened that their detention should be resisted by force, and foully violated a pledge that one particular privateer should remain in port to await the President's decision."

"In this last case Jefferson was either his dupe or his accomplice. A paper edited by a tool of the Secretary, Freeman, who received a salary as translator in the State Department, reviled Washington and Hamilton with unsparing violence, and Jefferson, though loudly denying his complicity, refused to dismiss the offender. At last the cabinet acquiesced in Washington's determination to demand Genet's recall, at a time when the French fleet was expected in the Hudson, and a vast majority of the people were manifesting every day, with louder and fiercer vehemence their passionate partisanship, not only for France against England but for Genet against Washington."

Apprised of the action of the government Genet went perfectly frantic, threatened an appeal to Congress and to the people,⁴ and asked by what right the President 'had taken

⁴ Not true according to "Jefferson a Friend of France," Putnam Sons, 1928.

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upon himself to demand the recall of a public Minister whom the sovereign people of the United States had received fraternally, and recognized before their government had received him.' He further censured Washington for 'decorating his salon with medallions of Capet and his family.' He had gone too far, and at last the people were disgusted. They had insulted and reviled the President as coarsely and shamefully as the Reform Mobs of 1831 insulted the Victor of Waterloo; but this outrage on all diplomatic forms and decencies was an insult to the nation as well as to its chief."

"Jefferson's party continued, as far as they dared, to support Genet, and Jefferson himself, deeply mortified to find himself morally compelled by his official duty to quarrel with the French Minister, tendered his resignation. His last official act, much against his will, was a parting rebuke to his friend. On Dec. 20, 1793, Genet sent him certain papers, demanding that the President would lay them and their promised sequel before Congress. Jefferson intimated that a foreign envoy could deal only with the Executive, the President was the sole judge of his own communications with Congress, and returned the papers."

"In January, 1794, finding that Genet was organizing armed forces to invade Florida and Louisiana, Washington resolved to supersede his diplomatic functions and actually to arrest the representative of the French Republic, but Genet and his government were spared this humiliation by the announcement of his recall and disavowal." p. 371.⁵

It is almost superfluous to comment on this article for it is obvious where Jefferson's heart lay and that the influence of his surroundings in Paris had made a deep impression on him. As he was a member of the commission which selected the Great Seal of the United States, one has only to look at the reverse side of same to see that its symbolism

⁵ Genet never returned to France but died in 1834, at Prospect Hill.

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is associated with the same forces that dominated, more or less, the French Revolution. The Occult is its salient feature.

From Bancroft's History, Vol. VI, other interesting information is given concerning Jefferson:

"The first cabinet consisted of four members. The Secretary of State was at once Minister of Foreign Affairs, and for such limited functions of Home government as belonged to Federal Jurisdiction. This important office was bestowed upon Jefferson who had returned on furlough from Paris, where he had for sometime represented his country. His language and professed opinions would, in the political language of today, be classed as Anarchist or Nihilist rather than Radical. In his dread of strong government, no matter what its origin or basis, he went far beyond Franklin."

"All government was at best a necessary evil, the less of it the better." (Note by author. Here the reader is directed to read again the plan of the Illuminati in its advocacy to return to nature and reason to see where Jefferson obtained these ideas.) "Rebellion was a wholesome symptom, the sign of popular energy and practical freedom, a thing never to be sharply suppressed. Royalty was the root of all mischief; kings and priests were, like pirates, enemies of the human race. He looked forward hopefully and eagerly to their extermination by axe and rope. The worst atrocities of the French Revolution failed to revolt his humanity or alienate his enthusiastic sympathy. His passionate devotion to France can hardly be ascribed to patriotic gratitude. He was delighted by the cruel and wanton murder of the Prince to whom he owed it, that escaping a less pleasant, if not less honorable elevation, he lived to be Secretary of State, Vice-President and President, the leader of the victorious party, the universally quoted prophet of democracy; the champion of states-rights and of strict construction of the Constitution; also the first to strain those constitutional powers which in their literal sense he considered extravagant and excessive. He it was who re-

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modelled the constitution of Virginia, abolishing the Church establishment, entails and primogeniture."

To return briefly to the situation at Charleston. It is interesting as collateral evidence to note that preceding the arrival of Citizen Genet to that port, one Stephen Morin, through a line of deputies, had, on the authority of those connected with Grand Orient Masonry of Continental Europe, established the Mother Lodge of Scottish Rite Masonry in that city. It does not require any exercise of the imagination to see that he landed amongst friends who would willingly cooperate with him in an attempt against a country with which we were at peace. Amongst the list of the first nine officials of that Supreme Council we find such names as Abraham, Israël, Isaac and Moses, implying that another group had formed a new Promised Land.⁶ Nor do we think it an improper deduction that these four men were in cordial relationship with Citizen Genet but more especially so with the country which he represented, a country, which we honestly believe, was then controlled by forces who had gained power by means only employed by those who are void of conscience, morals and every vestige of religion.⁷

⁶ Genet landed at Charlston April 18, 1793. The several bodies which were merged into the Supreme Council did not effect that action until May 30, 1801, by John Mitchell, Frederick Dalcho, Emanuel DeLaMotta, Abraham Alexander, Major T. B. Bowen and Israël Delieben. The lists of the different sections or divisions affiliated with the Rite, showed in 1802, the names of fourteen Jews. This, and other supporting evidence from many sources, lends color to the claim made by Dr. Isaac M. Wise, as far back as August 3, 1855, in "The Israëlite":

"Masonry is a Jewish institution, whose history, degrees, charges, passwords, and explanations are Jewish from the beginning to the end, with the exception of only one by-degree and a few words in the obligation."

⁷ In "The French Revolution" by Pierre Gaxotte, p. 100 (Chas. Scribner's Sons), the writer says:

"The agitators had their permanent and inviolable headquarters at the Palais Royal which was the property of the Duke of Orleans and a 'centre of prostitution, gambling, idleness and pamphlets.' p. 115: "That wretched mischief maker the Duke of Orleans, egged on by the crowd of agitators (for Versailles' attack) by whom he was surrounded, once more opened his coffers and money flowed in floods."

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The reader will now be interested to know if there is any evidence that at the present time there are forces which are operating along the lines of the Illuminati and, if so, where, and how, are they working?

In a small book "Boche and Bolshevik," published by Beckwith Company, New York City, 1923, Mrs. Webster, page 33, writes:

"According to Dr. Wichtil, Liebknecht, the prominent Social Democrat (who was not a Jew), and most of the other Spartacist leaders were members of the revived order of the Illuminati. So very probably was Parvus, 'one of the trickiest of the Ashkenazi,' by whom, Albrecht Wirth states, Count von Brockdorff-Rantzau 'was inspired.' At any rate, Count von Brockdorff is, I understand, a well-known freemason of the 33rd degree⁸ and his aims, as described above, appear to be identical with those of the Illuminati. Moreover, he was influenced by the same sinister forces' as those which worked in Switzerland—always a hotbed of secret society intrigue. Everything therefore points to the fact that besides the Jews and the Social Democrats there existed another force working for revolution—a society, or perhaps a group of societies composed of both Jews and Gentiles, organized on 'Illuminist' or, at any rate, masonic lines."

While both the Northern and Southern Supreme Councils of the

⁸ It seems almost unnecessary to point out that the organization mentioned by Mrs. Webster as "freemasonry" does not refer to the recognized Anglo-American Masonic order. Continental Masonry, chiefly the Grand Orient of France, and including a portion of German Masonry, is anti-Christian and partakes of a subversive character. There are also secret orders of a bastard masonic type, and which are evidently continuations of Weishaupt's Society of the Illuminati. This whole subject is carefully explained in the Protocols of the Wise Men of Zion (Epilogue, Beckwith Edition, pps. 150-154), and in many other publications (e.g., International Jew from The Dearborn Independent, Vol. II, p. 186). Notwithstanding careful effort to keep this important distinction before the public, controversial literature has been used to confuse this issue to such an extent as to suggest a definite purpose behind the propaganda. (vide, An Address Issued by the American Jewish Committee and Nine Allied Organizations, Dec. 1, 1920, Beckwith edition, page 5.)

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Scottish Rite of Free Masonry have fraternal relations with certain masonic bodies in Turkey, the charge is not being made, in the article which follows, that the masonry referred to in Turkey is the one with whom such relations exist. We have before us an interesting and illuminating article entitled: "Atheistic Branch of Masonic Cult, of which Kemal Pasha of Turkey is Member Differs Entirely from American Freemasonry" by the Marquise de Fonteney.

"Freemasonry, although not of the British or American brand, has played a very important role in the revolutionary events in Turkey, which led to the dethronement and violent death of Sultan Abdul-Assiz in May, 1876, to the dethronement, just three months later, of his successor, Murad V., who was destined to survive nearly thirty-four years in rigorous captivity; to the deposition of Sultan Abdul Hamid, in April, 1909; to the dethronement of Sultan Mohammed VI., who saved his life last year by flight abroad; by the expulsion from Turkey of the Caliph last month, as well as all members of the Imperial Family; by the abolition alike of the temporal monarchy and of the religious Caliphate, and by the transformation of the once vast Ottoman Empire into a territoriality insignificant republic."

"Kemal Pasha, Ismet Pasha, Reouf Bey, indeed, all their fellow leaders and chief adherents of the new government of Turkey, are frankly and openly members of the Masonic cult, which, as in so many of the countries of Continental Europe, is atheistical, barring all the former respect for religion from their revised ritual, as well as the veneration of the Creator as the Grand Architect of the Universe, a development chiefly responsible for the rift which has existed for near half a century between the nonpolitical Freemasonry of the English speaking nations and that of the purely political and atheistic lodges of Continental Europe, of India, of Asia and of Northern Africa."

"Only partially disguised under the name of 'Jemiet,' in order to relieve it of the reproach of appearing to be a foreign

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organization, the Turkish Masonry dominates the entire situation in the former Ottoman Empire, and finds in its secrecy, in its carefully organized system of espionage and in its demand for implicit obedience to orders received from above a most useful instrument for despotism, surpassing the worst forms of the tyranny of Sultan Abdul Hamed—and entirely foreign to the principles of fraternity, good fellowship and philanthropy, to the cultivation of which American and British members of the ancient order devote all their activities.”

“King Edward VII Resigned as Grand Master of Masons.”

“From the time that Edward VII, while still Prince of Wales, became Grand Master of Freemasonry on his native land, in succession to the First Marquis of Ripon, in 1876, until his accession to the throne, he was continually being harrassed with petitions from all parts of the world, especially from India, to lend his support to a movement to liberate Sultan Murad V, as a brother Mason, from his captivity at Constantinople and for his restoration to the throne, appeals, with which he was unable to comply. It was because of this that he felt impelled on his accession to resign the Grand Mastership of the craft, and it has been due to a cautious desire to avoid similar embarrassments that King George has always declined to join the fraternity. These appeals to Edward VII in behalf of ex-Sultan Murad served to call attention abroad to the fact that Midhat Pasha, and the other revolutionists who deposed old easy going Sultan Abdul Assiz in the spring of 1876, and who were responsible for his violent death immediately afterward, were Freemasons, although the craft was prohibited in Turkey, as also in the Hapsburg Dual Monarchy, as subversive to the established government and to the State Religion.”

“If Midhat and his friends had raised Sultan Murad to the throne it was because they had converted him beforehand into an enthusiastic Mason. But this enthusiasm outran his

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discretion. The reforms to which he proclaimed himself as committed aroused the fiercest fanaticism of the Moslem clergy, and as Murad moreover, among other foreign innovations, developed an inordinate taste for drink, resulting in fits of dipsomania, the adherents of his brother Abdul Hamed seized upon early pretext for seizing him, during a fit of delirium tremens, to place him under restraint, and to obtain from the Sheik-ul-Islam, then the chief ecclesiastical dignitary of the empire, a religious fetvan, deposing him as insane and proclaiming Abdul Hamed is Sultan in his stead, Midhat and his associates being sent to their doom."

"It will be readily understood after this that under Abdul Hamed's reign everything in the form of Freemasonry was more proscribed than ever in his dominions. To belong to the craft involved punishment as a crime and cruel persecution of one's relatives. But the Masonic oath of brotherhood proved about the only guarantee of secrecy, which not even Sultan Abdul Hamed's secret service money could undermine, and it was behind the doors of the three Masonic lodges at Salonica, entitled the 'Macedonia,' the 'Labor et Lux' and the 'Perseveranza' (nominally Italian benevolent societies and as such enjoying a certain amount of protection from the Italian government, in which Masonry was extensively represented), that all those plots were hatched which culminated in the deposition of Abdul Hamed and in the Young Turk Revolution, which has now been succeeded by the Angora regime. The main and most numerous, prosperous and influential portion of the population of Salonica, the Liverpool of the Levant, has always been, that is to say, of non-Turkish origin. And it is thence that hailed Djavid Bey, the unscrupulous but clever Finance Minister of the Young Turk Party, Talaat Pasha, the exterminator of the Armenians, Enver Pasha, and last but not least, the members of the former Angora junta, now the government of the new and wholly godless Republic of Turkey."

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If it were thought necessary, other evidence could be submitted which would show that the teachings of Illuminism and Grand Orient Masonry, are subversive factors in Continental Europe and America and that the influence and ramification of their operations extend over a far wider territory than the uninformed are willing to admit. Indeed, it is safe to say that because of the close resemblance of the teachings of these cults to other groups which are above reproach, the public is often misled into thinking that much of the exposure and attack on them is some form of persecution. Wherever the mind of the public can be muddled into such conclusions a victory has been gained for elements that are surely digging away at the foundation of constitution government.

CHAPTER IV.
GRAND ORIENT TERMITES.

Because the two groups referred to in the last chapter have a marked influence on both secular education and religious education we shall proceed to produce further evidence to support these charges.

These false, spurious and clandestine cults, indeed, as will be seen—the astonishing support received from most unexpected sources—would have the public believe that Grand Orient Masonry exerts little, or no, importance at the present time. There is on record in governmental circles an instance which throws remarkable light on the ramifications of this Continental Masonry.

There landed at Ellis Island, June 8, 1924, a Jew by the name of Lazare Segall, who arrived here on an Italian steamer on a visa granted by the United States Consul at Bucharest. That Consul had sent in a report in which he indicated his suspicions that Segall was implicated with another Jew, Abe Rayman, a Russian naturalized citizen, in a plan to bring immigrants illegally into the United States of America. In applying to the Consul for his visa, Segall had stated he wished to visit this country for the purpose of discussing with the Grand Lodge of the State of New York "matters of great interest to Masonry."

Following the legal custom Segall was detained at Ellis Island for investigation. Subsequent disclosures show that the authorities there were very suspicious of this Jew and what he had avowed as his objectives. Official records at Ellis Island show that Segall, through some friend not disclosed at that time, as the telegram was unsigned, sent a message to O—— L—— of the Grand Lodge of the State of New York, 71 West 23rd St., New York City, on June 11, which read as follows:

"Call at Ellis Island, special inquiry Wednesday, Steamer
Regina Italia Brother Lazare Segall, Rumania."

The fact that Mr. L—— told an investigator of the U. S. Government that Segall was the secretary of the Rumanian Lodge No. 1, of Bucharest, shows that Segall knew where to look for such assistance as he needed. Significantly L—— added that this lodge in Bucharest was one that had been converted to American affiliation "by my own

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efforts acting under the orders of the Grand Master, T——, assisted by Judge S——, who accompanied me to Rumania.”

For reasons not disclosed Mr. L—— allowed Segall to wait for his action on the aforesaid telegram until June 18th, when he deputized a Jew by the name of Mayans, Master of a Masonic Lodge in Brooklyn, to attend the hearing on the application of Segall for entry to this country. Segall's statements to the Commission lauded Mayans as a high and important personage in Masonic affairs of the State of New York, but it required little effort on the part of the Commission to elucidate the fact that it was necessary to have another hearing at which time the "high up" official, Mr. L——, could attend as the Commission smelled the proverbial rat, this time in the form of a sad mixture of Masonry (sad, because of the supposed sanction of a high official of the Grand Lodge of the State of New York) and immigration fraud. Investigation further disclosed that the Postal Telegraph operator at Ellis Island, who sent the message above reproduced, was not only a Mason but a Jew named Freddie Bloch whose national tendencies to intrude himself in cases of Masonic interest had caused the Commission to become suspicious of his activities. The plot thickens when it is noted that another Jew by the name of name of Leon S. Gottlieb, from Washington, D. C., much decorated with Masonic emblems, had approached a Gentile member of the Commission, himself a Mason, and boldly suggested to this Commissioner a method which would have permitted such irregularities in the operation of the immigration laws as would permit the admission of Jewish immigrants. Whatever the character of masonry that obtained in Bucharest it is to the credit of this Commissioner that he told this Jew Mason Gottlieb that his duties to Masonry were subordinate to the vows he gave Uncle Sam when he assumed his position as a Commissioner. Gottlieb was summarily ejected from Ellis Island but found his way to the Hebrew Immigrant Aid Society (HIAS) where such methods were adopted as the sending of boxes of expensive cigars to the aforesaid Commissioner but, alas, he was obdurate and so unappreciative of these choice gifts that the boxes were returned to the sender unopened, a sad commentary, so the Jew thought, on Masonic courtesy.

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The next day, June 19, at 1.30 P. M., the adjourned session of the Commission was held with Mr. L—— in attendance. Evidence in the case shows that Mr. L—— had, in strong terms of commendation, vouched for Mr. Segall as a popular and representative Mason of Bucharest but an attendant at the hearing describes Segall as hardly worthy of all this commendation. Mr. L——'s memory evidently sadly failed him on this occasion for it was to his discomfiture that he had declared this user of pidkin Hebrew, Segall, was a fluent speaker of English. Signals between Mr. L—— and Segall were badly upset when Segall told the Commission that he had no knowledge of the English language, whereupon another Jew, a Roumanian by the name of Abraham Fripto, acted as interpreter. It is thus seen that so far as national requirements were concerned Segall was surrounded, like the Light Brigade and the cannons at Balaklava, with Jews on all fronts. The prime objective of citing this instance appears at this point for this man Fripto was the Grand Master of the Grand Orient Masonry in the State of New York and that this group could trace their ancestry back to the Grand Orient Masonry of France headed by fiends in human form who inaugurated the French, and other, Revolutions. The history of this eminent (?) Mason discloses that his services has not been appreciated by Uncle Sam for the latter had, proverbially speaking, used the toe of his boot to hasten his exit from the Government's service at Ellis Island prior to this hearing. But Fripto knew the ropes better than the Commissioner at Ellis Island and it was not long before orders came from Washington to reinstate this valuable (?) servant of administrative justice.

Segall's hearing disclosed, all under oath, that on arrival at Ellis Island his cash resources (on his person) was only \$7.00, with no return ticket; that he was the Secretary of Roumania Lodge No. 1, situated in Bucharest, where L—— had first met him in 1922, and that Mr. L—— had found said Segall "Useful," probably during that and the two years which followed when they carried on quite a correspondence. The explanation of Segall's having this small fund is found in the testimony of Mr. L——, also under oath, who said that the Grand Lodge of the State of New York stood ready to supply Segall

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with any amount of money within reason. Mr. L—— further testified that the object Judge S—— and himself had in going to Roumania was to make "regular" certain Masonic lodges in that country that had been "irregularly" organized by a notorious masonic swindler, Matthew Morlain Thompson who, at the time of the hearing was serving a sentence at the U. S. Penitentiary at Leavenworth, Kansas for Masonic swindling.

It is known that the Grand Lodge of the State of Utah is to be credited with putting Thompson in Leavenworth, also that this action had been cordially commended by the Grand Lodge of the State of New York. Yet the thing that is distressing to the members of the true Masonic Fraternity is that high officials of the Order should proceed to legitimize, in a distant country, lodges which had sprung from the despicable operations of this imposter Thompson who had at last found his true level in Leavenworth. That which explains the transaction is that these foreign lodges were mainly composed of Jews. Thompson's work had been so vilely conducted that even three years' effort on the part of Mr. L——, with all his background of valuable experience, was not sufficient to untangle the situation in Roumania.

In spite of the laudations which Segall received from his friend L—— at the hearing, as well as the obvious favorable portrayal of Fripto, the Commission must have concluded that some one was lying for it unanimously decided to deport Segall although giving him the usual rights of appeal to Washington where Mr. L—— assured Segall that he, as an official of the Grand Lodge would give him all the support possible which reminds us of the famous saying of Tallyrand that "the financiers of his day supported the State in the same way as the hangman's rope did the person being hung." Washington was not to be deceived by the glamour and false front which had been too apparent to its Commissioners nor is it necessary to reproduce the evidence submitted on the appeal. The result is tersely stated in the telegram which Mr. L—— received from HIAS, above noted, which stated: (June 29)

"Regret advice Washington ordered deportation of Lazare Segall."

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If it were possible to dig under the chip and learn exactly what was there it is certain that it would be most entertaining. Why all this interest on the part of Mr. L—— in this undeserving and falsifying deceiver Segall? Perhaps the bugs under the chip have not all escaped since it was turned over.

The character of the "BUG" referred to becomes apparent when it is known that when Messrs L—— and S—— found themselves in Vienna, of course, purely by accident or coincidence, Mr. Otto H. Kahn was also there and the "coincidence" becomes singularly striking when it is known that one of the Roumanian Lodges carried the appellation "Jacob Schiff Lodge No. 7," Mr. Schiff being the senior partner of Kuhn Loeb & Co.

Other supporting evidence from Washington to prove the existence of a conspiracy against the immigration laws of the United States is found in a report entitled:

"Hearing before the Committee on Immigration and Naturalization, House of Representatives, Sixty-Ninth Congress, First Session."

The testimony which we shall reproduce was given orally and in a written statement to the Commission by Shelby F. Strother whose service with the Government disclosed that he had been American Consul at Archangel, North Russia; at London, at Amsterdam, at Ellis Island and at Guadaloupe in the French Indies. This former Consul told the Commission that when he was stationed at Ellis Island it was his duty to search the ships for false visas and then adds:

"In six weeks' time on Ellis Island from the date I started, I had apprehended 183 families of from two to six persons each, all with forged American consular visas. Of this number, one bearer of a forgery escaped from Ellis Island; 10 reached shore on writs of habeas corpus. All of the rest were deported back to Europe, to return with proper documentation. * * * The carriers of the falsely visaed Polish and Rumanian passports were all Russian Hebrews. I am narrating the facts of 10 months unique consular duty on Ellis Island without any color whatever in any ulterior connection."

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"I had in my office at Ellis Island a Hebrew family who admitted they had sojourned in Rumania only a month or six weeks in order to obtain Rumanian passports. They spoke Russian. They had 'run' the Soviet border into Rumania. They presented Rumanian passports here for admission. I demanded in Russian their Russian passports. One of the family took them from his pocket and gave them to me. As Russians, at that time, they could have entered here only with great difficulty. As Rumanians there was no real difficulty."

The witness then proceeds to show the cumulative abuses being practiced which showed that these passports did not correctly describe the true nationality of the applicants, which was Russian, that "The American visas on them were forgeries outright," and that wording of same made each case a deportation from the European country named which meant that they were marooned in Europe and could not (perhaps—dared not—note by author) return to the country from which they started or escaped. Continuing quotation:

"As we have no diplomatic relations with the Soviet Republic, we do not recognize the passports of that power. It is my information that the Russian quota is absorbed entirely by Russian Hebrews, to the exclusion of Russians as such. I was a Consul at Archangel. I believe the Russians as such are desirable, sturdy immigrants for us."

This much of the testimony developed at the hearing above referred to will enable the reader to draw his own conclusions as to whether or not Rumania was the center of an activity which permitted Jews to enter this country illegally.¹

A visit to the library of the Grand Lodge of New York discloses certain documents expressing in rather superlative terms the formation

¹ "Plain English" charges that just as thousands of rascals and cut-throats were brought into Paris by the agents of Amschel during the French Revolution, so are Bolshevik Jews brought into the United States camouflaged as Frenchmen, Poles, Prussian, even Irish. When J. J. Davis was Secretary of Labor he confessed that thousands of aliens were coming to America clandestinely and that two-thirds of these were Jews of whom 99% were bolsheviks or pro-bolsheviks.

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of certain lodges in Europe. These documents are the product of Mr. L——. It is not necessary to comment on the Jewish domination of certain officials of the Grand Lodge of New York and the exposure of a power strong enough to prostitute the high ideals of Masonry to the base purposes noted in the Segall case and it is equally unnecessary to comment at length on a situation where supposedly high, regular masonic officials would lend their aid to support that form of masonry which is repudiated by the "REGULAR" Grand Lodge of Rumania. That this deduction is warranted is perfectly obvious by the fact that the Supreme Council of the Ancient and Accepted Scottish Rite, supports the Grand Lodge of Rumania in this issue with the Grand Lodge of New York and its spokesman, Mr. L—— who tries to defend a spurious form of masonry in Roumania which is under the domination of Jews. Roumania, like other countries has both the "regular" and the "spurious" branches of masonry whether of the Blue Lodge or the higher types. These unofficial delegates from the Grand Lodge of New York to Roumania aided, abetted and sponsored a brand of masonry singularly characteristic to that which sprang from the Illuminati and of which Professor John Robinson, himself a Mason who travelled extensively in Europe late in the 18th century said, after touring the Continental lodges, that a new and spurious form of masonry has sprung into existence. * * * "In their hands Freemasonry became a thing totally unlike, and almost in opposition to, the system imported from England, where the rule was observed that nothing touching religion or government shall ever be spoken of in the lodges." (The French Revolution, p. 20, by Mrs. Webster).

A hundred years later, the acknowledged spokesman for Scottish Rite Masonry in the United States, Albert Pike, said, in a supplementary note to the Fourteenth Degree, he deplored the springing up of "a dissident Masonry, opposed to the orthodox," to which schism are ascribed "the greatest calamities of the French Revolution," and, in an attempt to vindicate the ideals of "orthodox" Masonry, the passage continues:

"We shall perhaps be asked how, if Masonry is so sublime and so holy, it could have been proscribed and so often

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condemned by the Church? We have replied to this question in speaking of the schisms and profanations of Masonry * * * Masonry has not only been profaned, but it has even served as a veil and pretext for the plottings of anarchy, by the secret influence of the avengers of Jacques de Molai * * * The Anarchists have taken the Rule, the Square and the Mallet, and written on them 'Liberty, Equality, Fraternity,' that is to say, Liberty for the covetous to plunder, Equality for the basest and Fraternity to destroy."

Evidence of the age of this thing criticized by General Pike is to be noted on page 163 of Mrs. Webster's "Secret Societies" and Subversive Movements," where she says:

"It will be noticed that the year 1746, when Diderot and d'Alembert are said to have embarked on their task, (launched by Voltaire) coincided with the decadence of French Freemasonry under the Comte de Clermont and the invasion of the lodges by the subversive elements' thus turning the objectives into a diametrically opposite purpose."

To the student who may be interested in tracing the source of the remark just quoted from the pen of General Pike, we are indebted to Mrs. Webster, to page 164 of the book above referred to, when she uses the words of Eliphaz Levi, *Histoire de la Magie*, p. 407:

"Masonry has not only been profaned but it has even served as a cover and pretext for the plottings of anarchy, by the occult influence of the avengers of Jacques du Molay and the continuers of the schismatic work of the Temple. Instead of avenging the death of Hiram, they have avenged his assassins. The anarchists have taken the plumb-line, the square and the mallet and have written on them liberty, equality, fraternity. That is to say, liberty for envyings, equality in degradation, fraternity for destruction. Those are the men whom the Church has justly condemned and that she will always condemn."

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To which Mrs. Webster adds this vital testimony, based on A. E. Waite, *The Secret Tradition of Freemasonry*, II, 175:

"Beneath all these occult sects one common source of inspiration is to be found—the perverted and magical Cabala of the Jews, that conglomeration of wild theosophical imaginings and barbaric superstitions founded on ancient pagan cults and added to throughout seventeen centuries by succeeding generations of Jewish occultists."²

Quoting further from the same book, p. 252:

"The part to be assigned to each intrigue in preparing the World Movement of which the French Revolution was the first expression is a question on which no one can speak with certainty. But, as at the present moment the composite nature of this movement must never be lost to sight. Largely, perhaps, through the work of Frederick the Great, it is probable that but for the Orleanists the plot against the French Monarchy might have come to naught; whilst again, but for his position as the head of Illuminized Freemasonry it is doubtful whether the Duc d'Orleans could have commanded the forces of revolution. Further, how far the movement, which, like the modern Bolshevist conspiracy, appears to have had unlimited funds at its disposal, was financed by the Jews remains to be seen. * * * Said the Duke of Brunswick, Grand Master of German Freemasonry, 'Aaron' of the Illuminati, 'a

² As having an interesting bearing on this situation, the "Patriot" for Dec. 8, 1932, carried an article from which we copy the following:

"Students of the subject (Inverted 5-point Star), who have found the Black Art turning up in their investigations, know that the inner meaning of the inverted five-pointed star, namely, what is termed 'Satanism,' which works through many channels, one of which is Bolshevism."

Under the subject of Co-masonry, in the same issue we find:

"Extracts from documents found among the papers of the late Theodor Reuss, 33rd degree, who was one of the Chief Illuminati before the War, throw light on this subject. * * * (2) A booklet entitled 'Die Mysterien der Illuminaten,' on 'whose cover are certain symbols, notably a large five-pointed star, apex downwards, explaining that at the back of Illuminism is Occultism.'"

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secret sect working within Freemasonry had brought about the French Revolution and would be the cause of all future revolutions'—and then this author proceeds to quote from Monsignor Dillon, in 'The War of AntiChrist with the Church and Civilization,' p. 30, 1885): 'However subversive the doctrines of the Grand Orient may have been—and indeed undoubtedly were—it was not Freemasonry itself but Illuminism which organized the movement of which the French Revolution was the first manifestation'."

And as the point of difference between the "regular" Grand Lodge of Roumania and that form of Masonry which was being aided by Mr. L——, is made clear when Mrs. Webster quotes Mr. Waite, above cited, "the two doctrines of the unity of God and the immortality of the soul constitute 'the Philosophy of Freemasonry.' But these doctrines are by no means essential to the existence of Freemasonry; the Grand Orient has renounced both, but it still ranks as Freemasonry. M. Paul Nourisson is therefore perfectly right in saying; 'there are many masonries in countries; there is no such thing as universal masonry.' Broadly, however, modern Freemasonry may be divided into two kinds: the variety worked in the British Empire, America, Holland, Sweden, Denmark, etc. and Grand Orient Masonry, which prevails in Catholic countries and of which the most important center is the Grand Orient of Paris."³

And is having a most important bearing on the situation in Roumania, with its ramifications extending to the United States, it is important to note that Isaac Blumchen, in his book "Le Droit de la Race Superieure" claims that the Jews exercise and keep to themselves complete control of all Freemasonry (Continental.) This is what he claims, and no doubt rightly, for the modus operandi in France, which applies to other countries:

³ Since the World War "regular" masonic lodges have been established in Continental Europe by Blue Lodge Masons from the United States. The term "regular" is used as a lodge where the open Bible is displayed on the altar of the lodge and where reference is made to the Supreme Architect of the Universe, a condition not compatible with Grand Orient Masonry.

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"All Masonic lodges are peopled with our Jews, but no Christian can even penetrate into our Jewish lodges, such as the Goethe Lodge, founded in 1906 by the brothers Dubsky, Fischer, and Boucholtz. In these only German and Yiddish is spoken. It is from this lodge that will go forth the order which will throw into the streets our 50,000 immigrants, revolver in hand, for the Great Passover, to the sound of German cannons,' to which the author adds: 'This did not quite eventuate in Paris but it has happened in Petrograd and Budapest and the plans are made for all the other capitals as well'."

Anyone who wishes to delve into this subject at length is directed to the large libraries of books, showing that Freemasonry is of Jewish extraction, may be found in Paris at "La Renaissance," 3 rue Solferino; at the *Revue Internationale des Secret Societies*," 96 Boulevard Malesherbes; at "Le Veille France," 5 Rue de Pre-aux Cleres, written by such authors as Jouin, Gohier, Copin-Albancelli, Daste and others.

The striking resemblance between the Jewish ritual and of Freemasonry is exposed in the "Cause of World Unrest" and in "World Revolution," * * * all these references to Freemasonry apply only to the European lodges and practices which are not recognized by Freemasons in America" to which we except in that we have produced evidence of a late date to show that it is the exception which proves the rule.

Across the decades comes the warning of John Robinson, written in 1798, who, though bitterly attacked, wrote as follows:

"We may assert with confidence, that the Mason lodges in France were the hot-beds, where the seeds were sown, and tenderly reared, of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made the Society worse than a waste, have made it a noisome marsh of human corruption filled with every rank and poisonous weed. * * * It was in this respect that the Mason lodges contributed to the dissemination of dangerous opinions and they were employed for this purpose all over the kingdom. * * * and thus it appears, that Germany has experienced the

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same gradual progress, from Religion to Atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France."

And this man, who certainly knew by experience the true teachings of Masonry, was moved on his return from the continent to say:

"Freemasonry is innocent of all these things; but Freemasonry has been abused, and at last totally perverted—and so will and must any such secret association, as long as men are licentious in their opinions or wicked in their dispositions."

And now, after submitting this evidence for the unbiased reader, we return to the situation in Roumania, and we find from documentary evidence that when Mr. L—— went to Bucharest in 1922, he was criticized by members of the lodge UNIREA. It appears that Mr. L—— consorted with the inferior brand of masonry in that country, contacting a form of clandestine masonry which was established by the Leavenworth prisoner and to that group was affiliated the lodge which Segall served as Secretary. It is also shown that the power which appears to have made this organization possible was vested in another Roumanian Jew by the name of M. Carniol Fiul, who was also, significantly, the head of B'nai B'rith in that country, an organization whose activities are to be viewed with suspicion in some countries. This man was ably assisted by another Jew, B. J. Hornstone, who was employed as a stenographer at the American Legation in Bucharest, and an ardent worker, outside office hours with Fiul in the B'nai B'rith.

There could be no possible doubt in the mind of Mr. L—— about the perfidy of this man for he was informed that though this Secretary posed as being identified with the American Legion yet he had been denounced as the prime mover in illicit immigration traffic, there to give the needed momentum to pull his kin-folk and brother Jews across Bessarabia into Bucharest and then by the devious underground methods so well known and practiced by the Jews, to eventually land them in the modern Land of Promise, the United States, although some went to Palestine.

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The way the Jews herd themselves in the Ghettos of the cities of the world, and that by their own hand and action, proves that they are a close kin to any other city in the world. Modern means and methods of communication makes neighbors of those living in the ends of the earth. Politicians, whether Masons or not, know that a friendly act, though illegal and unpatriotic, made in behalf of a Jew will not go unrewarded. Imbued by selfish and utterly questionable motives these seekers after the spoils of political preference will sell their own souls for a debasing service in order to gain a few votes. Such motives are to be contemned and the authors of same should be abandoned to the shameful fellowship of those they serve. To say that they are entitled to the respect of regular masons is to cast a blot on the escutcheon of that Order. Yet the influences which have prompted these Benedict Arnolds to use the Order to promote their own selfish ends are not new—we have shown that the same course has been pursued for more than one hundred and fifty years with more or less success. With the growing clouds of discontent upon the horizon, fostered by just such dissensions as have been fanned into a flame in the Roumanian incident, true patriots will do well to keep a sharp watch on those who are guilty of such acts as we have noted. At the base of it all will be found the nefarious schemes which are so aptly portrayed in the Protocols. In the face of all these warnings, not to be prepared to intelligently oppose these diabolical plans, is to be accused of non compos mentis. It is high time that another group of Minute Men should arise to perpetuate the deeds of Lexington and Concord. This is no idle warning but one based on a fair and just appraisal of the situation as it confronts loyal Americans today.

CHAPTER V.

THE TERMITES IN Y.M.C.A.'S and MISSIONS.

Elsewhere we have shown that five out of six outstanding liberal theological professors were admittedly of Jewish nationality. These are the standard bearers of Liberalism and Modernism whose influence has permeated the entire Protestant world. No longer is it necessary for the seeker after German Higher Criticism to go outside of the United States to find the liberalism suited to his modernized ideas. An outstanding professor in one of our largest Protestant denominations affirms that his denomination does not, in its regular channels, have a sound theological school.

Reference has been made to Ernest Gordon's "Leaven of the Sadducees" in which may be found, in specific detail, the methods used to corrupt the colleges and schools of this country. A certain theological seminary in the largest city of our land is a case in point when seeking for supporting proof of the charges herein made. While that institution is not compelled by its charter to define the scope of its teaching yet it has most unworthily and deceitfully accepted certain trust funds, specifically designated for evangelical purposes, and diverted them into channels exactly the opposite. The trustees of such organizations seem to be lacking in the common decencies of life when funds, sacred in memory and obligation, are used so treacherously. It bears a striking resemblance to that period in a great nation's experience when every man did that which was right in his own eyes. Trusts, sacred or otherwise, constitute no obligation. Trustees, professors and teachers all have their own yard-stick or their own measures forgetting that this great country once had the same experience in an industrial way until it became necessary for Congress to enact laws and rules and regulations which were interpreted through the Bureau of Standards. There is still a sizable group who believe that in the realm of applied Christianity the Bible constitutes such a source of authority and standardization.

Another illustration of this is to be seen in the wide publicity given to the election of Rabbi James G. Heller as a member of the

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Board of Directors of the Cincinnati Y.M.C.A. The Times-Star of that city quotes Mr. McKim, General Secretary of that institution as follows:

"As far as a hasty research has revealed it has never happened in the association throughout the world. Certainly the founders of the Y.M.C.A. would be greatly amazed could they now look upon this situation. But we here are looking in upon what many of us believe to be the beginning of a new day in the realm of religion just as we are entering a new day in all the other respects of life. * * * Young men have again spoken and the association has always marched along with youth. Let us be thankful that religious leaders also seem to be promising us a 'New Deal' in their spirit of cooperation." (*Literary Digest*, June 3, 1933.)

Referring again to the Protocols of the Elders of Zion we find that they state:

"When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief."

Enough evidence has already been submitted to show that Jewish theologians have poisoned Christianity at its course at every opportunity they could grasp. This Rabbi Heller is intellectually dishonest in accepting the position tendered or else the officials of that Y.M.C.A. are using the term "Christian" as a misnomer. Are we to believe that Rabbi Heller accepts Christianity, in the common meaning of that word? Do the directors of that Y.M.C.A. in Cincinnati know that a large percentage of Jews in this country are either agnostics or place their race as superior to their religion? Reliable statistics from Russia have shown that the cut-throats who have made a shambles of that country are Jews and that Bolshevism is but an enlarged name for Judaism; that few, if any Jewish synagogues in that doomed country have been disturbed while Christians and their churches have been

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subjected to all the revolting horrors that the G. P. U., agents of these "Grave Diggers," could conceive of and in comparison to which the days of the inquisition were as a paradise. In an earlier chapter we have submitted evidence to show that "brotherhood" and "fairness" were two of the sops being handed to misguided Protestant leaders who are more guilty in betraying the head of the Church than was Judas Iscariot. Lest some of these so-called broadminded, but shallow pated, Protestant leaders should charge us with indulging in mental lapses, we cite the following from authentic Jewish sources to support our charges:

"To communicate anything to a Goy about our religious relations would be equal to the killing of all the Jews, for if the Goys knew what we teach about them, they would kill us openly," owns the Book of Libbre David, 37.

"It is forbidden to disclose the secrets of the law. He who would do it would be as guilty as if he destroyed the whole world." Jaktu Chadasz, 171, 2. The restrictions here in view were raised to the dignity of dogmas of faith. It is not astounding that in the face of such prohibitions the secrets of the Talmud have been so little known to other nations, especially to the western ones, and, till the present day, even the most progressive and citizen-like Jews think the disclosure of the principles of the Talmud a proof of the most outrageous intolerance and an attack on the Jewish religion.

"In order to separate the Jewish nation from others, and thus to prevent it from mixing with them and losing their national peculiarities, a great many precepts of the rituals and rules for every day life, prejudices and superstitions, the remainder of the times of barbarism and obscurity, have been gathered in the Talmud and consecrated as canons. The precepts observed by eastern Jews till the present day are lacking all, even the most simple notions of culture and hygiene."

"If a Jew will be called to explain any part of the Rabbinic books, he ought to give only a false explanation, that he might not, by behaving differently, become an accomplice in

betraying these informations. Who will violate this order shall be put to death." Libbre David, 37.

"One should, and must, make a false oath when the Goy asks if our books contain anything against them. Then we are bound to state on oath that there is nothing like that." Szaalot-Utszabot. The Book of Jore Doa, 17.

"Should a Jewess coming out of a tirual bath tumble on a dirty beast or goy, she ought to go back to the bath (nykwa) as she becomes again unclean." Szulchan Aruch, Jore Doa, 201.

We are indebted to "The Riddle of the Jew's Success" for the following, p. 195:

"The seclusion of the Jews from the rest of humanity, to which it is customary to refer as if it were the result of some cruel despotism, has always been voluntary; they were not driven into the Ghetto, but united of their own free will to form it, in order to practise their own peculiar customs without interruption, and also because their law forbids contact with the rest of mankind. It was therefore an advance on the part of public authorities, when they allowed the Hebrews to erect separate quarters for the Jews. Many Jewish historians admit this frankly, and also the proved fact that it is precisely the Ghetto life, which is mainly responsible for preserving the Jewish national existence. Sombart says:"

"The Jews themselves created the Ghetto, which originally, from the non-Jewish point of view, was to be regarded as a concession or privilege, and not the consequence of a hostile attitude. They wished to live apart because they regarded themselves as superior to the common people surrounding them; because they felt themselves the Chosen—the priestly people * * * Their disposition, which is hostile to every foreign element, their tendency towards seclusion, extend far back into the ages'."

The same author then proceeds to say:

"So long as the so-called Jewish religion continues, so long will Judaism, as a compact hostile force, live and operate

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amongst the other nations. But even if it were possible to extirpate this religion, the racial peculiarity of the Jew, which has acquired an extraordinary tenacity by incessant inbreeding, would long continue to function. Sombart then honorably takes pain to put an end to those chatterers, who wish to deny the existence of a Jewish race and a Jewish peculiarity. But he himself is certainly not clear in his own mind concerning the racial entity when he says:"

" 'On the other hand it is senseless to give the name of "Jew" to an Israelite of unmistakable origin, who has succeeded in throwing off the fetters of Esra and Nehemiah, in whose mind there is no longer any thought for the law of Moses, and whose heart no longer feels contempt for other races'."

The reader, of course, is expected to arrive at a conclusion on the basis of what the lawyer's declare "The preponderance of evidence." While we are submitting it primarily as applicable to the situation at Cincinnati, we are sure our case can be made cumulative by reciting other evidence from "The Riddle of the Jew's Success":

"The Talmud—a comprehensive work, divided into many parts—is the real code of laws for Jewdom since the time of Christ, and is the foundation of its religious and civic arrangements." (Brockhaus Conv. Lexicon). And it is precisely in this book, where the perception impresses itself most forcibly upon the reader, that it is only the Hebrew, who is a man in the real sense of the word, and that all the remaining nations stand far beneath him, and are, in fact, comparable to animals.

" 'The nations of the world are like the baskets, in which one puts straw and dung. They have a soul, which is only equal to that of the animals,' is an example of what is to be found in the 'Midrasch schir haschirim,' and a further specimen in the treatise "Baba mezia" is as follows:"

" 'You Israelites are called men (human beings) but the nations of the world are called not men, but cattle'."

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Falkut Rubeni expresses himself still more distinctly:

"The Israelites are called men (human beings) because their souls are derived from God, but the souls of those who are not Jews, are derived from the unclean spirit, and therefore they are named swine."

"But in case a believing Jew might be of the opinion that those, who are not Jews, are just as good men as the Hebrews, because they possess the same form, Schene-tuchoth-habberith is prepared to give instruction upon this point, for it is stated there:"

"'A human form is only given to those, who are not Jews, in order that the Jews may not be waited upon by beasts'."

"With such a perception it is comprehensible how all intercourse, with those who are not Jews, is most strictly forbidden to all true Hebrews."

But the crowning bit of our evidence we have reserved to the last and this is taken from the New York Tribune for March 2, 1920, quoting a speech of Rabbi Stephen Wise:

"It is the Jew, who lies when he swears allegiance to another faith who becomes a danger to the world. The (World) Conspiracy is among those Jews who are, or seem, ashamed of their origin."

Thus does this propagandist for Judaism villify the long and respectable list of Jews who have accepted Christianity and who, in their zeal for knowing that at last they have found the true Light, have blazed the way around the World, not in propagating that which this Rabbi designates as a "conspiracy," but in liberating other Jews by presenting, experimentally, evidences of what Christianity has done for them. Thousands have been won to Christianity by the devoted Jews, slandered by Rabbi Wise as liars.

Said the Rev. Meryon Smith, a Jew: "The Jew is the AntiChrist; was in St. John's Day; is today and will be." Said the Jewish World, March 15, 1924: "The strongest supporters of Judaism cannot deny that Judaism is anti-Christianity." Said Bernard Lazare, a Jew, in

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"Antisemitism": "The Jews detest the spirit of the nations in which they live." Says Thomas Erskine in "The Constitutional History of England," p. 383:

"In 1830, Robert Grant endeavored to extend all rights (English) to the Jews. They were 'unable' to take the oath of allegiance which was required to be sworn upon the Gospel. Neither could they take the oath of abjuration which contained the words, 'on the true faith of a Christian' "

and yet this Rabbi Heller, by training and experience, is a devotee of a cult that is so tersely and graphically described in these authentic sources. Truly it again requires no exercise of the imagination to find that Holy Writ long ago portrayed the ultimate destination of any such fellowship as that in Cincinnati—our Lord said it was the "ditch."

In that "ditch" will be found the long list of apostates from the faith; the "ditch" where the loose ideas of evangelical Christianity make fellowship possible with all forms of cults which sponsor "another" or a spurious Gospel; the "ditch" into which liberal Protestantism has been pushed by the Elders of Zion and their dupes, ably illustrated in the Cincinnati Y.M.C.A.; the "ditch" over which theimps of hell laugh in glee as they see a diluted and utterly impoverished Protestant ministry joining hands with the enemies of the Cross; a "ditch" which would require a Dante to portray as in it will be found, ultimately, the so-called "righteous" leaders who are there because their righteousness did not "exceed that of the Scribes and Pharisees" of the dawn of Christianity.

One cannot read Victor Hugo's wonderful word portrait of the battle of Waterloo without concluding that one of the factors which contributed to Napoleon's defeat on that occasion was his failure to locate the sunken road of Ohain into which his famous Cavalry was piled atop of each other. Had it not been for this road or ditch, the charge on Wellington's Squares would have been more effective.

As a military leader it was Napoleon's responsibility to know that ditch was there. In like manner there are many ditches today that have been located and defined by more than one who possesses a patriotic vision and yet Americans give little heed to the solemn warnings which

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will as surely decimate their forces as Ohain's Road did the forces of Napoleon. A resource of our foes lies in the clever manner in which he conceals his objects, his methods and his plan of campaign. To cover up and conceal is as characteristic of him as Jesus said it was of the devil and the reason for such action is further explained by him when he said that men of this type would resort to such intrigue "because their deeds are evil."

No higher authority could be quoted as to the course of this age than that of Jesus Christ who said: "While men slept the enemy sowed tares." Applied patriotically, there is no question but that some of those who are sleeping are the scions of those who sacrificed to obtain and preserve the blessings of constitutional government. It is also a sad comment that many of those sowing tares today are scions from the same race. This is only too obvious from an observation of those being graduated from our theological schools who are found in the service of the notorious American Civil Liberties Union; who have been arrested for "criminal syndicalism"; who are found marching shoulder to shoulder in the parades of Communists. Nothing better describes the character of these "enemies" than the incident, May 1st, 1933, when college men and women, marching, as charged, in the city of New York, refused to assemble on the platform until the bunting and National Emblem, used by the Socialists on that occasion, had been removed.

It is almost unbelievable that such a situation should be tolerated. One wonders what kind of a cataclysm would be required to arouse our citizens when we see these things being done in our midst. The bold, blatant mouthings of the Reds, Pinks, and all the other brood that follows in their wake, is not the mere idle talk that the complacent soothsayer would have us believe it to be. That they mean business, and are accomplishing actual and visible results, is evident to any student who makes even a casual survey of their programs of words and deeds. Much of the activities of these groups radiate from institutions whose background is used as the proverbial "smoke-screen" to

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deceive the unsuspecting or those who refuse to be aroused by the dangers which threaten us.¹

It would not be necessary to go outside of the articles to be found in the magazines and periodicals which come from the sources of so-called "Religious Education" to prove our case. It is there that we find

¹ Rochester, N. Y. papers of Dec. 10th, 1933, carried reports of the closing session of the 11th Middle Atlantic Seminaries conference at its last meeting, held the 9th at the Colgate-Rochester Divinity School at whose head we find the present president of the Federal Council of Churches, Dr. Albert W. Beaven.

This last address was given by Professor Charles C. Webber, reported as Industrial Secretary of the World Fellowship of Reconciliation and also of Union Seminary, New York. Papers reported that more than 100 delegates from 16 theological seminaries attended the three-day program. Quoting one paper:

"The delegates during the conference pledged themselves to combat the oppression of national and racial minorities and condemned 'Jim Crowism' and anti-Semitism in the United States and abroad * * * Capitalism is un-Christian and unethical, Prof. Webber believes, and must give way to socialism and communism, and the MISSIONARIES OF THE FUTURE MUST BE SOCIAL REVOLUTIONISTS. * * * After Professor Webber's address the delegates closed the conference with a communion service conducted by the Rev. Andrew Gillies, D.D. * * * The next annual conference will be held at Crozier Seminary, beginning Dec. 6, 1934."

Words are inadequate to express our amazement that such an address should be followed by a memorial of one of the corner stones of the Christian church for if this Professor Webber and his blind followers gain their ends communism will destroy the Christian church. Never was our Lord more basely betrayed than on the occasion just noted. It shows the depths to which some forms of external religion have fallen. What conclusion would you draw, my reader friend, when you know that Marx declared that "Religion is the opiate of the people;" that his associate, Engels, to whom we have referred earlier in this book, stated: "In our revolutionary conception of the universe there is absolutely no room either for a Creator or a ruler;" that the Red leader of the German Social Democrats, Bebel, said: "Christianity and Socialism stand toward each other as fire and water; that the bolshevik gang have decreed the end of all religion in Russia in May, 1937.

Is it necessary to produce any other evidence as to which side that group at Rochester aligned themselves? Notwithstanding all their professions, true students of the Word, would not hesitate to say that it is such groups as will be spued out the mouth of our Lord when the test comes.

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the deadly virus and culture which is being inoculated in an insidious way into those who, by reason of their youth, are unable to defend themselves. The uniformity of the campaign, and its ability to finance its operation in times of stress and adversity is proof that it is backed by zealots who, of necessity, are making personal sacrifices to expand their program and win converts to their cause. It is almost safe enough to say that the entire program is one of demon possession backed by forces that are invisible and yet powerful in their design and execution. No part of this globe is exempt from their wiles and machinations. The average reader thinks that most of these activities center in Soviet Russia and certain parts of Central Europe. The plan of execution may lie there but proof that this is a world-wide campaign is to be seen from a book review which we have before us, the original of which appeared in the China Fundamentalist, May, 1929, from which we copy the following:

" 'Truth Seeking Series' consisting of ten small booklets whose authors are given as 'Reverends' and one Y.M.C.A. secretary. It is No. 6, written by this secretary which deals with the 'Heroes who struggled for the Masses.' * * * These heroes are: Lenin, Ghandi, Mazzini, Sun Yat Sen and Jesus. * * * Two of them are of special interest, viz., Lenin and Jesus."

"The chapter on Lenin commences with a description of his native place, youth, parents, family relations, home, his exemplary character, his love for study and his compassion for the people who greatly suffered under the yoke of the Czarist rule."

"Then, it is related, how he resolved to become a Saviour of the masses and joined the revolutionary party, how he was imprisoned, was forced to flee for his life, suffered many hardships and how, in spite of several futile attempts to start the revolution, he never thought of giving up the struggle but courageously fought to the end."

"He is honored as the most successful follower of Marx; as a man of exceptional simplicity, of great devotion and love

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for the masses. His sole aim in life was to strive for the people, to liberate the oppressed, to build up a communistic world in which the principle of communism would be realized. Unfortunately, as a result of the consequences of an attempt on his life, he died. But he dies for others, his object was accomplished, the revolution had succeeded. From the beginning to the end throughout his whole life he fought and sacrificed himself for the oppressed people of the earth."

"There is a class of people who, whilst wilfully ignoring terror, outrage, crime, sin, murder and everything that is Satanic, love to pay homage to Lenin and eulogize him as a saviour of the masses. But such people are self-confessed bolsheviks. Of Y.M.C.A. secretaries and teachers of missionary institutions, something different might be expected."

"Chapter V, entitled 'Jesus,' commences with the statement that although the principles and methods of these five leaders are different, yet the object for which each of them fought in life was, in every case, the same, namely, liberating oppressed people. The life of Jesus proves, says the author, that he too had no other aim. Therefore, on the first day when he entered upon his life's work, Jesus said to the people, 'The Spirit of the Lord is upon me * * * He has sent me to preach deliverance to the captives * * * to set at liberty them that are bruised'."

"After this introduction Jesus is pictured as a revolutionary leader. As in the case of Lenin his youth, parents, family relations, home, his exemplary character, his wisdom and compassion for the oppressed people are discussed in detail. Then it is related how Jesus resolved to become the Messiah, a Saviour to his people; how he, being doubtless influenced by his fellow-provincial, Judas, likewise a revolutionary leader, made up his mind to deliver the Jews from under the oppressing yoke of Imperialist Rome. And how, later on, he desired to extend his saving power to all oppressed people of the world. Jesus is further pictured as a man of great simplicity,

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of remarkable power and showing exceptional love to the people. He was opposed to the use of force; he preached love, sacrifice and obedience to God. At the same time he did the utmost to free the people from the shackles of the Jewish religion. However, the opposition party at Jerusalem became aware of his plans. He was repeatedly forced to flee to Galilee and to change his attitude but, like Lenin, he was not discouraged by early failures but fought courageously to the end. Finally, Judas, being disappointed at Jesus' hesitation to start the revolution, joined the opposition party at Jerusalem. This party, together with the religious leaders of the time, arrested Jesus, declared him guilty of sedition and crucified him. Strange enough, he is described as having appeared to his disciples after his death.²

"This serious, but futile, attempt to make of Jesus a revolutionary leader of the Lenin-type is not merely a clever piece of Red propaganda, but it is an outrage against Scripture, history, truth, conscience and commonsense and most repulsive to the sacred feelings of all Christian people. It is dragging Jesus Christ, the Son of the Living God, from his throne, robbing him of his crown, bringing him down to the

² We have before us a book entitled "Jesus a Myth" written by a Jew Georg Brandes and translated into English by Edwin Bjorkman. This blasphemous attack on the head of the Christian Church is characteristic of what comes from the polluted minds of Talmudic Jews with whom so many of the Protestant clergy fellowship. This book is a re-hash of former Jewish critics' opinion of Jesus and keeps to the low level of the author who lifts himself with his bootstraps as described on the "jacket cover" of the book as follows:

"The greatest critic of modern times, after a complete and searching study of the evidence, holds that Jesus never existed as a man, but is a wholly legendary figure. Popular history is full of legends—that of William Tell, for example—which no good critic or historian accepts as true. Now the legend of Jesus is shown to be of a piece with other legends. No more true, with no greater support in the evidence but maintained, with all the force of dogma and superstition, by the powerful system of Christianity." Any comment on this statement is not only superfluous but a reflection on the intelligence of the reader.

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level of common men and degrading him to the class of political agitators. It is denying the Holy One and Just, crucifying the Son of God afresh and desiring Barabbas who, like Lenin, was a murderer in his stead."

"We have before us another breathing the same spirit. It is an editorial of the official organ of the 'National Christian Council' (Bulletin 1925, No. 14) in which the editor, Dr. H. T. Hodgkin, for several years Secretary of that Council, couples Lenin and Jesus together in a like manner as does Mr. Neander C. S. Chang. The editorial is entitled: 'Leadership.' Dr. Hodgkin, after first quoting—and misquoting—Scripture in these words: 'One is your leader, even Christ,' 'All ye are brethren,' 'He gave some to be apostles,' eulogizes two great revolutionary leaders who evidently are to be placed in the sacred company of Christ, the Apostles and the brethren, viz., Sun Yat Sen and Lenin. Of the latter he says: 'In Lenin we see a man possessed by an idea, with courage and self-sacrifice, a lover of the people.' And at the end of his editorial, this Christian missionary confesses: 'The characteristics seen in these leaders are among those we value most highly in the personality of Jesus Christ * * *'.³

"If a Church Publication Committee and an official organ of a large religious body dare to express themselves publicly and openly in such a manner, it is easily seen what the effect is of such teaching on young students and inexperienced Christians who have attended the special conferences where Mr. Chang and his comrades discussed the same subjects and also

³ In view of the fact that Bolshevism has set May, 1937 as the year when all forms of religion in Russia must be extinguished, one may imagine the kind of a religion that was accepted by the Bolsheviks and as submitted by a Jew Hecker, a member of the 23rd St. Y.M.C.A. in New York City who concocted the plan of "The Living Church." It is hardly necessary to remark that the "living" part of this church was filled with cultures, germs, bacilli and moral poisons that had their source in hell.

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on those who have gathered together in the so-called 'retreats' of Dr. Hodgkin."

"There is no need for specially emphasizing the dangerous character of the 'Truth Seeking Series.' Truth and error are sadly mixed together as may be expected in productions of modernist writers."

Another valuable contribution from the China Fundamentalist of July-September, 1929, throws further light on how strongly entrenched are these influences which, whether wittingly or not, are lending their support to the propaganda of the Jewish rulers of Russia. The Reader is assumed to be acquainted with a paper published in the United States, called "The World Tomorrow." Its editors would not deny being identified with organizations and programs of a liberal nature and also defending groups which many consider subversive. The editorial in the China Fundamentalist deals with "China Tomorrow," a most significant name to one who is familiar with the paper published in the United States. It is enough to arouse the suspicion of any true patriot and that such suspicions are wholly justified we quote the editorial, in part, as follows:

"China Tomorrow * * * is considered a means 'through which the light that shines at Yen Ching University radiates' then it is well worth knowing what kind of light it is that is being spread by this periodical of 16 pages in English, when each month of the year, it enters into the various Christian colleges and Universities. It should be noted here that Yen Ching University is a Union Missionary Institution, largely supported by funds obtained from Presbyterian, Methodist and Congregational missions and donors in America and England, the students 'paying less than 12% of the cost' of their education."⁴

⁴ Evidence to support the charges here made appeared in the New York Times, Aug. 11, 1933, under despatch from Peiping of Aug. 10th as follows: "Great quantities of Communist literature were confiscated and seven students were arrested this morning by the Peiping police in raids upon dormitories of the

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"It is impossible to get a good idea of what 'China Tomorrow' really is without knowing its progenitor and predecessor, called 'The China Outlook.' The latter is the former under a new name but the spirit moving behind both papers is the same. It is one paper adapted to different times and occasions."

"What then is the China Outlook? There was nothing obscure about the first number. The paper was introduced as a 'liberal and constructive journal of opinion,' edited by American Missionaries * * * Maxwell S. Stewart, T. Arthur Bission (Yenching professors) and of the contributing editors, Stuart Allen (of the Y.M.C.A.) Lucius Porter (Yen Ching professor), appeared on the first page."

"It will be remembered that at the time the first appeared, Dec., 1927, Communism was on the decline in China. Radical movements in North China had been suppressed. Free Speech was not permitted and the least manifestation on the part of the Chinese of sympathy with the Russian cause might have fatal results. Owing to their status foreigners were, of course, in a quite different position."

"The first editorial opened up by saying: 'At the present time it is impossible for such a journal to be issued under Chinese auspices without grave risk to the editors, so the present editors have taken upon themselves the task of reflecting progressive Chinese public opinion as they see it.' And further on 'More and more it is becoming apparent that there is only one salvation for China—a special social revolution along the lines outlined by Madam Sun Yat Sen. Until the time is ripe for that revolution the shifting and bickerings of the present school of militarists will be as meaningless as a national election in the United States of America'."

"T. A. Bission wrote an article on 'Russia's Tenth Anniversary,' in which he comes to this conclusion: 'The Soviet

Tsinghua and Yenching Universities. Tsinghua is supported by the United States Boxer indemnity funds. Yenching is an American Mission institution."

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Union, Persia, Afghanistan, Turkey and China have a common interest in check-mating the great Western imperialistic powers * * * The U.S.S.R. is waging a campaign for the economic and political consolidation Eurasia. The constituent states have a common ambition for the realization of a system of society that will eliminate exploitation and make the self-determination of peoples a reality. The Soviet Union has presented a simple principle of action to the Asiatic peoples: 'Cooperate and be free.' (From the China Outlook, Dec. 1, 1927, by T. A. Bission, a Presbyterian Missionary.)"

"This first number also carries an article by Earl Browder on 'The Chinese Peasant Movement' (from New Masses of Oct., 1927.) The character of its contents may be surmised when one remembers that Earl Browder is a former member of the I.W.W. and is described in the police reports as 'one of the chief agents of the Comintern, who are centering their efforts on Communist cells in the rural districts of China attempting to form a sort of proletarian-peasant league which will cooperate to sovietize China."

From the Weekly Review for Dec., 1928, we learn, from the same sources just quoted, that Earl Browder presided at a conference which decided that the hold of the Third International on the Shanghai Labor Unions had not been broken. "Though thousands of individuals have been destroyed, most of our 'cells' (nuclei) survive * * *." Finally, T. A. Bission wrote a sympathetic review of "Communism" by Laski, who sees in Lenin "one of the supreme political strategists of modern history" and "the ideal leader for the situation" in the Russia of 1917. * * * "During the summer of 1928, when Communism had become extremely unpopular in China, 'The China Outlook' suddenly failed to appear but in November it reappeared under a new name, 'China Tomorrow' under a new editorial board of four Chinese editors and with a new address."

We trust that our reader is not burdened with the length of these quotations which have been briefed as much as possible. We believe

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that, to an impartial mind, we have proven our charge, that whether in the East or West, in China, Europe or the American continent, the same forces are operating, guided by the same "Hidden Hand" in the consummation of a program that seems to be ably financed, even in a time when ordinary, and worthy, objects are compelled to pare their budgets to the bone.

Boiled down to its lowest content, Mr. Henry Ford, under obvious pressure, apologized for what his Dearborn Independent said about the Jews. The compelling motives in that case were selfish and commercial. Over against this we have the refusal of the "Britons" to cease making, on urgent appeal of a Jewish leader, Louis Marshall, their attack on the Jews or to discontinue giving publicity to the Protocols of the Elders of Zion. It is worthy of the issues involved that we should now proceed to study these at some length.

THE PEACE TREATY TERMITES AT VERSAILLES.

The title of this chapter has been thoughtfully selected as it is believed that every reader of this book is well enough versed in the course of historical events, both before and after Versailles, to realize that what was accomplished at that historical place after the Great War was under duress and that whatever degree of peace was supposed to have been gained for making the world safe for democracy, it was not, for some countries other than a source of friction, discontent and the very opposite of peace.

We offer no apology for again keeping before the reader the Jewish element which, being dominant in the world, is reflected in this book. It is one of the unescapable issues before us. It is another "Banquo's ghost. It is the perpetual spot that, like the effort of Lady Macbeth, will not wash out. We are not charging that in every instance it is the kind of a spot that Shakespeare places on her lips but we do heartily concur that in many instances, as evidenced in what has already been submitted, "damned" is a mild adjective to use in many cases.

The reader has seen the boastful statement made at the Carlsbad Congress in 1922 by Nahum Sokolow, when he declared that the League of Nations was a Jewish idea which had taken twenty-five years to accomplish.¹ In view of the boycott which exists against such books as "The Jews' Who's Who," "The Alien Menace" and the several worthy books of Mrs. Nesta Webster, making it impossible for our readers to find them in our American libraries, we shall again proceed to quote from them hoping that enough interest may be stimulated in the reader to order these books from England.

The first of these books contains a passage taken from a leaflet which was distributed by the German soldiery and printed in *The Jewish World* of January 15, 1919:

"The International Jews impelled the nations into the

¹ N. Y. Times, Aug. 28, 1922.

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great war in order that they themselves might make milliards of money on war supplies."

"The Jews have then undermined the strength and bravery of our glorious army by systematic agitation; they have egged the German people on to revolution so that they might be able in the general chaos to get hold of some more millions of Germany's national wealth."

"The Jews want to rule the German people so as to be able to plunder them still more."

"The German Republic is being fettered by Jews. It is no German Republic but a Jew Republic."

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

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

GERMAN SOLDIERS.

"Save the German Fatherland. Save the German people from its worst and most pitiless enemies—save it from the Jews."

Two of the great leaders at the Peace Conference were Lloyd George and President Wilson. Mrs. Webster, in "The Surrender of an Empire" sets out in overwhelming evidence the gross stupidity of Mr. Lloyd George as evidenced by his inability to grasp the serious problems confronting the Council. Mrs. Webster clearly shows how Lloyd George refused to cooperate with France in throwing around Russia a cordon which would have accomplished a two-fold purpose of discrediting the Bolshevik Government in the eyes of the Russian people and by preventing the Bolshevik infection from spreading to the rest of Europe. In view of the position recently assigned to Mr. William C. Bullitt, in the so-called "Brain Trust" at Washington and our Ambassador to the U.S.S.R., and in order to show that Mrs. Webster thoroughly studied her evidence we copy the following from pages 81 and 82 of the book just cited:

"A further attempt was now made to come to terms with the Bolsheviks by the dispatch of a diplomatic mission. The

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matter was arranged in concert with Mr. Lloyd George and Colonel House by Mr. Lansing, who selected a young American journalist, Mr. William C. Bullitt, then in charge of the American Peace Delegation, to act as their envoy. Mr. Bullitt started for Russia at the end of February, 1919, accompanied by his assistant, Captain Pettit, and Mr. Lincoln Steffens. According to Mr. Bullitt's deposition before the American Senate, he was deputed to attempt to obtain from the Soviet Government an exact statement of the terms on which they were ready to stop fighting and to make a proposal which would be accepted by them."

"All three emissaries drew up reports on the state of affairs in Soviet Russia after their return from a stay of exactly one week. As might be expected, all of these reports were favorable. Captain Pettit wrote:

"'It is needless for me to tell you that most of the stories that have come from Russia regarding atrocities, horrors, immorality, are manufactured * * * Terrorism has ended * * * For months there have been no executions, I am told.' All agreed that 'the destructive force of the Revolution is over,' and that 'The Terror has ceased.' As the Times observes of these reports they do not indicate any effort at independent investigation. They are variations upon a single theme, which presumably was furnished by Lenin and the Bolsheviks. Doubtless Mr. Lincoln Steffens's former companion, Trotsky, had proved helpful."

"On the return of the delegation, Mr. Bullitt went to Paris with the official text of the Russian proposal, which of course included recognition of the Soviet Government. Mr. Bullitt was cordially received by Mr. Lloyd George and Colonel House."

The author then proceeds to illustrate the stupidity of Mr. Lloyd George when he imagined that Kharkoff was a person instead of a place. Other interesting evidence is produced by Mrs. Webster showing the ignorance of Mr. Lloyd George to which she affixes, as an apt

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illustration, the axiom of Sir Francis Bacon: "No man ignorant of history can govern." No one can read this book of Mrs. Webster and not admire the masterly way in which she exposes Mr. Lloyd George's acting as a pawn for the secret forces which appeared to be manipulating him as a tool for their foul designs. In place of working for the interests of his own scarred nation, never more than at those trying moments needing the guiding hand of a master at the helm of the Ship of State, we find him apparently unable to detect the mysterious agency promoting the schemes of the unscrupulous Soviets and in proof of this Mrs. Webster quotes from a speech of Mr. Lloyd' George's, delivered in Westminster Hall, March 18, 1920:

"Do not make the mistake of treating this as if it were a sort of plague or pestilence that will pass away when the weather improves. It has come to stay * * * In France it was known as Communism, in Germany it was known as Socialism, and in Russia it was known as Bolshevism. It is the doctrine of common ownership."

Mr. Lloyd George, had he followed the significant statement of Sir Robert Bacon, would have done well to recall the old proverb; "Beware of the Greeks bearing gifts" for Mrs. Webster tells how Mr. Lloyd George, on the arrival of Krassin at 10 Downing St. for his first interview, "came forward into the hall with outstretched hand to welcome the representative of the regime he had so often and so eloquently denounced." Later when it was proven beyond peradventure that Krassin bore the proverbial dagger up his sleeve, and even when England's bulwark in detecting crime—Scotland Yard, had proven the perfidy of these representatives from Soviet Russia, Mr. Lloyd George refused to act in a way that would have given England the protection she so badly needed in this hour of her extremity. This applied especially to his support of the Russian Trade Delegation and ultimately, as the author shows "in spite of the distrust for Soviet promises expressed by the Foreign Office, Chambers of Commerce, Federation of British Industries, and the protests uttered by members of Parliament, the Conservative Press, British Business men and patriotic individuals all over

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the country, Lloyd George and his colleagues made this first compact with the bitterest enemies of the British Empire."

Col. Lane, in "The Alien Menace," in telling about the atrocities committed in Ireland, says: (p. 133)

"In an ambush at Balls Bridge, organized and commanded by De Valera, the Sherwood Foresters suffered 216 casualties in two minutes from the rifles of De Valera's command. For this 'exploit' he was tried for his life by Drum Head Court-Martial, where he claimed to be an American citizen. On another occasion this alien was captured by our troops, but Mr. Lloyd George and a Dublin Castle official secured his release behind the backs of the military authorities. It is this Spanish-American Jew, who now proposes to abolish the Oath of Allegiance, to cut the connection from the United Kingdom, and has set free the gunmen and terrorists of the Irish Republican Brotherhood."

Included in "The Jews' Who's Who" is an account of Mr. Lloyd George which tells in a fascinating way his participation in the "well known gamble in Marconi shares." From that we copy the following:

"The two Isaacs, relatives of the Lord Chief Justice, sold a great part of their shares and Lloyd George and Klibank (Lord Murray) nearly the whole number they possessed. * * * so here was a deal where the chief advisor to the Government, Isaacs; the Controller of the Secret Funds, Klibank; and the Chancellor of the Exchequer, George, were all financially interested in manipulating Marconi shares * * * On Oct. 11, Parliament assembled and a fierce debate on the contract took place. * * * an exposure resulted after a commission was appointed to investigate."

With this brief and uncolored sketch of this man who has been so highly honored by his country the reader is prepared to appreciate the following which appeared in "The Daily Mail, when Lloyd George occupied the position noted above—Chancellor of the Exchequer²

² "The Jews' Who's Who"

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*Lloyd George, no doubt, when his life ebbs out
Will ride in a blazing chariot,
And sit in state on a red hot plate,
'Twi'x the Devil and Judas Iscariot.
Ananias that day to the Devil will say
"My right of precedence now fails,
So move a bit higher, away from the fire,
And make room for this lawyer from Wales."*

On the other hand Mrs. Webster, comparing Lloyd George's policy as to the conduct of the War with that of Mr. Asquith, pays the former a certain tribute of praise when she says:

"But even if Lloyd George had won the War, there was no reason why he should have been allowed to lose the Peace. And this was what, in conjunction with President Wilson, he was largely instrumental in doing." (p. 49 of Sur. of an Empire.)

The reader is especially requested in reading the evidence about to be submitted to retain an open mind and not prejudice the case through any false concepts of patriotism not backed by sound common sense. It is the trick of the politician to use all and any kind of subterfuge to create a hero and to elevate men on pedestals for which they are hardly fitted. The last quotation associates the name of President Wilson with Lloyd George. Far is it from the intention of this writer to attempt to disparage the service rendered this country by President Wilson during the War. Justice to what has occurred since is our sole apology for presenting what follows in order that the average American may become conversant with facts which are not generally known to the public.

Earlier in our book we have mentioned the name of one Cloutz, a prominent character of the Illuminati. Mrs. Webster, in the book just cited above, tells on page 58, of the scheme proposed by Sir Max Waechter, a friend of the Kaiser, "who in 1909 delivered a lecture before the London Institute in which, in the interest of world peace, he suggested a scheme for the federation of the States of Europe, on the model of the United States of America, with a system of free trade

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and free intercourse throughout the continent." (Morning Post, Oct. 4, 1924.) It is then narrated how this scheme was upset by the Great War but that the scheme was renewed after the war when Sir Waechter proposed the following:

"All the States should meet and draw up the Constitution of the Federation on the basis of one tariff, one coinage and one language. The choice of this language to be adopted would be decided by the first European Parliament."

"The abolition of frontiers and Free Intercourse between the States."

"The Presidency of the Federation to be held by the Great Powers in rotation, whether monarchies or republics."

To this Mrs. Webster significantly adds: "Compare this program with Cloetz's plan of 'all peoples forming only one nation, all the trades forming only one trade, all interests forming only one interest,' and with the program of Grand Orient Free Masonry as given by one of its leading exponents³

"It is to Masonry (says Ragon) that we owe the affiliation of all classes of society; it alone could bring about this fusion, which from its midst has passed into the life of the peoples. It alone could promulgate that humanitarian law of which the rising activity, tending to a great social uniformity, leads to the fusion of races, of different classes, or morals, codes, customs, languages, fashions, money and measures. Its virtuous propaganda will become the humanitarian law of all consciences."

Continuing, Mrs. Webster writes:

"The reference in Sir Max Waechter's manifesto to one language that should be taught in the schools as a second language is also interesting. The idea of a universal language that should replace all others had long been current in the Masonic Lodges, and the study of Esperanto has been carried

³ J. M. Ragon, *Cours philosophique * * * des Initiations*, p. 52.

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out under the auspices of the three Masonic powers of France as a preliminary to this design."

"It is impossible to believe that the family likeness between the two programmes, together with the adoption of the same formula of the 'United States of Europe,' was purely accidental. This is not to say that Sir Max Waechter was consciously putting forward a Masonic plan. It is the usual procedure with secret societies to find a rich or powerful personage to act as their mouthpiece, who frequently ends by believing that the ideas suggested to him originated in his own brain. Was this the case with the founders of the League of Nations? Was President Wilson, in fathering the scheme, consciously acting in obedience to the dictates of Continental Freemasonry?"

"According to a French Catholic publication that appeared in 1919⁴ President Wilson, who was a Freemason, was supported by the French lodges. This brochure relates that at one of these, La Fidelite, a discourse was given on 'The End of Secret Diplomacy through the Policy of our F.'.President Wilson' on Nov. 10, 1918, and that a few weeks later the Comite de Vigilance et d'Action Maconnique of Algiers cabled to their 'Illustrious Brother Wilson their most fraternal homage and congratulations on his Masonic work in the War for the rights and liberties of the people'—to which the secretary of President Wilson replied with thanks."

"At any rate the League of Nations was entirely in line with the Masonic plan, as will be seen from the following extracts from the minutes of the lodges:"

" 'The Brother Nathan-Larrier, Grand Orator, shows how he conceives the role of Freemasonry for the definite formation of the League of Nations.' " (Bulletin Officiel de la Grande Lodge de France, 1920, pp. 34, 35.)

⁴ Le F.'.Wilson, son œuvre maconnique, Bureau de la Foi Catholique, 25 rue Vaneau, Paris.

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"The League of Nations that we desire will have the more real moral force and influence over the peoples in that it will be able to find support in the Masonic groups all over the world'." (Voeu de la Grande Loge de France, 1923, p. 97.)

"It is the duty of universal Freemasonry to give its full support to the League of Nations so that it shall not be subjected to the interested influences of governments'." (Convention of the Grand Orient of France, 1923, p. 236.)

"The convention draws attention to the International Masonic Federation for the League of Nations." (Convention of the Grande Loge de France, 1922, p. 236.)

"In 1922 the Grand Loge de France enumerated as amongst its tasks, 'the abolition of secret diplomacy, the application of the rights of the peoples to decide for themselves i.e. "self determination"—the establishment of commercial relations inspired by the principle of free-trade * * * the extension of a general pacifist education based notably on the extension of a universal language * * * the creation of a European spirit, in a word, the formation of the United States of Europe, or rather a Federation of the World'." (Convention of the Grand Loge de France, 1922, pp. 235, 236.)

"According to the German-Jewish writer, Emil Ludwig (nee Cohn), President Wilson in helping to form the League was consciously working for the United States of Europe. 'In the future,' Ludwig wrote in his book 'Genius and Character,' 'when the United States of Europe becomes a reality, people will call Woodrow Wilson its founder.' And Ludwig's reviewer in the Sunday Times, Mr. Gerald Barry, adds:"

"Between the man Wilson and the man Lenin a remarkable similarity is discoverable. Both were idealists; both had the same dream. That dream was the United States of Europe'." (Sunday Times, Nov. 20, 1927, London.)

"But in their conceptions of what the United States of Europe should be, the various advocates of the scheme have

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differed fundamentally. Whilst the uninitiated have been content to accept it on its face value as a Federation of European States formed to maintain common interests and to promote peace, the world revolutionaries have seen in its Masonic significance as the first step towards their goal—the Universal Republic. It was in the latter sense that it was accepted by Lenin, who wrote in No. 40 of the Russian organ *The Social Democrat* in 1915:"

"The United States of the World (and not only of Europe) that is the state formula of the union, and of the liberty of nations which we attach to Socialism, until the day when the complete victory of Communism will bring about the definite disappearance of every State, even purely democratic'."

"If this was the ideal that President Wilson shared with Lenin, those of us who have viewed his intervention in the affairs of Europe with misgivings can hardly be accused of undue anxiety."

"At the same time Trotsky in a series of articles which he contributed in 1915-1916 to the organ of the Russian revolutionaries, *Nashe Slovo*, published in Paris, set forth at length his ideas on the scheme. 'The United States of Europe,' he wrote, 'is the motto of the revolutionary age into which we have emerged.'⁵ Eight years later, in the Communist Party (monthly organ of the C.P.G.B.) for October, 1923, he said again: 'The United States of Europe should be the new slogan of the Communists'; and he proposed the formation of a Federative Union of Europe, to which the Soviet Union would adhere. Whether Great Britain could be included in this 'depended on the pace at which her revolutionary development proceeded'."

⁵ Reprinted in Petrograd in February, 1918 as a pamphlet entitled: *What is a Peace Program?*

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"This was the view generally taken by the Clarte group which came into existence under the leadership of the defeatist Barbusse in 1919, and formed a lodge under the Grand Orient of France. Trotsky is said to have been a member of this group. Anatole France, once a patriot, later an Internationalist and intellectual Communist, also belonged to the Clarte and wrote in the same vein of the United States of Europe:"

"The separate nations will come to an end, and they will, in all probability be replaced by the United States of Europe, the Republic of the World'." (Quoted in the Daily Herald, Aug. 10, 1927.)

"The modern disciple of Anarchasis Cloctz, Mr. H. G. Wells, put forward the same idea under the name of a 'World State,' which he appeared to think he had invented, in a series of articles that appeared in 1921. In 1930 he made a further discovery:"

"The French * * * begin to talk of the United States of Europe. That is a gleam of sanity in European political thought'." (Daily Herald, March 17, 1930.)

Says Mrs. Webster:

"Begin to talk about it: '—when, as we have seen, they were talking about it more than fifty years ago. The Theosophical Society, which in this country (England) follows much the same political program as the Grand Orient in France, was naturally sympathetic to the scheme and also appears to have claimed it as its own idea'."

We have quoted at length from the valuable book of Mrs. Webster's "The Surrender of an Empire" hoping to stimulate the reader's interest to obtain this book and study carefully the mass of evidence which has been so carefully assembled by this modern student and writer of history. Two other brief passages from the chapter just quoted are worth mentioning:

"Of the 140-year old history of the idea (U. S. of Europe) nobody apparently had any conception. And nobody

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in consequence knew how to take it. * * * Is it proposed to institute a peaceful United States of Europe a la Henri IV for the restoration of Europe's economic and financial conditions? Or is it to be a United States of Europe as the first step to the Universal Republic with Moscow as its capital?"

But previous to this Mrs. Webster explains how Monsieur Briand, Sept. 5, 1929, "came out boldly with the proposal to the League of Nations to set about forming the United States of Europe" * * * so the real secret of the League of Nations founded by the Freemason Wilson was out at last—proclaimed by the Freemason Briand—yet no one was any the wiser, no one perceived where they were being led."

The significance of this last remark is that the situation described by Mrs. Webster as applying to the year 1929, has not changed in 1933. Few seem to realize that the nations of the world are being led around by the Hidden Hand. Even the New York Times carried an item from Paris, July 26, 1933, saying that Trotsky would doubtless make his peace with Stalin in time to be the first Ambassador to the United States from the Russian Soviets. Inasmuch as "coming events cast their shadows before them" one may conclude that the release of this information is not by accident. Anyone who has followed this subject for the past fifteen years will understand what a disappointment it must have been to Mr. Raymond Robins, on the recognition of Russia that he was not the one appointed to succeed Ambassador Francis. Although possessing a remarkable ability to become America's most up-to-date "Jack-in-the-Box" through his invented disappearances, this Mr. Robins possesses all the characteristics that would qualify him to the office just mentioned. Anything lacking has been supplied through his several visits to Russia. His recent return, with the glowing accounts of everything except what he could have seen on the banks of the Dneister, prove that he would not be lacking in congenial fellowship if representing the "Grave Diggers" of Russia here, or representing the Reds, Pinks and Yellows of the United States in Russia.⁶ Nor would Mrs.

⁶ Former President Roosevelt said of Raymond Robins: "That man is a very dangerous person. He is a tricky politician."

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Robins be other than the proverbial "helpmeet" in such a situation considering the well known fact, that although entertained at the White House while her husband was performing his last disappearance act, with his pockets filled with clippings giving an account of same, Mrs. Robins for the past two decades has been running with the Reds. One should not forget that it is this much over estimated lady who headed the Anarchist parade in Chicago which stormed the streets of that racketeer city as a protest to the execution of the Anarchists Moyer, Haywood and Pettibone. The White House incident merely corroborates the truth of the old proverb "All is not gold that glitters."

Returning again to the able, although boycotted, work of Col. Lane—The Alien Menace—we find him saying, p. 121:

"But it was after the Great War and during the Peace Conferences at Paris that this alien influence in our politics became not only conspicuous but dangerous to British interests. Whatever may be said for the conception of the League of Nations, the Peace Conference, out of which the Covenant of the League was evolved, was dominated by interests hostile to the British Empire. The economic consequences of the Peace are in a large measure the result of Alien intervention in the framing of the Peace Treaty. The policy enunciated by President Wilson was in some of its main aspects, not unlike the policy of the Bolsheviks. Both desired the International control of the World. President Wilson wanted this to be through the League of Nations; the Bolsheviks through the Third (Communist) International. Both used similar slogans, such as 'No Annexations,' 'No Secret Diplomacy,' and 'The Right of Self-Determination.' The 'Self-Determination' slogan has been well described as having the effect of exploding dynamite upon the British Empire. It has done great harm in many countries but in none more than in the British Empire. These disruptive proposals and slogans provided common ground between Washington and Moscow, though on other matters there might be considerable differences."

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No intelligent student can reach any other conclusion than the one just recited after they have read "The Surrender of an Empire" for within the covers of that book are to be found, names, dates, places, persons and events which are woven together in such a way as to make the case one of "Prima Facie" evidence. It is incontrovertible as well as convincing. The supporting testimony of Col. Lane to Mrs. Webster is especially interesting as found on page 130 of his book in the light of recent developments in Ireland. Nor does one have to scan the pages of some ardent patriot's writings to prove this but only to read what Col. Lane reproduces from the Workers Dreadnaught, May 8, 1920:

"For no country is this more true than for Ireland. If Ireland should become independent, Great Britain would be struck to the very foundations. Now, therefore, it is the duty of all British Communists to demand the complete independence of Ireland, and to take all the measure required to bring it about, and for the entire Third International this is of the utmost importance. Again, England is the rock on which Capitalism is firmly rooted, the bulwark of World Capitalism, the hope of all counter-revolution and reaction. But Ireland is the Achilles Heel of England. For the revolution on the European Continent, therefore for the world revolution, it is a vital question that British capital should be hit there."

And as a sidelight to the goings-on in Germany we find this same author giving the names of those working in the cities of Great Britain and asking this terse question:

"Who, may we ask, is pulling the strings of both these movements? Where are the funds coming from with which to finance them? These semitic anarchists—we may be certain—are not working for any love to the British workingman. Their design is nothing less than the destruction of this country and its industries; they propose to make England another Russia. What grudge they have against this country we do not know, for it has treated them well; it has been made their refuge and their home, and they have been made free of its institutions.

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Yet they work for its destruction." (London—Morning Post, Feb. 1, 1919.)

In the preface to the "Cause of World Unrest," p. 31; we pick up a thread of evidence which helps us to understand how President Wilson, mayhap with the best of intentions, but certainly not knowing the way, nor how it was infested on all sides with unseen foes, was manipulated by the Hidden (Master) Hands that surrounded him:

"We have seen at the Peace Conference the extraordinary and most successful workings of the Jews among the delegates, and this book will prove that their efforts were almost entirely directed towards the safeguarding of purely Jewish interests. It is impossible not to be amused at the assertion of Mr. Lucian Wolf that the principle laid down in the preamble to the Labour Convention, which secured the rights to the working classes and guaranteed them the protection of the League of Nations, recognized that the rights of minority populations were on exactly the same plane. Taken to pieces this means that in order to secure privileges for the minorities (i.e., the Jews) it was found best to camouflage this step under the guise of 'securing the rights of the working classes' and guaranteeing them 'the protection of the League of Nations'—'the essentially Jewish aspiration.' Fancy our working men needing the protection of the League of Nations, or the working classes in any country."

"This is the Jewish Peril, that a great number of Jews, owning various nationalities and in some cases rising to great political power, are working for the rights of the Jewish nation. If there should come occasions to such a Jew when the safety, honor, and welfare of the country of which he is a national are opposed to the safety, honor and welfare of the Jewish nation, on which side will he throw the weight of his influence and power? That uncertainty is not lessened by the spectacle of a Jew Bolshevik Government or by the remembrance of Jewish national activity at Paris and elsewhere. If for giving expression to this policy of alarm and suspicion that

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is felt by many of my fellow citizens I am to be dubbed 'Anti-Semite' by the Jewish Press, then I suppose I must put up with the epithet. But as long as I see the possibility of the interests of this country and Empire being risked by uncertain allegiance, so long will I continue to denounce it." (H. A. Gwynne.)

Unless the reader, after reading "The Cause of World Unrest," follows that with "The Surrender of an Empire," he will be unable to grasp the phenomenal relationship existing between the first book, (written about twelve years before the second, and constituting prophecy, to a certain extent,) which is interpreted by the events graphically and most entertainingly related in the second book. Considering the secret powers which are exposed in both of them it is no wonder that extraordinary pressure is brought to bear to keep these books out of America or that a boycott exists in England on the sale of those works there. That is the best testimony that could be found in behalf of these authors.⁷

"CHAPTER XII"

"THE PEACE CONFERENCE"

"Jewish Activities—The Teachings of Washington and Moscow—The League of Nations and the Third Internationale—Self-Determination—The poison in Ireland, Egypt and India—Poland's Fate—Jewish and German Interest in her Weakness."

"To describe the unofficial activities of the Jews in Paris would be to describe the work of the Conference. Mr. Wilson was surrounded by them; even M. Clemenceau had his watchdogs; and as for the British delegation, one has only to mention the names of Lord Reading and Mr. Montagu and the

⁷ Any reader who desires to study the causes which led to the establishment of the soviet regime in Russia should consult Vol I, (War Supplement Series on Foreign Relations) published by the State Department at Washington in October, 1931, which includes the events from the March revolution of 1917 to the establishment of the Soviet Republic. It tells of the Root mission which went there in May, 1917 and returned in October of that year.

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close interest they took in the deliberations. Indeed, it will be remembered that there was a strong movement to include the Lord Chief Justice in the original delegation, but, owing to the strong opposition aroused in this country, nothing came of it."

"Now the statesmen of Paris, like the Bolsheviks, were guided by general principles. That is the dominant, the peculiar feature of the Peace Conference at Paris. And in that connection let us quote from the *History of the Peace Conference*, the first volume of which has just been issued under the auspices of the Institute of International Affairs. The concluding paragraph of an interesting chapter on the Bolshevik attitude at Brest-Litovsk is as follows:"

"Thus by the close of the year it was evident that the demand for evacuation and the right of self-determination meant for the Bolsheviks nothing but the right of "bolshevising," and the appeal of their peace formulæ at Brest had long since lost its original force. Yet, in their arguments with the Germans, they had applied self-determination in a bold and far-reaching way, that remained not without influence in many quarters; Ireland and Bosnia, Egypt, India, and Persia appeared along with Posen and Alsace-Lorraine and Armenia. The Russian catchword of "peace without annexations or indemnities," which the Bolsheviks had taken over and amplified, had made a deep, if indefinite, impression. The demand for no economic boycotts figured among the war aims of many anti-Bolshevist bodies of opinion, and the precedent of the attempt to realise "no secret diplomacy" was not forgotten. The effect of these ideas was conflicting, and to a large extent impalpable, and they had become in the main divested of any specifically Bolshevik setting, but, in conjunction with President Wilson's enunciation of principles, they coloured the minds and imaginations of such numbers that they exercised an immediate and profound influence upon the Peace Conference'."

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"It is not by any means the first time that the principles enunciated by President Wilson have been linked up with the new gospel which is being preached at Moscow. Indeed, there is reason to believe that a famous European statesman, smarting under the indifference of the Paris Mount Sinai to the grievances of his country, bluntly told the President that he and Lenin were preaching the same doctrine, and that between the Fourteen Points and the Kremlin manifestoes there was little to choose. And really if judged by their disintegrating force there is little to choose between the one set of pontifical explosives and the other. A Sinn Feiner or an Egyptian Nationalist can justify murder from either, and 'making the world safe for democracy' and 'the dictatorship of the proletariat' sound equally sweet in a rebel's ear. Common to both Washington and Moscow is the necessity of an international control of the world; to one it is the League of Nations, to the other it is the Third Internationale. The idea is the same though the instruments are different."

"And it is difficult to estimate who shouted the louder the cry of self-determination. Trotsky and his Jews were ready to barter away the whole Russian Empire for the sake of this holy principle. Why? Because like the 'Learned Elders of Zion' they saw beyond the ignorant present. At the time of Brest-Litovsk the application of any principle to the Russian Empire, shattered by war and under the menace of Hoffman's whip, really did not matter very much. But what about the British Empire, and its diverse nationalities all in different stages of political development? Such a principle skilfully applied might have all the mysterious effects of an arsenical dose. The need for some such doctrinal poison was all the more necessary because to the surprise and disappointment of the Bolsheviks the war did not end in a draw, but in an overwhelming victory for the Entente Powers. Accordingly the parrot cry of self-determination was used for all it was worth, and to the intense gratification of Moscow was taken up in

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Washington, and in many a sonorous sentence was commended to French Senators and British working men."

"It worked and is working extraordinarily well—in Ireland, Egypt, India, and, who knows, perhaps soon in Central Africa. The only place where apparently it is not allowed to work is Palestine, where less than 20 per cent. of Jews under Sir Herbert Samuel are providing themselves with a national home at the expense of 80 per cent. of Arabs. To sacrifice an Empire for a principle is surely a new thing in political idealism. Self-determination has indeed proved the choicest weapon in the Bolshevist armoury. Trotsky could afford to be generous to Finland if it meant in time the gradual break up of the United Kingdom; he could scatter constitutions among the Baltic States and the Tartars of the Caucasus if the news of this largesse were to awaken the appetites of the politically half-baked communities of the British Empire. All Trotsky's anticipations have been amazingly realised as the British taxpayer ruefully admits when he thinks of the military budgets of Egypt, Ireland, Mesopotamia; war can be fought with ideas as well as with *minenwerfer*."

"The British Empire at this moment is in the full throes of the revolutionary trouble bequeathed to it by the Peace Conference with its crude views, its mandates and plebiscites, and all the paraphernalia of democratic quackery. Self-determination is producing its monstrous brood all over the Empire, but it is curious to note how quiescent it is at present in the lands where the Bolshevist writ runs. It is now on the ebb, and the tide is running in favour of nationalism; witness the recent declaration of Bukharin on behalf of the Soviet of People's Commissars for the reconstruction of a great and powerful Socialist Russia, 'which cannot exist if she does not hold the Straits of Constantinople.' Here again is another illustration of the way in which the Bolsheviks will use a weapon and then discard it when it has served its purpose."

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"It is, then, a curious coincidence that, apart from their divergent views on the subject of capital, Washington and Moscow should have so much in common. The trump card of both is the same—international control—and if Lenin abominates the League of Nations, he does so because it is capitalistic, not because it is international. Whence, then, did Mr. Wilson derive his material? It was a subject which greatly interested Paris during the Peace Conference, and much was written about the eminent Jews who surrounded the President. 'Pertinax,' writing in the *Echo de Paris* on April 28th, 1920, says:"

" 'M. Max Warburg is the chief of the banking firm Max Warburg and Co., of Hamburg. He is the principal shareholder in the Hamburg-America and German-Lloyd steamship lines. His two brothers, Paul and Felix Warburg, married respectively to the sister-in-law and daughter of Jacob H. Schiff (born at Frankfort), are the associates of the latter at the head of the Kuhn Loeb and Co. Bank, of New York. Here we have a financial group which, up to the declaration of war by America, in April, 1917, was the most powerful link between the politicians of Washington and those of Berlin. From 1914 to 1917 this powerful syndicate showed itself extraordinarily active against the Entente'."

"According to the same authority, Jacob Schiff was born at Frankfort-on-the-Main, the home of the *Allgemeiner Electricitats Gesellschaft*. He was 'the great financial supporter of the "Mutual Society of German Jews," which was linked, and is still probably linked, on many sides with high German circles.' During the war, before America intervened, adds 'Pertinax,' Mr. Schiff 'founded the American Neutral Conference Committee, which took upon itself the task of bringing about peace with a victorious Germany.' Then appeared for the first time all the formulæ of the League of Nations, the anathemas launched against the "old diplomacy," which was said to be responsible for bringing about the war. On this

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point consult the work, *How the Diplomats Caused the War*, written by Mr. Heusch, the colleague of Mr. Schiff on the Neutral Conference Committee'."

"The brilliant French writer, M. Charles Maurras, in his book *Les Trois Aspects du President Wilson* also deals with this subject—"The decisive influence exercised on Mr. Wilson by a very small company, financiers by profession, domiciled between Hamburg, Frankfort and New York.' 'They were,' he says, 'identified with the Association for the League of Free Nations, with its seat in America, and including, among other people, Mr. Felix Frankfurter, President of the War Labour Policies Board, a great banker, Jacob H. Schiff, the Cohens, the Blumenthals, the Chapiros, not to speak of Mrs. Mary Sunkovnich.' M. Maurras goes on to declare that Mr. Wilson in time fell completely under their influence, and that there is written evidence to that effect, and he is inclined to the opinion that Freemasonry was used as the channel for the dissemination of these ideas."

"Here, then, there opens up a most fruitful field of speculation. But let us carry the argument a little farther. The principle of self-determination, as we have seen, not only tends to act as a solvent of existing Empires, but it also handicapped seriously the creation of the new States which were brought into existence by the magicians of Paris. To imagine that a nation could be created by a plebiscite, and that a State could be constituted on the principle of nationality alone, without securing for it adequate economic safeguards and strategic frontiers, was a fallacy entertained at Paris which has had most unfortunate consequences for the peace of Europe. In Turkey the fallacy reached ludicrous lengths. An independent Armenia was created, and the guarantors of its independence at present are Viscount Bryce and the humanitarians of the world; nobody else will touch it."

"Moreover, even if it were safely constituted, other believers in self-determination—Assyro-Chaldeans, and so on—

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would raise claims against it. The Hapsburg Monarchy has been divided into States all beautifully constituted on the same wonderful principle, but apparently incapable of standing on their own legs. In plain words, the Peace Conference was unable to reach a political settlement, and because there was no political settlement we now have economic unrest, high prices, demands for increased wages, strikes to enforce them, and general Bolshevism. The protocols says:”

“We will create a universal economical crisis by all possible underhand means, and with the help of gold which is all in our hands’.”

“Now, the supreme instance of this attempt to create States on an unsure foundation, and without proper economic and strategic frontiers, is Poland. Let us briefly summarise the case for that country. The policy of France throughout her history had been to seek some ally in the East who would act as a check on any move by the German States across the Rhine. Turkey, Sweden, Russia, all acted as that counterpoise, and with the fall of Russia French statesmen looked to the creation of a strong Poland to serve that historic purpose. A strong Poland was, therefore, a French interest, and, as Great Britain is the ally of France, presumably a British interest also. Indeed, to judge from a recent quotation by Mr. Lloyd George of a speech of Disræli, a strong Poland would, in British eyes, act as a check not only on Germany but on Russia.”

“Now, what happened at Paris? Strategically and economically Poland was compelled to make a bad start. The Polish Commission three times reported in favour of giving Dantzig to Poland, and three times their report was turned down—by Mr. Lloyd George. On the question of Upper Silesia the Commission was also favourable to Poland, and therein it was backed by President Wilson. But one fine day the President veered round, and insisted on a plebiscite. That change of mind was one of the mysteries of the Conference

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which may some day be revealed. The same story of a vague, unsettled conclusion applies to Eastern Galicia. Thus, in such vital matters as sea communications, coal and oil supply, Poland was severely handicapped from the very beginning. Why? *A strong Poland is not a Jewish interest.* For one thing, how many Englishmen are aware of the enormous Jewish population which lives within the ethnographical boundaries of Poland? In 1910 the total number of Jews in the world was, roughly, 12,506,238, and in 1900 almost five million Jews lived in Polish territory. It is interesting, too, to note that since the Russian Revolution of 1905 there was a distinct movement in Poland to get rid of the monopoly exercised by the Jews in all commercial and financial activities in Poland by the creation of Polish Co-operative Societies. It is perfectly clear that a strong national Polish Government would further develop that policy, and might lead in time to measures which would by no means prove welcome to the enormous Jewish population concentrated within its territories."

"Now, a strong Poland is also not a German interest, and here the Jews and the Germans work hand in hand. Thus, the semi-official *Deutsche Allgemeine Zeitung* of January 30th, 1919, recognises openly the solidarity of German and Jewish interests. It goes in for a study of the postulates, which are almost identical to those we have just enumerated, and draws the following conclusions:"

" 'Considering that the majority of the Jewish population knows the German language, and that German civilisation is familiar to them, the Jewish element may be of the greatest use to Germany for the reopening of those international relations which have been interrupted by the war. Germany will not cease to interest herself in Oriental questions. The foundation of a Jewish Palestine must be greeted with approval. This will, for the reasons quoted above, help Germany in ascertaining economic and intellectual links with the East.' "

" 'The Jewish question will be of interest to Germany

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on account of her vicinity in the Near East with countries inhabited by Jewish masses. The autonomy of the Jews in the East is one of the foundation-stones of order and tranquillity in these countries'."

"It may be seen (says this newspaper, in conclusion) that there is no contradiction between the desiderata of the Jews and German interests. For this reason Germany will support Jewish demands at the Peace Conference'."

"It was notorious during the proceedings of the Peace Conference that whenever any decision favourable to Poland was reached Jewish gentry from London hurriedly crossed the Channel for the purpose of trying to revoke it."

"Thus, as we have said, Poland as created by the pundits of Paris started badly. Her subsequent history has been equally unfortunate. The Bolsheviks were exceedingly anxious to secure their grip on a State which with its Christian faith and Western traditions barred their march towards the West. In the letter which Trotsky sent to French Socialists as long ago as October, 1919, he made it clear in his bragging way that Poland's turn was to come next. That Bolshevist offensive was launched in March, 1920, and failed for reasons which have been explained by Major-General Maurice, the military critic of the *Daily News*. To say, then, that Marshal Pilsudski attacked Russia, which all the Pacifists and Bolsheviks in England are trumpeting forth every day, is untrue. Marshal Pilsudski tried to do what the Serbians were prevented from doing, that is to say, to anticipate the enemy's offensive. From the very beginning of his attack a violent anti-Polish campaign was started in England, and the English dockers and railway-men were called upon to prevent the sending of munitions to Warsaw."

"At the present moment Russia and Germany are joining hands over the prostrate body of Poland. If Russia and Germany are able to overwhelm Poland, the Treaty of Versailles

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becomes a scrap of paper, and the war has been fought in vain."

"Dr. Dillon, in his book on the Paris Peace Conference, says:"

"'Of all the collectivities whose interests were furthered at the Conference the Jews had perhaps the most resourceful and certainly the most influential exponents. There were Jews from Palestine, from Poland, Russia, the Ukraine, Roumania, Greece, Britain, Holland, and Belgium; but the largest and most brilliant contingent was sent by the United States'."

"And with reference to that great achievement of the Jews at Paris, the Minority Treaties, he says:"

"'It may seem amazing to some readers, but it is none the less a fact that a considerable number of Delegates believed that the real influences behind the Anglo-Saxon peoples were Semitic. They confronted the President's proposal on the subject of religious inequality, and, in particular, the odd motive alleged for it, with the measures for the protection of minorities which he subsequently imposed on the lesser States, and which had for their keynote to satisfy the Jewish elements in Eastern Europe. And they concluded that the sequence of expedients framed and enforced in this direction were inspired by the Jews assembled in Paris for the purpose of realising their carefully thought-out programme, which they succeeded in having substantially executed. However right or wrong these Delegates may have been it would be a dangerous mistake to ignore their views, seeing that they have since become one of the permanent elements of the situation. The formula into which this policy was thrown by the members of the Conference, whose countries it affected, and who regarded it as fatal to the peace of Eastern Europe, was this: "Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn, are swayed by their Jewish elements".'"

"It should be remembered that the original claims of the Jews went much further than those which were eventually

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sanctioned by the Conference. 'The hero of the Minority Treaties,' to quote the phrase of the *Jewish Guardian*, the able and moderate organ of Anglo-Jewry, was Mr. Lucien Wolf—the same gentleman who has recently been attacking the Protocols. As Mr. Israël Zangwill said, 'The Minority Treaties were the touchstone of the League of Nations, that essentially Jewish aspiration, and the man behind the Minority Treaties was Lucien Wolf.'

"Let us in conclusion briefly summarise the argument which has been put forward above. Bolshevism and Wilsonism have much in common—including their insistence on international control and on the principle of self-determination. That principle tends to promote rebellion in the British Empire, and at the same time to lead to the creation of artificial States unprovided by adequate economic and strategic safeguards. Poland is an instance of such a State, and Poland has had to face an opposition in which Jews, Bolsheviks, Germans, and pro-Bolsheviks in this country are playing a part. Poland at this moment is menaced with annihilation, and if it succumbs the Entente Powers of the West have lost the war."

It must be apparent to the reader that the author of "The Cause of World Unrest" did not draw his bow at a venture when he wrote the chapter on the Peace Treaty. The shaft which he propels there goes true to its mark and should challenge arrest and focus the attention of the reader upon the otherwise unseen forces which worked with such power at the Peace Conference. It is a foolish conjecture that these are but the creation of some unsound mind. Nothing less than a master mind, reinforced by all the elements necessary to consummate a Machiavellian plan, could weave a fabric where the warp and woof so uniquely fitted into the general design. By no law of permutation or combination could these be brought together so effectively. The situation cannot be explained as a coincidence except to raise a question as to the mentality of the critic.

CHAPTER VII.

JEWISH MOVIE TERMITES.

From Protocol 9.

"We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, but principally into education and training as being the corner-stones of a free existence. We have fooled, bemused, and corrupted the youth of the goyim by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated. * * * You may say that the goyim will rise upon us arms in hand if they guess what is going on before the time comes."

The Jewish World of May 12, 1932, tells how Mr. Kipling was indebted to the Jewish Bible for verbal inspiration and then adds:

"Was it not, therefore, somewhat uncharitable of him to repay his debt by the roaring denunciation as 'Israelites' as those who are responsible for the horrors of Hollywood? In a poem, 'Naaman's Song,' in 'Limits and Renewals,' Mr. Kipling says of 'Film-land':—"

*And here is mock of faith and truth, for children to behold;
And every door of ancient dirt re-opened to the old;
With every thought that taints the speech, and show that weakens thought;
And Israel watcheth over each, and—doth not watch for naught * * *.*

Of all the articles which appeared in the Dearborn Independent there was none which was written with more cogency and convicting power than the one which appeared Feb. 19, 1921, and for which Mr. Ford also under Semitic pressure, later offered his apology. That article dealt in incontrovertible evidence with the Jewish control of the "Movies" and showed that this great enterprise was owned, controlled and operated by Jews in such a way as to prove the most powerful instrument for the destruction of the morals of the youth of this land. In conversation with a prominent official of the city of Tokio, a Harvard graduate, he said that the most demoralizing force in Japan today,

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was the sordid, filthy, and indecent films which were produced in America and sent to Japan.

Films produced in Soviet Russia under the most favorable conditions have been thrown on the screens of this country and England in order to mould opinion, through the eye, favorable to that hell-hole of the world. As compared with the facts which leak out from that unfortunate country these films are comparable to the personally conducted tours which only show the tourist the best side of things and eliminate that which, although true to facts, is repulsive and most depressing.¹

If measured by the standards of decency, respect for home-life and marriage ties, it will be conceded through the divorces which center in Hollywood that the moral tone of that city of "Stars" is not much above that of Sodom and Gomorrah. If the retributive justice of God rested upon Hollywood as it did upon the cities just named, many of the "Stars" would be changed into pillars of salt while the films, passed by the censor, would find their rightful destination in some cess-pool which, we confess, would itself be contaminated with these productions.

The Congressional Record for Feb. 23, 1932, carried a long and careful study of the Motion-Picture Industry which had been made by Senator Brookhart. From that study we brief some of the evidence which shows that Mr. Hays was selected to "purify" this industry because of his having successfully rescued the Republican Party from its burden of debt "by measures since revealed, and being regarded as especially qualified as a reformer, undertook the assignment for a miserly stipend said to be upward of \$100,000."

Later, hearings before the Committee on Ways and Means of the House, showed that his salary had been raised to a mere pittance of \$250,000 and it is believed that this handsome emolument is apportioned, not for "censor" services but that as a former cabinet official he provides the necessary subservient qualifications as the most desirable

¹ This explains all the opposition by friends of Soviet Russia to the showing in this country of the film—"Russia Today"—taken by Cravath Wells, in Aug., 1932.

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"smoke-screen" for the sons of Israel who control our Motion Pictures. The article referred to says "The truth is that Hays was employed primarily as a "fixer" to protect the industry against any sort of reform or regulation through public action."

Before citing certain protests from unquestionable sources as to the character of the films being employed as per the schedule of the Protocols to destroy morality through pictures, we wish to submit certain quotations from the Record just cited. Time, a weekly publication, Dec. 7, 1931, gave a brief review of a film called "Possessed" and that review was printed in the Record as (in part) follows:

"If, as is generally supposed, the cinema has an important influence upon the behaviour of cinemaddicts, there will presently be a large increase in the total number of United States strumpets." Then follows a list of eleven screen "stars" who "have all in recent pictures attractively performed functions ranging from noble prostitution to carefree concupiscence." Then follows a list of some of these "censored" films with these vilely suggestive names: "A Free Soul; Strangers May Kiss; Her Fall and Rise; Once a Lady; My Sin; Born to Love; etc., etc. Then follows a brief description of "Possessed" showing it was conceived in the mind of a moral pervert and required one with an "easy" conscience (or Hollywood conscience) to personify the principal character. Of Clark Gable, in A Free Soul it says: "In the best scene of the picture, he hits his leading lady with an open hand. Thirty years old, he has had three wives all older than himself. The present Mrs. Gable, whom he married twice, is 40. Everyone knows that he receives more fan letters than any other male actor in Hollywood."

Commenting, Senator Brookhart pointedly said:

"The actors and actresses who have portrayed these degrading roles are the headliners of the screen. Their doings, their habits, their whims are chronicled in countless publications. The average boy or girl knows as much about these

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actors—sometimes more—than they know about who runs the Government. They are the idols of the young people of the land. I leave you to judge, therefore, of the effect on their plastic minds of the playing of such glamorous roles as those described in Time by their favorites of the screen."

Dr. Fred Eastman of Chicago is then approvingly mentioned as having made a careful study of these roles and films under the head of "Performances" as clipped from metropolitan newspapers and the reader is "requested to bear in mind" that these theatres are owned by the producer's themselves and that therefore these ads are the industry's own description of the pictures put before the children. Here are some of the ads:

"Sex appeal: These three babies have everything—rougish eyes, come-hither smiles, shapely legs, and curves that would make Ziegfeld green with envy * * * (curtain drawn, author) Sweetie becomes the Bernhardt of the screen: Dimpled dynamite, professional good-time girl. She 'took' suckers, sinners, and saints until one made her beg for love."

"Surprising adventure of a beautiful salesgirl who preferred sin in silks to love without luxury. * * *"

"Today. The modern woman scorns the fidelity of yesterday * * * Today married women take all they can, trifle now and then, and give hubby the air when things go bad; that is the woman of today, a blazing expose of new moralities, new conventions."

Only a part has been given of these lewd and filthy films as they are described by a person eminently qualified to describe same, for Senator Brookhart proceeds to show that Hays was not employed to clean the industry but to "protect it against molestation by public authority while it carried out its reckless program of capitalizing filth." By a graphic word-picture he proceeds to describe the role of Mr. Hays and shows him in his true character.

The iniquitous system of "block booking and blind booking" is then described showing the strangle-hold which these Jew-producers have on this industry.

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"Another intolerable practice was to threaten an independent theatre owner that unless he bought the pictures of certain theater-operating producers the latter would build in opposition to him. These theatre-owning producers also made agreements, one with another, to sell each other their entire product, thus cutting off independent theatres competitive with chain houses from adequate supplies. * * * It is the instrument whereby the producers acting in concert through the local exchanges withhold the pictures for so long a time after the same have been shown by their own chain houses that independent exhibitors are unable to attract patrons to their houses because of the staleness of their product. This practice has been and is the most effective weapon for driving out competition that has ever been devised."

"POLLUTING THE WELLS."

"I am particularly concerned about the charges that the Hays organization has been active in getting control of organizations to which the public and independent theatre owners have a right to look for protection against the excesses and degradations of the motion-picture producers. I have heard many expressions of disappointment from persons interested in preserving decent standards on the screen upon their learning that speakers and lecturers to whom they had listened with confidence and respect were on the Hays payroll."

"I am told that thousands have listened to Mrs. Thomas G. Winter, who was designated by the Federation of Women's Clubs to be a connecting link with Hollywood without knowing that she is in reality an employee of the Hays office. * * * The report of the Federal Council of Churches goes into this subject (block booking)—somewhat gingerly I am sorry to say—but enough is shown to indicate that the Hays organization maintains, or at least utilizes, a vast corps of undercover agents engaged in propaganda favorable to the Motion-Picture Trust, and whom the public regard as public spirited citizens with no ulterior motive or sinister attachment."

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Space does not permit us to give our readers the report just referred to but the clever manner in which the Hay's organization attempts to deceive the public is shown in its employment of an official of the Federal Council of Churches, with an honorarium of \$150 a month "for the giving of services defined as advice on the subject of religious pictures." For the benefit of the Federal Council the report shows that it was not aware that its General Secretary was engaged in this service. It is evident, however, that Mr. Hays is not averse to using any methods, fair or foul, as may be dictated by those above him whose sole objective is to fill their pocket-books with revenues no matter what means may be used to accomplish their ends. The word "foul" is here used advisedly inasmuch as the incident just cited resulted in the resignation of the Secretary of the Federal Council from that body.

As far as the major film companies are concerned, and their control, there is little opportunity to thrust any responsibility for the distressful moral conditions exposed in the United States Senate upon any other group than the ones about to be named. It is the Jew, exactly as charged in the article in the Dearborn Independent, whose salacious, mendacious and filthy mind is responsible for immoral and indecent productions that, like the sirocco winds of the desert, blast everything which it touches. In a country professing to be Christian this is a sad commentary that it should be supporting an institution so destructive to all those ideals which have been fostered by the Christian Church. International Events for January, 1933, under caption "Major Film Companies" reproduced the following:

"Knowing of the schemes that have been laid by apostate Jews to break down the Christian teachings throughout the world and to contaminate Gentile nations, we cannot but speak frankly of what Jewish leaders are doing," says Prophecy. "The name of America, supposedly a Christian country, is being made a stench throughout the world by means of corrupt film industry centered in this country. Do you know who the men are that put vice on a pedestal, represent lust as virtue and drag all the decencies of life into the gutter? There

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are eight major film companies. We take the names of their officers and leaders from the American Hebrew:"

"'Paramount Publix—Adolph Zukor, Eugene Zukor, Sam Katz, B. P. Schulberg, Emmanuel Cohen, A. L. Mayer, and the three Balaban brothers'."

"'Metro-Goldwyn-Mayer—Nicholas M. Schenck, Louis B. Mayer, I. G. Thalberg, J. R. Rubin, A. M. and David Loew, D. Bernstein, U. Rapf'."

"'First National—Harry, Jack and Albert Warner'."

"'United Artists—Joseph M. Schenck, Samuel Goldwyn'."

"'Universal Pictures—Carl Læmmle, L. J. Schlaiffer, Samuel Bergerman, Sam Jacobson, Herman Stern'."

"'Fox Film Co.—Sol M. Wortzel, Albert Lewis, Jack Cohn, Walter Wanger'."

"'Columbia Pictures — Harry Cohn (successor to Joe Brandt)'."

"'Radio Pictures—Joseph Schnitzer, Lee Marcus, David O. Selznick, David Sarnoff'."

"These are the men who are educating millions of our American children to be criminals and to scoff at the Christian religion. They are the men who pocket millions of dollars earned by church members who do not feel they can afford to give a tithe of their income to the work of the church."

The Dr. Eastman heretofore quoted, in commenting on a study of certain films by Herbert Blumer's "Movies and Conduct," says:

"If the Hays (movie Czar) office, hired to protect the profits of the producers, wishes to save itself much trouble in the future, it would do well to buy up the entire edition, copyright and plates, of Professor Blumer's monograph, *Movies and Conduct*, just published by the Macmillan Company. It should then burn the copies and sink the plates in the depths of the ocean, for this monograph, from which the above stories are taken, together with its companion, "The Movies, Delinquency and Crime," also by Professor Blumer, contains enough dynamite to blow the motion picture industry sky-high."

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Here are some timely comments and suggestions by the editor of The Epworth Herald:

"1). Order immediately a copy of the pamphlet by Fred Eastman containing the series of articles on the movies. (10 cents—either from Board of Education, 740 Rush St., Chicago, or from the Christian Century.)"

"2). If you can afford it buy the books by Professor Blumer and start them circulating. * * * If you cannot afford this, get your library to order these books."

"3). Send copies of the (Eastman) pamphlet to the local press and ask them to print excerpts * * *."

"4). Get in touch with the Parent-Teachers' Association, calling their attention to the study by Dr. Eastman and Professor Blumer."

From the World Outlook for September-October, 1933, p. 7:

Dr. Leinbach quotes Mr. Eric Knight, cinema critic of the Philadelphia Public Ledger:

"Because he is convinced that Hollywood's morality has not so much to do with sex appeal and all the rest of it as with a far greater immorality that warps and twists all life from its sane foundations and by its very repetition of falseness makes that falseness generally accepted true."

James Tooker Ford in the Presbyterian for May 25, 1933, hits the nail squarely on the head with a timely article which reproduces, in part, an overture of the General Assembly of the Presbyterian Church, suggesting that Congress appoint a Federal Commission to deal "with this evil at its source." This is what Senator Brookhart had in mind in the address referred to. Mr. Ford asks two pertinent questions:

"Is the time not ripe, not only for our church, but for the church-at-large to take a hand in this business, and produce great and splendid religious films, which shown on its own screens will set a different moral standard and create a taste for what is clean, noble and inspiring?"

"Have we not let the devil have his way with our children, and youth and people everywhere all over the world,

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just about long enough? Will we continue to sit supinely and let this systematic moral infection go on forever?"

The New York Times for May 27, 1933, said:

"Motion pictures exert a profound influence on the habits and behaviour of children and are in conflict with the teachings of the school, home and church. This was the conclusion of twenty psychologists and sociologists who have completed a four-year-study under the auspices of the Motion Picture Research Council. * * * Dr. John Grier Hibben, chairman of the council said:"

" 'On the basis of the research findings, the scientists conclude that the "motion picture is powerful to an unexpected degree in affecting the information, attitudes, emotional experiences and conduct patterns of children." * * * What children see at the movies they retain in memory to an entirely unexpected degree. Over 3,000 children were tested in the memory studies, with 813,000 test items. All of the consideration of the findings, the report agrees, "lead inevitably to the increasing strength of the conclusion that the motion picture is an extremely powerful medium of education".' "

" 'In view of these and similar facts that were discovered concerning the effectiveness of the film as an instrument with which to reach the child's mind and emotions, "the content of the picture becomes a matter of deep concern to parents. If the commercial movies re-inforce the training of the home, the school and the church, parents have cause for deep satisfaction. If they conflict with these agencies, parents who believe in the teaching of the home, the school and the church will be seriously disturbed".' "

"The research concludes that in large part current films do conflict with the teachings and standards of these agencies. 'The Big Three among the (movie) themes in 1930 were love, 29.6%; crime, 27.4%, and sex 15%, making a total of 72% of all themes. * * * The scientists conclude: 'This is rather a sorry layout for the children to see when they go to

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the movies.' They find that the films have a profound influence on youthful conduct, leading to delinquency and crime. The conclusion to which the research leads is that 'The content of current commercial motion pictures constitutes a valid basis for apprehension about their influence on children.'

Here then, are the findings of a commission which devoted four years to a study of this most important industry, an industry which, as we have shown is in the hands of Jews who care little or nothing about the destruction of the morals of youth so long as they can attract dupes to the box-office. That their vile efforts have attained their objective is attested, not only by the conservative report of the commission just cited, but also in the police-court records of the crimes committed by the youth of our land which may be traced to the movies. If a standard is to be raised against these perverts it must begin with the source—and that is a censorship which acts in words and deeds and not in empty phrases delivered by some automaton acting for protected interests.²

It is not necessary to produce additional evidence to those who have made a study of this deplorable situation but it would not be fair not to cite a few lines from the able book of Col. Lane; "The Alien Menace."

Says he, p. 72:

² The Sunday School Times for Sept. 23, 1933, quotes Mr. Atkinson of the London Daily Telegraph as saying of the motion picture,

"Nearly all the energies of this terrific engine of propaganda are devoted to antichristian ends." "Night after night, week after week, month after month the talkies are sweeping away the moral standards of their patrons." (Burnett and Martell in "The Devil's Camera"). We are told that in England petty gambling has gained a tremendous hold on the people since the popularizing of the films because in most films the gambler wins, an obvious incitement to imitation. British newspapers are quieted by the immense sums they receive for advertisements of films and make no protest against the prevalent indecency. And this is largely the work of Israel whom God designed to be "high above all nations * * * in praise, and in name, and in honour * * * an holy people unto the Lord thy God." (Deut. 26, 19).

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"Most of the films shown until comparatively lately have been foreign films. A large proportion of these have been demoralizing and many are, directly or indirectly, anti-British and subversive in character * * * Moscow films, having sown the seeds of revolt in Egypt, India, China, South America, and other disturbed centers, are now being shown here with ever-growing freedom. * * * In spite of every effort made by patriotic societies and others to effect an alteration in the form of censorship, nothing effectual has been done up to date, and thus the greatest propaganda for evil remains to a great extent in the hands of German-American financiers. * * * Twelve years of films—many of which were propaganda—designed, if only by suggestion, gradually to destroy the patriotism, ideals and traditions of our nation, have had their effect. They have with considerable success achieved their objective."

Today, it is a well known fact that those great popular educational facilities, the theatre, moving picture industries and the radio are largely controlled by the Jews and are used by them for propaganda purposes. Of that we have concrete evidence in the remark of the internationally known and respected Dr. J. Stuart Holden of London, who, each year is a guest preacher in America. He is reported in "The Patriot," June 11, 1925 as denouncing certain plays in these significant words:

"The Hidden Hand is protecting the purveyors of Pornography. Why does not the Censor act?"

Following this denouncement the "Chosen Race" chose to unleash their hounds of persecution and villification on the trail of this devoted minister of the Gospel for having dared to do his obvious duty in exposing certain plays that were both immoral and indecent.

And the strangle hold which the producers of the cinema have upon the British people is boldly and brazenly thrust in their faces by the author's quoting from the Jewish Guardian, 27 May, 1921, when a Mr. Godal was asked:

"You have no fear, then, for any invasion of anti-Jewish films?" to which he replied: "Impossible; remember that our own people are in the unique position of being their own

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censors, their own judges of what fare they shall offer their patrons from the miles of films with which they are tempted."

p. 78. "It is difficult to estimate the great moral wrong which has been done and is being done to the British nation by the Film Society which was founded in 1926 by the Hon. Ivor Montagu (brother of Lord Swaythling) and Mr. S. Bernstein."

"Mr. Montagu has been associated with Serge Eisenstein in the production of some subversive films. Serge Eisenstein has been for several years Moscow's chief film propagandist, and has declared revolutionary propaganda to be 'the first task of Soviet dictatorship.' (Daily Express, 18 October, 1930.)

* * * The success with which the Film Society has evaded the law and has not been interfered with, especially under the Socialist Government, has led to the formation of the London Worker's Film Society which, with Mr. Montagu and other members of the Film Society on its executive board, produces most dangerous Communist and anti-British propaganda films that have not passed the Censor. * * * The Soviet Union last year produced 232 propaganda films. This year the number will probably be doubled. It is chiefly these films that have done so much harm to British prestige in India and the Far East. Large film studios are being constructed in Central Asia and Eastern Siberia. The great aim of these films is representing Czarist Russia as a hell and Bolshevised Russia as a paradise."

Then follows a list of the Film Producers of England which looks as if it were taken out of some Jewish directory reflecting the same condition as has been noted in the United States. From "The Jews' Who's Who," its author says:

"There is practically not a cinema or theatre in all South Africa which is not controlled by an American Jew, I. S. Schleisinger." * * * Not content with corrupting our people with anti-national literature he now proposes, through the medium of the greatest educational instrument ever invented,

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namely, the cinema, to enlighten the coming generation of Britons on the advantages of the Jew-devised and controlled League of Nations, and to 'broaden their views with Lasky' films which are produced by a huge international combine which is anything but British in sentiment."

To all of this data, which is both instructive and interesting in showing the Machiavellian plans of these international seducers of mankind, it is eminently fitting that we should close this brief presentation with a poem taken from page 23 of the volume just quoted, from the pen of Israël Zangwill:

*"Pious, fanatical, zealots, throttled by the Talmud-coil,
Impious, lecherous sceptics, cynical stalkers of Spoil;
W'edded 'neath Hebrew awning, buried 'neath Hebrew sod,
Between not a dream of duty, never a glimpse of God;
Blarneying, shivering, crawling, taking all colors and none,
Lying a fox in the covert, leaping an ape in the sun."*

It certainly cannot be charged that the author of this poem was not qualified to write of his own race nor that this word picture dis-colors the portrait he draws.

CHAPTER VIII.

INTERNATIONAL FINANCE TERMITES.

Said the late head of the American Federation of Labor, Mr. Samuel Gompers:

"Nothing would constitute a more needless betrayal of civilization than the recognition of the Bolshevik tyranny. The policy of the American-Anglo-German bankers is the most dangerous element in the whole chain of pro-Bolshevist efforts. The Bolshevik funds amount to millions." (Chicago Tribune, May 1, 1922.)

We had knowledge about the time of this declaration that the Bolsheviks had \$999,000 on deposit in one of the largest banks in New York City, under the name of "Moscow Branch No. 1" and that this fund formed the nucleus of a campaign, bitterly opposed by Mr. Gompers, to obtain control of the Left element in the Federation of Labor.

Senator Pettigrew foretold how the agents of the Hidden Hand are "self-elected Dictators, who wreck and rule, and can at any moment wreck financial institutions and inaugurate panics. They are endowed with the power of government. This same power," according to the testimony of Mr. Paul Warburg to the Senate of the United States, "covertly financed simultaneously the election of Mr. Theodore Roosevelt, Mr. Taft and Mr. Wilson."

Wm. G. McAdoo, Secretary of the Treasury during the late war, pointed out, June 23, 1924, the danger of the "Invisible Government" which he said is located in Wall St. and implied that the newspapers do not give the facts. W. J. Bryan declared this location to be the source of that invisible power of the allied forces of finance. March 26, 1922, Mayor J. F. Hylan of New York City, speaking in Chicago said:

"The real menace of our Republic is the Invisible Government which, like a giant octopus, sprawls its slimy length over our city, state, and nation. At the head of this octopus is a small group of banking houses, generally referred to as the

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'International' bankers. This little coterie of powerful International Bankers virtually run our government for their own selfish ends."

Mr. Lloyd George, himself a "friend" of the International Banker, wrote:

"The International Bankers dictated the Dawes reparation settlement. The Protocol which was signed between the Allied and Associated powers and Germany is the triumph of the International financier. Agreement would never have been reached without the brusque and brutal intervention of the International Bankers. They swept statesmen, politicians and journalists to one side and issued their orders with the imperiousness of absolute monarchs who knew that there was no appeal from their ruthless decrees. The settlement is the joint Ukase of King Dollar and King Sterling. Dawes' report was theirs. They inspired and fashioned it. The Dawes' report was fashioned by the Money Kings. The orders of German financiers to their politicians were just as preemptory as those of the allied bankers to their political representatives. Will this last? If the settlement brings peace, there are multitudes who have hitherto disliked and distrusted cosmopolitan finance, who will secretly bless it and feel that Providence has at last found good use for the International financier." (The New York American, June 24, 1924.)

"Nominally we govern ourselves; actually, we are governed by an oligarchy of the American Branch of the International Bankers' Plunderbund. The British Government is the camouflage behind which the money-kings of the world have hitherto hid their economic warfare upon the masses of the world." (Philip Francis, ex-editor of the New York American in his "The Poison in America's Cup, pp. 45-49).

"Whoever is in power in Downing Street (British Foreign Office) whether Conservatives, Radical, Coalitionists or pseudo-Bolsheviks, the International Jew rules the roost. Here

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is the mystery of the Hidden Hand of which there has been no intelligent explanation." (Leo Maxse, Editor *National Review*, Aug., 1919.)

"One can take the fatal year 1815 as the era of the new power, though prior to this date the coalition of bankers who bought grain upset the campaign of Moscow * * * Moscow and Waterloo—these are the names to be remembered for the interference of the Jews in our (French) national affairs. Financial sovereignty reveals itself during the days of national disaster. It thrives on the misery of the people. In 1818, France, condemned to pay 1,500 million francs in war indemnity, became the prey of the International financiers of Frankfort, Paris, London and Vienna who became as one to exploit her calamity. * * * Then began the work of High Financiers who became the councillors of statesmen and grasped the monopoly, present and future, of national loans. France borrowed at ruinous terms because her funds were only 50% and the Jews took mortgages on all her revenues." (Written by Toussenat in "Juifs Rois de l'Epoque.")

The period of 1820 onwards became the age of the Rothschilds so that by the middle of the century it was a common dictum, 'there is only power in Europe and that is Rothschild'." (Prof. Werner Sombart in "The Jews and Modern Capitalism," p. 99.)

Senator Pettigrew reprinted the so-called "Hazzard Circular" sent in 1862 by the Bank of England concerning the expected abolishment of slavery in the United States. From it we take the following excerpt:

"* * * The great debt that capitalists will see to it is made out of the war must be used as a means to control the volume of money. To accomplish this the the bonds must be used as a banking basis. We are now waiting for the Secretary of the Treasury to make his recommendation to Congress. It will not do to allow the Greenback, as it is called, to circulate as money any length of time as we cannot control that."

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Thaddeus Stevens, Chairman of the Ways and Means Committee of the House of Representatives, explains how the North was captured by the Rothschilds:

"The agents of the banks fell upon the bill and disfigured it." In the Senate this amendment was tacked upon the bill: 'Good for all debts and dues of the United States except duties on imports and interest on the public debt.' * * * 'Thus equipped this bill went forth to rob every American and turn the ownership of this nation into the hands of the capitalists.'" (Mrs. Hobart.)

"When the bill came to the House, Mr. Stephens said: 'We are about to consummate a cunningly devised scheme which will bring great loss to all classes of people, except one.' One should read what Mrs. Hobart has written on how importers were compelled to go to Wall St. to buy gold with which to pay duties, etc." (See Mrs. Hobart's "The Secret of the Rothschilds," p. 54.)

General Spiridovitch says in his book: "Towards Disaster; Dangers and Remedies" (Oct., 1913), that

"as a symptom the World War began in 1911. On Feb. 15, 1911, Schiff & Co. urged President Taft not to renew the Commercial Treaty of 1832 with Russia. When he declined, Schiff refused to shake the President's hand, saying: 'This means war.' The murders of Iuschinsky Mar. 20, 1911 and of the Russian Prime Minister Stolypin Sept. 1, 1911 and the World War followed."¹

"Stockholm. Propaganda by certain 'American' bankers in Europe has convinced the public that America is responsible for Europe's ills. The 'Village,' a leading paper, quotes Warburg and Otto Kahn, of Kuhn, Loeb & Co., to prove, that Americans contributed to bring about the European chaos. They have been repeatedly pointing it out. Kuhn, Loeb & Co.,

¹ This bit of history should be read in the light of what Congressman McFadden stated about Schiff's bitter antagonism to Russia.

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have, since the war acquired considerable interests abroad, the value of which would be immensely increased if the war debts were cancelled." (Chicago Tribune, Aug. 25, 1922.)

Another victim of the Hidden Hand was the well-known author and journalist, Lucien Wolf, who wrote the article on Anti-Semitism in the new edition of the Encyclopedia Britannica and yet had the courage to expose the activities of certain outstanding Jews. Supporting evidence to the charges made by Francois Coty in the Figaro and L'Ami du Peuple is found in the Jewish Encyclopedia which states that it was a Jewish millionaire who financed Japan's war against Russia.

"This firm (Rothschilds) startled the world like the flash of a meteor * * * The more one considers the marvellous manner in which it won its way to fame and fortune, the more incredible the story seems * * * From being dealers in old coins, the founder of the family and his sons rose to be 'friends' of the government of every nation'." (John Reeves in his "The Rothschilds," pp. 2-3.)

"To the Rothschilds nothing could have occurred more propitiously than the outbreak of the American revolt and that of the French Revolution, as the two enabled them to lay the foundation of the immense wealth they have since acquired." (J. Reeves, p. 86.) An incident is recorded by Gen. Spiridovitch in "Hidden Hand" that "the first Rothschild started on a gigantic scale the enrolling of young men * * * then selling their services to whatever power desired them to make wars. This applied especially to England, then fighting France and the future United States, against whom 16,800 young Hessians were brought by Rothschild for the service of George III, the German-born sovereign of England."

In "The Riddle of the Jew's Success," the author quotes an old saying of Sombart's as follows:

"Money and the increase of money, must always be the centre of interest for the Jews, just as it is for capitalism. Not merely because its abstract nature is congenial to the

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equally abstract nature of the Jew, but, above all, because the appreciation of money is in conformity with another leading trait in the Jewish character, viz., teleologism. Money is the absolute means; it has but one meaning with regard to the purpose to be realized" (p. 217.) * * * "They became the lords of money, and by means of money, which they made subject to themselves, lords of the world" says Sombart in another place which causes the book just cited to add: "these words amount to a confession that the Hebrews made themselves masters of money in order to dominate business." (p. 238.)

In an article on International Finance in "The Jews' Who's Who," p. 5, we find the following:

"From whatever point of view the state of Europe may be regarded, there is one problem which confronts us everywhere, namely, the Jew. * * * Let it be clearly understood that this volume is not compiled as an anti-semite book, but it is published in the interest of the true Briton (by blood), as it is of national importance that our countrymen should know how great is the malign influence of International Finance, which is in the hands of an alien race who have always declined, and always will decline, to be absorbed in any nation * * * The details given do not profess to cover the full extent of the operations of these financiers as it is well known that the majority of them work underground and successfully cover up the bulk of their financial dealings. * * * It places the facts before the public so as to show the colossal money-power the International Alien wields."

"France is staggering under the same burden; Russia is crushed by it; Italy is floundering in the toils; Germany, the home of the Askenazai (Judeo-Mongols), whose headquarters is in Frankfort, is only now beginning to realize (1920) that she has been duped as England has been by the sinister money-power. The United States of America, where International Finance is more rampant than anywhere else will only discov-

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er the nature of the financial octopus when its true citizens have time to take stock of the condition of affairs today * * * A perusal of this volume will make plain the meaning of the 'Hidden Hand,' which is simply—Jew Finance."

"It is the power of this International, cosmopolitan, alien Finance which secured the declaration of London; which so repealed the Act of Settlement of 1700 as to permit Sir E. Cassel and Sir E. Speyer to remain on the Privy Council and Baron Schroeder and Julius Rittershausen to be naturalized after war was declared. For Gustav Jarmay it secured not only naturalization but knighthood during the war; approved and allowed wholesale change of names on the part of persons of alien origin; prevented swarms of wealthy Jews from being interned; saved the Germany Army from defeat by the Armistice; robbed England of her rightful indemnity; actively side-tracked the protection of British industries, and is now busy everywhere in fomenting industrial unrest and promoting 'Bolshevism' whose 'ideals,' according to the Jewish Chronicle 'at many points are consonant with the finest ideals of Judaism,'—ideals, which seen in their full activity in Russia and Hungary today, mean the destruction of all the intellectual classes and of Christian civilization."

May 13, 1919, M. Gaudin De Villaine, a senator of France, made a most powerful speech in the Senate in the course of which he said:

"The Russian Revolution and Great War of 1914-1918 are only phases of the supreme mobilization of the cosmopolitan powers of money, and this supreme crusade of Gold against the Cross is nothing more or less than the furious aspiration of the Jew for domination of the world."

"It is the High Jew Bank which has fomented in Russia the revolution prepared by the Kerenskys and finally perpetrated by the Lenins, Trotskys and Zinoviefs, as was yesterday the Communist coup d'etat in Hungary, for Bolshevism is nothing but Talmudic upheaval."

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"The Russian Revolution was a Jew revolution, supported by Germany, the cradle of modern universal Jewry, and the Bolsheviks, the executioners of the bloody Russian agony, are all, more or less, of the race of Judas."

"Journals the least suspected of anti-Semitism have recognized this fact. By a combination of Big Capital and Bolshevism Judaism is getting ready to conquer the world—such is the prevision of a German journal, the *Deutsche Tageszeitung* which writes:

" 'With the possible exception of Lenin, Bolshevism is directed by Jews. In whatever it is found, revolution reinforces Jewish influence. Today Germany is governed directly or indirectly by Jews. Jews are exploiting with adroit vigor the Bolshevik anarchy.' "

" 'When Revolutionary Russia capitulated to Germany, Germany made it give up Russian gold. Why, since the Armistice, have not we taken the same precautions? In view of Spartacist menaces the gold of the German banks was collected at Frankfort—why was it not confiscated as a first instalment? Always the same mysterious influences—Frankfort—this is the Promised Land to which access is refused to unbelievers. It is the Holy of Holies, the Sacred Ghetto, the retreat where still stands the old and leprous hovel with the sign of the Red Shield.' "

Quoting further from "The Jews' Who's Who":

"M. de Villainé's speech created a sensation in the Senate. It is important to note (1920) that the Finance Minister of France is M. Klotz, a Jew; of Italy, Luigi Luzzati, and that most of the Finance Ministers of other countries are Jews. The Finance Minister of Germany is Herr Bernberg; the Finance Plenipotentiary of England is, or was, Rufus Isaacs, while the Jew Edwin Samuel Montagu, presided over the Finance Committee of the Peace Conference."

The author then tells how, in the Cape Blue Book, which reproduces the letters of Sir Lionel Phillips, Bart, to Alfred Beit, one may

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learn how the Jew obtained control of parliaments, fomented treasonable plots, manipulated the Stock Exchange, so as to obtain enormous profits—in general—a race which toiling not nor spinning yet does the reaping.

Continuing: "From the disclosures revealed in the Phillips-Beit correspondence there has been deduced the Four New Commandments of International Finance:

1). "Whatever we must do must be done through others"—that is to say—use officials such as Prime Ministers and Ministers not quite prime,² First Lords, War Ministers, etc. and Christian partners.

2). "Spend money in improving Parliaments"—that is, spend the people's money in bribing and blackmailing the people's "representatives."

3). "We don't want to shell out ourselves"—i.e., make Christians pay.

4). "Now he has gone his widow has nothing, while we have made a large fortune out of him," i.e., Jews to make fortunes out of Gentile's ruin.

Says *The Jewish Question*, p. 186:

"People sometime ask why Jewry, which is capitalistic, should favor Bolshevism, which is the announced enemy of capital. It is an interesting question. Why should a New York Jewish financier, an officer of the government of the United States, help finance a 'Red' publication which even our tolerant government cannot stomach? In addition to the fact that it is only 'Gentile capital' that is attacked, the answer is

² In *The Saturday Review*, Nov. 25, 1933, p. 535, we find the following apt poem:

*"Of Ramsay we must face, I fear,
The truth, though stark and sinister:
As Premier you'd not put him first—
He's far from Prime as Minister." (A. P.)*

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that the Jew who has fallen for the worship of the Golden Calf is anxious to keep in the good graces of the Jew of the East—the Mongolian Jews—who are rampaging against orderly systems of society. It is quite useful, when there is a revolution in Paris to have the 600 houses which you may own spared by the incendiary mobs,"

and that is exactly what the historian of the French Revolution knows with reference to the extensive real estate holdings of the Rothschilds. From page 296 of the same book we take the following:

"Jewish bankers ran the war as they have run every great war. No informed Jew will deny that. Most informed Jews have boasted of it as indicating the importance of their people. Above the nations at war was an International Financial Committee, ALL JEWISH, looking down upon all the ruction and blood as serenely as American baseball league directors look down upon a pennant series. Separated, each man tied to his country by ties of undivided nationalistic loyalty, none of these would have amounted to much. United, as a super-national financial board, knowing the secrets of all the nations, conferring with one another in all sorts of ways, even during the hardest days when all communications between countries was supposed to be locked by war, deciding the duration of the war and the hour of so-called peace, these groups constitute a danger which no one doubts after once having clearly seen it."

Col. A. H. Lane of London has written a book "The Alien Menace" (Boswell Printing & Publishing Co., Ltd., 7/6 net) which gives most interesting and informative facts on this subject, such as, p. 1:

"The reader will find here indisputable evidence of the part played by some International Financiers in promoting not only dubious companies and share-pushing schemes but in establishing Bolshevism in Russia and elsewhere; in opening picture palaces for the exhibition of films depicting human society without morals, and deriding patriotism, tradition and national honor as obsolete superstitions. He will also see that

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the political parties, and many of our most important industries and financial concerns and the B. B. C. are, directly or indirectly, made to serve interests that are foreign and anti-British and to support measures that must lead to the disintegration of the British Empire and to the creation of class-hatred and disorder in our domestic affairs."

In this same book, in the chapter on "The Hidden Hand," the author says:

"Most investigators of the Bolshevist Revolution in Russia have observed a close connection between the leaders of Bolshevism and certain groups of International Financiers. A full and complete record of the part played by certain eminent International Financiers of Berlin, London and New York in the Russian Revolution of October, 1917, and in the subsequent extension of a Bolshevist propaganda, especially within the British Empire, would throw a flood of light upon many otherwise inexplicable events since the end of the Great War * * * To my mind there is no doubt that Bolshevism is controlled by a combination of internationalists in which those of the Jewish faith predominate. In 1919, a section of the Jewish Press in London openly encouraged Bolshevism and Bolshevist propaganda in this country and so strong was the advocacy that the Morning Post had to give it wide publicity until it drew a letter * * * (signed by prominent Jews) in which these gentlemen admitted 'with deepest concern and sincerest regret' the publication of Bolshevist propaganda in sections of the Jewish press and 'welcomed the suggestion that British Jews should dissociate themselves from a cause which is harmful'."

That author then proceeds to quote from Mrs. William's "Russia's Ruin," p. 291:

"One is forced to draw the conclusion that the hundreds of thousands, or rather millions, spent by Lenin and his followers were furnished to them from some exchequer which had millions at its disposal. Only banks and State exchequers

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have the possibility of subsidizing propaganda on such a scale."

Quoting further the author reproduces in part an article which appeared in the Morning Post (London) 19 March, 1921:

"It is well known that there are certain syndicates in this country, mainly Jewish, that have long been willing to trade with Russia." This connection with Bolshevism and International Finance is very clearly shown by M. Andre Cheradame in his book *La Mystification des Peuples Allies*, in which he asserts, on the evidence he had obtained, that the Communists had been backed up throughout by the Deutsche Bank, which maintained relations with German-Jewish financiers, naturalized as English or American in London and New York. "Bolshevism," he states, "leads necessarily to the exploitation of Russia for the profit of a syndicate of super-capitalists, of which the real leaders are Jews and Germans." This statement supports Rathenau's own declaration that "Three hundred men, all acquainted with each other, control the economic destiny of the continent." * * * Sept. 18, 1931, Mr. James W. Gerard, American Ambassador in Berlin during the War, after returning from a visit to Europe, declared that Germany "did not need any financial assistance and that a large percentage of the loans from the United States was lent to Russia." * * * said the Daily Express, 16 January, 1932, * * * Our International financiers borrowed that money from France and America and paid 2% * * * lent it to Germany for 8% * * * she lent it to Russia for 15% THAT IS WHAT BECAME OF THE MONEY."³

³ The Saturday Review (London), 25 November, 1933, under "Victims of the League of Nations" said:

"Some weeks ago, Sir Arthur Samuel, M.P., a former Lord Mayor of Norwich, Secretary to the Treasury in Mr. Baldwin's Government, and a man who knows what he is talking about, declared in a public speech that of the 66 MILLIONS STERLING OF FOREIGN LOANS SPONSORED BY THE LEAGUE OF NATIONS, already 62 millions of this (money said to be largely subscribed by widows and elderly ladies in England, to whom the League always

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This is amply borne out in the evidence given in "O. P. M." (Other People's Money) showing billions of foreign bonds which have subsequently been found to be worthless, or at least uncollectible, were sold over the counters of American banking institutions to their dupes and gullible purchasers on which the sellers collected enormous commissions. The booklet just named, 103 pages, was issued complimentary by the Chemical Foundation, Inc., New York City. Its two subdivisions are significant of its most enlightening contents, "The Rescue of Germany," and "As Noble Lenders." The reader will be well repaid to obtain a copy of this book and learn for himself how the International Financier aided and abetted this wholesale swindle to the discomfiture and, in many cases, utter impoverishment of American investors. All appearances indicate that further divisions of these spoils will be made when the successors of these bankers through the able guidance of these modern Wallingfords, force their American clientele to accept a settlement of ten cents on the dollar thus leaving several billions more of good American money on foreign shores to be used in competition with American industry and the American workman.

The author then shows how Americans for 135 years had rested their foreign policy on Washington's farewell address to the American Congress. "The words were few. No foreign entanglements. Woodrow Wilson was the first President to preach another doctrine, and the Americans rejected both him and his doctrine * * * In less than ten years international finance has accomplished a fact the idea of which had been rejected by America for a century and a half—namely, the fact of foreign entanglements." Space does not permit the enlargement of this subject but no apology is offered for saying that the present situation, with reference to the return of monies sent across the Atlan-

takes care to play up) is today in default. So the old English ladies have lost their money."

Here is just once more instance of the solicitous (?) care which financiers, like Greeks bearing gifts, exercise towards their credulous dupes whenever the commissions are adequate. Many defrauded Americans can extend sympathetic hands across the sea to these aged women of England.

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tic, make most apropos the old proverb "Who steals my purse steal trash" for these money lenders have even stolen the lining out of a purse once plump with yellow-backs, now a sad memory. Well does Col. Lane state the situation in the second edition of his book "The Alien Menace" (repeated, p. 136 of Third Edition) :

"The headquarters of these bodies (planning world-revolution and the destruction of Christian civilization) are outside the British Isles (and the British Empire) are now to a great extent governed by parliaments and councils which meet in foreign countries. We have become subject to a super-government.⁴ (The League of Nations) manned mainly by Aliens sitting at a spot far removed from England." To this he comments:

"If there is a world-wide financial power directing revolutionary and subversive movements like Bolshevism, we may be sure that this power will also influence the industrial and legislative policies of Governments, and will make the politicians of all parties serve the aims and purposes of International Finance. A financial disturbance, or the control of essential national industries, may be as valuable and necessary to the unseen Alien directors of subversive movements and strikes and riots, or Socialist victories at the polls. If the Alien Financiers can devise plans to control and direct all parties, then their interests will be served no matter how the people vote or what changes in party government may take place. * * * whoever controls industry and finance controls governments."

This author then proceeds to ring the changes on High Finance by quoting from Sir Arthur Samuel, M.P. that the finance houses of the

⁴ "The League of Nations is a Jewish idea. We created it after a fight of twenty-five years." (Nahum Sokolow, Zionist leader, Aug. 27, 1922 at the Carlsbad Congress.)

⁴ John Albion, in his remarkable article—"If Lenin came to London" in "The Sunday Pictorial," Sept. 5, 1920, confirmed that Lenin, Trotsky, etc. are merely the agents of the Occult World Jewish Empire.

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U.S.A. have "Pushed loans on nations, cities, and commercial enterprises far beyond the limits of economic justification" and have "unloaded at a profit the paper certificates of those loans on the investing and speculating public." Little did it concern these houses provided the commissions were satisfactory.

Mention is made of the Pujo Commission Report (1913) on the Money Trust in the U.S.A. and the truth is told in Mr. Field's book: "The Truth About the Slump," (pp. 78-82.) In 1913 the dominant influence in this Trust was J. P. Morgan, Senior, but as our Ambassador, Sir Spring Rice wrote, "since Morgan's death the Jewish bankers are supreme."

Said Mr. H. Belloc in "The Jews":

"The Great War brought thousand upon thousands of educated men up against the staggering secret they had never suspected—the complete control exercised over things absolutely necessary to the nation's (England) survival by half a dozen Jews who were completely indifferent as to whether we or the enemy should emerge alive from the struggle."

(We have before us a pamphlet, worth its weight in gold, entitled "Wake Up Australia—A National Warning" by W. G. Selkirk, Box 620 F.F., Sydney, Australia, price six pence—from it we take the following, reproduced from the pages of Plain English, under the title of "Hythe Report"):

"Of all the extraordinary things which happened during the progress of the War, and which showed that Jewish influence was hard at work behind the scenes, probably none is more remarkable than the experience which befell a certain British Army officer attached to the Salonika forces. In May, 1917, this officer—who, for obvious reasons must not be mentioned by name—arrived in Rome upon a short furlough from front line duty, and, upon enquiring at the Grand Hotel for an expected telegram from London, was, in error, handed a telegram intended for a well-known Jewish financier who was resident at the hotel. The telegram, dated from London, read as follows:"

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

Continuing, Mr. Selkirk says: Cautious inquiries in certain quarters elicited the information that the message indicated that the German Jews in Frankfort and the German Jews in England had completed a secret arrangement for dividing the commercial interests of the world between them, thus counteracting the unexpected intervention of America. Certain arrangements had been made as to using British peers as blinds for a concentration of Jewish capital and that, providing America could be deluded by accepting such arrangement under cover of a League of Nations, the German Jews who precipitated the war would achieve their object—domination of the world. The phrase "co-operating through Copenhagen" meant that German Jews in Copenhagen had just then decided upon the destruction of Russia, while the phrase "British agreement to act in Alexandria" indicated that steps were being taken to develop a scheme whereby, through British efforts, Palestine would pass into the hands of the same German Jews. * * * To show the Jewish nature of the Russian Bolshevistic movement, it is only necessary to quote the official memoir which was compiled in 1919 by the American Secret Service and which was transmitted to the French Ambassador and all the Allied Governments. This memoir was published in the Russian Journal "A Moscow" in September, 1919, and in the French Journal "La Vieille France" in 1920. Here is a portion of the text:—

"Transmitted by the Army Staff, (2nd Bureau)
Bolshevism and Judaism.

1. In February, 1916, we learned for the first time that a Revolution was being fomented in Russia. We discovered that the persons and concerns given below were engaged in this work of destruction:—

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1. Jacob H. Schiff—Jew.
 2. Kuhn Loeb & Co.—Jewish Bank.

Directorate:

Jacob H. Schiff

Felix Warburg

Otto Kahn

All Jews.

Mortimer Schiff

Jerome H. Hanaver

3. Guggenheim—Jew.

Max Breitung—Jew.

“There is scarcely any doubt that the Russian Revolution which broke out a year after the above information reached us, was worked up and launched by distinctly Jewish influence. In fact, in April, 1917, Jacob H. Schiff made a public declaration that it was thanks to his support that the Russian Revolution was a success.”

2. In the spring of 1917, Jacob H. Schiff began to commission Trotsky (Jew) to bring about the actual Social Revolution in Russia; The New York Journal “Forward,” a Jew-Bolshevik daily gazette, added also its own contribution to the same purpose. From Stockholm the Jew, Max Warburg, in the same way commissioned Trotsky & Coy; They were also commissioned by the Rheinisch Westphalian Syndicate, an important Jewish concern as also by another Jew, Alf Aschberg, and the Nyne Banken of Stockholm, and also by Jivotovsky, a Jew, whose daughter married Trotsky. Thus was established the relations between the Jewish multi-millionaires and the Jewish proletarians.
3. In October, 1917, the Social Revolution took place in Russia, thanks to which certain Soviet organizations took over the Government of the Russian people. (Here follows the names of 30 Jews who occupied the chief positions in the Soviet.)
4. At the same time a Jew, Paul Warburg, showed himself to be on such close relations with the principal Bolsheviks

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that he failed to obtain reelection to the Federal Reserve Board.

(5 and 6 deal with relations between Jacob H. Schiff and a Jewish Rabbi named Judas Magnes who publicly declared himself to be a Bolshevik.)

7. A few weeks later the Social Revolution broke out in Germany; automatically a Jewess, Rosa Luxembourg, took over its political direction, and one of the principal leaders of this international Bolshevik movement is a Jew, M. Hasse.
8. If we note the fact that the Jewish firm of Kuhn Loeb & Co. is in relations with the Rheinisch Westphalian Syndicate, a German-Jewish firm, and the brothers Lazard, a Jewish banking firm of Paris, and also the Jewish banking firm of Guenzbourg of Petrograd, Tokio and Paris; if we remark further that the Jewish concerns mentioned are in close relations with the Jewish bank of Speyer & Co. of London, New York and Frankfort-on-Main, as well as with the Nye Banken, a Jewish Bolshevik concern in Stockholm, it will be apparent that the Bolshevik movement as such, is, in a certain measure, the expression of a general Jewish movement and that certain Jewish banking houses are interested in this movement."

Mr. Selkirk adds:

"It would thus appear that the Bolshevik Revolution in Russia was purely and simply a Jewish movement. To return to our narrative, Lenin reached Russia by way of Switzerland, Germany, and Stockholm. Trotsky, together with Zinovieff, Apfelbaum (afterwards head of the Third Internationale) and some two hundred other Jews (265 according to testimony of Dr. Simons, author) left New York bound for Russia but British naval authorities held up the steamer in Halifax Harbour. Jewish influence behind President Wilson however, succeeded in obtaining their release, and so Trotsky and his fellows were allowed to enter Russia."

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"Max Warburg arranged finance for the Jewish Bolsheviks and enormous sums of money were transferred to the credit of the 'Petrograd Council of Soldiers' through an intermediary named Furstenburg-Ganetsky stationed at Stockholm. In this way the Jew-Bolshevik Government of Russia was created upon the ashes of the pro-Ally Kerensky revolution, the actual government being made up of 34 Letts, 30 Russians, about a dozen Armenians, Poles and Czechs and 447 Jews, with every ministry manned and controlled by Jews. The Bolsheviks then instituted a systematic campaign against Christianity, destroying churches, murdering Christian priests, abolishing every form of Christian worship under penalty of death."

Much of these transactions is set out in detail in a series of articles which were published by Francois Coty, Paris, in the *Figaro* and *L'AMI DU PEUPLE*" in 1932. The evidence which proves this monstrous conspiracy against the world to be conclusive and convincing, in addition to the above is now reproduced from Boris Brasol's book: "The World at The Cross Roads," p. 71:

"It is not a mere coincidence that at the notorious meeting held at Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German Agents, the German Foreign Office was represented by Mr. Warburg, whose two brothers were members of the international banking firm of Kuhn, Loeb & Company, of which the late Mr. Jacob Schiff was a senior member. Nor is it a mere coincidence that in the later stages of the Russian Revolution we still find international finance hard at work engaged in further endeavors to break the last resistance of Russia against the onslaught of the 'Triple Alliance'—that is of the Central Powers, Revolutionary Internationalism and International Finance itself."

"Indeed this was more than a German plot; it was a world-conspiracy, first against Russia and next against Chris-

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tian civilization at large. The following two documents throw a peculiar sidelight upon the nature of this sinister enterprise."

(1)

Copenhagen, June 18, 1917.

Mr. Ruffner, Helsingfors.

Dear Sir:

Please be advised that from the Disconto-Gesellschaft account 315,000 marks have been transferred to Mr. Lenin's account in Kronstadt, as per order of the Syndicate. Kindly acknowledge receipt: Nilandeway 98, Copenhagen,

W. Hansen & Co.,—Sweden.

(2)

Stockholm, Sept. 21, 1917.

Mr. Raphael Scholan Haparanda.

Dear Comrade:

The office of the banking house M. Warburg has opened in accordance with telegram from President of Rheinisch-Westphalian Syndicate an account for the undertaking of Comrade Trotsky. The attorney (agent) purchased arms and has organized their transportation and delivery up to Luleo and Varde. Name to the Office of Essen & Son in Luleo, receivers, and a person authorized to receive the money demanded by Comrade Trotsky.—J. Furstenberg.⁵

It is our object to present these few citations to show that the International Financier is not a myth for the Ambassador of a great Empire like England would not indulge in circulating false reports on this or any other subject. Rest assured that the same kind of denials will be made to these representations that have been made during the past two hundred years to any charges brought against the Semitic race. They are well organized for this purpose and are in touch with unlimited

⁵ "The German-Bolshevik Conspiracy," issued by The Committee on Public Information, Washington, D. C., p. 27, October, 1918. The documents as above quoted were never repudiated by the Disconto-Gesellschaft or the Rheinisch Westphalian Syndicate.

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funds for conducting any propaganda determined by the powers of the Hidden Hand.

CHAPTER IX.

SOCIALIST and COMMUNIST TERMITES.

Socialism and communism as they are known today are Jewish both in inception and in direction. That is not to say that all Jews are socialists or communists for, most assuredly, they are not. Many Jews are bitter opponents of the dangerous doctrines underlying the socialist movement. Nor is it to say that only Jews are supporting this socialist theory because men and women of practically every race and nationality are involved. But it is to say that the movement, as it operates today, owes its origin to the Jews and that, from the racial point of view, Jews are in positions of leadership.

The name socialism was first employed more than a century ago to define a wholly Utopian theory of life. There was nothing either subversive or revolutionary about it. Its proponents had no thought of destroying existing governments nor did they harbor ill-feeling against those who refused to accept their doctrines. It was not until the advent of Marx, Lasalles and Engels, that the movement became subversive and revolutionary and hence a menace to existing society.

Professor Arthur Shadwell makes a splendid analysis of the movement both before and after this trio of Jews took possession of it. He writes¹ (1): "The difference between the two are numerous and great. The first phase had been confined as a movement to France and England * * *; the second was international, but led by an influence in which the Jewish element dominated which had been conspicuously absent in the first place."

In other words Marx, Lasalles and Engels, all Jews, seized a Utopian program, having many features of a religious movement—guided and directed by men with noble impulses, and turned it into a subversive, revolutionary movement which, under Jewish guidance and gentile "front" support, has grown until it now menaces civilization and Christianity."

¹ The Socialist Movement, Philip Allan & Co., London, Vol. I, page 50.

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Professor Shadwell contrasts the outstanding features of the Utopian socialists of the earlier period with the Marxian socialists of our day, known both as socialists and communists. The spirit of the former, says the professor, was benevolence, of the latter bitterness. "The motive of sympathy with the poor was overshadowed by hatred of the rich, the idea of cooperation was replaced by conflict" he continues. "Intellectually free speculation gave place to rigid dogma, religious or ethical influences to pure materialism. * * * Constructive aims were superceded by destructive ones. * * * The idea of force was introduced and for gradual and evolutionary change more or less sudden and revolutionary action was substituted." Jewish thought naturally and logically introduced into the movement its most damnable phase—the "class war" idea.

It is not the purpose here to deal with the history of the movement but instead to study the nature of the forces that have been able to take a peaceful and idealistic theory and so corrupt it that it becomes the sun around which revolves all the revolutionary forces in this world today. Nor is it the present purpose to deal with the philosophy of the earlier Utopians of present day Marxians. Volumes have been written upon these subjects. We refer the reader to many able writers.²

While there is a vast amount of evidence to connect the Jews with subversive and revolutionary movements before the time of Marx, Lassalles and Engels, we will not deal with that feature, again leaving it to a far more able writer.³

² Space does not permit giving any extended list. The student might well start with "A Survey of Socialism" by Prof. F. J. C. Hernshaw, published by Macmillan Co., Ltd. London, and "The Socialist Movement" by Prof. Arthur Shadwell, published by Philip Allan & Co. London. They can be secured through any book dealer. The references found in these will be a guide for additional reading.

³ "The World Revolutionary Movement" by Mrs. Nesta A. Webster, published by the Boswell Printing & Publishing Co London, England, is the outstanding work upon this subject. Mrs. Webster is an eminent historian whose accuracy is not questioned by those who know her. The fact that this book and her other writings have been boycotted in cities with large Jewish populations, is

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the best evidence that her expose is based upon reliable and irrefutable documentary evidence. While this work, when first published about ten (10) years ago, could be purchased from most any one of the larger book dealers in New York City, it has disappeared from their shelves. This character of boycott against all who have the temerity even to discuss the "Jewish Question," has been extended generally. Those who make reference to the works of Mrs. Webster are immediately marked for slaughter. Every effort is made to induce the public to believe such persons unreliable and not to be trusted. A marked illustration is found in the attack made some years ago upon Fred R. Marvin, then editor-in-chief of the New York (daily) Commercial. Mr. Marvin, seeking to prevent the issuance of naturalization papers to Rosika Schwimmer, a Hungarian Jewess, wholly because of her well known attitude against nationalism and all forms of national defense, cited the Lusk Report issued by a special Committee of the New York Legislature as evidence for his statements. Madame Schwimmer brought libel suit against both Mr. Marvin and the paper. The action was not filed until nearly a year after the alleged libelous statement had been printed and the complainant did not, in writing to the editor or otherwise, charge the statement to be untrue or demand a retraction. The paper was sold and then went through bankruptcy to clear the stockholders of any contingent liabilities. About three years after the filing of the suit, it was, upon very short notice, set for trial. Upon the jury were a number of Jews. The attorney for the plaintiff was a Jew. The court-room was fairly well packed with Jews. A judgment was rendered against Mr. Marvin which judgment he paid.

While the evident purpose of this suit was to intimidate Mr. Marvin, the paper and all others, in their fight to prevent the naturalization of Madame Schwimmer and those holding her views, it had the opposite effect. Many who did not know Mr. Marvin personally resented this character of an attack and, in consequence, the suit brought by Madame Schwimmer to force the naturalization officer at Chicago to grant her citizenship papers which he had refused to do, finally reached the Supreme Court of the United States. That body denied citizenship and legally established the theory upon the question for which many had for years been contending. Several bills have been introduced into the Congress to so change the naturalization laws that the decision will not hold good in the future, but all, so far, have been abortive. Certain Jews who protest their disconnection with the socialist or communist movement, have urged the adoption of these measures.

One could fill a book with further illustrations of this Jewish system of intimidation and many instances will occur to all who have stepped into the open to expose Jewry in connection with the subversive movements.

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Marx, (1818-1883), Lasalles (1825-1864) and Engels (1820-1895) comprise the trio of Jews who, taking an altruistic theory, managed in a short time to turn it into a pronounced revolutionary doctrine, a doctrine that has left its scar on practically every civilized nation and which has so wounded some that they can not recover. Every cult and movement to a certain degree reflects the outstanding characteristics of the founders. Revolutionary socialism—now more commonly called communism—is no exception. The outstanding traits of these three men, which can be said to be outstanding traits of a large Jewish element, are found to predominate in the various groups that go to make up the present-day revolutionary movement. They are: Arrogance, intolerance, inflamed emotions, lack of ethical standards, and a desire for revenge, pronounced in Marx; immoral and unscrupulous acts, a demonic will, a disregard for the truth, the belief that to attain an end any means is justifiable, and a desire for revenge, pronounced in Lasalles; love of publicity, a desire to be thought "progressive," and a disposition to employ wealth attained through whatever means, to the advancement of subversive movements, pronounced in Engels.

Another noticeable parallel between these three men and the vast majority of those now credited with being leaders in the world revolutionary movement—call it socialism or call it communism—is that none of them were "wage-earners" or of the groups of citizens for whose welfare and uplift they insist they are working. Marx, to use good American slang, was a plain "moocher." Lasalles inherited a fortune and earned no money himself. Engels who was engaged with his father in the operation of cotton mills in which children were employed at scandalously low wages and for wickedly long hours, was a wealthy man.

Karl Marx made popular, apparently, the well known Jewish system of adopting a name other than one's own. His name was not Marx but Mordecai. He came from a long line of rabbis although his father abandoned that profession and took up law. When Karl was about six years old the elder Mordecai renounced the Jewish faith and embraced Christianity. Some of Marx's admirers attribute this action on the part of the elder Mordecai not to willingness but to pressure brought

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by governmental agencies. This is cited as one reason for Marx's persistent effort to destroy everything related to, or erected upon, the Christian faith. Regardless of the reason, in later years, as Marx associated more and more with the subversive elements, he took the position that the whole world was injured because of Christianity and believed—at least he urged—the revolutionary weapon as the one and only means to correct the wrong. Of him Prof. F. J. C. Hearnshaw writes:⁴ "He was intolerant, bitter, violent, venomous. * * * Nor was his ferocious intolerance a mere superficial defect of manner. It penetrated to the depths of his being and vitiated all his thought. He was entirely lacking in the scientific spirit, totally incapable of dispassionate argument. His inflamed emotions determined his conclusion, and his perverted intelligence put forth all its powers, with a complete disregard of all moral scruples, to provide an apparently rational foundation for them. * * * Marx's eminence is that of the agitator, not that of the thinker. He did not make socialism scientific; he made it predatory."

And in making it predatory he exhibited that trait so pronounced in a certain element of Jewry, which Prof. Hearnshaw later refers to as "the lure of loot," and for which all Jews, regardless of their fairness, honesty and integrity, naturally suffer.

Ferdinand Lasalles, born in a province of Germany where the Jews had not been given civil rights, harbored a feeling of deep resentment and sought revenge. In his diary, later published, he is quoted as writing:⁵

"I think I am one of the best Jews in existence although I disregard the ceremonial law. I could, like the Jew in Bulwer's *Leila*, risk my life to deliver the Jews from their present crushing conditions." He speaks of his childish dream "to make the Jews armed—I at their head—free." In his diary he is quoted as writing " * * * the time will soon be at hand when we, in every deed, will help ourselves with Christian blood."

⁴ "A Survey of Socialism," Macmillan Co., Ltd. London, page 218-219.

⁵ "The Cause of the World Unrest," Grant Richards, Ltd. London, page 81.

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Lasalles was by nature an agitator and a revolutionist. He made no pretense of being a philosopher or originating any idea. "A Jew by race, bourgeois in class, the inheritor of a large unearned income, a man of fashion and of pleasure, immoral and unscrupulous, Lasalles was also a man of sparkling intellect, wide knowledge, boundless self-confidence, fascinating manner and demonic will," writes Prof. Hearnshaw.⁶ "He wrote and spoke wholly for effect, regardless alike of truth or moderation, considering that the end justified the means," continues the professor.

Frederick Engels was born in the Rhine province. His father was a well-to-do cotton manufacturer. He was given a good education and did not exhibit any radical tendencies until meeting Marx while on a trip to Manchester, England, where his father owned a number of mills. Returning to Germany he began to write about the problems of the "workers" although at the time the mills in which he was financially interested through his father were paying small wages and employing workmen long hours. He was more or less a tool of Marx becoming the latter's "sugar daddy," keeping him supplied with money to carry on his radical work. He joined with Marx in writing the "Communist Manifesto," the bible of all true socialists and communists today. There are close students of the subject who hold that Engels, rather than Marx, did the most of this document. At least the language is far more consistent from the point of view taken than are Marx's own writings.⁷

⁶ "A Survey of Socialism," pages 201-202.

⁷ p. 40 of "The Russian Revolution" by George Pitt-Rivers.

"It was a Jew, Ricardo, who gave us the 19th century ideal of the sameness of man according to machinery. And without the Ricardian gospel of international capitalism we could not have had the international gospel of Karl Marx. Moses Hess and Disraeli remind us of the particularly conspicuous part played by Jews in the Polish and Hungarian Rebellions, and in the republican uprising in Germany of 1848. Even more conspicuous were they in the new internationalism logically deducible from the philosophy of Socialism. This we were taught by the Jew Marx and the Jew Ferdinand Lasalle, and they but developed the doctrine of the Jew Ricardo."

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And it was the above trio of Jews, each imparting to the organizations it formed certain characteristics, gaining the aid and support of other Jews and later men and women of various nationalities and races from Japanese in the east to native born Americans in the west that, around the middle of the last century, established a movement which today has great strength in every country. The seriousness of the situation should not be minimized although, as every one knows, not only in the United States but in all other countries, there is some super-powerful agency ever on the alert to prevent the true nature of the movement being commonly known.

Sir M. Findlay, stationed at Christiania, under date of September 17th, 1918, furnished Mr. Balfour a report which, while appearing in the original Parliamentary papers was materially abridged when it was printed in the permanent record. The writer said:⁸ "I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and, unless as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the

"It was Weininger, (see his 'Second Character') a Jew—and also a Jew hater—who explained why so many Jews are naturally Communists. Communism is not only an International creed, but it implies the abnegation of real property, especially property in land, and Jews, being international, have never acquired a taste for real property; they prefer MONEY. Money is an instrument of power, though eventually, of course, communists claim that they will do away with money—when their power is sufficiently established to enable them to command goods, and exercise despotic sway without it. Thus the same motives prompt the Jew Communist and his apparent enemy, the financial Jew. When owners of real property in times of economic depression feel the pinch of straightened circumstances, it is the Jewish usurers who become most affluent and who, out of the goodness of their hearts, come to their assistance—AT A PRICE."

⁸ "Secret Powers Behind the Revolution" by Vicomte Leon de Poncins, Boswell Printing and Publishing Co., London, page 129.

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existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers."

The mere fact that this was abridged in the permanent record and that, instead of the "powers" joining to suppress that which has since plunged the world into economic chaos, no step whatever to that end was taken forces the conviction that back of the movement is some very powerful influence.

What was the influence that caused the suppression of this important information? What is the influence today that seeks to belittle and besmirch all who have the temerity to point out the dangers of Communism and Socialism? What is the influence that has enabled a little band of plain brigands—for they can be termed nothing less, many of them aliens and comparatively few of them Russians—by the use of terrorism to retain possession of a country of more than 150,000,000 people, and secure the recognition of an alleged government by the leading nations of the world?

In seeking an intelligent answer to these questions and studying the known records, one is forced to the conclusion that it is Jewish. And what strikes one most forcibly, and yet seems, in a measure incomprehensible, is that a number of the world's wealthiest Jews appear to be hand-in-hand with the blood-drenched "kikes" of Russia.

While every attempt has been made to suppress evidence to support the conclusion just stated, there is yet much available to the average reader who wishes to do a bit of research for himself.⁹

⁹ Copies of the Lusk Report and the Overman Report will be found in the larger libraries where not surreptitiously removed. The official title of the former is "Report of the Joint Legislative Committee of the State of New York Investigating Seditious Activities" and known as the Lusk Report because State Senator Clayton R. Lusk was chairman of the committee. Propaganda has been extensively used to show that the Lusk Report is discredited. It has not been discredited. No attempt has been made to dispute the authenticity of the mass of documentary and other evidence contained in that document, although some may have questioned the correctness of the conclusions by members of the Committee.

The Overman Report, so called, is officially known as "Report and Hearings of the Subcommittee of the Judiciary, United States Senate, Sixty-fifth Con-

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gress, on Brewing and Liquor Interests and German and Bolshevik Propaganda," of which Senator Overman was Chairman, Volume 3, a document of 1265 printed pages, contains a vast amount of evidence both oral and documentary that should be in the possession of the American people today but there are very few who even know what the Overman Report is. A few citations will be made from it later.

No sooner had the Speaker of the House named the members of a Special Committee during the 3rd session, 71st Congress, to investigate Communist propaganda in the United States, commonly known as the Fish Committee, as it was headed by Congressman Hamilton Fish of New York, than propaganda was spread through the nation to discredit, in advance, whatever facts this committee might develop. This character of propaganda continued to the end, Congressman Fish being belittled and maligned on every side, and while a vast amount of interesting evidence was secured, the general impression is that nothing of moment was attained.

While the shelves of the libraries of the nation are crowded with books, documents and pamphlets showing the "merits" of Socialism and Communism, and pointing with pride to the "wonderful" accomplishments of the Soviet regime in Russia, one often looks for some time to find a book, document or pamphlet actually telling the truth and written by one who is seeking merely the truth.

A marked example of the way this movement is organized to prevent the dissemination of the facts is the recent attempt of a society known as "Friends of the Soviet Union," a subsidiary of the Communist Party, to prevent the showing of a talkie-movie by Mr. Cravath Wells, called "The Truth About Russia." Mr. Wells is a well known and reputable traveler, explorer and lecturer. He recently made a trip to Russia. He managed to get out with a few pictures both moving and still. He delivered a lecture on "Russia Today." Later this was put in movie-talkie form. Before it was given any character of a public showing the producer received a letter from the "Friends of the Soviet Union" protesting emphatically against its being released. Another letter on the stationery of Lincoln Steffins, but signed by Ella Winters, contains this threatening language, "I am afraid that if you do release the picture we shall find it necessary in the interest of truth and fairness and an Administration that wishes to recognize Soviet Russia, to take such steps as we shall deem necessary and feasible to make clear to all movie-goers, the kind of a movie author you have selected." And this from a group that is ever demanding the right of free speech! The facts above stated are to be found in photostatic copies of certain documents circulated by the American Coalition of Patriotic Societies, Washington, D. C., July, 1933.

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Let us turn to Soviet Russia when it was taken over by the terrorists, known as Communists. The leaders in that movement were Jews. Lenin is often described as a Russian and yet he "is Oulianoff by adoption, Zederbaum, A Calmyc Jew, by birth, married to a Jewess, and his children speak Yiddish."¹⁰

Of the 545 members of the various boards, bureaus and commissions that rules Russia when first taken over, 447 of them were Jews and but 30 Russians, according to Victor Marsden who was, for many years, the Russian correspondent of the London Morning Post. He was in Russia at the time of the Revolution, being arrested and thrown into jail. His health was so injured that later, after released and back in England, he passed away. In the little document referred to in the previous foot-note, Mr. Marsden writes:

"At present (1918) all Bolshevich Commissaries (the exceptions are infinitesimal in the whole number) are Jews. All the agitation for the 'glorious revolution,' both in 1905 and in 1917 was worked by Jews, and most of the street speakers were Jews. These Jews have stripped Russia bare of all portable property. * * * The Jews, today, are the only people in Petrograd able to walk steadily; they have food, no one else has. Indeed, the Jews have all along been well fed, and never was a Jew seen in the queues for food, yet they come in ever increasing numbers from all parts of Russia, and even from England and America and all were fed. * * *"

"A Jew was in command of the raiding party that entered the British Embassy on August 31st last, shot down Captain Cromie (from behind) and arrested all persons found on the premises. There were three Jews among the party armed with a couple of revolvers apiece. * * * Jewish Commissaries accompany the Bolshevich 'armies,' as our infatuated Government calls them (gangs of armed brigands really), and spy upon the words and acts of every Christian."

¹⁰ "Jews in Russia" by the late Victor E. Marden, issued by "The Britains, London, England, page 7.

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The document from which the above citation is taken then lists all members of the various governmental agencies set up by the Communists giving the names of all and designating those—447 out of 545—who are Jews.

Mr. Malcom Muggerdge who in recent years was in Russia as correspondent for the Manchester (England) Guardian, a well known so-called "liberal" paper, had a series of articles in the London Post, June 5th, 6th, 7th and 8th, 1933. He went to Russia as a convinced Communist, says the London Post in the caption to his articles, but returned very much disillusioned. The following sentences are taken from these articles:

"This diabolical arrangement (inability to buy goods at a fair price) which could only have been thought of by a Bolshevik-Jew, has lately been extended to a kind of traffic in human beings. * * * I counted in the Presidium of the G. P. U. only two unquestionably Russian names. The present acting head is a Polish Jew."

The Overman Committee, referred to in a previous footnote, originally named to investigate German and Brewery propaganda was later directed to investigate Communist propaganda. The Committee met shortly after the revolution in Russia when the communists took control. Many Americans who had lived in Russia and were able to get out have returned to the United States. Several of them, men of highest integrity, were placed upon the witness stand. Among them was Rev. George A. Simons who had, for a number of years, been superintendent of the Methodist Episcopal Church at Petrograd where this organization maintained a large school. These pertinent statements appear in the testimony of Dr. Simons.¹¹

"We were told that there were hundreds of agitators who had followed in the trail of Trotsky-Bronstein, these men having come over from the lower East Side of New York. * * * A number of these men called on me, and a number of us were impressed with the strong Yiddish element in this thing

¹¹ See testimony the Overman report, starting pages 112, 113, 116, 123, vol. 3.

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right from the start, and it soon became evident that more than half of the agitators in the so-called Bolshevik movement were Yiddish. * * * I have a firm conviction that this thing is Yiddish, and that one of its bases is found in the East Side of New York. * * * I do not think the Bolshevik movement in Russia would have been a success if it had not been for the support it got from certain elements in New York, the so-called East Side. * * * I am very much impressed with this, Senator, that shortly after the great revolution in the winter of 1917, there were scores of Jews standing on the benches and soap boxes, and what not, talking until their mouths frothed, and I often remarked to my sister, 'Well, what are we coming to anyway? This all looks so Yiddish.' Up to that time we had very few Jews, because there was as you may know, a restriction against having Jews in Petrograd; but after the revolution they swarmed in there, and most of the agitators happened to be Jews. I do not want to be unfair to them, but I usually know a Jew when I see one. * * * They (the agitators) were made up of professional agitators, and some of them had on the Russian uniform. * * *

"Senator King: Had any of them been in the United States, and gone back?"

"Mr. Simon: Some of them had."

"Senator King: From the Sast Side?"

"Mr. Simon: From the East Side as I happen to know."¹²

¹² That there is still a lagre revolutionary element in the section referred to by Dr. Simons, and that this element is mostly Jewish, was illustrated by a map issued in 1932 by the American Coalition of Patriotic Societies. A list of all advertised Socialist and Communist meetings in New York City for the four months, June 15th to October 15th, 1932, was systematized by districts and the racial character of the districts determined by the 1930 census. In the so-called lower East Side of New York City the total number of open revolutionary meetings—many of them on street corners—held during the four months was 468 and the foreign born and those of foreign born parents in these districts constituted 89 percent of the total population.

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Mr. R. B. Dennis, was another witness who was in Russia as American Secretary of the Y.M.C.A. at the time of the revolution called to testify before the Overman Committee. Mr. Dennis at one point in his testimony said:¹³

"I do not know whether this belongs in this hearing or not, but a thing that interested me very much was to discover a number of men in positions of power, commissars in the cities here and there in Russia, who had lived in America." Asked by Senator Wolcott their nationality the witness replied, "Hebrew * * * Russian Hebrews. The men I met there had lived in America, according to their stories, anywhere from 3 to 12 years. * * * Our general opinion in Moscow was that anywhere from 20 to 25 percent of the commissars in Soviet Russia had lived in America."¹⁴

Lieut. Col. Lane quotes from "The Last Days of the Romanovs" by Mr. Robert Wilton, The Times (London) correspondent in Russia before and during the World War and during both revolutions, as follows:

¹³ Overman report, Vol. 3, pages 178-187.

¹⁴ The testimony of these and other gentlemen naturally was given much space in the press the following morning. At once certain Jewish agencies denied that the Jews had anything to do with the Bolshevik revolution and men high in certain circles made it their business to write and wire the committee denouncing "the unfairness of much that he has said." The witnesses whose veracity was questioned were very careful to state that they did not wish to make a charge against Jews as such, but merely against certain Jews and stated what they found to be true in Russia at the time of the revolution, and which statements have since been substantiated by all unprejudiced witnesses. One Protestant said, "I deny that there is on the East side any considerable number of those who are opposed to government, or who adhere to or sympathize with the anarchistic conceptions of Lenin and Trotsky." As to how the feeling is in that section today, we call attention to the previous footnote. A truth is a truth and no amount of propoganda can destroy it. If the non-socialist and non-communist Jews—and no doubt they are in the great majority—would but cease defending the socialists and communists of their race merely because they are of that race, much of their troubles would end. (See Overman Report, volume 3, starting on page 378 and following.)

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"* * * The whole record of Bolshevism in Russia is indelibly impressed with the stamp of Alien invasion. The murder of the Tsar, deliberately planned by the Jew Sverdlow * * * and carried out by the Jews Goloshchekin, Syromolotov, Safarov, Voikov, and Yurovsky, is the act not of the Russian people, but of this hostile invader."

The London Patriot in its issue of July 13th, 1933, printed a long letter from a German Jew who placed loyalty to the nation of his adoption above loyalty to race. In that letter this German-Jew who deprecates all the acclaim against Hitlerism, writes:

"Hitler, seeing in Communism the scourge of the world, as indeed it is, saw in Karl Marx, its founder, a Jew; in Trotsky, its evangelist, a Jew; in the press its virtual preachers, Jews. And, indeed, it can not be denied to the narrow view of another evangelist, the signs were damning enough. 'Anti-Semitism never amounted to anything,' said the aged painter and with Max Liebermann, 'until the Jews took it in hand'."

There is abundant evidence to prove that the Socialist-Communist movement in the United States is Jewish. One has but to look through the publications of these two organizations to note that Jewish names predominate. In 1925 the Hanford Press, New York City, issued a book edited by Solon DeLeon (Jew) known as "American Labor Who's Who." What particularly strikes one upon glancing through its pages is that a large number of those who are engaged in Socialist and Communist activities in the United States were not born in this country, and of these the Jews predominate.

Mr. James O'Neal, an accredited Socialist writer, in his book "American Communism" issued by the Rand Book Store, New York City, in seeking to minimize the dangers of Communism, several times refers to the fact that the dominant forces in this movement came from "foreign federations." And what is true of the Communist organizations is likewise true of the Socialist, although the latter has attracted to it a number of well meaning and, no doubt, conscientious Americans

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who appear to be in the movement because of the germ of idealism it contains.

One could well write a complete book citing evidence to sustain the allegation that both the Socialist and Communist movement in the United States are predominantly Jewish. One having sufficient patience might run through the files of the New York City paper for a year and note those arrested for unlawful acts in connection with some Socialist and Communist demonstration, would discover that the names were predominantly Jewish. Indeed, no one can seriously question the statement that both the Socialist and Communist movements in the United States are Jewish. Certainly no one acquainted with the facts will question that the movement originally was brought to this country by Jews.

Der Tag, a daily Yiddish paper, published in New York City, in its issue of October 16, 1932, said:¹⁵

"For us Soviet Russia is a country in which there are more than three million of our brethren, where a great experiment is being tried. Soviet Russia is a country where anti-Semitism is strictly prohibited and severely punished. Why should we blacken the face of a Government which is so benevolent towards our race?"

Indeed, why should they, since the government in question is almost exclusively dominated and controlled by those of the Jewish race! And well may one ponder the statement made by Mrs. Webster:¹⁶

"Had the Bolsheviks been, as they are frequently represented, a mere gang of revolutionaries, out to destroy property, first in Russia and then in every country, they would naturally have found themselves up against organized resistance by the owners of property all over the world, and the Moscow blaze would have been rapidly extinguished. It was only owing to the powerful influence behind them that this minority party was able to seize the reins of power and, having seized them,

¹⁵ Quoted in "London Patriot" July 6th, 1933.

¹⁶ "The Surrender of an Empire," Boswell Printing and Publishing Co., London, page 74.

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to retain their hold of them up to the present day."

What is that "powerful influence?" Mr. Winston Churchill, on November 5th, 1919, in the House of Commons gave a remarkable account of the Russian Revolution. In part he said:¹⁷

"No sooner did Lenin arrive than he began to beckon a finger here and a finger there to obscure persons in sheltered retreats in New York, in Glasgow, in Berne, and other countries, and he gathered together the leading spirits of a formidable sect, the most formidable sect in the world, of which he was the high priest and chief. With these spirits around him he set to work with demonical ability, to tear to pieces every institution on which the Russian State depended. Russia was laid low. She had to be laid low. She was laid low in the dust."

Now who compose and guide this "most formidable sect in the world," this sect that is guiding and directing the World Revolutionary Movement whether manifested under the name socialism or communism? The evidence appears complete and conclusive—Jews. While it is true many not Jews including no inconsiderable number of Americans are in the movement, save in a few isolated instances, and this almost exclusively in the right wing of the group, which faction is not so blood-thirsty, are other than Jews found in commanding and "key" positions.

In combatting socialism and communism one should be careful not to engage in too much generalization. As stated at the opening of this chapter all Jews are not socialists or communists; all Jews are not engaged in subversive and revolutionary activities. Many of them are loyal to our form of government and our institutions and seek, to the very best of their ability, to be good American citizens, or good citizens of the country in which they are making their home. This element, however, as a rule is not militant in its opposition to socialism and communism, and is prone to think when the movement is referred to as Jewish that, in some manner, their loyalty and integrity is being

¹⁷ "The Cause of the World Unrest," page 33.

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attacked. Far from it. Again, we have no right to condemn them for their apathy because the great mass of the American people are not militant in opposition.

If the army of Jews throughout the world who see the great menace in the theory of socialism would but join with all other citizens regardless of race, and aid in driving from the movement the Jewish leadership, it would collapse overnight. The intriguing cleverness of the oriental Jew is the only thing that keeps it alive.

N. Y. Sun, 10-28-32.

SOLIALISM EXPLAINED.

There is no excuse for anybody not to know hereafter what socialism means. Norman Thomas has explained with a clarity which removes all basis for debate of what hitherto has been the most debated question in the intellectual world. Socialism, as the program is outlined by Thomas at the height of the presidential campaign, means a capital levy of about \$40,000,000,000 for the purpose of clearing the economic slate of all debts, public and private, with revolution as the alternative. The revolution is offered as a prophecy rather than a personal threat, though it appears to be the principal argument on which Thomas expects to win converts to the capital levy.

This frank display by Thomas of his thinking processes is somewhat of a reflection on those who have been accepting socialism as something intellectual. The economic knowledge which his ideas reveal manifestly never has advanced further than the Continental Europe of the eighteenth century. In the days when capital consisted mainly of gold and silver stored by great lords in their cellars, when labor, being in a stage of serfdom, did not have to be considered, capital levies were practicable, provided government was headed by a sufficiently strong autocrat. If the monarch was able to seize the stored gold it became actual revenue for his treasury. Economic ideas resting on these conceptions of the nature of capital, government and revenue, however, surely are not to be classed as intellectual, particularly when they are applied to the United States.

In these days capital is mostly in the form of bits of paper called deeds, bonds, &c., recording that somebody paid certain sums of money for them. What the Government would get by levying on such capital would not be the revenue with which it could pay appropriations of Congress, either for the discharge of debts or any other purpose. It would get only the property which the paper represented, and on this it would have to spend much money for maintenance or operation. Moreover, it would have scant means of raising money for such purposes, for nobody would have any money to lend or would deliver money voluntarily on tax bills. Who would pay a tax on anything which the Government was going to take away from him? Neither the Government nor

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the private owner could sell any property for the purpose of turning it into funds available for a public treasury, since nobody would buy what would be subject to seizure by Government at any time.

Anybody disposed to argue can see an object lesson of the practical working of the Thomas plan in what the Russian Bolsheviki did in 1918-19. They certainly cleared the slate of all debts, public and private. They took over an immense area of developed land, with transportation, mining, manufacturing and other properties, free from any obligation which they recognized. They assumed concentrated dictatorial power, which issued orders and did not depend on any parliamentary vote or judicial decisions. Yet so soon thereafter as July 31, 1921, the Bolsheviki had to summon Maxim Gorky to write for them a frantic appeal to the United States to help them lest they all starve to death.

Americans would not have such a resource as that. There would be no one to whom they could appeal for help. They may be assured, however, that they would encounter the famine. That would not be the kind of experience which would make life more comfortable for poor men. The wishes of Thomas may be ideal, but it is high time to laugh him out of his professed realm of intellectuality.

CHAPTER X.

THE TERMITE AT WORK.

In that most estimable work "World Revolution" by Mrs. Neta Webster, she reproduces in the chapter "The Course of Anarchy," the prophecy of Disræli which immediately preceded the explosion of 1848:

"The influence of the Jews at the present time is more noticeable than ever * * * They are at the head of European capitalists * * * In politics many Jews are in the front ranks. The press in more than one European capital is in their hands. The Rothschilds are but the leading name among a whole series of capitalists, etc. * * * But whilst on the one hand the Jews are thus beyond dispute the leaders of the plutocracy of Europe * * * another section of the same race form the leaders of that revolutionary propaganda which is making way against that very capitalist class represented by their own fellow-Jews. Jews—more than any other men—have held forth against those who make their living not by producing value, but by trading on the differences of value; they at this moment are acting as the leaders in the revolutionary movement which I have endeavored to trace. Surely we have here a very strange phenomenon * * * Those, therefore, who are accustomed to look upon all Jews as essentially practical and conservative, as certain, too, to enlist on the side of the prevailing social system, will be obliged to reconsider their conclusions."

"But the whole subject of the good and bad effects of Jewish influence on European social conditions is worthy of a more thorough investigation than can be undertaken here. Enough, that in the period we are approaching not the slightest influence on the side of the revolution will be that of the Jew."

THE TERMITE AT WORK

Mrs. Webster precedes this, p. 240, with an extraordinary passage which appeared in the New York World about a third of a century after Disraeli uttered his pronouncement. What makes this passage "extraordinary" is that it is headed by words singularly identified with the French Revolution:

"Ca ira: Ecrasez Les Infames:"

"The storm of revolution is looming and lowering over Europe which will crush out and obliterate forever the hydra-headed monarchies and nobilities of the Old World. In Russia the Nihilist is astir. In France the Communist is the coming man. In Germany the Social Democrat will soon arise again in his millions as in the days of Ferdinand Lassalle. In Italy the Internationalist is frequently heard from. In Spain the marks of the Black Hand have been visible on many an occasion. In Ireland the Fenian and Avenger terrorise, and in England the Land League is growing. All cry aloud for the blue blood of the monarch and the aristocrat * * *."

In the light of what has transpired since the above two articles were written, the Jew may hurl his anathemas at anyone who dares to affirm any faith in the prophesies of the Protocols yet it is obvious that it requires more credulity to say they are the ravings of some fanatic than that they are the master program for world wide events. The above quotations, well selected by Mrs. Webster to prove the charges contained in her chapter on "The Course of Anarchy," refer to national events. The intrigue which is back of same is so extensive that it would require a volume in itself to intelligently present the case.

We pass from that realm to that of the personal and cite, from amongst many in our possession, several incidents as being particularly appropriate to the title of this chapter of our book.

Major George Haven Putnam, who prior to his death had been for many years the head of the publishing firm in New York City, known as Putnam Sons, 2 West 45th St., made a startling and significant statement to a group of friends which included the writer—a statement that not only deserves to be recorded, but which ably supports the charges as to the power exercised by the Jew.

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The circumstances were as follows: it was at the home of a friend of the writer on a winter's evening and the subject under discussion was the growing power and insolence of the Jewish race. The Protocols had been printed in England and in Boston and the sale of these to the public, added to the great interest taken by the public in the collateral evidence produced by the Dearborn Independent's articles against the Jew, had been the occasion for Putnam's Sons, Publishers, to enter into a contract to bring out an edition of the Protocols even though they well knew that this book had aroused the ire of Jewish organizations. Major Putnam stated that the book had been printed and was ready for the bindery. He stated that just a few days earlier than that winter night on which we met, the officers of his company had been waited on by a group of five or six prominent Jews, headed by Louis Marshall, one of the Strausses, a Warburg and others that we are confident can be named.

These men said that they understood that Putnams were publishing a book called the Protocols. When told that their information was correct, these Jews unitedly denounced the book and in conclusion flatly forbade the Putnam company to issue the book which they condemned. In turn this delegation were definitely told that the Putnams were under contract to publish this book and that they proposed to carry out their contract. This group of representative Jews then had the effrontery and the sheer nerve, characteristic of their race, to tell the Putnam company that they would initiate a program which would ruin the Putnams if they persisted in carrying out that contract. The mouthpiece of the group was the lawyer, Louis Marshall.

That this was no idle or misleading threat became apparent a few days after this event when Putnam's Sons, Publishers, well known to the conservative people of this great city of New York and the United States to be a very reliable house in every respect, received notification from their banking house that their business was no longer desired.

No allegation was made as to the standing of the company for the facts are that its business was such that any normal bank would have gladly carried its account. Coming, as this notification did like a bolt out of a clear sky, the Putnams realized that the same power which

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produced this notice could probably act in the same way and with the same coercive methods with other banks. Here, then, the company faced a problem which was difficult to solve, "and," said Major Putnam, genuine warrior that he was in facing worthy foes on the battlefields of this country while his superior officer, Grant, was chasing the Jews out of the camp by special order, "I am in favor of going right on with the contract though I am standing alone. The trouble is that there are stockholders in our company that must suffer the same fate that we do and be ruined with us." It was a situation fraught with great danger to the Putnam company. The sequel was not long in developing. In less than a week the company decided, in the face of its responsibility to its stockholders, that it would not bring out the Protocols and thus did this delegation of Jews succeed in dictating to one of the foremost publishers that no book should be brought out which met with their disapproval. The significance of this event is of far more importance to the American people than it is to the company which suffered this humiliating experience. It means that the Jews have the power, the will and the unscrupulousness to suppress whatever displeases them. The absolute control of the press, which their Shylock hands are reaching out to grab, spells intellectual slavery for the rest of us. Are there any objections to be raised to this propaganda, my fellow Americans?

Case number two involves the experience of an American Consul with the Jew Termite. It has been pointed out elsewhere that the American Consul occupies a position somewhat analagous to that of the baseball umpire, in that both are the perpetual objectives of public abuse. It has also been pointed out that the consul has a distinctive advantage over the umpire in being beyond the reach of the pop-bottles and other missiles thrown from the hands of the aforesaid public. On the other hand he is at the disadvantage of being alone and defenseless against the attacks of enemies far from home who take advantage to side-step all responsibility and let the consul take the beating and the blame for it. This is exactly just such a situation as Jews in general delight to make use of; for, according to their own ethics, they cannot be in the wrong. They may be vociferous Americans at home, but never

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forget that they are "internationalists" abroad, having intimate contact with their ubiquitous organizations. And above all, please remember that one of their organizations, known by sad and bitter experience to some of the consuls as the Jewish Blackguard League, though the Jew calls it the "anti-defamation league," is a camouflaged instrument of blackmail which peculiarly enables the Jew possessing an ulterior motive to bedevil the consul and, in the plain language of the street, get away with it. Does this charge demand a case in point? Very well, here it is:

When the World War broke out it was soon discovered that there were many persons living in various European cities on American passports who had no right to those passports whatsoever. But there was at least one city where there was no such trouble, for the consul, who had just been relieved of his position, had taken it upon himself to put a stop to the abuse. Of course he lost his job—the Jews and his cohorts occupying the seat of (pre) eminent domain, saw to that—but in the words of an American classic, "He seen his duty and he done it."

We will call this victim U. Sam for short. Now in this country where U. Sam was sent to represent the United States of America, once the home of the "free," it was remarked in the American colony that "man consists of body, soul and passport, and the greatest of these is passport." Everyone, whether native or foreigner, was supposed to be documented for life, with birth-certificate and passport, and the latter, or its equivalent, he **MUST** have. In short, if a man had no passport he had no business to be out of jail. A passport once issued was good as long as it would hold together while an American passport, on the contrary, was for temporary purposes, issued only for two years, then renewable for two more, after which the holder was supposed to return to his homeland for a new one. Hence it is no wonder that a man clung to his passport as he clung to life and liberty.

When he assumed the duties of his new post U. Sam found that there were a number of genuine Americans residing in his city who had every right and privilege of registering in his office as American citizens and, moreover, that they had done so. They wanted it known that they were Americans and with this class, of course, there was no

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trouble. But the police records of that city showed a much longer list of self-styled "Americans" who had never registered. They were as alien to all things American as was the native population and, strange to relate, many of them indeed were natives. They had no share or interest in our national holidays nor our sentiments of patriotism and in some cases even showed contempt for our land and people. Naturally the genuine Americans residing in that city felt scandalized at this situation and marvelled that it was permitted to continue. U. Sam, faithful to the duties of his office, solemnly resolved that it should not continue and this is how he went about to correct it.

First, he procured from the local police a complete list of all persons, with addresses, living there on American passports. Then he deducted from this list the names of the genuine Americans already registered, crossed off those who had moved away, and found that he had a list of a number of persons who were not registered at the consulate. Next he wrote to the Department of State describing this situation and stated his readiness to clean it up provided he had the Department's approval. It would have been embarrassing to the Department to disapprove of such a laudable purpose but what it did was to communicate with the embassy suggesting that it might cooperate with the consul in whatever might be necessary. In other words, for reasons not then apparent, the Department had no enthusiasm in correcting this unfortunate situation.

Next, the consul and the charge d'affaires sent out a letter to each of the self-styled Americans inviting them to bring their documents, such as birth-certificates, identification papers and especially their passports, and be registered at the consulate in regular order. This was especially desirable inasmuch as the income tax law had been passed and it was needful to keep informed of all who had a rightful claim upon our country's protection. The consul waited a week—two weeks, and not one reply was received. Then a second letter was sent out to the same people, urging in stronger terms that the first invitation should be heeded. This second letter was treated with the same indifference as the first.

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By this time it was evident that these people would yield to nothing but force, so force they should have. A third letter was sent to them telling them that in case of further disregard of the invitation the local police would be asked to take up their passports. That brought everyone in haste to the consul's office, and lo, they were all members of the Chosen or Privileged Race—the Jews.

U. Sam questioned each one of them carefully, made a note of each case, took up each one of the passports and sent all of them to the Department of State—and in return for his painstaking effort he received a reprimand. He was told that he should have merely informed the Department of what he found in each case and then waited for the Department to inform him what action he was to take. This would have left the passports in the hands of the fraudulent holders and he would never get them back again. The genuine Americans agreed that the job had been well done and U. Sam knew very well that it would never be undone.

Some of those passports were a sight to behold, especially one that was about forty years old. The holder in this case had never been to America, neither had his father been there, nor could he speak a word of English. When asked when he expected to go to the United States he indignantly demanded: "What would I want to go to that country for?" A few of these passports were held by agents of American firms but their holders had overstayed their time and the passports were therefore invalid.

Not many days after this, U. Sam received a call from an elderly individual locally known as "the King of the Jews," a certain Asher Ginsberg. This elderly individual let it be known that he was very much displeased that U. Sam had enforced the laws to the inconvenience of the people of his race. It was a matter of supreme indifference to him that the law was enforced regardless of "race, color, and previous condition of servitude." However, he was allowed to depart in peace regardless of his meddlesome impertinence. But the real sequel was yet to come; and is it not probable that a person of such prominence in his tribe as to be called "King" would have ready access to a man of his tribe on the United States Supreme Court who, at that time, was most

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influential with the President of the United States who had appointed him? Be that as it may, there appeared at the office of U. Sam a Jewish Inspector of Consulates who suiting action to the need of the Jews "framed" the consul in an "official report," so full of malice and falsehood that it would not have deceived a child. U. Sam offered to prove the falsity of this "report" but the Jews wanted revenge. They had it in the way of a "resignation" sent by the Department of State to U. Sam. They sweetened it also by obtaining the promotion of this Jewish Inspector of Consulates to a \$10,000 position. Thus does Jewry reward its elect.

It is worth the reader's time before concluding this incident to indicate a few points that will throw light upon the extra-official services of a consul—services for which he seldom gets credit. For the recipient is likely to be too shamefaced to mention the service, and the consul is expected to report official services only. Moreover, recipients prefer to take it for granted that it is a part of his official duty—it eases their sense of obligation to put it that way. To illustrate, an American woman with her little girl came into U. Sam's office saying that her remittance from home had not arrived and she was embarrassed for funds for maintenance in the meantime. Could any self-respecting American refuse to advance money in such a case? The money was loaned and the loan was repeated several times until relief came. Yet the consul would have had no redress had it been otherwise. In fact, after leaving the service, U. Sam checked up the total of such loans during his seven years of service and found it to be \$2,000 of which amount \$200 was never repaid.

The Jewish power is a menace to the effectiveness of the consul because it is internationally organized and systematized and by working under different names in different countries it is able to conceal its operations, blacklist a man that is unwilling to show them special, undeserved and irregular and illegal favors, persecute him through the agency of his own government where the Jew possesses the power of the Hidden Hand as has been shown herein. With Jewish persistence they will follow their prey until they "get him" and by carefully concealed perjury, oftentimes rewarded, will make out the consul to be as

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black as their vocabulary can paint him. U. Sam was not at all disappointed when another consul at his post remarked: "They will do their best to ruin you all your life." Nevertheless U. Sam had the inner satisfaction of knowing that he had uncovered a Jewish scheme for getting American passports into the hands of Jews in his neighborhood, and another for assisting Jews in the evasion of immigration restrictions. More than this, he showed conclusively that there was some one in the Department of State who was party to all this abominable crookedness and for this he was also reprimanded.

"The Chosen People" is no myth in the present day ethics of the Jewish race. It is the organized forces of Judaism that do the dirty work for the innocent members of the race who, nevertheless will not condemn the dirty work when it is done. Proof of this is seen in the situation in Russia. One can scan the pages of literature with all the keenness of a title searcher and yet fail to find where the Jews, as a body, have condemned the atrocities perpetrated by Jews on that unfortunate country. A New York judge was once asked this question. "In all your experience as a judge, do you find the Jew wants justice or special favor?" "Special favor every time. Justice is the last thing a Jew wants." Let the Jews deny this as often as they will, they cannot escape the fact that it is a part of their present day ethics, just as it used to be a part of their religion. Occasional benevolences, well played before the public's eye by a press subservient to them, cannot be weighed against their collective action through their numerous secret societies. Let the Jews denounce a Jew caught in the wrong, all Jews whom the rest of decent, respectable citizens denounce, if Jews they want to prove themselves not a menace to our social, political and religious life.

Case number three involves the Hidden Hand's antipathy to the honorable British Ambassador Sir Cecil Spring-Rice. It was this eminent statesman who not only discovered the source of some of the international intrigue exposed in this book but who also had the courage to record it, as evidenced in a letter which he wrote in January, 1914:

"No sooner was the President's statement made than a

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Jewish deputation came down from New York and in two days 'fixed' the two Houses so that the President had to renounce the idea of making a new treaty with Russia. They are far better organized than the Irish and far more formidable * * * Their present objective is to have a judge on the Supreme Court bench. Speyer, the brother of your friend, has lost his influence by marrying a Christian. Bernstorff (German Ambassador at Washington) has sent his son into Speyer's office * * * The principal Jew is now Schiff."

As we have noted elsewhere, this statement by Ambassador Spring-Rice becomes both significant and interesting in the light of what this same Schiff told President Taft about the coming war. It was also this same Ambassador who revealed in his letters the dominating influence which the Jews had upon President Wilson. The plot thickens as seen in a letter which Ambassador Rice wrote to Sir Edward Grey, August 25, 1914:

"A member of the banking house of Kuhn, Loeb & Co., of New York, has been appointed to a very responsible post in New York, although only just naturalized. He is connected in business with the Secretary of the Treasury, who is the President's son-in-law." (This was a partnership of Paul Warburg with Wm. G. McAdoo.)

The Ladies Home Journal has been running a series of interesting articles from the pen of the former Alice Roosevelt. In the July, 1933 number she says:

"Early in January Sir Cecil Spring-Rice was ordered home 'on leave,' though it was well known that it amounted to his being recalled. His government notified him by cable, without warning. It was a great shock to him and his friends. He had borne the burden of the years of our neutrality and the difficult first months of our participation in the war, and now was peremptorily ordered home—largely, it was thought, to make way for Lord Reading. (A Jew) It was done abruptly, without the slightest consideration for his years of trying service. * * * Within a week he left to stay in Canada with the

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Devonshires, before sailing for England. Someone describing his departure from Washington, said that there was a Socrates death-scene feeling about it. A month later he was dead. He had not been ill—his friends felt that the manner of his removal had literally killed him."

And in this wholly unjustifiable manner was this devoted son of Britain sacrificed upon the altar of this modern Moloch; tied to a stake at low tide, as it were, until the Jewish tide could engulf him, all because he, in the course of his official duties, exposed contacts, the glaring trail of which eventually led to some Jewish lair.

Case number four involves the interest which Jacob Schiff had in fomenting trouble in Russia through the support and financial aid which he gave to the Russian Revolution of 1905. Growing out of this was a report circulated by Jews that they were the victims of a Pogrom in Odessa. An eye witness, however, relates that the Jews staged a Red parade in that city and demanded of the Russians that they salute the Red rag being borne by the Jews. The Russians not only refused to do so but reported this incident to headquarters and asked for instructions. The orders came back that they should act as the situation warranted. The Jewish Reds, having an inkling that trouble was brewing, took possession of several prominent buildings and from them opened fire on the Russians. That which follows beggars description as the surviving Russians took revenge, not only on the assassins, but on all those of the race from which they came. Odessa was virtually free from live Jews when the uprising was over.

Case number five. In his book, "Through Thirty Years," p. 70, (Heinemann, 1924), Mr. H. Wickham Steed, editor of the London "Times" at the period of which he writes, records that President Wilson was concerned at the hostile reception to his proposal to recognize the Bolsheviks. Colonel House, the President's right-hand man, was greatly worried over the matter and talked it over with Mr. Steed. Mr. Steed advised Colonel House to tell the President that it would be wise to let the matter drop; to persist in it would merely expose American "idealism" as *sordid commercialism*. Mr. Steed adds (Vol. II, p. 302):

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"I insisted that unknown to him the prime movers were Jacob Schiff, Warburg, and other international financiers who wished above all to bolster Jewish Bolsheviks."

Case number six. Dr. Oscar Levy wrote a prefatory letter to a book entitled "The World Significance of the Russian Revolution" written by W. G. Pitt-Rivers. A review of this appeared in the "Spectator," Oct. 10, 1920. Dr. Levy's letter, in part, follows:

Dear Mr. Pitt-Rivers,—

When you first handed me your MS. on The World Significance of the Russian Revolution, you expressed a doubt about the propriety of its title. After a perusal of your work, I can assure you, with the best of consciences, that your misgivings were entirely without foundation. No better title could have been chosen. * * * We are still too near to see clearly this Revolution, this portentous event, one of * * * the most intimate aims of world-conflagration.

I was agreeably surprised at the facts which you present * * *—facts, I believe which you have carefully and personally collected and selected, not only from books, but from the lips and letters of Russian eye-witnesses and sufferers, from foes as well as friends of the great Revolution. What I appreciate more than this new light thrown on a dark subject, more than the conclusions drawn by you from this wealth of facts, is the psychological insight which you display in detecting the reasons why a movement so extraordinary, so violent and so violently crazy as the Revolution was able to succeed and finally overcome its adversaries. For we are confronted with two questions which need answering and which, in my opinion, you have answered in your pamphlet. These questions are: (1) How has the Soviet Government, admittedly the government of an insignificant minority, succeeded not only in maintaining but in strengthening its position in Russia after two and a half years of power? And (2) Why has the Soviet Government, in spite of its outward bestiality and brutal tyranny succeeded in gaining the sympathies of an increasing number of people in this country (England)? You give the answer: Bolshevism was opposed by Democracy only, and a Democracy which was too cowardly to draw the last consequences of its own creed, which, of course, is ultimately nothing else but Bolshevism. The Bolshevik simply did what his father, Mr. Democrat, said he would do if he could but never dared to do—hence the latter's vacillation and hypocrisy and failure, hence the former's energy, sincerity and success. "No movement" you rightly say on p. 14 about the "White Opposition"—"representing a heterogeneous jumble of contradictory elements can ever defeat another movement, which at any rate knows its own mind and allows of no compromise." * * *

What, then, is this wonderful "own mind" of the Bolsheviks? You rightly recognize * * * it and clearly diagnose it as an ancient ideology. * * *

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What yonder (Palestine) was called the Reign of God and the Millenium of Brotherhood, became with us in Europe the "Reign of Liberty," the "Reign of Reason," the "Reign of Equality," and finally "The Reign of the Proletariat." * * *

Lenin * * * was, before the Revolution, a dreamer and a visionary * * * the orthodox disciple of his spiritual father, who inspired the "Newest" testament "Das Capital." * * * You have lost faith in Democracy and yours has become another aim, another valuation, another vision for the future of Mankind. One day, it is quite certain, this vision of yours will overcome its inspired opponent, whose representative now sits, though none too safely, upon his blood-stained throne. "A definite, positive movement," to quote your own words, "alone can defeat another definite movement." But how could the undefined and undefinable Democrats, the Democrats of Statistics and Economics * * * the professors of "progress and evolution," ever even dare to oppose a movement that realized so gloriously what they themselves had always professed to believe, to hope and to cherish. How could they ever venture to attack with their paper-dart arguments the heavy-armour plate of pure conscience and inspired belief? How could this democratic powder ever allow itself to collide with the Bolshevik fire? *For Bolshevism is a religion and a faith.* How could these half-converted believers ever dream to vanquish the "Truthful" and the "Faithful" of their own creed, these holy crusaders, who had gathered round the Red Standard of the Prophet Karl Marx, and who fought under the daring guidance of these experienced officers of all latter-day revolutions—the Jews? * * * There is no race in the world more enigmatic, more fatal, and therefore more interesting than the Jews. Every writer who, like yourself, is oppressed by the aspect of the present and embarrassed by his anxiety for the future MUST try to elucidate the Jewish question and its bearing upon our Age. For the question of *the Jews and their influence on the world past and present, cuts to the root of all things, and should be discussed by every honest thinker, however bristling with difficulties it is, however complex the subject as well as the individuals of this Race may be. For the Jews, as you are aware, are a sensitive Community, and thus very suspicious of any Gentile who tries to approach them with a critical mind.*

They are always inclined—and that on account of their terrible experiences—to denounce anyone who is not with them as against them, as tainted with "mediæval" prejudice, as an intolerant Antagonist of their Faith and of their Race.

Nor could or would I deny that there is some evidence, some prima facie evidence of this antagonistic attitude in your pamphlet. You point out, and with fine indignation, the great danger that springs from the prevalence of Jews in finance and industry, and from the preponderance of Jews in rebellion

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and revolution. You reveal, and with great fervour, the connection between the Collectivism of the immensely rich international Finance—the Democracy of cash values, as you call it—and the international Collectivism of Karl Marx and Trotsky—the Democracy of and by the decoy-cries * * * And all this evil and misery, the economic as well as the political, you trace back to one source, to one “fons et origo malorum”—the Jews.

Now other Jews may villify and crucify you for these outspoken views of yours. I myself shall abstain from joining the chorus of condemnation * * * I can defend you from the unjust attacks of my often too impetuous Race. But first of all, I have to say this: There is scarcely an event in modern Europe that cannot be traced back to the Jews. * * * All latter-day ideas and movements have originally sprung from a Jewish source, for the simple reason, that the Semitic idea has finally conquered and entirely subdued this only apparently irreligious universe of ours. It has conquered it through Christianity, which of course, as Disræli pointed out long ago, is nothing but “Judaism for the people.” * * * There is no doubt that the Jews regularly go one better or worse than the Gentile in whatever they do, there is no further doubt that their influence today justifies a very careful scrutiny, and cannot possibly be viewed without serious alarm. * * * You yourself have a very strong foreboding about the Jews being the victims of their own theories and principles * * * On page 39 of your pamphlet you write:

“It may be that the Jews have always been instrumental in bringing about the events that they most heartily disapprove of; that may be the curse of the Wandering Jew.” * * * This sentence, which tells the truth, will absolve you in my eyes from the odious charge of being a vulgar anti-Semite. No, you are not a vulgar, you are a very enlightened, critic of our race. For there is an anti-semitism, I hope and trust, which does the Jews more justice than any blind philo-semitism. * * * You have noticed with alarm that the Jewish elements provide the driving forces for both communism and capitalism, for the material as well as the spiritual ruin of this world. * * * “Think, that they have now had a fair trial of 3,000 years standing. How much longer are you going to recommend them to us and to inflict them upon us? And how do you propose to get us out of the morass into which you have launched us, if you do not change the path upon which you have led the world so disastrously astray?”

To this question I have only one answer to give, and it is this: “You are right.” This reproach of yours, which—I feel it for certain—is at the bottom of your anti-Semitism, is only too well justified, and upon this common ground I am quite willing to shake hands with you and defend you against any accusation of promoting Race Hatred: If you are an anti-Semite, I, the Semite, am an anti-Semite too, and a much more fervent one than even you are * * *

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We have erred, my friend, we have most grievously erred. And if there was truth in our error 3,000,2,000, nay, a hundred years ago, there is now nothing but falseness and madness, a madness that will produce an even greater misery and an even wider anarchy. I confess it to you, openly and secretly, and with a sorrow, whose depth and pain an ancient Psalmist, and only he, could moan into this burning universe of ours * * * *We, who have posed as the Saviour of the world, we, who have even boasted of having given it "the" Saviour, we are today nothing else but the world's seducers, its destroyers, its incendiaries, its executioners * * * We, who have promised to lead you to a new Heaven, have finally succeeded in landing you in a new Hell * * * There has been no progress, least of all moral progress * * * And it is just our Morality, which has prohibited all real progress, and—what is worse—which even stands in the way of every future and natural reconstruction in this ruined world of ours * * * I look at this world and I shudder at its ghastliness: I shudder all the more, as I know the spiritual authors of all this ghastliness. * * **

We are not all Financiers, we are not all Bolsheviks, we have not all become Zionists * * * And yet there is hope, great hope, that this same Race which has provided the Evil will likewise succeed in supplying its antidote, its remedy—the Good. It has always been so in the past—was not that fatal Liberalism, which has finally led to Bolshevism—in the very midst of that dark nineteenth century, most strenuously opposed by two enlightened Jews—by Friedrich Stahl, the founder of the Conservative Party in Germany, and by Benjamin Disraeli, the leader of the Tory Party in England? And if these two eminent men had no suspicion yet that their own race and its holy message were at the bottom of that unfortunate upheaval, with which their age was confronted: how eager, how determined, how passionate will be the opposition of the Disraelis of the future, once they have clearly recognized that they are really fighting the tenets of their own people and that it was their "Good," their "Love," their "Ideal," that had launched the world into this Hell of Evil and Hatred. * * * This is our task for the future * * *. Yes there is hope, my friend, for we are still here, our last word is not yet spoken, our last deed is not yet done, our last revolution is not yet made. This last Revolution, the Revolution that will crown our revolutionary work, will be the revolution against the revolutionaries, It is bound to come and may be upon us now. The great day of reckoning is near.

It will pass a judgment upon our ancient faith, and it will lay the foundation for a new religion. And when that great day has broken, when the values of death and decay are put into the melting pot to be changed into those of beauty and power, then you, my dear Pitt-Rivers, the descendant of an old and distinguished Gentile family, may be assured to find by your side, and as your faithful ally, at least one member of that Jewish Race, which has fought

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with such fatal success upon all the spiritual battlefields of Europe.

Yours against the Revolution and for Life ever flourishing,

OSCAR LEVY.

Royal Societies Club,
St. James' Street,
London, S. W.
July, 1920.

It solemnises one's heart to look into the pathos and appeal of this letter which has not been reproduced in full for lack of space. It was with such a Jew in mind that the last clause of the dedication of this book was written. If Jewry could follow the leadership of such a noble Jew there would be no such thing as a Jewish question. The honesty of his admissions is beyond attack because his ability as a scholar is admitted. Many readers of this book will understand that Dr. Levy wrote as a prophet inspired when he mentioned that "the great day of reckoning is near" which will pass a judgment upon his ancient faith and "lay the foundation for a new religion."

The consummation of that was the vision of the divinely inspired prophet of old and the immanency of its attainment is apparent to some as viewed in the course of events, partly referred to by Dr. Levy, but more especially in what has transpired since 1920. To a chosen band it is the day of "Look up, and lift up your heads; for your redemption draweth night."

Eleven months after this Dr. Levy was compelled to leave England and in Hilaire Belloc's book, "The Jew," p. 193, he says of this incident:

"The case of Dr. Levy turned out of this country by his compatriots for having written unfavorably of the Moscow Jews will be fresh in every one's memory."

Case number seven. No one knows the kind of pressure that was brought to bear upon Mr. Henry Ford by Louis Marshall acting for his Jewish compatriots. Some have said that the automobile accident experienced by Mr. and Mrs. Ford might have a bearing on this. One incident of the year 1930 is, however, of sufficient importance to be selected by the New York World Almanac as an outstanding event in the United States. That was when Mr. Ford attended a Jewish con-

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ference and delivered an eulogy on the same race that his Dearborn Independent had correctly, we think, portrayed. That message was broadcast on a nationwide hook-up. Surely there must be pressure here not readily understood. That Mr. Edsel Ford, son of the apologist did not inherit his father's venom against the Jew, or perhaps found occasion to dismiss it, is noted from his being elected, in 1929, as a director with Paul Warburg in a large international chemical combine. The student can learn more about this in Mr. Field's "The Truth About the Slump."¹

Case number eight. Lucien Wolf wrote a pamphlet "The Myth of the Jewish Menace" the first chapter of which attacks the "Morning Post" as being an advocate of "demonology." From page 46 of that pamphlet we copy the following:

"All I want to show is that Marx cannot be held responsible for Bolshevism as we know it, and that if the alleged Jewishness of Bolshevism rests on the theory that it has any essential affinity with Marxism it is singularly unconvincing."

It is perfectly consistent with the eminent position occupied by Mr. Wolf in Jewry to attempt to decry any attack made on his compatriots. The issues are grave and fraught with all the sinister possibilities exposed in this book and in countless numbers of others. Mr. Wolf is no novice to this game. His record establishes him as an adept. (From p. 73 of "The World at the Cross Roads," Small, Maynard & Co., Boston, Mr. Boris Brasol, M.A., internationally known student and author.)

"In the secret report of Count Lamsdorf, former Russian Foreign Minister, to Emperor Nicholas II, dated January 3, 1906, on the international aspect of the first revolutionary outbreak in Russia in 1905, said:"

"If we add to the above as has been proved beyond doubt, the * * * Jews, who * * * as ringleaders in other organizations, as well as through their own * * * we may feel

¹ This valuable book of 224 pages can be obtained from its author A. N. Field, P. O. Box 154, Nelson, New Zealand, price four shillings, postpaid.

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entitled to assume that the above mentioned foreign support of the Russian Revolutionary movement comes from Jewish capitalist sources. * * * Thus, for instance, the above mentioned importation of arms, which according to our agents' information was carried on from the European continent through England, can be duly appreciated if we take into consideration that already in June, 1905, a special Anglo-Jewish committee of capitalists was openly established in England for the purpose of collecting money for arming fighting groups of Russian Jews, and THAT THE WELL-KNOWN RUSSIAN PUBLICIST, LUCIEN WOLF, WAS THE LEADING MEMBER OF THIS COMMITTEE. On the other hand, in view of the fact that the sad consequences of the revolutionary propaganda affected the Jews themselves, another committee of Jewish capitalists was formed in England, under the leadership of Lord Rothschild * * * for the officially alleged purpose of helping Russian Jews who suffered from pogroms. * * * Jews in America * * * collect money for helping the pogrom sufferers and for arming the Jewish youth'."

Mr. Brasol then proceeds to cite A. Selianinov, "The Secret Power of Masonry," p. 261, St. Petersburg, 1911, showing that about \$4,500,000 was contributed by International Jewry to the Russian revolutionary cause in 1905, and then adds:

"No wonder that Mr. George von Lengerke Meyer, United States Ambassador to Russia during the Russo-Japanese War, stated in an official letter to Mr. Elihu Root, at that time Secretary of State, dated December 30, 1905, that:"

"The Jews have undoubtedly to a large extent furnished the brains and energy in the revolution throughout Russia'."

Feeling that our policy of using Jewish authorities as much as possible tends to ward off attack, we now reproduce from p. 109 of Mr. Brasol's book the following:

"Mr. Abraham Cahan, editor of the 'Forward,' a Jewish daily paper published in New York, stated:'

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“He considered the Revolution (1917) a victory for the Jews, “which opinion,” he said, “prevailed on the East Side where rejoicing knew no bounds. We felt”—added Mr. Cahan—“that this is a great triumph for the Jews’ cause. The anti-Jewish element in Russia has always been identified with the anti-revolutionary party. Jews have always sat high in the Councils of the revolutionists, all of our race became inseparably linked with the opponents of the government in the official mind”.” (See New York Call, Mar. 17, 1917, article entitled “Upheaval in Russia Is Fight for Liberty”)

In Mr. Brasol’s “The World at The Cross Roads,” p. 158, he gives a striking illustration of President Wilson’s utter inability to grasp the true situation in Russia in 1917, then in the throes of revolution; by reproducing the President:

“Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia. * * * The autocracy * * * has been shaken off and the great generous Russian people have been added, in all their naive majesty and might, to the forces that are fighting for freedom in the world, for justice and for peace. Here is a fit partner for a League of Honor.”

In commenting on this situation Mr. Brasol most effectively states, p. 159, a possible explanation:

“It is not impossible that Mr. Wilson should have made such a misstatement, biased by some of his Jewish advisers, who might not have had a quarrel with the German people, but who certainly did have a quarrel with the Russian people. It will be remembered that at that time the White House was crammed with such men as Bernard Baruch, Justice Brandeis, Louis Marshall, the Warburgs and other leaders of American and International Jewry. * * * Of the 5th Point of the London Treaty of April 26, 1915: ‘Free, open-minded, and impartial adjustment of all COLONIAL claims’ * * * no wonder that the Central Powers immediately declared that they were in

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favor of the American peace terms and of the basic principles embodied in the Fourteen Points. After all, the fact should not cause surprise that Germany proved more pro-Wilson than America herself."

On page 179 we find Mr. Brasol adding, more significantly:

"It was a truthful statement on the part of the Social Democratic League of America and the JEWISH SOCIALIST LEAGUE, when in their joint manifesto, entitled, 'The Allied Cause is the Cause of Socialist Internationalism,' they admitted:'

"'For us, as American Socialists, there is no other means of serving the cause of internationalism than supporting with all our moral and material might the splendid efforts of the President of the United States'."

p. 221. "The Peace Treaty failed to produce a new world order based upon the ideals of democracy. In the meantime it has already performed a great destructive work both by disrupting the former structure of Europe and by undermining the monarchial constituency of the European States. Mushroom republics established on the ruins of monarchial Europe have become the arena of petty rivalry among half-educated politicians, the scene of boundless corruption and lack of healthy patriotism."

Again we find that Mr. Brasol has put all true patriots under obligation to him for having given us the following, p. 251, of the book just cited:

"The policy of fostering Bolshevism was started seven months before the armistice when President Wilson despatched his notorious cable of greetings to the Congress of the Soviets which was convened at Moscow for the ratification of the Brest-Litovsk Treaty. This document is worth quoting:"

"'May I not take advantage of the meeting of the Congress of the Soviets to express the sincere sympathy which the people of the United States feel for the Russian people
* * * The whole heart of the people of the United States is

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with the people of Russia in the attempt to free themselves forever from autocratic government and become the **MASTERS OF THEIR OWN LIFE**. March 11, 1918.’”

And again, when at the Peace Conference, the same spokesman, speaking of his own people, said:

“They came as crusaders, not merely to win a war, but to win a cause: * * * and I, like them, must be a crusader for these things, whatever it costs, and whatever it may be necessary to do, in honour, to accomplish the object for which they fought.”²

The only comment which Mr. Pitt-Rivers makes on this is:

“If he has won a cause, it is Lenin’s cause, whose contempt and derision he has earned in winning it.”

That there was something more substantial than a bow drawn at random for this shaft is further shown by Mr. Brasol, p. 252, when he says:

“A noisy agitation was carried on in the United States by the Jews, urging Mr. Wilson to recognize the rule of Lenin and Trotsky demanding from him that he should become world leader of the Internationale. Thus, Rabbi Magnes, addressing the National Radical Conference in April, 1918, declared: ‘I claim to be a real Bolshevik * * * I can definitely say that the President of the United States, in a very short time, will issue an address to the Allied Governments, the burden of which will be a call to all belligerents to conclude an immediate peace on the basis of no annexations and no indemnities. He is going to invite all belligerents to a Peace Conference. **HE IS GOING TO DEMAND AN IMMEDIATE PEACE ON THE SIMPLE BASIS LAID DOWN BY THE BOL-SHEVIKI IN RUSSIA.**’ This is a remarkable statement revealing the inside story of a sinister movement in which the Jews of the world and Mr. Wilson have become partners.”

The student will find that such movements as the Sinn Fein in

² President Wilson at Paris, Jan. 25th, 1919.

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Ireland, that of Ghandi in India, the revolt in Egypt and other countries of the British Empire, all had their origin in the Fourteen Points of President Wilson. Not one, but practically all of the eggs hatched in that proverbial setting, have produced hybrids of such a character as to constitute a constant threat to the peace of the world. Ample proof of this is tersely stated in the Jewish Chronicle, No. 2609, April 4, 1919, p. 7, in article entitled: "Peace, War, and Bolshevism:"

"The influence of international Bolshevism is at many points consonant with the finest ideals of Judaism."

Looking back over the course of world events of the past decade since Mr. Brasol wrote "The World At The Cross Roads," we cannot refrain from characterizing his reproduction p. 209, from "Europe and the League of Nations," pp. 8-9, by Charles Sarolea, as ominously significant:

"To us the present social convulsion is but an untoward incident and an aftermath of the war. To posterity the war itself will only appear as the preliminary to the revolutionary catastrophe which has just begun, and which is spreading with such inexorable directness in the two hemispheres. We are still totally in the dark as to its meaning and as to its future possibilities * * *"

pp. 259-262. Early in 1919 the position of the Soviet leaders was very difficult. (Here Mr. Brasol presents a word picture of the social, physical and industrial collapse of Russia due to Soviet control and then adds) It was under these circumstances that Mr. Wilson's olive branch in the form of the Prinkipo proposal was extended from Paris to Mr. Trotsky. The Bolsheviki were cordially invited by the Peace Conference to attend the all-Russian Conference at Princess Islands in order to negotiate peace terms with the Entente. This was a real triumph for Red diplomacy. Was it not convincing evidence of the hopeless weakness of the capitalistic world? Was it not conclusive proof of Bolshevik power?"

"Mr. Clemenceau who * * * understood Russian psychology, and who realized that a disgraceful project of this

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kind might be rejected by all the anti-Bolshevist factions, suggested that the allies appeal to the Russians, inviting them to attend the proposed conference, be accompanied by the following hypocritical statement:"

"'You are threatened by famine. We are prompted by humanitarian feelings; we are making peace; we do not want people to die. We are prepared to see what can be done to remove the menace of starvation'."

This was an open bribe offered to Russian people to compel them to lay down their arms and make the most shameful peace deal ever recorded in history, a peace with their own murderers.

The Prinkipo scheme fell down flatly and the Russians refused to accept the proffered bribe. This rebuttal, however, did not discourage Mr. Wilson in his efforts to find a way to promote the Holy Alliance of the Entente with Lenin and Trotsky.

When it became apparent that the Prinkipo Conference would not take place, Mr. Wilson ordered Mr. Bullitt to proceed to Moscow in order to obtain directly from Lenin Soviet peace terms which would thereafter be imposed upon the rest of the Allies. Here is what Mr. Bullitt narrates about this incident:

"It was decided that I should go at once to Russia to attempt to obtain from the Soviet Government an exact statement of the terms on which they were ready to stop fighting. I was ordered if possible to obtain that statement and have it back in Paris before the President returned to Paris from the United States. The plan was to make a proposal to the Soviet Government which would certainly be accepted * * * These orders came to me from Colonel House."³

"Mr. Bullitt proceeded to Russia with Captain Pettit and an American reporter Lincoln Steffens. Had this mission not been so sinister it would be worthy of Jerome Jerome's pen. All three were tainted with the sweet rosy shade of boudouir-Bolshevism and had **nothing in common with the Russian people**; all three had no state experience what-

³ "Bullitt's Mission to Russia," p. 34.

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soever; none of them knew Russia; none of them was even familiar with the Russian language, and they all were political amateurs of the most alarming type. Still they were the chosen men to negotiate peace terms with the "chosen people" of Moscow.⁴ Their reports to the Peace Conference will be perpetuated in history as memorials of an outstanding misconception of the Russian situation, and also as an indictment of the shortsighted and egotistical policy of the Allies towards the Russian people.

Nevertheless these reports and the deliberate misstatements therein contained were frequently used by the British Premier and the American President as further pretexts to promote the idea of the Internationale.

It is not their fault that despite their strenuous efforts, the Peace Conference did not recognize the Bolsheviki in Russia, and that the horrible regime of Bella Cohen and Szamully was overthrown in Hungary. It was a mere coincidence that Mr. Trotsky failed to appear at the Quai d'Orsay in the role of the world peace-maker, having Mr. Lloyd George at his right and Mr. Wilson at his left at the peace table. Indeed, everything has been done by Entente plenipotentiaries to insure the safety of the Soviet regime for many years to come, to achieve the dismemberment of Russia, to assure the Balkanization of Europe and *thus to complete the Bolshevization of the world.*"

⁴ One of the New York City daily papers, commenting on the appointment of Mr. Bullitt as Ambassador to Russia, said that he would be received "persona grattissima." This is easily understood from an article which appeared in the American Hebrew, Dec. 22, 1933, p. 123, under caption: "Mother of Ambassador Bullitt Said to Have Been a Jewess" and refers to "Who's Who" where one may learn that Mr. Bullitt's mother was Louisa Gross Horowitz.

CHAPTER XI.

THE TERMITE LIT-VAL-HIN-MAX-GRAF-BUCH-HAR-STEIN ¹

The following is reproduced from *The Patriot* of July 20, 1933, under caption: Britain's Ignominy.

"Britons the world over—who have not had their old sense of honour and patriotism blurred since the war by contemplation of an endless succession of submissions by our politicians—will have been disgusted by the news of the presence of Litvinov at the World Economic Conference, and of his taking luncheon with our Prime Minister at 10 Downing Street. He is one of the prime movers in, and comes to us as the outward and visible sign of, the ignominy that Great Britain has suffered at the bloody hands of the Soviet enslavers of a great Empire; hands that have worked openly in most countries for the destruction of belief in all hitherto accepted laws of God and Man. It is astounding that representatives of many countries should be invited to London and made to listen to such words as the following, from such a man, representing such a government as the Soviet:—"

This is the third time in the last six years that the Soviet Government has responded to an invitation to take part in an international conference dealing with economic problems, although it derives from its world outlook a special conception of the laws of economic development under the capitalist system and the causes underlying the acute periodical crises inherent in this system.

Thanks to the specific nature of the economic system in my country, the world crisis has been unable to effect the steady development of its economic life, and such symptoms as over-production, the accumulation of stocks of goods for which no market can be found, unemployment, increase in foreign indebtedness, bankruptcy, and wage-cuts are conspicuous by their absence.

¹ Contraction of aliases of Litvinoff, Vallach, Hinoch, Graf, Buchmann, Harrison, Finkelstein.

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As so little is known by the general public of the nature of Bolsheviks, and as so much of that little is so quickly forgotten, it is worth repeating a portion of Litvinov's history of which many details have appeared from time to time in *The Patriot*. For the present occasion it is sufficient to quote from a single authority, that wonderful modern history book, "The Surrender of an Empire," by Mrs. Nesta H. Webster, which should be known to all British patriots.²

Meyer Genoch Moisevitch Wallach, sometimes known as Maxim Litvinov, or Maximovitch, who had at various times adopted the other revolutionary aliases of Gustave Graf, Finkelstein, Buchmann, and Harrison³ was a Jew of the artisan class, born in 1876. His revolutionary career began in 1901, after which he was continuously under police supervision and arrested on several occasions * * * In 1908 he was arrested in Paris in connection with the robbery of 250,000 roubles of Government money in Tiflis in the preceding year.⁴

² Says *The Saturday Review*, issue of 25 November, 1933: "Mrs. Webster's remarkable work issued by the Boswell Printing & Publishing Co., went into a second edition in 1931 and is now being republished in a popular edition at 7s.6d. It was, and is, in our opinion, a book of fundamental importance for all who would understand the politics of the modern world."

³ *The New York Evening Journal*, Nov. 13, 1933, in article "Capitalist Kin of Red Envoy" the following:

"Although his brother is Maxim Litvinoff, Soviet Russia's envoy to the United States, Louis Palonsky defies some of the Communistic theories by being a 'capitalist'—in a small way. He owns his own small dyeing, cleaning and pressing shop in San Francisco where he has lived for twelve years."

The *Jewish Daily Bulletin*, Nov. 19, 1933, carried the following article from Seattle, dated Nov. 16:

"When I read the story last week," Mr. A. B. Meshner declared, "which related how Litvinoff had changed his name from that of Meyer Wallach, I had a hunch that this was the same Wallach that I had worked with 31 years ago. I dug up an old picture, made in Kiev in 1902 * * * I easily recognized Wallach as the man who today as Litvinoff is meeting with President Roosevelt."

⁴ From Colonel Rezanof's book: "La Troisième Internationale Communiste—Le Komintern," p. 48:

* * * "Meer-Henoch-Movchev Vallach (Litvinoff) Common law criminal, known as having taken part in the robbery of the postoffice of Tiflis, 13

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"He was merely deported from France * * * Early in the War Litvinov, for some unexplained reason, was admitted to England "as a sort of irregular Russian representative," and was later reported to be in touch with various German agents, and also to be actively employed in the circulation of seditious literature brought to him by a Jewish emissary from Moscow named Holtzmann. Litvinov had as secretary another Jew, named Joseph Fineberg, who saw to the distribution of his propaganda leaflets and articles. At the Leeds Conference, 3 June, 1917 (to hail the Russian Revolution, to organize British Democracy to follow Russia, and establish Soviets to replace our Government), Litvinov was represented by Fineberg. In December of the same year, just after the Bolshevik Government came into power, he applied for a permit to Russia, and was granted a special "No Return Permit." He was back again, however, a month later, and this time as "Bolshevist Ambassador" to Great Britain.⁵

"But "his intrigues were so desperate" (as Lord Curzon said) that he was finally turned out of the country. * * * Mr. Lloyd George now delivered his famous discourse referring to the "bulging corn-bins of Russia," Feb. 10, 1920. Two months later he announced to the House that although at the Conference of Premiers and High Ministers in London, the Allies had decided that they could not enter into diplomatic relations with the Soviet Government until they were assured that "Bolshevik horrors" had come to an end, they now saw no objection to trading with it * * * Krassin was now invited to come to London. The Bolsheviks readily accepted the invitation, suggesting M.

June, 1906. He escaped to Paris where during the search the stolen objects were found upon him. He is at the head of the Bolshevik Foreign Propaganda. Former German spy, registered by the Bureau as spying on the Allies."

⁵ It was shortly after this that Ludwig C. K. A. Martens arrived in the United States as representative of the Bolsheviks, being entertained part of this time in a suit of rooms at the Willard Hotel in Washington, at the expense of the Lehigh Machine Company in a sumptuous suite costing about \$150 a day. Martens gave his note for an odd \$9,000 for this service, a part of which was paid. Martens was deported from the United States in 1920 by the Department of Labor.

Litvinov should accompany him. But even Lloyd George drew the line at Litvinov * * * Accordingly the Russian Trade Delegation arrived in London headed by Krassin, but excluding Litvinov.

"On August 19 the affair of the Daily Herald came to light * * * Wireless messages which were intercepted by the British Government had passed between Chicherin in Moscow and Litvinov in Copenhagen during Lansbury's visit to Russia, in which Chicherin related that Lansbury was anxious to get help in obtaining paper to print the Daily Herald. On 11 July, Litvinov cabled to Chicherin:—

"If we do not support the Daily Herald, which is now passing through a fresh crisis, paper will have to turn 'Right' Trade Union. In Russian questions it acts as if it were our organ. After Lansbury's journey it has gone considerably more to the 'Left,' and decidedly advocates 'Direct Action.' * * * I consider work of Daily Herald as especially important for us. I advise therefore that this help be offered, etc'."

Chicherin replied:

"If you have not enough ready money for the subsidy to the Herald tell him (presumably Meynell) at any rate the subsidy will be paid by those who have authority to organize the financing of our institutions abroad.⁶ The subsidy for the preservation of control must be paid by degrees."

Litvinov then cabled on July 22:

"I have given instructions that the Chinese bonds which are there be handed over to the Herald."

"This correspondence was published in the Times of August 19. On the following day the Daily Herald came out with the headlines:

"NOT A BOND: NOT A FRANC: NOT A ROUBLE:"

and in its issue of the 22nd declared that it had not received a single penny or a single ounce of paper from anyone directly or indirectly

⁶ The reader is reminded that elsewhere in this book we have stated that a sum of nearly one million dollars was deposited to the credit of Moscow Branch No. 1, in a prominent bank of New York City with which to finance the Left Wing operations in the American Federation of Labor.

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connected with the Bolshevik or any other Government—the whole story was a CANARD. Then suddenly the Daily Herald made a great discovery. On September 10, in an article headed "Shall we take 75,000 pounds of Russian money?" it related that as the result of negotiations "spread over many months" the sum had actually been paid over to Francis Meynell on behalf of the Daily Herald. This was to be held in trust for the Third International and to be offered to the Daily Herald if the need arose. This sum is now in Meynell's possession.

"Every member of the Trade Delegation on arrival in this country had signed an undertaking not to engage in propaganda * * * Krassin and Kameneff, of the Russian Trade Delegation, called personally on Mr. Lloyd George to assure him that the offer of 75,000 pounds had been made entirely without their knowledge * * * but Mr. Lloyd George had in front of him the identical telegram which Kameneff had sent to Moscow, saying:

"I have disposed of jewels and given 75,000 pounds to the Daily Herald."

"No further evidence was therefore necessary and Kameneff was ordered to leave the country. Accordingly on September 11, Kameneff, protesting his innocence, sailed for Christiana.⁷

"Kameneff had perhaps some reason to feel aggrieved. He alone had been made the scapegoat for an affair in which both the British Labor Party and the Russian Trade Delegation were deeply implicated. The evidence in the hands of Scotland Yard was sufficient to hang them

⁷ From p. 92 of *La Troisième Internationale Communiste*, published in Paris, 1922, we take the following:

"Avec l'arrivée de Litvinof (Vallach), toute l'organisation bolcheviste de propagande en Europe a été subordonnée à lui"

or, "With the arrival of Litvinof all of the Bolshevik propaganda organizations in Europe were subordinated to him," and, in connection with what we have disclosed in the chapter which exposes the operations of the International Financier, it is most significant to note that page 95 of the book just cited, says that Litvinof had his headquarters at Copenhagen, from which city important messages passed in connection with the financing of the Russian Revolution.

both; in other words, to suppress the Daily Herald, and to send the Trade Delegation packing without more ado. But to the despair of Sir Basil Thomson, Mr. Lloyd George refused to put the law into action. The Russian Trade Delegation was allowed to remain, and Ministers continued to confer with Krassin as before. The directors of the Daily Herald, convicted with dealing with our avowed enemies, were allowed to go scot-free. As usual, it was only the minor instruments who were brought to book, Sylvia Pankhurst, who had been turned down by Lenin, was finally arrested for her attempts to spread sedition in co-operation with foreign revolutionaries, and sentenced in October, 1920 to six months imprisonment. Her accomplice, Colonel L'Estrange Malone, the only member of the Communist Party Executive to be arrested, was condemned in November to the same fate.

"The evidence brought forward at both these trials threw a flood of light on the intrigues that were being carried on between the Communists in Great Britain, the Russian Bolsheviks and the Jewish-American gang in the United States; also on the connection between the last-named and the troubles in Ireland.

"In the spring of the following year the British Government received a further warning with regard to Bolshevik intrigues at home and abroad. This information was published in a series of articles by The Times of February 1 to 4, 1921, under the heading "Moscow Agents at Work," describing in detail the campaign that was being carried on in Great Britain, on the Continent and in the East. In the first of these, headed with the caption in large letters "KRASSIN EXPOSED," an account was given of a Bolshevik Conference which took place on February 26 in the neighborhood of Bremen. An expose was given by Julius Fachers, one of the agents for England, in which he stated:

"Our expenses in the organization of centers of agitation in the last half-year amounted to 23,750 pounds sterling per month, not including the extraordinary outlays of the (Kameneff and Krassin) Trade Delegation in London. The necessity for doubling the outlays has been reported by one of the Executive Committee through Krassin, and several times direct

* * * At the present there are in the whole of England 79 Communist district organisations, distributed over 26 areas of agitation, etc. * * * new monetary support is needed'."

"It was in the face of these and other warnings that the Trade Agreement between Great Britain and Russia was finally signed by Sir Robert Horne and Krassin on March 16, 1921.

"To complete the farce, a note was handed at the same time to Krassin, containing the most damning allegations on Bolshevik intrigues in the East, particularly in Afghanistan, and demanding that they should cease. What sort of understanding could be built upon this foundation it is impossible to imagine. * * * Then at last in February, 1927, the British Government issued a final warning, the sixth, in the form of a Note from Sir Austen Chamberlain to the Soviet Government. As usual the Bolsheviks fell back on their dual-personality excuse. Their official organ, *Izvestia*, observed:

"With regard to the charges against politicians of the Soviet Union of calling for a world revolution and against Bukharin and Voroshilov of making statements abusing Great Britain, *the Soviet Government has never given an undertaking to anybody to prevent Russian citizens, whether private persons or members of the Government, from voicing in speeches a firm belief in an inevitable world revolution when such utterances are made on Soviet territory*'."

"Even the patience of the Conservative Government was now exhausted, and when in the spring of this year a confidential document, found to be missing from the War Office, was traced to 'Arcos,' it was decided to make a surprise raid on the building * * * At 4.30 on the afternoon of May 12, 1927, a large force of police surrounded 'Soviet House' and at a given signal burst into the building * * * The search revealed the manner in which the Soviet Trade Delegation had been used as a cover for Bolshevik intrigue, for correspondence was discovered with Communists and revolutionary trade organisations in this country * * * for complicity in the outbreak that had taken place in China by means of the 'Hands Off China' Movement. The documents seized provided further evidence of the continued violation of

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the Trade Agreement by the Soviet Government in the relations between Peking and Moscow. Although Rosengoltz, the Soviet Charge d'Affaires, had declared that Jacob Borodin, alias Michael Grusenberg, the chief author of the troubles in that city, was 'a private individual who is not and never has been in the service of the Soviet Government,' AND LITVINOV MAINTAINED THAT 'THE SOVIET GOVERNMENT HAD NO KIND OF CONNECTION WITH HIM,' a telegram was now brought to light from the Soviet Commissar for Foreign Affairs to the Soviet representative in Peking, dated November 12, 1926, in which it was stated that

“Comrade Borodin is to take his orders direct from Moscow’.”

“An overwhelming case against the Soviet Government had now been made out, which was afterwards published in a White Paper (Cmd.2874), 'Documents illustrating the Hostile Activities of the Soviet Government and Third International against Great Britain,' and on May 24 the Government decided to terminate the Trade Agreement and to sever diplomatic relations with Russia * * * the vote was 357 to 111. * * * When the day of departure finally arrived, June 3, a great demonstration took place on the platform at Victoria. * * * As the train drew out of the station the 'Red Flag' and the 'Internationale' were sung by both groups at the same time with painful effect * * * As time went on, however, it appeared that the cleaning-out process had not been completed by the Arcos raid. As a company it still remained with a reduced staff * * * In the following spring of 1928 it transpired that the Communist Movement in this country was still being financed through the channel of the two Russian banks in London * * * According to the Pravda a group of ten Irish revolutionaries, together with several English delegates * * * had visited Moscow in the previous January, and one of the Irish group had stated:

“Our country has to fight against England exactly like yours. Irish sympathies are with you, and we hope that the next Soviet Republic will be in Ireland’.”

“The close connection between Moscow and the revolutionaries in Great Britain was therefore once again established and an inquiry was

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set on foot by the Government into the transactions of the Bank for Russian Trade and of the Moscow Narodny Bank at Lincoln House, 300, High Holborn. The result of this was to show that funds had passed through both these banks into the possession of revolutionaries in this country * * * the source of these funds was proved beyond doubt and there seemed again this time no reason why the men found in possession of this Russian money for financing revolution should not be brought to justice and a final round-up of Communists carried out all over the country. That this was not done is a mystery that has never been explained."

With the above we complete our quotations from this wonderful exposure by Mrs. Webster in "The Surrender of an Empire." We have taken only a fractional part of this mass of convincing evidence which should be in the library of every true American for it proves beyond any peradventure that no promises, no trade agreements, no treaties are respected by the Soviets but that all are but the proverbial "means to an end" in the attainment of their nefarious and diabolical plan of world revolution. Well and timely were the words of Premier Bennett at the Economic Conference held at Ottawa, 1932, when he addressed the English delegates that "NO BRITISH COUNTRY SHOULD TOUCH THE BLOODY HAND OF SOVIET RUSSIA."

Every patriotic American was stunned with announcement by President Roosevelt of Oct. 20, 1933. The reason for this reaction is best expressed by an editorial which appeared in the New York Sun, Oct. 23, under the caption "Has Russia Reformed" from which we quote the following:

"President Roosevelt's invitation to Soviet Russia is a shock as well as a surprise. If Moscow, instead of Washington, had suggested a preliminary conference on recognition the approach would have seemed natural, although few would have accepted immediately that recognition was certain to come. But, instead of waiting for the Soviet Government to appear cap in hand, repentant of its sins of omission and commission, we find President Roosevelt taking the initial step toward rapprochement, applying the word 'abnormal' to the situation

that has existed for fifteen years, and creating the impression throughout the world that recognition is practically assured. * * * The more likely reason for President Roosevelt's action is that he has yielded to the pressure of the insistent pro-Soviet group in this country. The Bullitts, the Brookharts and the Borahs, the multitude of ladies and gentlemen who have done the grand tour of Russia, personally conducted by Soviet agents—all these have wailed for recognition loudly and without end. But would it not have been more considerate if they had persuaded their Moscow friends to make the advances? The East is not the only part of the world where faces should be saved."

The rugged Yankee honesty of the late lamented Calvin Coolidge, as he faced such a situation, is worthy of being quoted here:

"I do not propose to barter away for the privilege of trade any of the cherished rights of humanity. I do not propose to make merchandise of any American principles. These rights and principles must go wherever the sanctions of our government go."

Whose position is to be approved by the red-blooded Americans of this country—that of former President Coolidge or President Roosevelt? In order that the formation of such an opinion may have other support, which directly challenges and contravenes the colored reports of the Bullitts, Brookharts and Borahs, we take the following from the New York Times of Nov. 11, 1931; cabled from London after an interview with Kerensky:

"Never has a regime of enforced famine and destitution been so ruthless as now in Soviet Russia," said Mr. Kerensky. "The present dictatorship of Stalin possesses no precedent even in the middle ages. * * * The Bolsheviki have thrust Russia into a bottomless abyss of destitution * * * foreigners who back the Soviet regime with credits 'resemble the lunatics who gave willing help to Nero in the burning of Rome'."

Another witness who is competent to express himself here is Basil W. Delgass, Russian engineer and former vice president of Amtorg

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who was reported in the New York Times for Nov. 30, 1931 as saying the night before:

"The inner workings of the Soviet spy system was Mr. Delgass's main topic, and he named ten Soviet citizens who, he said, are in this country under false pretenses and are Soviet spies. In countries which have recognized, he said, subversive activities are centralized in the embassies, while in the United States and in other countries where the Soviet Government is not officially recognized, the general manager of the Amtorg usually is the spy system chief. He declared that the importance of the Soviet as a great military State should not be underestimated despite 'the propaganda about their peaceful aims' and said that 'the Americans are hearing fairy tales about Soviet achievement that will not stand the light of critical analysis.' Most admiring visitors to Russia, he said, have been 'paid for their propaganda in some way—although Bernard Shaw seems to have had his pay only in compliments'."

Since the foregoing was written, Litvinoff, he of the many aliases, has, like Cæsar of old: "I came, I saw, I conquered," gone on his way, carrying, as the press so well stated, the bacon back home. Reports from Washington during his stay there stated that one of the causes for delay in recognition was due to obtaining from him certain rights such as (see New York Sun editorial, Nov. 21, 1933)

"Our nationals in Russia are to enjoy the free practice of their religion."

That this proved to be but the test of a communist promise is proven by a wireless despatch from Rome which appeared in the New York Times Dec. 6, 1933:

"Speaking to the representatives of the international press prior to his departure from Rome today, Maxim Litvinoff, Soviet Foreign Commissar, indicated that some misapprehension existed as to supposed religious concessions he had made to President Roosevelt as the price of United States recognition of the Soviet. He denied he had made any concession. 'The laws of my country,' he said, 'regulating foreign churches and

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their activities are known and there is no prospect or intention of changing them. All foreigners or foreign institutions in Russia, to whatever nationality they belong, are required and will be required to obey the law. No exception can be made'."

Anyone conversant with the program of the bolsheviks knows that May 1, 1937 is the day set for the elimination and erasure of all religion within the domains of ill-scarred Russia. Moreover, the 1933 report of the British and Foreign Bible Society states, under the title "Russia and Siberia":

"Once again we must report the impossibility of any circulation of the Scriptures in Russia. As stated last year, *it is illegal to either print or circulate the Bible, or indeed any religious book, in the Soviet Union.*"

The night before Mr. Litvinoff left our shores Nov. 24, 1933 Big Business tendered him a banquet at our palatial Waldorf Astoria Hotel. Displayed alongside our National Emblem was the Red Flag of Communism. After the orchestra had played our National Anthem they followed with the Third International and to show how far to the left Big Business has swung we reproduce the words of the latter song:

- 1). Arise ye toilers of all nations,
Condemned to misery and woe;
To hell with humbleness and patience,
Give deadly battle to your foe.
Wipe out the rule of wealthy classes,
Arise and smash your thralldom chains;
Let power be wielded by the masses,
Let those who labor hold the reins.

Refrain:

- Proletarians rally
For this final big fight; repeat.
In-ter-na-tio-nally,
All toiling folks unite.
- 2). No god, no king, no politician
Will win for us a better day;
So let us drop the old tradition,
Forge weapons for the coming fray;
Roll up your sleeves, all working fellows,
Put fire beneath the melting pot,

Set up the forge and blow the bellows,
Let's strike the iron while it's hot.

- 3). The earth and all its boundless treasure
Belongs by right to those who toil;
No parasites of wealth and leisure
Shall claim possession of the soil.
We hail the mighty tempest raging,
The flash of lightning through the gloom—
For us, the dawn of life presaging;
For them, the knell of mortal doom.

Had Columbia been present on the occasion just noted she could well have inquired of Big Business: Betrayest thou me for a paltry mess of pottage concocted by the bloody hand of the Soviets? The occasion would also have enabled her, provided she possessed the vision which has been characteristic of her past, to have seen that here was a partial duplication of a feast which occurred about 2470 years ago. It was the occasion when a ribald, drunken group of revellers, guilty of desecrating the sacred vessels of the Lord's House, saw written upon the wall these words:

"MENE, MENE, TEKEL, UPHARSIN, which being interpreted mean: MENE—God hath numbered thy kingdom and finished it; TEKEL—Thou art weighed in the balances and found wanting. PERES (Chaldaic) Thy kingdom is divided and given to the Medes and Persians."

To prove the accuracy of the charges which we have just made we have before us two copies of the Chicago Daily Tribune. One dated Oct. 27, 1933, carries the following from the able and reliable pen of Donald Day, its special representative in Riga. The caption reads:

"Soviets Attack Roosevelt on Eve of Parley" and then adds: "The usually vigilant Bolshevik censorship has made one of the worst blunders of its existence * * * The Soviet blunder consisted of the publishing by the central printing office of the communist party in Moscow of long instructions addressed to American communist organizations under the headline, 'The working class in the United States and their "benefactor," the Socialist Roosevelt'."

"Coming at a time when the soviet press was filled with long articles anticipating American recognition, large credits, an alliance against Japan, and close friendship between the two nations, the report escaped the immediate attention of the Moscow foreign office. When the foreign office did suppress the publication, which first appeared shortly after the appearance of President Roosevelt's and President Kalinin's letters to each other in the soviet press, 6,000 copies had already been distributed."

"The 'instructions' were similar to those issued to American Reds by the trade union branch of the communist Internationale. After making a long report on present condition of workers in America, this subsidiary of the comintern devoted 3,000 words to telling American Reds how to react to President Roosevelt's program. This program, the report declared, must be sabotaged and made ineffective by the promotion of labor troubles and social unrest in the United States with the destruction of capitalism and the overthrow of the Roosevelt government as the final aim. American communists were instructed definitely to defend the soviet government against attacks and to use all the methods outlined in the report for the instigation of class warfare. * * * The report called the President a Socialist which is one of the bolsheviks' favorable anathemas. * * * The report repeatedly mentioned the President as a 'so-called benefactor' and alleged that his program is driving workers into the arms of Moscow's revolutionary organizations and that the prospects of starting class warfare and revolution in the United States are better under his administration than ever before."

"'American workers are joining our organizations in masses, in answer to Roosevelt's program,' the report continues, saying that the rapidity of the revolutionary developments depends entirely upon the enterprise shown by Moscow's organizations in America * * * American Reds are now rapidly liquidating the mistakes of the Trade Union Unity league or-

ganized by Comintern in August, 1929, and now have begun to develop efficiently a program to undermine the authority of William Green and the American Federation of Labor, the report said. This is being done by the Comintern policy of boring from within, especially among the more important unions * * *

The instructions close with an imperative order to American Reds to destroy dissension within their ranks, to concentrate the efforts of all Moscow's organizations toward forming a united front under the command of the Communist party to lead the fight of the workers against the plans of Roosevelt. It was emphasized that class warfare leading to an American workers' revolution is the only means out of the crisis.

Under the caption: "Soviets Accuse Roosevelt of Plotting a War," the Chicago Tribune of October 30, 1933, carried an article from which we quote the following, also from the pen of Donald Day:

"President Roosevelt's administration is accused of plotting a new imperialistic war by the Moscow trade union internationale, whose latest instructions to American Reds on how to sabotage the Roosevelt program were published in the Tribune Friday. The report is now in the possession of the Tribune Baltic Bureau. The report officially passed the soviet state censorship shortly before the letters between President Roosevelt and Kalinin appeared in the Moscow press. * * * 'Development of industrial conflicts under the efficient leadership of the Trade Union Unity League (another Moscow organization launched in America in 1929) is rapidly leading toward the formation of a united revolutionary front in America. The influence of our organizations are increasing'."

Mentioning the various methods which the administration is using to prevent the development of conflicts in industry, the report quotes Gen. Hugh Johnson, "duce" of the NRA, as calling upon the striking miners of Pennsylvania to "return to work in the name of God and his American understudy, Roosevelt." The report, which is one of the

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longest documents the Communist internationale has published concerning America, also says:

"There are some delays on the part of our revolutionary organizations in properly estimating Mr. Roosevelt's program but now they have formulated their counter program and are developing revolutionary activities intensively. Instigation of the masses to open fights and the developing of strikes against the administration's measures are the chief points of this program."

"By being passed by the official soviet government censorship, the report of the Red trade union internationale becomes an official soviet government document, which furnishes additional proof to observers that Moscow is meddling in America's internal affairs."

Now that Americans have before them the official releases of the soviets it will be enlightening to study other sources of information showing the opinions of other recognized authorities of the soviets.

From page thirteen of Lenin's Instructions Concerning Revolution and Dictatorship of the Proletariat, translated from the Russian:

"Disarmament is an ideal of socialism. In socialist society there will be no war, therefore disarmament will become an actual fact. But he is not a socialist who expects that socialism will become a reality without a socialist revolution and the dictatorship of the proletariat. Dictatorship is a government resting directly on the use of violence, and in the XX century as well as throughout the entire era of civilization, violence is not the use of a fist nor a cudgel but of ARMED UNITS * * * THE SLOGAN OF DEFEATING 'ONE'S OWN' GOVERNMENT IS THE SLOGAN OF THE PROLETARIAN REVOLUTION AND THE DICTATORSHIP OF THE PROLETARIAT."

Speech of Comrade Grinko, Commissar of Finance. T. Translated from the Russian. Izvestia, June 25, 1932, p. 3.

"It was not without purpose that Comrade Lenin on the eve of the October coup d'etat, in the very rush of the prepa-

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rations for the seizure of the government by the proletariat, in his most responsible key speeches, emphasized strongly the enormous importance of the banking system and its machinery 'for the establishment of socialism.' * * * The nationalism of the banks took place the day after the October coup d'etat * * * Trained by Lenin's Party, the victorious proletariat of our country have drawn their conclusions from the experience of the Paris Commune, making use of this experience 'precisely for the most concrete study of what is to be done to the banks and to the State by the proletariat and how' (Lenin 'The State and the Revolution.') * * * Engels said: 'The most difficult thing to understand now is the reverence with which it (The Commune) faced the Bank of France. From the political point of view it was a great mistake. THE BANK IN THE HANDS OF THE COMMUNE WOULD HAVE BEEN OF GREATER IMPORTANCE THAN 10,000 HOSTAGES'."

From the *Novy Mir*, The New World, Russian Organ of the Communist Party, U.S.A. Section of the Communist International, New York, Feb. 13, 1932. Literary Section.

"* * * The Orient is roaring like a wounded beast; groans come from the torture chambers of Poland. Hey proletarian, set the trigger! You will endure it no longer! The angel of peace has lost his lustre! EVERY COBBLESTONE THREATENS TO RISE! DEMONSTRATIONS ON EVERY BLOCK! The thunder of voices grows more and more deafening * * * The rallying call of the fraternal Communist Parties grows louder * * * Comrades, be hardy and steadfast, make your strides more energetic! Pour out a hailstorm of lead in the decisive battle! WRATH IS AT WHITE HEAT, THE BATTLE IS NEAR! * * * Make your workdays holidays so that Rockefeller shall have eaten his New Year's pudding for the last time! Arise to the barricades from the murky corners! Fling yourselves into the offensive like a hurricane so that he shall have drunk not to 1932 but to his last New Year."

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From the Projector, No. 8, Moscow, April 30, 1932, edited by the Newspaper "Pravda," organ of the Communist Party of Russia. Translated from the Russian Erich Weinert—Poet of the German Proletariat. The Red Firemen.

Clear the street! It is now for us the Red Firemen!
At times it dies out and then flames up again!
The corners are shaking! The roofs are tumbling!
Red Firemen, get your hose ready!
The first blow! Aim it higher and make it harder!
Palaces in ruins, the streets aflame!
Parliament runs to and fro and stinks!
Government bonds, like stocks, are becoming worthless
And the Stock Exchange is no more!
And the old world—BANG!
All of it to the last shred!
All—carcasses and dust!
Prison, barracks—go up in flames!
Blow up business concerns with dynamite!
Raze them to the ground!
The parasites—to the lamp posts!
With the points of our bayonets
We will turn the old world into a heap of wreckage
And on its ruins we will build a new world
For future generations.
Clear the Street! The hour has struck,
Our hour, the hour of the Red Firemen!

From the Pravda, Moscow, May 4, 1933. A Mighty Demonstration of Revolutionary Unity.

"Throughout the world United Front May Day demonstrations met with great success. A great stride was made in the fighting unity of the proletarians, who, with united forces under the direction of the Communist International, will COMPLETELY DESTROY FASCISM. 1,510,000 persons took part in the demonstration in Moscow, a million, three hundred thousand in Leningrad, tens of millions of proletarians, collective farmers and toilers of the Land of Soviets, strongly welded together around the Leninist Party and its Chief, Comrade Stalin, demonstrated on May Day their self-

sacrificing devotion to Lenin's Party and their preparedness for the defense of the Soviet Union from interventionists, and FOR THE FIGHT FOR THE FINAL VICTORY OF SOCIALISM THROUGHOUT THE WORLD."

From Bezbojnik, The Atheist, Moscow. No. 4, April, 1933. Harmful Vestiges of the Past.

"* * * Neither shootings to death nor tortures, the actions of provocateurs and the Fascist pogroms, the vile actions of the Social Fascists, not the pious hymns of God's servants—nothing will save rotting capitalism, nothing will stop the ever rising revolutionary tide of the toilers of all countries, all races and all nations."

"May 1—the celebration of the revolutionary struggle—will become in the not distant future a celebration of the victory of the toilers throughout the entire world * * * The proletarians and the toilers of the U.S.R.R. are building socialism successfully. In their country they are burying for all time want, privations, poverty and sorrow, to which capitalism gives birth. There is no place in our country for religion—the companion of pauperism and slavery."

Izvestia, Moscow, May 4, 1933, stated:

"On the other platform was the Revolutionary War Council of the U.S.S.R. and among the representatives of the Diplomatic Corps are comrades Litvinov, Krestinsky and Karkhan," who were reviewing that great May Day demonstration in the Red Square at Moscow.

When a judge charges an American jury he tells them that if they are convinced that any witness has perjured himself they are at liberty to ignore all of his testimony. Sufficient evidence, from reliable sources has been reproduced here, to prove that this Foreign Commissar of the many aliases, has made utterly false statements in his dealing with England. Not only was he in sympathy with that demonstration in Red Square but he also knows what the ultimate objective of that demonstration is and that he is a willing tool and agent to make it effective. If the situation were otherwise he would not be honored by the Bolshe-

viks as he is. Well do they know whom they can trust to cooperate with them.

Against the blindness of such leadership as is found in the American-Russian Chamber of Commerce, whose interest will be found to center in some sordid gain, also in those advisors to the administration at Washington we submit the statement of Menjinsky, the Exterminator, and one of the most powerful figures in *Communitic Russia*:

"As long as there are idiots to take our signature seriously, and to put their trust in it, we must promise everything that is being asked, and as much as one likes, if we can only get something tangible in exchange."

Gregory Zinoviev, alias Apfelbaum, alias Ovsei Radomislsky, disciple of Lenin, President of the Commune of the North and of the Executive Committee of the Comintern, that powerful agency of the Soviets, has stated:

"We hope that the party will, step by step, conquer the proletarian forces of America and in the not distant future
RAISE THE RED FLAG OVER THE WHITE HOUSE."

No red-blooded American with a vestige of true patriotism left should have any difficulty to decide whether the bolsheviks have, in recognition, effected the initial stage in the accomplishment of what Zinoviev so bluntly has stated.

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Elsewhere it has been afforded our readers the rare privilege of quoting from a book called "The Riddle of the Jew's Success." That book presents some startling charges against the Jew, but we quote therefrom certain excerpts so that the reader may better understand the German attitude towards this much discussed German-Jewish question:

p. 19: "A typical example of the fanatical pressure, which impels the Hebrew to mobilize all values, is furnished by his attack on the 'Fidei-Kommissie,' namely, the indivisible family estates. The land-owning nobility, in particular has frequently made the arrangement that the family estate shall descend undivided to the heir, in order to guard against the breaking-up and dispersion of the estate. It is of incalculable value, both for state and community, if, in this manner, strong, independent existences can be maintained; moreover, the community cannot suffer any detriment thereby. Notwithstanding this, the Jewish Press has, for years past, fiercely attacked this arrangement as if it were an offense and an injury against the majority, and Parliament is overwhelmed with motions to do away with the 'Fidei-Kommissie,' as if the eternal happiness of the whole nation depended on this. The innate hatred felt by the Jew towards the nobility plays, in this respect, no small part. The Jew wishes to see this nobility destroyed, which presumes, both by breeding and tradition, to be something out of the ordinary, while the 'Chosen People,' according to his opinion, alone possess a claim to pretensions of this kind. * * * The new revolutionary government, directed by Jews, has no more urgent policy than that of breaking up all the 'Fidei-Kommissie,' and of prohibiting the formation of any new family estates. Who can compute today the harm of such a policy? The undermining of the economic foundations must also make itself felt in the social and intel-

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lectual structure of society. Genuine men of nobility will become scarcer and scarcer; the nobility has already, in many respects, degenerated, and become degraded by the intrusion of the Jewish money-and business-spirit. The Jewish principle of life drags mankind back from the heights which it has scaled. The final result is: universal vulgarisation."

It is the Talmud, to which the Jew professes his allegiance in matters of religion and its application, that is the source of these views so antagonistic to the Fatherland of the Germans. It is also to the interpreters of that Talmud, the Rabbis, that this stab at the intelligentsia is made. In proof of this we quote from the author's reproduction of *Kinchi* (Obadja 1,20):

"The inhabitants of Germany are Canaanites, for when the Canaanites fled before Jehoschua, they went into the land Alemannia, which is called Germany, and even to the present day the Germans are called 'Canaanites.'" p. 59.

Even admitting this to be so it is evidence that the progenitors of the present Germans removed themselves as far as they could from their conquerors and history does not record that the Germans thrust themselves upon the Jews but rather that the reverse is the fact. While the Jews, upon every occasion, deny the truth of the Talmud quotations, yet there is something strikingly inconsistent in their refusal to join in any commission which might interpret these sayings of the Talmud, "inconsistent" unless one understands, as we have elsewhere noted, that the withholding of this information from the goyim is a religious obligation of the Jew.

"The position is thus a very peculiar one. This much is established: 'The German national representative bodies and governments have given the Jews equal civic rights and have recognized them as a separate religious community, without making any inquiry whether the moral instruction of the Jews is compatible with the welfare of the state. There is, therefore, no cause for wonder if attacks are constantly being delivered by the National German Party against this untenable position, and if the demand is made upon those, in positions

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of authority, to undertake, even at this late stage, a thorough examination of the Jewish doctrines. There will be no end to this dispute until the matter has been made clear beyond any possible doubt. Joh. Ludwig Kluber, the diplomatist and authority on International Law (dec'd, 1837) calls the Jews plainly, 'a political-religious sect, under the strict, theocratic despotism of the Rabbis,' and 'a completely separated society of hereditary conspirators with certain political principles and commandments for the general life and commercial intercourse. (Thus, not merely with religious aims.) And this is, in concise, sober language, the essence of the matter. * * * They form, in spite of their dispersion amongst other peoples, an absolutely distinct nation, even, as Fichte expresses it, a separate state. And, as they are at the same time intent upon preserving the purity of their blood, and intermarry, as far as it is possible, they form also a self-contained race. Of all the rulers in Germany, no one has recognized this fact more clearly than the greatest practical politicians amongst them, Frederick the Great, who considered it necessary, even in his political will of 1752, to impress most strongly upon his successors:"

"Moreover, the ruler must keep his eyes on the Jews, prevent their interference with wholesale trade; check the growth of their population, and deprive them of their right of sanctuary whenever they commit an act of dishonesty. For nothing is more injurious to the trade of the merchants than the illicit profits which the Jews make.' * * * Von Moltke said (in Description of the Internal Conditions in Poland):"

"The Jews form a state within a state, and have become a deep wound in Poland, which has not healed even at the present day (1832). Even now each town has its own Judge, each province its Rabbi, and all are subordinate to an unknown chief who lives in Asia and who is bound by their law to travel around continually from place to place, and whom they call the "Prince of Slavery," Thus retaining their

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religion, their government, their morality, and their language, and obeying their own laws, they know how to evade those of the land they live in, or, at any rate to nullify the same for all practical purposes; and, closely united among themselves, they resist all attempts to fuse them into the rest of the nation, just as much on account of their religious belief as on account of their self-interest."¹

In the author's chapter on "The Hebrews as supporters of Capitalism," especially as it applies to the Stock Exchanges of Germany, he quotes from "an honest Hebrew," one Conrad Alberti (Sittenfeld), acknowledged as much when he wrote as follows in the "Gesellschaft" of 1889, No. 12:

"No one can dispute that Jewdom takes a leading part in polluting and corrupting all relations. A characteristic of the Jew is the stubborn endeavor to produce values without work, and this being a matter of impossibility, it simply means that these values are artificially produced by swindling and corruption, by manœuvres of the Stock Exchange in conjunction with the Press in order to spread false rumours, and by other and similar methods. These artificial and fictitious values are then acquired, unloaded and exchanged for genuine values, produced by real work, only to melt away and vanish in the hands of their new owners like Marguerite in the arms of Faust. The representatives of corruption on the Exchange, in the Press and in the Theatre in my novel, 'The Old and Young,' representatives of that class who strive to enrich themselves without working, are therefore Jews."

The impression is being created by some educators, bankers, politicians and the clergy all operating subserviently under the master hand of Rabbi Wise and his associates, that this present form of Anti-Semit-

¹ "Dr. Morits Goldstein stated in the 'Kunstwart' 1912, that it could no longer be disputed that the Jews ruled over, not only the material, but even the spiritual values of the German Nation, however much the Germans might deny their capacity to do so."

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ism is something brand new and that Germany is responsible for it. To call the roll of those who have been supporters of Anti-Semitism would make it necessary to write a book by itself. The author we have been quoting names a few of these great national leaders who have been opposed to the Jew. From that list we have selected an artist, a statesman, a general and others and here is what they said:

Napoleon I.:

Jews have to be conceived not as a sect, but as a nation. They are a nation within other nations.

Schopenhauer:

The motherland of a Jew is—the rest of Jewry.

Franz Liszt:

The day will come when all nations amidst which the Jews are dwelling will have to raise the question of their wholesale expulsion, a question which will be one of life or death, good health or chronic disease, peaceful existence or perpetual social fever.

Martin Luther:

There is not, nor has there ever been, under the sun a people more bloodthirsty and revengeful than the Jews. They oppress and annihilate the other peoples, and on this ground they consider themselves the chosen people.

Richard Wagner:

We wish the Jews their Zion. But we regret that Rothschild prefers to be the Jew of the Kings instead of the King of the Jews.

The Jew, as everybody knows, keeps his God for himself. He surprises us with something unpleasantly strange. Unintentionally we have the desire, not to have anything in common with them.

A mixture even does no harm to him. He has mixed himself with other heterogeneous races. But there always remains the Jew. His instinct is closed to any ideology. He is the plastic demon of the fall of humanity in triumphant assurance, he is a German citizen of Mosaic confession. The pet of liberal Princes and Guarantor of our State Unity.

From: Rembrandt as Educator:

A sample of humanity that has created nihilism and social democracy is really the

ODIUM GENERIS HUMANI.

Bismarck:

I shall give an example, in which is given an entire history of relations between Christians and Jews. I know of a district—there are

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peasants—they cannot claim anything as their own on their plot of land. From their bed to their oven-fork everything belongs to the Jew. Cattle in their stable, grain on their fields and in their barns—everything belongs to the Jew. Yet the farmer pays for everything its rent. And the Jew sells bread, seeds, corn for cattle to the peasants in a butchery way. I have never heard of a similar Christian usury in my praxis.

Moltke:

The Jew always considered an oath regarding a Christian not binding. During the Campaign of 1812 the Jews were spies, they were paid by both sides, they betrayed both sides. There is seldom a burglary where a Jew has not been implicated as an accomplice or fence.

Jewish traits and characteristics cannot be concealed. The Jewish Professor Eduard Gans expresses himself as follows: (p. 204)

“Baptism and interbreeding are of no avail; we remain, even in the hundredth generation, Jews, as we were 3,000 years ago. We never lose the odour of our race—not even by ten-fold crossing. And in every case of cohabitation with every woman, our race dominates; young Jews result.”

Of the Jew control of the Press in Germany this author says, p. 247:

“Moreover, as our daily press and our literature are completely under Jewish influence, all personalities, who come into publicity, are appraised and judged accordingly as they show themselves well-disposed, or the contrary, to the Jews. This circumstance has always formed the standard of criticism for Jewish authors, and is more the case today than ever. The consequence is, that from youth upwards, our dispositions are made susceptible to a false philanthropy, and become especially sympathetic to the ‘Poor, innocent, persecuted Jews.’ And, in riper years, ‘refinement’ and ‘tolerance’ both play a part in shielding the Hebrew of today from any unpleasantness, which he might experience on account of the medieval prejudice. Yes, we actually give ourselves trouble, not only to make all manner of excuses for the Jews, because of the illusory state of suffering, in which they are supposed to live, but even to

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assist them, and to further their interests whenever we can, just as if we had to make restitution for an ancient wrong, which our ancestors are supposed to have inflicted on them."

"Such a sentiment does credit to our hearts—but what about our intelligence? All people, who are acquainted with history, and the actual facts of life, know perfectly well that the Jews have never emerged guiltless from the occasional disasters, which they have encountered, and that the tales of cruelties, said to have been perpetrated against the Hebrews, proceed, in many cases, from the imagination, and in others, from gross exaggeration. Thus the so-called 'Jew Battles' of the Middle Ages were confined, for the most part, to an expulsion of the Jews, who had become far too numerous, from the towns and districts in which the economic pressure, directly due to their usurious practices and manœuvres, had become unbearable. As a tremendous clamour arises from the whole of Jewry, at the present day, whenever one of their race loses his life, or has even one hair of his head touched, one can easily understand how it is, that all incidents, in which Jews have figured as the injured party, have been so extravagantly described in history."

Man's tendency to forget has coined a phrase about a short memory. The reader is again indebted to Mrs. Nesta Webster for a reproduction from Gibbons' "Decline and Fall of the Roman Empire" (Oxford University Press Edition, II, 3 and 83), for the following which appears in her book: "World Revolution," p. 163:

"From the reign of Nero to that of Antonius Pius," Gibbon says again, "The Jews discovered a fierce impatience of the dominion of Rome which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives * * * In Cyrene they massacred 220,000 Greeks; in Cyprus 240,000; in Egypt, a very great multitude. Many of these

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unhappy victims were sawn asunder * * *” Mrs. Webster adds that this is followed by details too horrible to transcribe.

Commenting further on the second quoted paragraph above, the world has heard much, and that most deservingly, of the “Red Terror” with its horrible and indescribable atrocities as perpetrated upon the intelligentsia groups of unfortunate Russia the avowed object of which was to so destroy the educated people of that country so that there would be no opportunity for any counter-revolution to rally around them to overthrow the despoilers of that modern shambles. Many are not familiar with the “White Terror” which grew out of equally atrocious barbarities which were practiced upon the Hungarians in the revolution conducted by the Jews in that country in 1919. It is recorded that the leaders of that devilish Jewish inferno were graduates from the lecherous and murderous schools of Russia where the curriculum was established by the notorious OGPU. The “Lenin Boys” carried out the unspeakable atrocities of these Jew leaders brought over from Russia. Elsewhere we have briefly noted the campaign of these vile Jews as they endeavored to break down the morals of the Hungarian youth. For more than five months Hungary was a veritable “hell on earth” as its intelligentsia too became the prey of these robbers of all the ties and ideals cherished by that nation. When, at last, the supine indifference of the Powers who were victorious in the Great War, permitted Hungary to expel these modern Barbarians, it was the just fate of many of them that they were unable to get across the contracted borders of Hungary to carry on their nefarious undertakings elsewhere. It was the remnant of the patriotic and home-loving Hungarians who arose in their might to exterminate the Jew-murderers caught red-handed in their midst. Although they had witnessed the horrible cruelties of these Jews whose objective was not merely to kill, but to be sure that in killing their victims all the devices and inventions that hell could conceive of should be used to torment and agonize the individual before he was finally given the coup de grace, yet the Hungarians did not indulge in these practices but strung up the murderer to the nearest tree. That is what constituted the “White Terror” and if Russia had been fortunate enough to have had men of

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like type, who would have come out into the open instead of trying to hide away, the fate of that country would have been entirely different.

Another incident of very recent date is recorded in the New York Times of July 11, 1933, under the caption: "Col. Drexel Warns of Wild Inflation." When this internationally known banker of Paris and Philadelphia was asked by the reporter about the conditions in Germany, he replied, most significantly:

"I saw no 'outrages' in Germany. The Jews that were thrown out of that country were communistic."

Herewith we reproduce a timely article which appeared in the July, 1933, copy of the National Business World and commend it to our readers for their careful study:

"AN APPEAL TO THE AMERICAN PEOPLE"

The times are trying and call for calm, deliberate action. Hysteria, feverish talk, and bad temper must be frowned upon in these days that demand careful thinking about national and international problems. Recognizing this fact, Joseph J. O'Donohue IV has issued "an appeal to the American people" which we advise all public-spirited citizens to read carefully.

So constructive in its purpose is this appeal that we record its essence in Mr. O'Donohue's own words selected from his message:

"It is, we believe, altogether shameful to destroy the ties between friendly nations and thereby endanger the peace of the world."

"In 1914, the world was swept into a bloody conflict resulting in the general destruction of either the social or financial equilibrium of many nations. For fourteen years thereafter, Germany writhed in the throes of socialistic experimentalism and the threat of eventual communism was great. Since communism, socialism, atheism are anathema to the Germans, the situation was always tense and distasteful. The national revolution of this year disposed of these dangers and unified Germany * * *"

"The moment is a critical one and cautious diplomacy, with the hope for better understanding, cannot be too strongly advocated. Fair play and concord, always so generously and impartially dealt out by the American people, are now, more than ever, necessary. With our sympathy and benevolence the present German Government can succeed and forever stem the red wave of revolution which might well sweep Europe in the event of a communist experiment in Germany. It must be remembered that monarchy and republic have failed, forcing

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the troubled people to turn toward Fascism, the last sane alternative. Do the Americans wish to compel Germany to embrace communism? American initiative can, and should, take the lead in understanding a discouraged Germany."

Here is an appeal that comes direct from the heart of a citizen who is eager to further friendship between the United States and Germany. It should aid considerably in helping us to continue the friendly ties we hold with Germany, to promote international peace, and to stop the spread of communism.

One of the best testimonials which we have seen as to what Germany is doing to solve the problem of Communism is to be found in the experience which Chancellor Hitler's representative and spokesman at the Chicago Fair had when he landed in Brooklyn on May 25, 1933. Accompanying Hans Weidemann, as envoy, was Gotthold Schneider, an artist who was to assist in arranging an exhibition of German church art at the exposition. The New York Times the next day, captioned: "Nazi Envoys Saved from Reds at Pier" and then proceeds to tell how it required the strenuous efforts of one hundred policemen to save these envoys from 1,000 Communists. During the melee which followed four policemen and three Communists were hurt. The envoys escaped from the hands of this mob by being "spirited" away from the liner in a tug to the Battery "while the Communists outside waited in vain for the Nazi representatives." It required a riot squad to disperse the mob.

One does not have to elaborate on this account to show how it bolsters the statement of Colonel Drexel.

It is altogether appropriate, in a day when the Jew-controlled press of America, is becoming the willing tool of Jewish propaganda, that we should revert to the conditions in Russia which no one can deny is directly chargeable to Jewish control and domination. It is both idle and useless to say that Jews are not responsible for the state of affairs in Soviet Russia for there is plenty of reliable evidence to fix the racial responsibility where it belongs. This being so we cannot refrain from mentioning the continuation today of the same means and methods which were used by these Jews to exterminate the upper classes of the Russians and this is exactly what is deliberately planned and being executed for wiping out the Moldavians in Southwest Soviet

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Russia. Here were a people of about 700,000 in number who continued to hold with tenacity their national traditions. This resulted, to be brief, in their refusal to be communized. We ask our reader to pardon us for commenting at this point on the ridiculous and absurd application of the late ex-President Wilson's "right of determination" as if that has ever applied wherever the Bolshevik could get his talonic fingers on the throat of his victim. Singularly and inexplicably it has been noted that the fourteen points of Mr. Wilson's famous (or infamous) proposals, paralleled those of Lenin himself. No matter how one may look at the application or interpretation of this, there is no possible doubt as to how it effected the Moldavians. The New York Times for March 5, 1933, carried an article "Massacre on Border by Soviet Confirmed. Russian-Rumanian Board Finds Many Peasants' Bodies on Dneister—Reporter Counts 211." This message was sent by wireless to the Times from Bucharest and reads as follows:

"Investigations of the recent shootings on the Russo-Rumanian frontier in Bessarabia have revealed the full story of the tragedy on the frozen Dneister, which had long kept its secret as to the Soviet peasants who attempted to escape to Rumania. Reports which reached Bucharest of the finding of many bodies on the frontier were so sensational that they were thought incredible, but today a joint Russian and Rumanian commission which was created to deal with border incidents confirmed these reports."

"The correspondent of one Rumanian newspaper who attended the investigations stated that in Olanesti alone he saw 217 bodies of Soviet peasants of the Moldavian race, riddled with machine gun bullets, piled up in a barn. These had been recovered by Rumanian frontier guards from the Rumanian bank of the river."

"At the headquarters of the Rumanian frontier troops, by permission of the Commandant, Colonel Vassileschu, he obtained reports from three posts on the number of bodies collected, these listing 140, 12 and 30 respectively."

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"On the Russian bank of the river many more bodies have long lain untouched by human hands, some being devoured by stray dogs and wolves."

"The proceedings of the mixed commission are cold-blooded. The Russian Colonel who represents the Soviets is content to establish the identity of the victims and arrange for their burial."

"Six additional bodies were found on the Rumanian bank this evening and the Russian Colonel was asked why the massacres continued. 'That is matter of internal politics of Soviet Russia,' he replied. 'Our regulations are that anyone who attempts to cross the frontier without a permit will be shot down. This is well known'."

"As the correspondent left the frontier tonight the massacre had started again. Searchlights were sweeping the river banks and machine guns frequently barked." (Italics ours.)

Here, then, is incontrovertible evidence that a people schooled in national ideas, training and experience, prefer to take a chance to get out of the hell-hole of Russia, even though they know the risk taken, than to remain and see their children become devotees of Communism and Bolshevism. And we are credibly informed, through a report that we have read that was dated about two months later than the one just cited from the New York Times, that those killed on the banks of the Dneister, some to be eaten by dogs and wolves, are but a fraction of those being persecuted and dying the tortures of the damned.

Freight cars are filled with these Moldavians who are being transferred to the lumber camps of the north until it is obvious that these relentless murderers will not cease their murderous designs until this group of people of Rumanian extraction shall have perished from the earth. Certain it is, if any one may judge by those attempting to get across the Dneister, that death is preferable than to remain in a country filled with slaves dominated by despots vomited from the nether regions.

We have failed to see any denial of the atrocities above mentioned, in fact, the admission of the Russian Colonel is all the proof that is needed to confirm these atrocities. Here was a people exceeding in

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number the Jews in Germany who under the edict of a system that is unspeakably cruel is to suffer extermination and that at the hands of the Jews. That wireless message to the New York Times, if it had been describing the Jew to be the victim of such horrors, would have set in operation Semitic forces that would have caused these depredations to cease. There is little danger that this could have been so for there is no race known to history, since the American Indian was conquered, that can outdo the Spanish Inquisition in producing such instruments of torture as can the "Grave-Diggers"² of Russia. In the face of all this we have our Eddys, Robins, Borahs, Tugwells, Bullitts, and, even high officials, who would, for a few dollars of the Judas-type, recommend that we do business with the cutthroats of Russia. The

² Bible readers are familiar with God's command for inflicting capital punishment. It was by stoning. An admission of this is found where a woman taken in adultery was brought by the Jews to Christ for judgment. Inasmuch as the Law of Moses had, at the time of this incident, become incrustated with Jewish tradition, and otherwise become of no effect, what here follows is given to prove that the comparative merciful way of stoning, merciful because the guilty party was soon rendered unconscious, was not mixed with the desired element of cruelty and torture to please the Jews. The following is taken from the Babylonian Talmud.

"Original Text, Edited, Corrected, Formulated, and Translated into English by Michael L. Rodkinson. Tract Sanhedrin. Volumes VII and VIII, p. 156. Boston Talmud Society.

PUNISHMENT OF PERSON GUILTY OF ADULTERY.

Mishna II: The prescribed punishment of burning was thus; The sinner was placed in waste knee-deep. Then placing a twisted scarf of coarse material within a soft one, they wound it around his neck. One (of the witnesses) pulled one end towards himself, the other doing the same, until he opened his mouth. Meanwhile, the executioner lights (heats) the string, and thrusts it into his mouth, so that it flows down through his inwards and shrinks his entrails. To which R. Jehudah said: Should the culprit die before the string is thrust into his mouth, the law of burning has not been properly executed, and therefore his mouth must be opened forcibly with a pair of pincers. Meanwhile, the string having been lighted, is thrust into his mouth so that it may reach his intestines and shrink his entrails. R. Eliezer b. Zadok, however, said: Once a daughter of a priest, having sinned, was surrounded with fagots and burned. He was answered: The court which so decided was ignorant of the exact law."

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same power and propaganda which is attacking Germany today is the identical power which has suppressed the knowledge of the horrible atrocities being thrust upon the Moldavians. No matter what the conditions, the racial bonds which bind them in ties that are unbreakable, enable them in one incident to invent plausible tales to foster their ends, and in the other to suppress information that exposes their nefarious designs and acts. The ulterior motive behind it all, as seen in the strenuous endeavor of Rabbi Stephen Wise in his urgent plea in Washington, is to find some way, known to his experienced race, of letting down the immigration bars so that the United States might hand over some of its scarce jobs to Jews from Germany. We wonder what kind of information is needed to arouse the sleeping sons and daughters of America to the definite menaces being concocted in our midst by Talmudic Jews.

These mutilated and partly eaten bodies of persecuted Moldavians is the true answer to the pro-Bolshevik Americans, some of whom we have named above, and their endorsement of this "noble experiment" being conducted by agents of Satan in Russia. Had Dante lived to this day and visited that Godless graveyard, he could have described in more lurid and spectacular terms the infernal regions.

Evidence to support the charges just made is in our possession. One who lived in Russia for eighteen months, said: "Travelling in Russia we met numberless hordes of Kulaks, controlled by armed guards. They had been evicted (1931), their property had been forcibly taken from them and given to others. They were herded like cattle and taken to mines and lumber camps to labor and yet the soviets dare to say there is no forced labor."

The New York Times for August 25, 1933, ran an article by Frederick T. Birchall, cabled from Berlin, from which we take the following:

"Yesterday, on the invitation of the German Evangelical Press Association, several travelers just back from Russia told German newspaper men some of the things they had seen there. Their talk was widely published today, and the revelations of what they had seen in the last few weeks indicate

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that the recent estimate of 4,000,000 deaths due indirectly to malnutrition in agricultural Russia in recent months may be rather an underestimate than an exaggeration. * * * One of the speakers was Walter Becherer, of the First Wisconsin National Bank in Milwaukee. As witnesses of indescribable misery, they were united in the assertion that the present Russian famine, euphemistically called a food shortage, has equaled if it has not exceeded the catastrophe of twelve years ago, with consequences which cannot wholly be wiped out by even the good harvest in Southern Russia this year."

"All had traveled in the flat country and beyond Odessa, and they reported that the further they went into the interior the greater was the misery. They spoke of starved children with emaciated limbs and swollen abdomens who were seen along the railroad track, not occasionally, but as a common spectacle; of field mice being in demand for food and of thousands unable to work from undernourishment and being, therefore, deprived of rations on the ground of laziness. One of the Russo-Germans told of two German villages in Southern Russia in which half the population had died of starvation. They had letters and photographs of villages, women and children to support their stories. * * * To the writer today Mr. Becherer, who was in Russia as a tourist under regular auspices, said that it was almost impossible to exaggerate the seriousness of present conditions in the Ukraine, but that it was most difficult to give details owing to obstacles placed in his way. In Odessa he complained to his guides that they always took him from his hotel through the same streets. They replied that tourists were not permitted to go into side streets. The reason, Mr. Becherer said, was obvious. * * * While he was there a mother was on trial for killing and eating her four children. * * * An American correspondent stationed in Moscow who asked for a visa to return there via Odessa was told it would be granted to him there but on condition that he pledge himself not to leave the train en route."

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August 21, 1933, the New York Times, gave a brief review of a book published by the Viking Press and written by Essad-Bey, entitled "OGPU—The Plot Against The World" from which we quote:

"Not a sound, not a whisper, not a thought from the outside world is allowed to penetrate unchecked into Russia; the country has been robbed of all resistance, and, with both ears plugged, it is hopelessly at the mercy of any experiment that the government chooses to make."

"The first and most drastic experiment was the extirpation of all who by thought, word or deed might have made some show of resistance * * *. Russia lives in a constant state of terror, according to the book, and to find anything analagous to the Ogpu, 'we must turn, not to the tribunals of bygone days, but to the arbitrary methods of man-hunters, slave traders, and treasure seekers, in fact of people who have kicked over the traces, CRIMINALS OF EVERY DESCRIPTION * * *' Fear has become the deepest feeling, the doom of a race which is being lashed on by the iron hand of the Ogpu toward the far distant golden age * * *. Bolshevism is historically the blending of Asiatic cruelty and oriental fanaticism with the rebellious spirit of Europe and the cold revolutionaries and abstractions of the West."

Moreover, the United Ukranian Organizations of the United States, early in November, 1933, charged that their kinsmen in the Ukraine were being starved to death by the bolsheviks. Proof of the truth of their charges was seen when they were set upon by the Communists of New York City who attempted to break up a parade for which the above organizations had authority from the city of New York to conduct. Just one more instance of who the gang is that thwarts liberty in this "home of the free."

When a sympathizer of the bolshevik regime sent a letter of protest to the New York Times, Nov. 19, 1933, to the credit of that paper they not only published the letter but added this editorial note: (Nov. 24, 1933):

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"In 1924 the British Trade Union delegation reported that between 1914 and the end of the famine in 1922, Russia lost 15,000,000 people, of whom the revolution and civil war took 6,500,000 and the famine another 5,000,000. Since then there have been heavy losses connected with the 'liquidation' of the kulaks by exile and other ways, and with the food scarcity of last Winter, which is estimated to have taken several million lives."

"The famine of 1921-1922 was chiefly due to a peasants' strike against the expropriation of their grain by 'military communism.' A similar strike against farm-collectivism led to the slaughter of the cattle herds in 1929-30 and to the refusal to harvest the crop a year ago. When a revolutionary regime sets out to destroy an existing social order and build a new one in its place the losses of the civil war and famine resulting therefrom are properly chargeable to the 'experiment'."

Yet, in the face of all this indisputable proof, our country is flooded with the disseminators of poison gas who would have Americans believe what they tell about the "marvels" of bolshevik development.

Dr. Otto H. F. Vollbehr of Washington, D. C. has written a series of Memorandas on the subject of Germany and its problems. No. 4 of same was issued in May, 1933 and is entitled "The Jew in History." From that we reproduce the following:

"Why are Jews in Germany barred from the practice of their profession, doctors and lawyers for example? To make everybody understand the why and wherefore, I set down just one remark: Shall a minority of 600,000 rule a majority of 60 millions, or shall it be vice versa?

Germany never did suffer from anti-Semitism. The Jews came to Germany after their expulsion from Spain and Portugal, they settled in Germany as they did in Holland and France, and they were given hospitality with the understanding that they were to be a race alien to their hosts. The Ghetto all over Europe was not a nice institution, but people at that time acted according to their rights. The Ghetto in Germany fell, about a hundred years ago, the Jew was freed. The European Jew was almost exclusively a so-called Spanish, or Mediterranean Jew, and extended all along the Mediterranean over to the Levante.

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In Europe we call them the White Jew. This White Jew was intelligent, and made himself useful or even conspicuous in different ways, be it as an artisan, or man of commerce, trade, and finance, or as an artist, or scientist * * * Of an entirely different type is the so-called East-Jew (Ostjude) who came from Russia, Poland, Rumania, Galicia. He was inferior in every way to the White Jew and was never received on an equal footing with the White Jew. This East-Jew came like the gipsy to Western Europe and occupied himself in very lowly trades.

"But it must always be borne in mind that the White Jew drew himself a very sharp dividing line towards the East-Jew, or, as he is called in America, the 'Kike'."

In order to make clearer this point of Dr. Vollbehre we wish to cite from two sources certain facts for the benefit of the reader. The first of these is taken from "The Desert People" and the second from "The Riddle of the Jew's Success." The first one says:

"Early in the Christian era the Teutons who were nearest the Christian world accepted the advent of the Religion of Humanity, the new Ideal of Christ. They were on the spiral climb of their destiny when suddenly there burst in upon them a fierce and undeveloped tribe of the Yellow race from Asia, the Huns. In their wake, ready to do any commission work, provided they got paid for it, came the Jews. They were the foragers, the drink traders, the white-slave traffickers, just as they have been the camp-followers of every European army since. Large numbers of the Teutons died in defence of their homes and State. The Huns rushed on in vast hordes and fought their way as far as the Marne. There they were defeated and turned north. * * * In this way arose modern Germany. The Jews arrested the democratic development of Germany, strangled the soul of the Teuton, already subdued by the Hun, and appropriated the language, which they disguised in Hebrew characters. Few people even today know that were Teutonic letters substituted for the Hebraic Yiddish would become almost pure German with a slight corruption of Slavonic Patois."

Our second author says:

"One must certainly not any longer speak of our Jews of today as pure Semites; they have also taken up all manner of foreign national elements; and it is truly remarkable to what a complete extent they have assimilated the same. One is entitled to ask whether the Talmudic spirit alone has rendered this complete adaptation possible, or whether a few drops of Jewish blood have sufficed to give an unvarying stamp or impression—at least mentally—to the entire mass. Externally the Jews of today present marked differences in their appearance; Negroid and Turanian (Mongolian) types can be discerned amongst them as well as Semitic. Even amongst the Hebrews who hail from Russian Poland

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one not infrequently comes across blond and water-eyed examples. It is practically that the people, who were formerly called the Chasaren, and who are regarded as belonging to a Finnish-Tartar stock, and who, about 800 years after Christ, formed a separate empire in the south of what is now Russia, went over to Jewdom and were completely absorbed. The Jews themselves are conscious of this distinction, for the western Jews, who have come across Spain, call themselves "Sephardim" (if baptised: Marannen), and have North-African blood in their veins, describe the Eastern Jews as "Aschkonasim," and look down on the latter with a certain amount of contempt. In spite of this, the Talmudic law embraces them all, and the Rabbinical despotism welds them into a close caste, absolutely united in its hostility to all non-Jewish peoples."

After this parenthesis we return to Dr. Vollbehrr:

"As long as the East-Jew (Judeo-Mongol) was limited in numbers he was not considered dangerous. He was socially segregated, as he was by his own brethren, and that was all."

"The end of the war brought about a fundamental change especially in Germany. Immediately after the war Germany was compelled to open the flood-gates on her eastern borders, and to let the Jews from the East in in countless numbers, and in a very short time they availed themselves of the chances which the breakdown of all social and economic order gave them." (Note by author. This same condition prevailed in Hungary where it is said there were more Jews admitted to that country than the number to be found in the whole of France at that time. This made possible the temporary subjugation of Hungary at the hands of Bolshevik Jews acting under orders from Lenin.)

"To understand this we must remember that the revolution of 1918 in Germany was brought about partially by Jews, and the whole revolution was founded upon the teachings of Jewish philosophers, Marx and La Salle. It is not generally known that the White Jews in Germany who lived there for hundreds of years, and who became wealthy, were highly educated and enjoyed social connections that were simply enviable, were naturally and fundamentally opposed to the wild-eyed revolutionists of 1918 and the following decade. But they were powerless and could not stem the tide of Bolshevism that was rolling on from the East."

Topsyturvyfication and an Inverted Ratio.

"The revolution had brought about startling changes in the social order within Germany. The old set of the trusted servants of the people in all forms of government were up-rooted, and ousted, and replaced by upstarts from the slums, even from the East. The effect was noticeable almost immediately. A wave of corruption, that was formerly unheard of, set in, and spread over the states, cities and towns. A number of scandal trials in Berlin, and in other cities, showed that the country was drawn into a morass of corruption, bribery and

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nepotism, that caused the decent people to raise their hands in despair. Meanwhile the inflation of 1923 and 1924 had wiped out the rest of the so-called Middle Class, whilst the riff-raff that came from the bottom, rode in Rolls-Royces and acquired the finest residences in Berlin and elsewhere for a song."

"To make a long and dreary story short; everything was topsy-turvy. Furthermore, our press, our theatre and film, our judiciary, were lowered in their standards in a way that was more detrimental to the social order and well-being of the community than even the economic dislocation. Everything near and dear to the heart of the people was thrown into the mud and trampled upon. The national honor was besmirched, and an editorial in the leading Socialist paper 'Vorwaerts' in Berlin, shortly before the Armistice: 'The German Colors shall never be carried victorious through the Brandenburg gate:' was repeated in these years of misery and shame a millionfold. The whole people were near losing their last cherished possession, their national honor, their national consciousness."

"To the left of the Socialists, who had for a long time held more than 100 seats out of the 397 in the Reichstag, came to the surface a Red fringe which grew wider and wider from year to year until it had taken hold of about 80 seats in the Parliament. About two years ago the inundation of Germany by the Bolshevik Red flood seemed imminent. And then, all of a sudden, the logical reaction set in."

"In 1919 Hitler made his appearance in Munich together with six other men. This little group of seven grew slowly and slowly until in 1922 they tried to force things to a head by initiating that famous 'Bere-Cellar Putsch' in Munich. It came to an inglorious end but the idea could not be quenched. For ten years and more Hitler preached and preached and gathered around his banners more young men, and older ones too, until in 1930 the Hitler movement all of a sudden gained momentum, and counter-balanced the Reds on the left side."

"This tremendous struggle inside Germany was watched by the outside world with perfect disinterestedness, nay even with ghoulish pleasure. But when the Hitler forces and the Bolsheviks were at least almost evenly matched, and when the great majority of the people had to realize that their policy of fulfilment was of no avail to them, then they saw that the door to freedom was not to be unlocked by any outside help, and it dawned upon them that they had to work out their own salvation."

"The rest is recent history. We had elections in rapid successions. We had the overthrow of cabinets, and finally we had the victories of Hitler that swept him unexpectedly into power. The Bolsheviks saw their Waterloo ahead of them and were forced to strike. The signal for that well-prepared uprising was the burning of the Reichstag building which was the call to the Red arms all over Germany within 24 hours. But before these 24 hours were over, Hitler

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had swooped down upon the rabble with an iron fist, and had applied the extinguisher in such a way that the rats were driven back in their holes. For a couple of hours there were bloody noses, and some fellows came to grief, but when the instigators were looked over they turned out to be to a large extent Jews of the Eastern type. Seen in this historical light it is obvious that it was not the Jew that was attacked and locked away, and put in concentration camps, but it was the Bolshevik who happened to be a Jew." (This is just exactly what Colonel Drexel told the reporter of the New York Times.—Author.)

Bolshevism saw itself exposed, and it was quite natural that the Reds were going to establish an alibi, and to draw the proverbial red herring across their nefarious path. And as Bolshevism was to such an extent fostered by Jews, it was also natural and even logical that the Jews in Germany, and all over the world, should raise a hue and cry that would make the welkin ring, and this perverted a purely Bolshevik question into a racial question. That the outside world could fall for such a deception is one of the Seven Wonders of the World."

"The world, and especially America, is absolutely wedded to the capitalistic system, and, therefore, opposed to the utmost to any Bolshevik tendencies. Yet here we have the unheard of spectacle that a capitalistic and anti-Bolshevik world rushes headlong and blindfolded to the assistance of its eternal and relentless foe—Bolshevism. If history furnishes a parallel to this perversion of truth and of interest, this parallel has yet to come to light."

"After the Armageddon between the forces of the Right and Left, the Right found itself in supreme power. A general election had given to Rightists—Hitlerites, Nationalists, People's Party—a clear majority of 54%. Then Hitler went before the Reichstag and asked for full powers to deal with the situation, and the Reichstag, duly elected by the people of Germany, gave Hitler these powers with a two-thirds majority, among this majority the Center, or Catholic Party. If in this procedure there should be anything that is not strictly legitimate, and according to parliamentary rules, it must be shown before people are allowed to take exception to it. It was a revolution in the most legal forms ever observed in the world history."

A Remarkable Revolution.

"I had to paint the background of the happenings with a somewhat broad brush, so that the rest can be understood."

"This revolution went deeper than the former revolutions which were mostly of a social and economic order. This German upheaval went further and touched the national and cultural values of the people. It was like a flash of lightning that brightened a dark landscape and showed the people the hidden, and therefore unnoticed forces, that brought about most of the miseries of the last fourteen years. The people saw that the banner bearers of the Red cohorts

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were not all of them Germans, but many of an alien race, and they also became aware, all of a sudden, that the very marrow of their bones was sucked, in literature, on the stage, in the press, in Government, high and low, by aliens, and it is not to be wondered that these revelations had a reaction that tended to reach the very core of the situation. In other countries revolutions were carried to success by wholesale slaughter and by the rolling of heads in the sand. But during this German revolution not one shot was fired and all the atrocity stories that went abroad wholesale were repudiated by the victims who had to say with Mark Twain 'that the stories of their death were greatly exaggerated'."

"Now let me touch upon another angle. The revolution of 1918 swept out of office millions of men, and the inflation of 1923 wiped out dozens of millions, and the present unemployment keeps other millions in abject poverty. The men and women now forced to tramp the streets saw in their former working-places individuals that did not come there on their own merits and many of them were of foreign stock. Especially our academic youths, that left the universities with a doctor's degree, saw no future whatsoever before them, and did consider themselves lucky if they could drive a taxicab, or serve in a lunchroom, or play in a night orchestra. They saw from the statistics that in Berlin, for instance, the professions of lawyers and medical men were filled to 50%, and more, by aliens, out of all proportion to the actual number of these aliens in the population."

It is, therefore, understandable that the new regime tried to set things right by establishing a numerical ratio between the races. When the Jews are not quite one per cent of the population then they should not aspire to more than one per cent of the places available. And that is what Hitler had in mind when he reduced the number of Jewish lawyers and medical doctors, and when the schools of higher education, high schools, colleges and universities, applied a so-called numerus clausus to the youngsters that seek admission. That may be hard, but as we say in America; Charity begins at home: By the way, America has applied the same principle of the numerus clausus, for instance, in Harvard, where years ago the number of Jewish students was put in the basis of racial ratio. It is self-evident that not everything can be straightened out in so short a time. It is a start in the right direction and if hardships should have occurred they will be corrected and they have already been corrected in numerous cases * * *."

After making this excursion to an issue directly related to the evidence presented in "The Riddle of the Jew's Success" we now return to that volume for further interesting and informing evidence, beginning with page 252:

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p. 271. "In olden times the slave trade was already a Jewish specialty. Not without good reason did the eminent Polish painter Henryk Siemiradzki depict the two slave-dealers, in his celebrated picture of ancient Roman life: 'The Vase or the Woman,' with unmistakably Hebraic features. Even in the Carlo Vingingian time, the slave trade was preponderantly in the hands of the Jews (See Durr and Klett, 'History of the World,' II, p. 56). Thus in conformity with the original state of affairs, the dealers in girls of the present day are, almost without exception, Jews: and this is admitted by the Jews themselves. On the occasion of a conference, which was held in London, during March, 1910, protesting against the traffic in women, 'The Jewish Chronicle' of April 2nd, 1910, acknowledged that 'the Jews in this particular sphere of activity outnumber all the other 'dealers,' and added: 'THE JEWISH TRAFFICKER IN WOMEN IS THE MOST TERRIBLE OF ALL PROFITEERS OUT OF HUMAN VICE; IF THE JEW COULD ONLY BE ELIMINATED, THE TRAFFIC IN WOMEN WOULD SHRINK, AND WOULD BECOME COMPARATIVELY INSIGNIFICANT. (Capital letters ours.) * * * Only by means of the Talmudic perception, which regards all who are not Jews, as beasts, and more particularly so the women who are not Jewish, is it possible to find an explanation for the cold-blooded behaviour of the Hebrews towards women, whom they treat as if the latter were articles of merchandise."

Then, again, to add to what the lawyer calls the preponderance of evidence, we quote the author's reproduction from the novel, "The Road to Zion," by the Hebrew, Dr. Munzer:

"Not only have we Jews degenerated in this manner, and are at the end of a civilization which is used up and sucked dry; we have ruined the blood of all races in Europe—perhaps we infected them in the first instance. Generally speaking, everything is under Jewish influence at the present day. Our ideas animate everything; our spirit dominates the world. We are the masters; for what is power at the present day, is the direct offspring of our genius. However much we are hated, however much we are hunted down and persecuted, our enemies can only triumph over our weak bodies. We are no longer to be expelled. We have eaten into the nations, have tainted and dishonored the races, have broken their power, and, with our mortiferous culture, have brought staleness and decay into everything. * * * But, at the back of all glows triumph at the surreptitious victory. The world had been

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judaized, and had decomposed into the Jewish mode of thinking and Jewish vice. That was revenge."

Thus the reader may note that it is not necessary to venture into Gentile realms to produce all the evidence that any open mind needs in order to be convinced of the truth of the accusations which the Jew brings against his own race. Like the case of the Protocols, much denied by the Jews, it is possible that the Jewish writers cited did not expect that their incriminating evidence would be read by Gentile eyes. With this last quotation from this author we close our references to his book: p. 280.

"The attitude of the Hebrews is only comprehensible by attributing it to their deep aversion for all that is German, for the German form of Government and for Militarism. * * * It is beyond doubt that the Jews hate the Germans more than they hate any other nation—simply because German idealism is the natural antithesis to the Jewish Tschandala-disposition."

Turning back the pages of German history we find that it was Bismarck who said:

"I am willing to grant the Jews every right except the right to hold high political positions in a Christian country. The Jews have no real home. They are international cosmopolites, nomads."

At the same time that Bismarck made the above remark the English had just admitted Jews to seats in their Parliament. The Jew Mordechai, writing under the name of Karl Marx, was spreading his subversive doctrines, eagerly lapped up by LaSalle, another Jewish Socialist, who was finally convicted of treason in Germany.

Coming to our own shores there was a time during the War between the States when General Grant was having his troubles with the Jew traders at the front. Doubtless having in mind the treacherous acts of Benedict Arnold's Jew Aide, Major Frank, who, it is believed was implicated through his sister Rebecca, a friend of Peggy Shippen's, in the traitorous act of Arnold, General Grant issued his famous order No. 11, against trading with the enemy which read as follows:

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"The Jews as a class, violating every regulation of trade established by the Treasury Department, are hereby expelled from the Department within 24 hours from the receipt of this order."

"Post commanders will see to it that all of this class of people be furnished passes and required to leave, and anyone returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners unless furnished with permit from headquarters."

"No passes will be given these people to visit headquarters for the purpose of making application for trade permits."

Seventy years have passed since our great American general, and subsequent statesman and President, issued that anti-Semitic decree and yet America is again resounding with the hue and cry over anti-Semitic measures which have been taken in Germany and for which we have produced plenty of evidence to support the necessity for same. Under the propaganda of leading Jews, backed with vast sums of money which is placed at their control, a Jewish cry has dinned Gentile ears without a careful study being made of the issues which caused Germany to act as she recently did. Does justice not entitle her, as one of the great nations of the world, that before judgment is pronounced against her, she should be permitted to have her cause examined by an impartial commission? Germany knows to her sorrow the dangers of Bolshevism of which she had an unfortunate experience in 1919. She knows that the hand which is against every hand would do for her what was done, partly with her assistance, to her neighbor on the East. A nation that is practically united in its campaign against Bolshevism and Communism, controlled by Jews, is not to be condemned by the same race which produces these elements which have for their objective the destruction of nationalism and substituting for it a form of Sovietism which is abhorrent to every one who knows how it actually operates in practice. That is one thing in which Germany needs no instruction.³

³ Writes Mary Heaton Vorse in "Fires Flare to German Borders—and Beyond" in *McCall's Magazine* for January, 1934:

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Little does the outside world know the burden which was thrust upon Germany because that country, like Austria, had thousands of Jews entering her borders after the Armistice of 1918. Before the war there were less than 500,000 Jews in Germany. Now, according to Wilhelm von Schramm, there are nearly 950,000. In Berlin alone nearly 30,000 Jews have been naturalized since the war. In the year 1929, of 3,000 foreigners that were naturalized, all were Jews with the exception of 79. In Vienna a census of the population showed 201,513 professing the Jewish religion. Of these but 85,227 were born in German Austria, all the other 116,286 were immigrants from the east. Considering what has been produced in the atrocities committed upon the Moldavians, who certainly were trying to make their way westward, is it not significant that nothing is said about the slaughter of any Jews trying to cross the Dneister or other rivers on the western border of Soviet Russia?

Both in Austria and Germany the Jews were not long in getting a strangle hold on the business of those countries but even of the government as well. Shortly after the republics were established the Jewish Echo of Munich uttered a warning:

“There are too many Jews in our Government. If public opinion gets aroused against them, because they have not been elected to their offices by fair means, they will do well not to remain in their leading positions.”

Among the leaders of the radical wing of the Social Democrats at that time, who saw eye to eye with the Communists, there was not a single Aryan German, all of them were Jews. The leaders of the short-lived republic of Munich in 1919, which threatened five thousand proscribed citizens with death (and actually did put to death eleven innocent hostages) were Eisner, Toller, Muhsam, Landauer, Levien, Levine and Axelrod—all Jews. One can imagine the mental condition of the inhabitants of Munich who were well informed as to the horrors being

“The National Socialists believe that the Jews have an international conspiracy whose object is the downfall of civilization as we know it, and a world domination of the Jewish race.”

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perpetrated in Russia and Hungary, what would be their fate unless these Bolsheviks were suppressed. For. Dr. Paul Teleki, in "The Evolution of Hungary" wrote:

"A disproportionate number of Jews participated in establishing Bolshevism in Hungary and they were its most cruel exponents. Ninety-five per cent of the Communist leaders were Jewish and of the 26 Commissioners eighteen were Jews though they were only 7% of the population of twenty millions. Furthermore a very large number of the Bolshevik leaders had only recently immigrated into Hungary and could not be called Hungarians."

This description of the situation in Hungary was confirmed at the time by an entry in the diary of General Harry Hill Bandholtz, the American member of the Interallied Military Mission at Budapest in 1919-1920. He wrote:

"On Saturday a Colonel Nathan Horowitz, U.S.A., reported to me, despite the fact that I had previously telegraphed in code to Paris that it was undesirable to send an officer of the Jewish faith to Hungary at this time. In writing to General Bliss about the matter I explained to him that although all Bolshevists were not Jews, nor were all Jews Bolshevists, nevertheless Bela Kun, the Hungarian Bolshevik leader, and practically all his lieutenants and most of his followers, were Jews and as a result the people of Hungary were simply furious and determined to rid themselves of Semitic influence."

We have elsewhere noted how they did succeed in driving the Bolshevists, the Lenin Boys and other Jews out of Hungary in a campaign of riot and bloodshed. Bela Kun, whose real name was Benjamin Cohn, fled to Russia, where he could find a modern City of Refuge. There he could find congenial fellowship with such notorious characters of his race as Braunstein, alias Trotsky; Finklestein, alias Litvinoff; Apfelbaum, alias Zinovieff and so on through an interminable list.

That Germany had just ground for fear in case the Bolsheviks gained control of her country, whether in 1919 or 1933, is evident

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from the manner in which these red-handed murderers elected themselves to office in Soviet Russia. We give only a few to illustrate this point: Of 503 members of the Soviet Government 406 were Jews; of 19 Commissioners of Justice 18 were Jews; of 42 editors of the Official Press, 41 were Jews. Out of a total of 913 Commissioners, Members, Councillors and Editors, 745 were Jews. It is no wonder that Walter Duranty has been charged by Congressman Fish with being the Press Agent of the Bolsheviks when he finds him surrounded with the group mentioned. A glance at the list from which we have taken the above figures enables one to appreciate the braggadocio claim of the Jew Maurice Samuels in "Ye Gentiles":

"We have produced an overwhelming number of revolutionaries and iconoclasts * * * Jewish socialism and Jewish socialists are the banner bearers of the world's armies of liberation."

The kind of "liberation" has been noted in the heaped up dead on the banks of the Dneister; in the present-day slaves, formerly the Russian intelligentsia, who are compelled, under threat of loss of a meal-ticket, to labor without compensation; in the leakage of certain Russian peasants who occasionally escape across the border; in the hostages left within Russia when their relatives, members of buying commissions, leave for a foreign country. Machine-gunners on the borders of Russia, there to shoot down in cold blood those trying to escape, is a mute testimony to the kind of "liberation" meted out to any people that falls a prey to these human turkey-buzzards. Yet, if the Jew Bolshevik could have his way that is the kind of a thing which he would hang on the back of Germany, that is, on the remnant that would be left after his campaign of murder, crime, and torture was completed. For Germany not to take all the necessary steps to prevent such mass destruction of human life would be sheer madness. Whatever limitations Hitler may possess the weakest of them will bear the closest scrutiny and compare favorably with the best characteristic of the Bolshevik-Communist. In spite of Jew Pressure culminating in its manufactured boycott against Germany, one may, if viewing the issues with an open mind, be certain that Germany knows the hand

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that is guiding the Ship of State and that when it reaches port the Communist Jew will not be in evidence. Well did the clever and discerning eye of the bolshevik Jew watch the growing power of Hitler as the latter had definitely placed his cause before the people of Germany. This cause was to divorce the Jew Communists from those who were directing his treachery from Moscow. Hitler saw the sword of Damocles hanging over Germany and in saving Germany from this insidious foe it meant that he acted as any courageous leader would act to defend his Fatherland which, in brief, was to protect it from the false Jew. America ought to be grateful for the barrier that is thus being created in its behalf rather than join with those who are on record as having ulterior designs against this country which was once the land of the free and home of the brave.

Certainly the conservative Christian people of this country would never accuse the Sunday School Times of Philadelphia of being anti-Semitic. From its issue of Dec. 9, 1933 we take the following, written by Ernest Gordon:

The German explanation of National Socialism is given by Pastor Ernst Modersohn in *The Evangelical Christian*. Mr. Modersohn is one of the leading evangelists of Germany and a wholly responsible witness. He insists that Communism was on the point of taking control of Germany, that lists of victims were made out, that his own name was upon these lists. "In the very last hour God gave us Chancellor Hitler as a deliverer."

Well, then, how about the Jews? Dr. Soedergren of Upsala says, "Judaism in Germany has been the bitter assailant of Christianity, the corrosive enemy of public morals and political morals. While the terrible over-population of the professions in the last decade has condemned thousands of young German university graduates to hopeless unemployment, Jewish graduates are almost without exception able to escape this fate. Half the lawyers of Germany are Jews, ninety per cent of the assistants in the great city clinics. One thinks of Exodus 1:7-9: "And the children of Israel * * * waxed exceeding mighty; and the land was filled with them * * * Behold the people of the children of Israel are more and mightier than we." All of which does not excuse (if it explains) the cruel treatment of Israel.

Another says: "Back of Bolshevism is the godless Jew. But Bolshevism is being rooted out of Germany to the last shred and fiber. In that Germany where recently an anti-God exposition took place which, in cynical scorn of all that is holy, was not an inch behind those of Moscow; in that Germany where

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hundreds of thousands of children were taught by athiest teachers to be the enemies of Christianity; in that Germany where almost all the street stands and railway stands offered the public the dirtiest, lowest, and most antichristian literature; in that Germany in which the public was daily inoculated in press, movies, and theaters with Bolshevist infection,—the Christian school has been reintroduced, no more antichristian films are allowed, filth has been swept from the news-stands, and no Bolshevist dare lift his voice."

The Clean-Up.—The great burning of rotten literature in Berlin has been the subject of scornful comment. Savonarola's bonfires were of luxuries which were harmless indeed in comparison with most of what went into the Nazi flames. There has been astonishing success in cleaning up kiosks, in eliminating immoral advertisements, in closing dives. Thus in Berlin the 1,448 lending libraries were successfully subjected to a purging campaign which has weeded out vast quantities of vicious and vulgar literature. Jazz, is replaced with classical German music, Freudian literature sent flying.

Further, the antichristian terrorism of Communism which kept the people out of the churches and the children out of Christian schools has been removed. Parents have transferred their children back into the Christian day schools, so that, in many places, the state schools have been depopulated. The charitable institutions have been recovered from antichristian control. One example: In the Zehlendorf suburb of Berlin a private charity called The Children's Shelter had been taken over by the city of Berlin. Prayers had been abolished. The German salutation, "A blessed mealtime," had been changed to, "A jolly mealtime." If a teacher dared to start a hymn he was reported. Now the Christian character of the school has been entirely established to the satisfaction of all. Socialist and Jewish officials had filled the public charitable offices with men of their temper: the private ones they either secularized or starved. "It is but the good grace of God which has kept the institutions of the Inner Mission alive up to the present," writes one. The Marxist officials have been forced out, and Goering has promised that secularization of charity shall cease. * * *

We would also direct the attention of the conservative people of Germany to an editorial in the same issue of the Sunday School Times which contains this timely suggestion: "German Protestantism has reached a state of chaos that has never been equaled in the religious life of this country since the days of the Reformation." Thus reports the Philadelphia Public Ledger by cable from Berlin. Hitler has been trying to transform the church into an organ of the Government. An Emergency League of 6,000 pastors has openly revolted against Swastika Christianity. * * * It is a decisive struggle for supremacy in the German Protestant Cuhrch * * *."

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We have before us a copy of "Atrocity Propaganda is Based on Lies," copyrighted in Germany in 1933 by Jakow Trachtenberg Verlag, and reproduces what The Jewish Organization of Germany state concerning the true situation in Germany.

I. Federation of Jewish Soldiers who fought at the Front, Headquarters Berlin.
Berlin W. 15, April 7, 1933.

Jakow Trachtenberg, Publishers,
Berlin-Charlottenburg.
Gentlemen:

In reference to your communication of the 30th ultimo we beg to enclose the statement we sent to the American Embassy in Berlin. We cabled it at the same time to the German Embassy in Washington, which caused it to be broadcast and published in the American press.

We also inclose a declaration from our local associations in Frankfurt-on-Main and Hanover and a telegram to the Jewish veterans in Cardiff who wish to protest against the "German atrocities."

Yours faithfully,

(signed) Federation of Jewish Soldiers who fought at the Front.

To the American Embassy, Berlin:

We have received information about the propoganda being made in your country as to alleged atrocities committed against Jews in Germany. We believe it to be our duty, not only for the sake of patriotism, but for the sake of truth as well, to express our views on this subject. Cases of ill-treatment and excesses have occurred which it would certainly not be for us to condone. But such excesses are unavoidable in times of revolution. We lay stress upon the fact that the official quarters have taken energetic steps against such excesses in all cases where there was a possibility of timely intervention. Atrocities committed were carried out by irresponsible elements working in secret. We are aware that the Government and all authoritative circles condemn these brutal actions most severely.

We think, however, that it is time to cease the agitation against Germany carried on, by so-called Jewish intellectuals abroad. These men, who, for the most part, never laid claim to being German, left their fellow-Jews, for whom they claim to be fighting, in the lurch, and fled abroad at the crucial moment. They have forfeited the right to act as spokesman in German-Jewish matters. The arrows they shoot from their safe hiding-places do damage to Germany and the German Jews, but they are no credit to the archers themselves. Their reports are filled with exaggerations.

(signed) Federation of Jewish Soldiers who fought at the Front.

The local group at Hanover of the above organization adopted certain resolutions on this same topic which included the following:

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“* * * We combat the disgraceful agitation abroad against our German Fatherland with all the means in our power, the same as any other Germans would do.”

From the letter which the above organization sent to the Jewish Veterans of the Great War at Cardiff we take the following:

“* * * We should like to request you most emphatically not to attempt interference in our German affairs. The German Government is upholding law and order in the course of the National Revolution. The tales of atrocities committed against our race are based on lies * * *.”

The Israelite-Sephardic Society of Berlin wrote the publishers of the book we are quoting as follows on April 11, 1933:

“* * * During the period in which propaganda was spread abroad of atrocities committed against Jews in Germany not one complaint from one of our members has reached the chairman of our society. Our members, in the same manner as our association, are continuing to enjoy the most gratifying hospitality in Germany, a fact to which we are glad to call attention here.”

Letters similar to the foregoing which we are unable to reproduce for lack of space are given in the above book from the following:

The Committee of Jewish Community, Berlin, in letter to the American Jewish Committee of New York, dated April 3, 1933.

The Prussian Federation of Orthodox Synagogue Communities, Halberstadt who, April 3, 1933, wrote the publishers of the above book, including copy of telegram which they sent by Rabbi Munk, March 25, to New York:

“* * * the lying reports are only calculated to impair the prestige of Germany in the outside world. We feel it our duty to raise our voices loudly in protest against this.”

The Israelite Community in Dresden; the Jews of Saxony; the Defence League Against Anti-Semitism, Berlin.

The publishers also reproduce a Declaration of the Jews of Saxony as follows:

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"The Saxon Federation of Israelite communities has sent the following telegrams to the Jewish Community of Prague, the Grand Rabbi of France, the Chief Rabbi of England and to the American Jewish Congress, New York:"

"Please protest emphatically against boycott of German goods, based on spreading of incorrect reports. Germany's economic system and German Jews will otherwise suffer grave damage."

The publishers reproduce a letter which was sent them, April 1, 1933, by the Defence League Against Anti-Semitism, Berlin, which carried the following:

"The Defence League Against Anti-Semitism, which has been in existence for the past 43 years, has always propagated the ideas of truth and justice with the aid of Christian cooperation. This League, which may be considered an impartial witness, regards it as its natural duty to protest emphatically against the tales spread abroad of alleged persecution of Jews. * * * The spreading of untrue atrocity stories or of ill-intentioned propaganda damages the German nation and the German Jews as well. Whoever deplores anti-Semitic agitation must deplore at the same time, on identical ethical grounds, such blind agitation against Germany."

The publishers then reproduce letters of the same tone and character from the following organizations:

Association of National German Jews, Berlin Headquarters.

The Synagogue Congregation in Konigsburg.

Zionist Association of Germany.

The German Vanguard (League of Young Jews in Germany).

Central Union of German Citizens of Jewish Faith.

German-Israelitish Congregation of Hamburg.

The German Rabbis in a declaration to Bishop Manning of
New York.

After setting forth this formidable list of German-Jewish organizations there follows a reproduction of protests against these false reports by the prominent Jews as follows:

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Dr. E. Munk, Rabbi, Berlin.

Dr. Max Naumann, Honorary President National German
Jews.

Dr. Leo Baeck, President German Rabbinical Union.

The Berlin banker Wallach to leading New York personalities.

Wilhelm Kleemann, President Israelite Community at Berlin.

Oskar Wassermann of Deutsch Bank.

Dr. Ludwig Freund of German National Association of
Jewish Soldiers.

Dr. Alfred Tietz, Chairman of Alfred Tietz Co., Ltd.

Walter Lowenstein, Albert Mainzer, Justice Richheimer et al.

Dr. Kurt Singer, Manager Berlin Opera.

These are followed by excerpts from the German Press such as the Berliner Tageblatt, Vossische Zeitung, Berliner Morgenpost, Frankfurter Zeitung, C-V-Gazette, which is the organ of the Central Association of German citizens of Jewish faith for Germany and Jewry. This same paper wrote, March 30, 1933: "We 565,000 German Jews protest solemnly—An anti-German campaign based on tales of atrocities committed against Jews is raging in the world outside * * * We repudiate at home and abroad the lies spread about Germany * * *." Of the same tenor are articles in the Israelitich Family Journal, Hamburg, Jewish Review.⁴

The Burlington (Vt.) Free Press reports, in its issue of Oct. 5, 1933, an address given by Rev. Thomas Burns of St. Johnsbury, Vt. before a joint meeting of the Rotary and Exchange Clubs of Montpelier, Vt. from which we take the following:

"Rev. Thomas Burns greatly pleased his hearers with his talk on economic conditions in Europe which he visited in 1932, making a special study of the efforts of England and Germany to get on their feet. * * * The Republican Party, which was the wealthy party of Germany, was in complete control of the Jews, who were in absolute control of the gov-

⁴This article contains the well-known proverb: "God preserve me from my friends, I can save myself from my enemies."

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ernment prior to the last election," he said. "The Communists of Germany had been increasing at a tremendous pace and Hitler knew that it was either a united Germany under the Nazis or a Communistic Germany under the Communists plus whatever Republicans they could get."

CHAPTER XIII.

GERMANY CRUSHING ITS TERMITES.

As an introduction to this chapter, also as positive proof that Germany faced the menace herein exposed, the reader is directed to study carefully the following article which appeared in the New York Times, Nov. 10, 1931:

RED CAMPAIGN GROWS IN THE GERMAN ARMY

Special Cable to THE NEW YORK TIMES.

BERLIN, Nov. 9.—Communist activities in the Reichswehr, designed to undermine army discipline by the building up of Communist cells, have assumed extraordinary proportions in the last few months, it was revealed today by the Ministry of Defense in a statement.

Thousands of propaganda pamphlets have been distributed secretly in armories since July, but all of them have been delivered by the soldiers to their officers, it is stated.

The Ministry points out that the number of cases where soldiers have yielded to the propaganda is extremely small, while the numerous Communists who were caught can be turned over to the police.

The statement is regarded in political circles as a preparatory move toward the taking of vigorous measures against Communists in the course of the Winter. The newspaper *Deutsche Allgemeine Zeitung*, on the strength of the statement calls for the outlawing of the Communist party in order to destroy the root of trouble, which remains a latent threat even if it has not developed so far.

We now present to our readers a bulletin of political information sent out by the International Entente Against the Third International, dated Geneva, 21st September, 1933, and entitled:

*On the Eve of the Hitler Victory—
The Imminent Bolshevic Revolution.*

As reported in the Press, the German Federation of Anti-communist Groups has just published a book of 180 tragically illustrated pages, through the Eckart Verlag (Berlin), entitled "Armed Insurrection," concerning the preparations and efforts which have been made for years past by the German Communist Party and Moscow to establish the Soviet regime in Germany. The rapid progress of the Nazi movement in 1932 caused the bolshevist leaders to decide upon a de-

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cisive throw at the beginning of March, 1933. They were prevented just in time by the triumph of the national-socialist Revolution.

As well as the old and important anti-bolshevik associations henceforth combined into a federation of German anti-communist groups, Dr. Adolf Ehrh, who is the author of this concise and impressive statement, is well-known to those who are combatting bolshevism. He published in 1932, in collaboration with Dr. Schweikert an able work under the title "Die Entfesselung der Unterwelt." His new contribution to the history of bolshevik activity in Germany should be read by everyone who desires to form a serious and impartial opinion upon one of the essential causes of the success of Adolf Hitler, namely the redoubtable possibility of the conquest of power by the German Communist Party.

There is no exaggeration in Dr. Ehrh's exposition of the preparation of this conquest. This we can say, because we have long been acquainted with certain of the more important documents cited by him and have followed with the greatest attention for some years the growth of the power of the German Communist Party. It has become the strongest in the world after the Russian Communist Party. We have frequently pointed out the danger which this force represented for Europe, though we have not been listened to as we ought to have been for, by a strange dispensation, communist action is only recognized by the States which it has come near to plunging into a sea of blood.

The triumph of Hitler saved Germany from bolshevism just as the taking over of power by Mussolini preserved Italy from it. One shudders to think what would have become of Europe if to Soviet Russia has been added a bolshevik Reich. It is all the more regrettable that the Nazis who, against the communists and socialists, have demanded and victoriously defended the national ideal, do not respect it more scrupulously towards their neighbours and trouble Europe with their disturbing claims. By so doing they risk compromising all the benefit which civilization, which they claim to defend, has reaped from their victory.

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With this essential and necessary reserve, let us say now how impressive is the reading of Dr. Ehrt's book, even for anyone whose daily task consists in studying and combatting bolshevism. It is to be hoped that statesmen, ministers of the interior and of the police, and also ministers of foreign affairs and of commerce, may read and meditate upon it. For it contains a solemn lesson, a grave warning for all who have the responsibility for the peoples. There is nothing more dangerous to liberty than through a false liberalism, to allow the agents of Moscow to act as they please.

This inevitably leads to the dictatorship of the proletariat or to fascist dictatorship.

The German communist party was organized in such a way that the smallest sub-divisions, and therefore the most sure and the most militant, preserved the control and direction of the whole. In 1932, it numbered a million members, all active, trained and organized. Around this already formidable nucleus were 5 or 6 million electors and sympathisers, and beyond these the indifferent, weak or amorphous masses; then the social-democrats, and the centre, two colosses also but with feet of clay; and finally the Nazis.

The uninterrupted advance of these latter posed the essential question for the communists—to vanquish or disappear. They knew that if the Republic had for fourteen years tolerated their misdeeds the Nazis would not consent to do so. Such was also the opinion of the Executive Committee of the Communist International (EKKI). Its plenum, sitting at Moscow at the beginning of September, 1932, had recognized the acuteness of the situation in Germany and that the time had come when the Red Revolution in that country must decide the fate of that same revolution in western and central Europe. The conference of the German Communist Party (October, 1932) decided to act in conformity with the directions of the EKKI. Preparations were from thenceforth intensified and pushed forward without truce of respite.

From the outset, the German communist organizations had presented the following peculiarities; action upon the masses, propaganda, and agitation were the work of the combative elements which were

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fighting openly and holding the attention of the public; but their roots plunged down to clandestine and illegal organs. In November, 1932, there was a sort of general rehearsal of the secret mobilization and the order was given for all the organizations to pass to illegality. Thenceforward, liaison was assured by couriers only and in the offices of the party, straw men replaced the officials who, themselves, took up their clandestine posts of command. There were no more names, only numbers. The invisible headquarters of the Party thenceforward nominated the leaders and gave the orders.

In February, 1933, this same headquarters, making use of the experience thus gained in the month of November, 1932, indicated the improvements to be made in the starting of the alarm. It was noticed that at the same date the fighting headquarters of the Ruhr issued severe orders as to the secrecy that each communist was to observe, his prudence on the telephone, the use of figures, the need for frequent changing of meeting-places. It ordered that the couriers should be dressed in such a way as to pass unnoticed in the places they needed to pass thorough on the way to their destination. Instructions were also given for getting rid of inquisitive persons, to observe the greatest punctuality, to assure by signals the security of the illegal domiciles whose address must never be written but learnt by heart; finally to watch the street either by crossing it, by lighting a cigarette or by stopping in front of a shop window. The communists were to avoid saluting one another in public; each should have a nickname; at each meeting it was important to observe first the "conspirative minute" during which measures were to be decided upon to be taken in the case of intervention by the police.

These examples will show with what science of conspiracy the German Communist Party acted. It made extensive use of writing in code and of nicknames for persons as for institutions and organs both friendly and enemy.

Since September, 1932, the German Communist Party has ceased to use the Reich postal service. It had its own service. The system of couriers, on bicycles in the large towns, on motor-cycles, or even in motor-cars in the provinces, constituted the nervous system of the party.

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Each courier was ignorant of the sender and receiver, for on departure as on arrival the message passed through intermediaries. The motor-cycle service, organized by the "Red Sport," was known as the "Red Cavalry." Motor-cyclists received payment of 5 pfennigs per kilometer and the distributors of petrol of the "Derop (Soviet petrol) sold to them at a discount of 40% to 50%. The information service also used the short-wave broadcasting stations of the "Freier Radio-bund" organized by the "Red technicians."

All this was done in the greatest secret and perfectly camouflaged. To guarantee against any leakage a system of denouncing and black lists accompanied all the necessary Secret sanctions. The Cheka of the German Communist Party was ready to act. It got rid of spies without giving play to any humanitarian sentiment. It hoped in the same way to one day get rid of all adversaries of the communists, and that was why the black lists comprised not only suspects within the organizations of the party but also all the prominent personalities of the bourgeois regime and all those who, in any degree, or for whatever reason, might appear as an obstacle to the bolshevik Dictatorship.

But let us return to the information service which was, in reality, as Dr. Ehrst observes, in the service of a foreign and enemy Power. During last winter instructions were issued to it to intensify its activity, especially in the following domains: army and navy, moral of the opposing formations, the enemy's means of communication. New means of communication were to be created at the frontiers, more rigorous action was to be taken against spies and agents provokers, the enemy was to be deceived by seeing that he received false information from various sources, and finally the service was to help in preparing and organizing terror among the masses in conjunction with the special groups.

The information service, which was either stationary or mobile, was also entrusted with sabotage, treason, the support of armed insurrection and finally the assistance of the Red Army. Its supreme command was masked by numerous camouflages.

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In December, 1932, it ordered the immediate formation of a special division "of organization, protection and information" called OSNA (Organizations, Schutz and Nachrichtendienst-Abteilung) comprising 10% of the members of the party, the OSNA constituted an absolutely safe elite. Its leaders were in touch with the headquarters of the Union of Combattants of the Red Front.

There had already been created the AM Apparat (AM—Anti-Militarisch) at the head of which was Munzenberg, the Munzenberg of the general strike of 1918 in Switzerland, the Munzenberg of the Red Relief and of the anti-colonial League of which Einstein was an honorary member. We may note in passing that this scientist appears to have become an admirer of the so-called bourgeois army, and that he has taken refuge in England, the metropole of the greatest colonial empire, thus showing scientifically the relativity of his own principles.

From sections to sub-sections, the AM concluded with "active groups" to whom fell the most delicate tasks—spying and the disruption of the bourgeois and social-democrat parties, the police, the Reichswehr and the navy and the members of the official information service; the assembling of arms and explosives, and the recruiting of traitors in the Reichswehr and the police.

The OSNA, the AM and the Union of Combattants of the Red Front (Rotfrontkämpferbund)—these were the future revolutionary tribunals, the Cheka and the Red Army of tomorrow, the instruments of that terror which never ceased to exalt the appeals and instructions of the party. All the members of these organizations, carefully trained and prepared, received detailed instructions nourished by the revolutionary experience obtained in Russia and Germany. Dr. Ehrh observes that these people who were planning mass massacre, if today they have preserved their lives, may regard these as a present from the new Germany.

The extent of communist action in Germany, says Dr. Ehrh, can only be appreciated in relation to its close dependance upon the Communist International, upon which depend also—it is again Dr. Ehrh who rightly says so—the Soviet Government, to which the German Communist Party was related by innumerable ties. And he quite properly concludes that the German Communist Party rendered itself guilty

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of high treason, which is true of communist parties in all countries. The tolerance towards the communist party and towards pacts with Moscow shown by the social-democrats, the Centre and the bourgeois parties may be noted today, now that these parties of order, so-called, have paid, with their very existence; they have fallen into dust at the very first shock. Is it the intention of M. Herriot, M. Pierre Cot and M. Daladier, to repeat this experience in France?

There was no communist pamphlet, film or theatrical performance which failed to laud the Soviet Union and represent it as the true and only Fatherland, whilst scoffing at Germany. *The Reich was, in fact, occupied by an army of agents and spies of The Communist International and the Soviet Government. The Hitler thrust seems really to have been a vital reaction on the part of the German people.*

Alongside the military espionage of which we shall speak later, these agents indulged in economic espionage. Having got a footing in all the factories it was often possible for them to steal, in favour of Soviet industry, German technical and scientific discoveries. Dr. Ehrt gives some striking examples. But they did worse still:

The foreign section of the GPU had its headquarters at Berlin in the Unter den Linden, where it had installed its agents in the Soviet Commercial Representation. We have known this for years and have published it over and over again. Dr. Ehrt gives interesting details on the point. He recalls that in 1930 Bessedowsk fled from the agents of the G.P.U. by climbing over the wall of the Soviet Embassy in Paris, and he related this flight to the fact that the Berlin and Hamburg sections of the GPU possessed "Flying squads"; according to him it is very probable also that Goldenstein, second secretary of legation, who directed this foreign section of the G.P.U. was the organizer of the kidnapping of General Koutiepoff and, previously, of the explosion in the cathedral at Sofia in 1924.

It will be seen what kind of work goes on in the Soviet embassies, missions and commercial delegations. We may note that the Soviet consulates in China, the mission of the Soviet Red Cross in Bulgaria, the legation of the USSR in Athens, the Arcos in London, and the

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Soviet Commercial agency in Buenos Aires, had also provided very strong evidence on these lines.

The Soviet Spy service naturally took great interest in the Reichswehr and the delivery of military secrets went on step by step with the work of moral disintegration of the armed forces of the Reich. From June, 1931, to December, 1932, that is to say before Hitler became Chancellor, there were no fewer than 111 trials for high treason in which about 150 persons, chiefly communists, were concerned.

What greatly aggravated the danger of this espionage was that it was carried on with the complicity of a million Germans belonging to the communist party. All of these could be used in the interests of the military information service of a foreign Power. And let it be remembered that it is the same today, in varying degrees, in all the countries where the communist party is regarded as a legal party.

The German section of the MOPR (International Red Relief) worked under cover of humanitarianism at aiding in the defense of persons charged with political crimes. It will be remembered what brilliant advantage it took of the Sacco-Vanzetti affair in obtaining for the accused defenders who made use of all the artifices of procedure to drag out the case, after which the Red Relief accused United States justice of inhumanity because of the successive delays which it had itself succeeded in provoking.

It is already several years since a bolshevik centre for the manufacture of false indent papers was discovered in Germany. We remember having had before us the enormous collection of facsimiles of false imprints and having discovered among those of numerous countries, the seal of the Geneva chancellery with the well-imitated signature of its chancellor.

Subventioned by Moscow, the Red Relief created at Berlin, Hamburg and Danzig, by means of its secret section, new factories of false passports. Its close relationship with the Derutra, and undertaking charged with direct transport in the USSR, enabled it moreover to favour the flight of suspects and the escapes of prisoners.

The offices of the Red Relief manufactured all kinds of false documents—passports, passes to visit the barracks and police stations, ap-

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plication forms for entry into the police, Nazi identity papers, birth certificates, school certificates, invitation cards for meetings, etc.

At the office in Berlin-Wilmersdorff the police seized 213 rubber stamps and an entire forgery outfit.

Finally, the Red Relief organized points for passing the frontier to facilitate the entry of agents of the GPU into Germany and assisted the flight of communists who had become suspected by the police.

One of the most important elements of the immediate preparation of armed insurrection consists of the disruption of the adversary, notably of his fighting and defense organizations, in this case the Reichswehr, the Police, the Steel Helmets and the Nazi S. A. and S. S. The principle is one of those put forward by Lenin and his German disciples, Neuberger in "Armed Insurrection," and Alfred Langer in his "Road to Victory." The communist party has not forgotten to apply it.

A circular issued by the AM Apparat told communists not to see in every police officer an adversary of the proletariat—a "bloody dog"—and advised them on the contrary to take advantage of every opportunity to get into conversation and discuss with police officials the program and demands of the communists. A circular of the communist party dealt with the Reichswehr, the interest taken by the troops in what is happening in the USSR and the growing jealousy concerning the Nazi, whom the professional soldiers regard as competitors.

At the beginning of February, 1933, a remarkably conceived questionnaire was distributed among the party. This document shows how the communists were able to inform themselves concerning the plans of the bourgeoisie by using all the connections they individually possessed in the adverse organizations, and among technicians, engineers, chemists, relatives and former school companions, and it concludes as follows:

"Have you any friends or acquaintances in touch with persons in whom we are interested? Do not think that your communications will be without importance. The slightest information is valuable."

Other questionnaires aimed at obtaining information concerning Nazi groups, and concerning the composition and the disposition of

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the police forces. Plans of towns with their strategic points and sketches of certain quarters were drawn to serve for street fighting.

The AM Apparat had organized courses for which, in February, 1933, a very complete secret program had been drawn up. It included a very close study of the Reichswehr, of its organizations, of its social composition, of its ideals and of the effect which the crisis was having upon it. There followed instructions for politico-military propaganda.

The activity of the AM in fact, grew feverishly during the winter of 1932-33. The Christmas holidays of the Reichswehr and the Police were intensively utilized; even the friends of the soldiers and police were approached. In 1932 alone, the police authorities had knowledge of 1,225 cases of attempts to persuade their members to undertake treason; these attempts became still more frequent in the early part of 1933 and the same increase was observed in the distribution of subversive leaflets to the members of the Police. The culminating point in the efforts to disrupt the police and the Reichswehr was reached in February, 1933. It goes without saying that this work was accompanied by an intensive espionage of the arrangements made by the police and the army. "Young girls' clubs" trained militant spies and let them loose in the places where the troops and even the officers took their pleasure.

The AM succeeded in this way in gaining over to the communist cause 966 members of the police force and 744 men of the Reichswehr in those territories where the communist party was the best organized, especially in Berlin, at Hamburg and in Saxony. These were so many traitors ready to act, and singularly well-placed to act. There was even a journal of revolutionary police of the Hansa.

The subversive leaflets, printed, transported and distributed surreptitiously, generally bore innocent titles, such as "The latest news of the Motor-Car Exhibition" or the "Cross-word Journal," the first number of which contained an appeal for anti-fascist action and the anti-war Congress.

According to the classical tactics, the work of disruption was founded upon incidents at the manœuvres or in the barracks, incited the men against certain chiefs, and in a word sought to utilize all the

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circumstances of the life of a soldier or policeman. The revolutionary appeals finally incited to mutiny, to refusal to fire, to general refusal of obedience and in the end invited to join the Red Front.

* * *

The information service, the disruption of the adverse forces and the creation of illegal organization form the first part of the preparation for civil war. The second is the constitution of a strong Red Front, well-disciplined and organized, courageous and decided and well-armed, which will attack the weakened adversary. The decision will be arrived at in the street, on the barricades, man to man; The fate of the Revolution will finally lie in the hands of the terrorist groups.

For these battles, the "Road to Victory" gave the German Communist Party the most precise instructions. It counselled prudence in starting riots, showing the effectiveness of surprise and the necessity, once action had begun, of carrying it through to the end with the greatest energy. In short, it was necessary to have, as was said by Danton, the greatest known master up to the present of revolutionary tactics, "de l'audace, de l'audace, encore de l'audace."

One was not to neglect the classical arms of the riot, the knives, the metal rings, the petrol, the paving stones, the clubs of hardened rubber, the boiling water: the hand grenades, the explosives, the asphyxiating gases, the portable firearms, the machine-guns were to be procured by stealing them from the arms factories, from the armourers, from the chemical factories and in the workshops, on trains and on barges. Such were the methods effectively applied to arm as well as possible the communist fighting troops.

In February, 1933, a heavy machine-gun, 36 light machine-guns and 217 rifles were stolen from the armoury of the Reichswehr at Leipzig. But this theft was only one of the latest of a long series which also comprised thefts of pistols, explosives and detonators of all kinds, munitions for all firearms, whether portable or machine-guns. Contraband of arms completed these results. The communist revolutionary army at the beginning of 1933 was much better provided with arms of all kinds than the Hamburg rioters of 1923. Every member of

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the elite of the fighting elements possessed a firearm and explosives and the organizations themselves possessed hidden magazines of arms and munitions. A great many of these have already been discovered, but doubtless not all. It must not, indeed, be forgotten that at the time when all the communist organizations received the order to pass to illegality the strictest instructions were given to remove from the premises occupied, from homes and offices, everything of a compromising nature. Most of the arms and munitions still lie hidden in the fields, the woods, the ditches and the canals.

According to Neuberg, "Armed Insurrection" does not begin only at the time of the general offensive, but when, the moment of this having been fixed, the party begins feverishly to pursue the work of recruiting, arming and mobilization. It is therefore very properly that Dr. Ehrt declares that from the middle of December, 1932, Germany had entered the period of the communist insurrection.

The communist party, in fact, began the organization in the second half of that year of the Red Guard in the form of "Red Masses of auto-protection" (RMSS). The "Fighting Federation against Fascism (KgF) was feverishly transformed in that sense.

The special conditions of street fighting required also the parallel formation of "terrorist groups" of ten to 200 men for special tasks in the towns.

The chiefs of all these fighting organizations had to possess political as well as military training; as far as possible they were taken from the Union of Combattants of the Red Front, which had continued to exist illegally.

To sum up, here was the scheme of organization for the period of the armed insurrection: The Union of Combattants of the Red Front as a central organization directing the other fighting associations; the Fighting Federation against Fascism, with the task of recruiting and training the masses, and at last the sharpest weapon of the insurrection: the numerous groups of terrorists entrusted with purely military tasks, many of which however, as will be seen, would have disgusted a soldier.

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The nearer the decisive moment approached the more the military formation took first place in the preoccupation of the communist party. Its members were trained for the defensive by sports and the technique of arms, in the mastery of the streets, in the construction of barricades, in shooting and the throwing of grenades, in conformity with the "Dispositions for the Insurrection" issued in December, 1932, by the Direction of the Combattants of the Red Front.

All the new members of a territory of storm troops formed a sub-division of instruction divided into groups of five. The training lasted two months. The rules were taken from the handbook "Sport of proletarian defence. Ordinance concerning the command for the measures of proletarian defence." In the directions of the Red Front concerning the sport of proletarian defence one finds the following exercises: "Wrestling. Sport. Boxing. Shooting. Cross-country marching. Field exercise. Estimation of distances. Demonstration exercises. Reading of maps. Compass. Orientation by the stars. Morse alphabet. Jujitsu."

These same directions deal with "Auxiliary mine-throwing in armed insurrection, necessary for the attack on barracks and stations. "These would be, for instance, mortars, and steel tubes of large calibre throwing powerful explosives. The moral effect of this would be considerable.

No doubt the practical exercises did not always give satisfaction to those in command, and it was sometimes difficult to obtain the necessary discipline. Nevertheless, the soldiers of the Red Front took an oath which separated them entirely from the German community.

The group of five was the essential unit. It had the greatest initiative, but also the greatest responsibility.

We may recall here that at the time of the riots due to the communists in Geneva and at Paris at the time of the execution of Sacco and Vanzetti, this tactic of groups was at first very confusing to the police.

At the end of February, 1933, when it was believed that the decisive moment was approaching, the Red Masses of auto-protection were subordinated to the Union of Combattants of the Red Front. Street

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fighting might begin. The heads of this Union had recognized from the beginning of December, 1932, that the decisive moment was approaching with the giant strides and it had held a conference of all the delegates of the Reich, the secret of which was so well guarded that the police only knew of it several weeks later, when all the decisions taken had already been transmitted to the subsidiary organs. This conference issued an "Appeal to the working class" of Germany in which "The headquarters of the socialist army of liberty" ordered the Combattants of the Red Front to regard themselves as in the highest degree in a position to alarm and to prepare political mass strikes as a first step towards the armed insurrection. This appeal concluded as follows: "Forward in the fight for the Dictatorship of the Proletariat."

* * *

On the 23d of February, 1933, the day of the anniversary of the Soviet Red Army, by one of those emphatic and theatrical gestures which distinguish the communists, the Red Front announced that it would hand over ten thousand of its officials to the communist party as a gift. Seventeen telegrams of congratulations were sent to the Red Army. Dr. Ehrt observes here that the connection with the Soviet Army is thus strikingly proved.

Many of the communist documents which he quoted show that throughout Germany the communist party, considering that the time had arrived, were preparing for decisive action. We find these significant expressions: "Urgent instructions. The general strike is inevitable. We are on the eve of the armed insurrection. The unemployed should by violence possess themselves of firearms. Make all preparations to be in readiness. The time between now and the revolutionary crisis is really very short. Organize a permanent alarm service, etc."

During the last days of February the central direction of the Union of Combattants of the Red Front, under which were placed the fighting formations, issued the order of alarm, an order precise in 13 points, of which the following are the most important:

"The whole organization is henceforth in the highest degree in a state of alarm. (Alarm is naturally used here in the military sense of the word)."

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At any moment one may expect the prohibition of the party or other brutal measures."

"Nothing can or should arrest our work, even for a moment."

"All discussion and large meetings are forbidden. There is nothing now but the power of the command and the order of the leaders. Anyone opposing these is a traitor."

"Permanent liaison with the Reichsbanner, its formations and command; there the state of mind is favourable. There is common work there to be organized."

"In the National Front the state of mind is not so decided as we should like to see it."

"Organization and defence of the worker's quarters. Patrol services. Assure the security of the machinery and organization."

"Nominate immediately substitutes for the leaders."

"In these decisive hours every leader and every comrade should show that he is really ready to fight without fear to the end."

"Leaders and comrades display the banner of mass action. Forward to the advance posts of the fight. Show that you are combatants and that, when the revolution demands it, heroes can also die in battle. Forward! Long live our victory!"

After the hoped-for victory the combatants of the Red Front were to form the Cheka or GPU, of Soviet Germany. The "Red Masses of auto-protection" and the: "Fighting Federation against Fascism" were to become the Red Army. The members of this Federation were already wearing the Russian black shirt with dark red mirror on the collar bearing the Soviet star, black breeches and leather gaiters, shoulder straps and dark blue cap. But this Federation was less well-organized and camouflaged than the Union of Red Combatants. During three months, up to the end of February, it had to seek to recruit 50,000 new members, and organize new sub-divisions and groups. It had begun to pass to illegality in the autumn, and had also adopted the system of groups of five men. At the end of January it had passed entirely to illegality and had ceased all open propaganda.

On the 25th of January it delivered its first combat at Dresden, which cost it nine dead. On the 30th of January Adolph Hitler in-

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stalled the new government of the Reich. On the same day the anti-fascist Federation sent out its own order of alarm and sought to set going a general strike. On the 1st February it was on a war footing against the German nation. It was the same with the other communist fighting formations.

Their hatred was naturally directed chiefly against the Nazis, the "Brown pest." On both sides blood had already frequently flowed.

The groups of five of the R.M.S.S. (Red Masses of auto-protection) formed part of larger groups, which might total 80 men. There were about 500 of these groups in Berlin alone. They had been allotted certain quarters and the factories. From the beginning of 1933 three groups of five formed a section and three sections a storm troop, the leader of which was doubled by a representative of the OSNA. All men of the party capable of fighting were obliged to enter these; the rest served as reserve. The Young Communists were also instructed in fighting.

In addition to these mass organizations, groups of terrorists, as we have seen, had been created in order to take account of the special conditions of street fighting.

The terrorist groups learned to fire with the parabellum, the mauser, carbines, and machine-guns, and to throw grenades. Their exercises were only carried out with the greatest precaution, so that it was rarely possible to observe them.

At Berlin they numbered 100 men to each group, in Hanover 140, and at Hamburg and Cologne the number was larger still. Among them were known criminals.

Attempts at assassination were among their most important tasks; they were by no means individual enterprises. They had also to prepare collective poisoning. At the end of March, 1933, (7 $\frac{3}{4}$ lbs.) 3.5 kilograms of cyanatrium and 0.123 (1/4 lb.) of copper sulphate was seized at the house of a terrorist at Dusseldorf, sufficient to poison the whole town.

They also used anonymous letters, terrorizing the parents of young Nazis; the profanation of churches and tombs, thefts of arms, pillage of food shops and, after the manner of the bolsheviks before the

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October Revolution, coups de main to procure funds for the party were also among their activities.

In the course of the year 1932, and the first months of 1933 they carried on a constant guerilla warfare against the police and the Nazis. Numerous and tragic examples are given by Dr. Ehrt. The photos of members of these terrorist groups show faces which recall those of the Chekists of sinister memory and of sinister actuality. One of them, the assassin of Horst Wessel, bore tattoo marks similar to those which medical practice indicates as a stigma of criminality.

In the course of ten years of struggle, 200 Nazis were killed and more than 20,000 injured or badly bruised. The statistics of the dead show the growing acuteness of the struggle; in 1930, 17 dead; 1931, 42 dead; 1932, 84 dead. In 1930 2506 Nazis were injured, 9,705 in 1932. "What would have been the figures after the armed insurrection?" asks Dr. Ehrt.

We ought to honour these dead and wounded. They fought with courage against ignoble enemies and they saved civilization from a frightful peril, the bolshevization of Germany.

In the "Revue des Deux Mondes" of the 15th September, 1933, M. Rene Pinon writes regarding the famine in Russia: "One can understand, without excusing certain proceedings, that a nation which wishes to live, like the German, should get rid of this mortal poison at all costs." Dr. Ehrt's book shows that these "certain proceedings" are not only excusable but constitute a mere legitimate defence.

The last fight. This is the title employed by Dr. Ehrt. The exact date of its commencement depended, according to the bolshevik revolutionary doctrine, on the possibility of surprise action. At the beginning of February, 1933, the secret direction of the insurrection met. The orders of the Communist International were handed to them by the head of the western section, Manouilsky. We know the general lines of the plan which had been drawn up. The insurrection was to begin in the demilitarized zone of the Rhineland and the signal was to be given by the assassination of Hitler or Hindenburg. Simultaneously, the great wireless stations were to be occupied, whence the appeal to the revolution would be launched, then immediately the installations

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necessary to public life would be blown up, such as the railways, the bridges, the barracks. The secret direction of the bolshevik revolution were to meet at Crefeld and Duren, though without all meeting at once to avoid a last raid by the police. The next stage would be Upper Silesia, then Berlin.

On the 13th of February the orders of the headquarters had already arrived in the provinces. The police discovered in Saxony, at Flensburg, in the Ruhr, in Pomerania, at Burscheid, in Schleswig-Holstein, at Halle, in various parts of Silesia, in Westphalia, in Hesse, in Wurtemberg, in Western and Eastern Prussia, at Altona, in Hanover, etc., various very serious indications of what was being hatched. They all showed an active and intensive preparation for immediate action; instructions to start fires, blow up bridges, destroy railway and telephonic communications, coded plans, lists of hostages, explosive arms and bombs in possession of terrorist groups, appeals, agendas, etc.

On the 28th February, 1933, the clandestine direction of the insurrection transmitted to the terrorist and fighting groups the central directions for the struggle and the order of extreme alarm for the 5th March at 12 o'clock. The Streets were to be forbidden to all fascists and a general offensive by all the organizations against fascism and its auxiliaries was ordered. The last point was worded as follows: "No quarter for the Nazis." And at the end this significant phrase: "We expect our instructions to be immediately executed for the overthrow of the Hitler government."

A precise plan in code had been drawn up for Berlin. Between the 5th and the 9th March the railway bridges were to be blown up, the electric power stations stopped and the police stations attacked and overcome by terrorist groups. Everything had been foreseen to place the communications in the power of the insurgents.

"Let us take a general glance," concludes Dr. Ehrt, "at the preparations of the information service and of the OSNA, of the AM Apparat and of the illegal party, of the Cheka and of the Front of the Red Combattants, at the setting on an alarm footing of the Fighting Federation against Fascism and the subordination of the Red Masses of auto-protection to the Front of the Red Combattants, at the excep-

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tional number of the depots of arms and explosives, the innumerable attacks against the police and the Nazis; these plans of action fit together as logical parts in the communist preparations for insurrection. All told, the German Communist Party had no longer any other choice than to stake all on the turn of a card and to seek the upheaval by every means of violence and crime."

We had come to the same conclusion long before we read the book of Dr. Ehrt. To reach it, it was enough to be sufficiently informed as to what was going on in the interior of Germany and on the intentions of Moscow.

CHAPTER XIV.

CONCERNING THE PROTOCOLS.

Frequent mention is made of these Protocols in our writings in order that the reader may not lose sight of the claim that woven into the warp and woof of these documents is to be found the cause of much of the troubles which the nations face today.

Reference has been made to a telegram which the head of the Zionists sent to a Jewish Representative in Congress, in which Mr. Adler emphasized the point that Mr. Ford had classified the articles in the Dearborn Independent as a bundle of lies, or words to that effect. It does not require a Sherlock Holmes in the realm of literary science to prove that the construction of the Protocols was from within and not from outside sources. A study of current events since their production also prove that the power which produced the Protocols had the power to accomplish their program or, as Mr. Ford has been quoted, that everything was coming along just as announced in the Protocols.

Ten years ago "The Britons" published a small leaflet called "4 Protocols of Zion" and emphasized that these were "Not the Protocols of Nilus." It is charged by Jewish leaders that the latter Protocols are mendacious but such a charge will not apply to the ones just named and which will now be reproduced for the benefit of our readers. A prefatory note to the Second Edition says:

"Is there, or is there not, a World Plot organized through the centuries by the Secret Center of Judaism for the destruction of Christianity and the Christian nations? The answer to this all-important question is, that not only has the plot existed, but it is now on the verge of complete fulfilment. The contents of the pamphlet here given to the public trace some of the steps in the working out of the conspiracy which have come to light. Mr. Lucien Wolf once complained in the Nineteenth Century of the 'diabolical attitude' which Christianity offers to Judaism. Whenever a Jew makes a statement of that kind it must be read in the exact reverse sense: Judaism is the Satan of Christianity."

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"The Satanic method of the Jew power is well expressed in the following extract from a novel, 'The Way to Zion,' published in Germany in 1912, by a Jew, Dr. Kurt Munzer:—

"We (Jews) have spoiled the blood of all the races of Europe. Taken as a whole, everything today is Jewdified. Our senses are alive to all the races. Our spirit reigns over the world. We are the Lords; all that is Might today is child of our spirit."

"Let the Goyim hate us: Let them drive us out: Let our enemies laugh at our physical weakness: We cannot be driven out any more. We have eaten ourselves into the peoples. We have vitiated the races (of the Europeans). We have tarnished and broken their power; we have made everything of theirs foul, rotten, decomposed, decayed."

"There speaks the true spirit of Judaism, and Judaism is the Anti-Christ. The '4 Protocols of Zion' are four variations playing the same tune and by the same performer."

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism' — The Jewish Chronicle, April 4, 1919."

INTRODUCTION.

"What is a Protocol? Literally, a 'Protocol' is 'something glued on to the front' of something else. In its usual sense it is a term of diplomacy and means the summary or precis of an official document gummed on its front page. Hence the word has come to mean minutes, or a rough draft of any document or record of proceedings. It is in this sense that the term is used in the title of the book known as 'The Protocols of the Learned Elders of Zion'."

"The latter work purports to contain minutes of certain secret meetings of the Elders of Zion at which were laid bare the aim and purpose of the General Headquarters of the Jewish nation for the conquest and enslavement of the entire

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world. A translation of it was first published in this country (England in 1920 by Messrs. Eyre & Spottiswoode, His Majesty's Printers, and is now issued from the Britons Printing Co., Ltd., by 'The Britons.' Its genuineness has been challenged by the Jews, but the challenge only refers to the origin of the document and has nothing to do with its bearing on the facts of recent history—which is really all that matters. That it should be repudiated by Jews is only natural, since it was never intended that Gentiles should see it."

"But the Protocols of the Elders do not by any means stand alone. There are many other parallel statements of Jewish policy, dating from many centuries past and coming down to our most recent times. Of these we now present Four to our readers. The first of the four dates from the fifteenth century and, as it first appeared in a Rothschild-owned journal, it is not likely that this will be pronounced a forgery. The second is the manifesto of Adolphe Cremieux, addressed to the nation of Jewry on the occasion of the founding of the Universal Israelite Alliance. This has been pronounced a forgery, and something much less committal—especially written for Gentile consumption—has been produced as the 'real thing.' The unfortunate part of the business is that the 'forgery, and something much less committal—especially written history than that which is claimed to be genuine. It proclaims three incontrovertible truths, (1) that the Jewish nation is the enemy of all other nations. (2) That Jews claim that they are a people 'Chosen' to dominate the whole earth and take possession of all the riches of all peoples. (3) That the power of all nations is now in their hands, and that Jews think they are on the eve of their complete conquest of the rest of the human race. The date of this Protocol, No. 2 of our series, is 1860."

"Nine years later appeared the celebrated Funeral Oration of Rabbi Reichhorn pronounced over the tomb of Simeon-ben-Ihuda. This was in 1869. Whether this 'tomb' is a mythi-

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cal tomb—analagous to 'Solomon's Temple' of the Masonic Lodges—or a real tomb we are unable to say. But the ceremony did take place, and the Jew Sonol took with him to it a friend named Readcliffe. Readcliffe revealed the secret by publishing the substance of the 'Oration.' For this he is said to have paid with his life, and Sonol was killed in a duel a few years later."

"Appended to the prophecies of this Protocol we have put a few of the events which have happened in fulfilment. It will be seen that there is a close correspondence between this Protocol, the Cremieux Manifesto, and the epistle emanating from the 'Prince of the Jews' in 1489 A.D., and published in a Rothschild magazine. It is probable that when the latter was published it was not imagined that any Gentiles would even think of connecting it with other documents emanating from Jewry, or with modern happenings."

"The last of the four Protocols, has like the first, never been called in question by the nation of Jewry. It was found on the body of a Jew, Zunder, Commander of the 11th Sharp Shooter Battalion of the Bolshevic Army. It reveals identically the same plans and purposes of the Jews for World Dominion and revenge which pervades them all. This one especially gloats over the Jew conquest and enslavement of Russia."

JUDAISM.

"Before giving the text of our Four Protocols it will be well to say a few words about the 'Religion' of Jewry. 'British' Jews go through wonderful contortions in order to make it appear that they are 'Englishmen of the Jewish Religion.' In point of fact, 'religion' and 'race' are interchangeable terms with the Jew. There are no 'British' or 'German' Jews or 'Russian' Jews; there are only Jews. As the Jewish World puts it, 'Jewry is One'; and the late Arthur Cohen, K.C., said, Judaism is a religion which is only possible to a certain Race. The very word 'Israel,' as representing the Jewish nation, implies that with the Jew his religion and his race are the same

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thing—belief in his descent from the younger son of Isaac. That is his 'Religion'."

"What then are the 'principles' of the religious aspect of the Jewish race? In one word the principle of Judaism is Separatism—that is, Pharisaism, self-righteousness, and enmity to all other races. The Jew believes that he is separate from all other beings, that he, in fact, is the only 'human' being, the rest of the people on the earth being on the level of the animals. From this it necessarily follows that Jewry claims the right to treat all the rest of the world accordingly. This is precisely what 'Jewish rights' amount to when analysed. * * * The germ of Judaism is fully expanded in the book which is much more sacred to the Children of Israel than any part of the Old Testament known to Christians—THE TALMUD."

THE FATAL "MORALITY" OF THE JEW.

"In the 'Prefatory Letter' written by Dr. Oscar Levy to Mr. George Pitt-Rivers 'The World Significance of the Russian Revolution,' we find this passage dealing with the morality, (or, rather, immorality) of the Jewish religion. Says Dr. Levy, 'There has been no progress, least of all moral progress * * * And it is just our (Jewish) Morality which has prohibited all real progress, and—what is worse—which even stands in the way of every future and natural reconstruction in this ruined world of ours'."

"This is a passage which all Christians must lay to heart. There is no wonder that the Jew power which controls the government of this country insisted on the expulsion of Dr. Levy. Dr. Levy is one of those very rare Jews who can look at the world from a HUMAN standpoint, and in a Jew that is an unpardonable crime with Jewry, and, according to the Talmud, is deserving of the death penalty. It is a cardinal sin in a Jew not to favor a Jew at the expense of a non-Jew. Hence a Jew in office must appoint a Jew to every available post within his gift. * * *"

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NO. I. A PROTOCOL OF 1489.

"The *Revue des etudes Juives*, financed by James de Rothschild, published in 1880 two documents, which showed how true the Protocols are in saying that the Learned Elders of Zion have been carrying on their plans for centuries. On Jan. 13, 1489, Chemor, Jewish Rabbi of Arles in Provence, wrote to the Grand Sandhedrin, which had its seat at Constantinople, for advice, as the people of Arles were threatening the synagogues. What should the Jews do? 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:—"

"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."¹

"As for what you say about the command to despoil you of your goods" (the law was that on becoming converted Jews gave up their possessions): 'make your sons merchants, that little by little they may despoil the Christians of theirs'."

"As for what you say about their making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christian lives."

"As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches."

"As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see

¹ From p. 137 of *Essays & Lectures on Orders and Jurisdiction* by Rev. F. W. Puller, M.A.: "At one time in Spain a certain number of the Bishops were really Jews in belief."

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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."

"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.A.F.F., Prince of the Jews, 21st Caslue (November), 1489. Although it is nearly half a millenium since the above was written, there is a dreadfully modern ring about the clauses. Compared with the items of the following Protocol of 1860, it will be seen that the spirit of both is identically the same."

NO. 2. A PROTOCOL OF 1860.

We take this Protocol from the Morning Post of Sept. 6, 1920:—

"A correspondent writing in reference to the Hidden Peril draws attention to a Manifesto issued in 1860 to the 'Jews of the Universe,' by Adolphe Cremieux, the founder of the Alliance Isrælite Universelle, and the well-known member of the Provisional Government of 1871. Adolphe Cremieux, while Grand Master of the French Masonic Lodges, offered 1,000,000 francs for the head of William I. of Germany. On his tomb he requested the following sole inscription to be inscribed:"

" 'Here lies Adolphe Chemieux, the founder of the Alliance Isrælite Universelle'."

THE MANIFESTO.

"Emblem: On top—the tablets of Moses, a little lower—two extended hands clasping each other, and as basis of the whole—the globe of the earth."

"Motto: 'All Jews for one, and one for all'."

"The union which we desire to found will not be a French, English, Irish or German union, but a Jewish one, a universal one. Other peoples and races are divided into nationalities; we alone have not co-citizens, but exclusively co-religionaries."

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"A Jew will under no circumstances become the friend of a Christian or Moslem before the moment arrives when the light of the Jewish faith, the only religion of reason, will shine all over the world."

"Scattered amongst other nations, who from time immemorial were hostile to our rights and interests, we desire primarily to be and to remain immutably Jews."

"Our nationality is the religion of our fathers, and we recognize no other nationality."

"We are living in foreign lands, and cannot trouble about the mutable ambitions of countries entirely alien to us, while our own moral and material problems are endangered."

"The Jewish teaching must cover the whole earth. Israelites: No matter where fate should lead—though scattered all over the earth, you must always consider yourselves members of a Chosen Race."

"If you realize that the faith of your Fathers is your only patriotism,—"

"—if you recognize that, notwithstanding the nationalities you have embraced, you always remain and everywhere form one and only nation,—"

"—if you believe that Jewry only is the one and only religious and political truth,—"

"if you are convinced of this, you, Israelites of the Universe—"

"—then come and give ear to our appeal and prove to us your consent: * * *"

"Our cause is great and holy, and its success is guaranteed. Catholicism, our immemorial enemy, is lying in the dust, mortally wounded in the head."

"The net which Israel is throwing over the globe of the earth is widening and spreading daily, and the momentous prophecies of our Holy Books are at last to be realized. The time is near when Jerusalem will become the house of prayer for all nations and peoples, and the banner of Jewish mono-

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deity will be unfurled and hoisted on the most distant shores. Let us avail ourselves of all circumstances. Our might is immense—learn to adopt this might for our cause. What have you to be afraid of? The day is not distant when all the riches and treasures of the earth will become the property of the children of Israel.”

“P. S. More than sixty years have elapsed since this Protocol was written, and the riches of the earth are now almost entirely in the possession or under the control of the Children of Israel. The Torah, said the Jew poet, Heine, is the Jews’ ‘portable Fatherland.’ Cremieux says practically the same thing—‘The faith of your fathers is your only patriotism.’ The Jew regards all non-Jews as foreigners, and he is an alien everywhere. Protocol No. 3 amplifies this.”

NO. 3. A PROTOCOL OF 1869.

The Fatal Discourse of Rabbi Reichhorn.

“(In its issue of 21 October, 1920 (No. 195) *La Veille France* published an extremely important Russian document in which the following passage occurs:”

“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-Ihuda, and published by Readcliffe, who paid with his life for the divulgation; 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.”

“In its issue of 10 March, 1921, (No. 214) *La Veille France* gives the version of the funeral oration which was published in *La Russie Juive*. It is perfectly clear that the funeral oration and the Protocols of the Elders of Zion come from one and the same mint. Both are prophetic; and the power which made the prophecies has been able to bring about their fulfilment. This oration is so important that we append to it an account of the fulfilment of each of the sec-

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tions. There can no longer be any doubt as to whose is the power which is disturbing the world, creating World Unrest, and at the same time reaping all the profits. Jewry is enslaving all Christian peoples of the earth. There IS a Jew World Plot and it now stands finally and completely unmasked."

"1). Every hundred years, We, the Sages of Israël, 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-Ihuda, we can state with pride that the past century has brought us very near to our goal, and that this goal will be very soon attained."

"3). Gold has always been and always will be the irresistible power. Handled by expert hands it will 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 subsidize 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 analagous services. Everywhere the Press and the Theatre obey our orders."

"6). By the 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 always devoted to our cause."

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"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 fragments 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 the 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 secure the happiness of the human race. By gold and by 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 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."

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"13). We have already established our own men in all important positions. We must endeavor 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 our 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, and 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 a 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 up 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 Revolution, which by ruining all classes of Christianity will definitely enslave the Christians to us. Thus will be accomplished the promise of God to his People."

THE FULFILMENT OF THE PROPHECIES.

"1). Within the half century which has elapsed since

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this prophetic oration was made, Judaism has taken giant strides in its conquests over its age-long 'enemy'—Christianity. (That the word 'enemy' is used advisedly is proven by the statement of the son of a Rabbi who, after his conversion to Christianity, said that his father told him to spit at a Christian church when he passed same as its founder was a bastard—Author.) Purse, Press, Politics—these are the engines by means of which the Elders of Zion have made their conquest."

"2). Four of the Christian Empires—Russia, Austria, Germany, and France—have already succumbed to the Jew power. Only the British Empire is left, and all its most precious institutions are already under Jew control, which is working ceaselessly for its final betrayal."

"3). The Gold of the Nations is the real Lord of Israel. The Gold Mart of England is closed on the Jews' 'Holy Days.' Said the Evening Standard, Oct. 12, 1921—'Gold was unregistered today owing to the Jewish religious observance.' In the Jews' expert hands gold has bought Parliaments, Premiers, Parties, Politics, Principles and Consciences, as the doings of the Parliaments, which was once England's, reveals. Jews have flooded all nations with paper money retaining the gold themselves. They control all the exchanges of the world and fix or unfix the rates of exchange as suits their interests. Jews have raised prices *pari passu* with wages and so have kept up industrial unrest which is one of their chief assets."

"4). As for the principle Banks and Exchanges, the names of Rothschild, Gwinner, Bleichroeder, Schroeder, Schuster, Goldschmidt, Goschen, Speyer, Schiff, Loeb, Kahn, Kuhn, Cassel, Samuel, Warburg, Guggenheim, sufficiently attest the Overlordship of Jewry in Lucre's Empire."

"5). But without control of the World's Press, the power of gold could not be maintained. The Press of one country would not be sufficient. Hence the necessity of securing the control of all lines of communication, press agencies, Wolff Bureaus, Reuter's, Agence Havas, Marconi's, advertise-

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ment agencies as well as the actual ownership of papers, such as exist throughout the world today. In our own country there is not a single daily morning paper, except the Morning Post which has any freedom from Jew control. The theatres and cinemas are equally tied and the British Public are treated to Jew propaganda plays like 'The Little Brother,' 'Welcome Stranger,' 'The Wandering Jew,' and Mr. Levy's lavatory and bed-chamber plays in his Grand Guignol. 'Everywhere the Press and the Theatre are under our orders.' And the Jews are so well placed in regard to cinemas that they boast that they can censor their own films (Jewish Guardian)."

"6). 'Liberalism' is one of the chief instruments of Jewish power. Through preaching this doctrine and getting into the machinery of Liberal parties, Jews have exploited for their own ends the generous instincts of all the peoples who have received them into their communities. Jews have preached 'democracy,' and through getting their dupes to believe it, have succeeded in rivetting on their necks the chain of Shylocracy, the rule of the Crowned Usurer, Shylock-Rothschild, who was admitted to England's Parliament by 'Liberal' statesmen, and now rules the world. Jew banks appear to be many, but in reality there is only one. Reduced to impotence the nations bow before the Law—not of Moses, even, but—of the Jews' Bank—'always united and always devoted to our (Jewish) cause'."

"7). Thanks to the terrible Power of this Bank, Jews have forced Christians into wars without number, culminating in the Great War. Wars have this especial value for Jews that Christians massacre each other and make more room for the Chosen People. Moreover, as Werner Sombart says: 'Wars are the Jews' Harvests.'² The Jews' Bank grows fat on the

² Over against this statement of the Jew Sombart, who is recognized as an able historian, we find, New York Times, Nov. 24, 1933, when receiving a

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wars of Christians. Nearly one hundred millions of Christians have been swept off the face of the globe already by the War, which the Jews planned, and which is not yet by any means over in spite of 'official' Peace celebrations, and the Lords of Gold are stronger than ever."

"8). By Jew-made laws the ancient proprietors of England are being rapidly deprived of their estates, and farmers and laborers are at the same time becoming more and more completely enslaved under Shylock's power."

"9). Jews have the gold and we have paper money. Jews give the 'paper' the value which suits their interests. So that a good harvest may mean ruin to a farmer just as readily as a bad one through Jew manipulation of prices and exchanges. At the present day, for purposes of selling, a litter of pedigree puppies will fetch as much as a good-sized stack of hay, although the hay will feed just as many horses as it did when hay was five times its present price."

"10). Oratory is another great asset of the Gold-Power of Jewry. Shinwells in Scotland, Monds in Wales, De Valeras in Ireland, Isaacs and Samuels in England and India with their Gentile Front megaphones like Lloyd-George, Asquith, Churchill, McKenna, MacDonald, Henderson, Lansbury, Tom Mann, Watson, etc., are all serving the Jew's ends. By gold and false promises they turn the proletariat against Christian capitalists—who are often not capitalists at all, but actual producers—and divert their attention from the real Shylocks, who are the actual villains of the piece. By raising the workmen's wages to an impossible level they destroy trade, and by

medal from a deputized representative of the President, that the recipient, Mrs. Carrie Chapman Catt said:

"I have long believed that the Jews, being the only people scattered among all the nations, have a peculiar call to the leadership against war." Here is another instance where true patriots may observe that Mrs. Catt is as far away on her history as she is, according to the patriotic women of America, on her interpretation of real Americanism.

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raising the price of food they produce at once Unemployment and Starvation which make the enslaving power of Shylock and his tribe greater than ever."

"11). Thus come Revolutions in which Christians do all the fighting and of which the Jews reap all the profits. Russia is completely destroyed by the Jews. Revolution has broken out in the Empire of Britain. Ireland is almost a Republic in fact, if not in name, and the Jews are prospering amazingly. Our so-called 'British Cabinet' is in point of fact a Bolshevich Cabinet in the preliminary stage."

"12). Thanks to Jew educationalists in the Press and on the platform, the churches are suffering from creeping paralysis. The Jews are preaching Atheism to Christians that Judaism may remain alone in the field. Mond with his English Review was doing the educational work of his tribe in polluting the minds of his English readers."

"13). The power of Jewry has put its own sons or sons of Gentile agents in all positions of strategic importance. We have seen the Lloyd George-Sassoon combination presiding over the Empire; Isaacs, Samuel, Meyer over India; Samuel over Palestine; Mond over the health of the Kingdom, to name only a few samples in this country, and in other countries it is even worse; whilst the League of Nations—as the Jews themselves boast—is essentially a Jewish concern."

"14). As for monopoly of education, the name of Magnuses, Collanczes, Waldsteins, Less, Lowes, Hartogs, Mond, etc., shew how rotten with Judaism are the educational establishments of this country. The professorial chairs of Germany and France are almost filled with Jews."

"15). Jews are so fond of 'Law' that they are rapidly monopolizing it. This helps them in many ways. How Jews defeat justice is shown in the Dreyfus case, and by the case of the Jews who murdered Pere Thomas, the Roman Catholic Priest of Damascus, and his servant. The murder was a ritual murder, but thanks to the efforts of the Jewish nation headed

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by Adolph Cremieux of France and Moses Montefiore of England, the murderers, although tried and convicted on the clearest evidence, escaped the penalty. The judgments of Rufus Isaacs on the bench are an interesting study in this respect."

"16). The crowned monarchs of the world are led by Jews, as the German emperor was led by Rathenau before and during the war. Jews lend monarchs in order that they may work with it their own destruction. Jews can manipulate republics more easily than they can monarchies and that is one reason why they foster revolutions."

"17). The intermarriage of wealthy sons and daughters of Jews into aristocratic families has polluted almost all the once noble houses of the Christian world. Not to mention the Jew 'Peers,' there are the examples of Lord Rosebery and the Rothschilds, and numbers of Jew duchesses. Lord Crewe is married to the daughter of a Rothschild, and Lord Derby married his daughter to Lord Dalmeny, a Rothschild's son; Lord Sheffield married his daughter to the Jew Edwin Samuel alias Montagu. Lord Curzon of Kedleston is a son-in-law of a Jew."

"18). After 'Society,' Commerce. 'Lyons' control the catering trade of the metropolis; Samuel controls petrol; Mond controls nickel and chemicals; Samuel and Gluckstein and their co-tribesmen control tobacco, etc., etc. And so the 'accursed' Christians tamely submit to the yoke of Israel."

"19). The British Empire, so far as concerns its own coin (which the Jews control) is bankrupt. But its real wealth is greater than ever—its spirit, its courage, its ancient literature before Jewry touched it with polluting fingers, its enterprise, its deep down desire to fulfil its mission in the world—this is England's real wealth and this wealth Jewry hopes to annihilate by means of Revolution and by planting England's crown firmly on Shylock's head."

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"England's hour has not struck yet. May the sleeping giant awake in time to burst the paper bonds which England's indolence and England's generosity have combined to suffer Shylock to wind round England's limbs."

NO. 4. A PROTOCOL OF 1919.

"A Russian newspaper, *Prizyv*, of 5th Feb., 1919, published in Berlin, contained an interesting document in HEBREW, dated Dec., 1919, which was found in the pocket of the dead Jew Zunder, the Bolshevic Commander of the 11th Sharp Shooter Battalion, throwing light on the secret organization of Jewry in Russia. In extenso it ran as follows:—"

'Secret.—To the representatives of all the branches of the Isrælite International League.'

"Sons of Isræl: The hour of our ultimate victory is near. We stand on the threshold to command the world. That which we could only dream of before, is about to be realized. 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 ruins and broken altars and thrones, 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 the culture, 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 future, in a new generation turn against us. Russia is conquered and brought to the ground.

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Russia is in the agony of death under our feet, 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 to it in tears: *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), Apfelbaum (Zinovieff), Rosenfeld (Kamaneff), 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."³

³ In the testimony given by Dr. George Simons before a special committee of the United States Senate, he stated that in 1918, out of 388 members of the controlling group in Russia only 16 were real Russians and all the rest Jews, except one American negro, and that 265 of these Jews came from the lower East Side of New York City. (Vol. III of U. S. Senate Document No. 62, 66th Congress, 1st Session.)

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"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 holy 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."

It will be noted that the above was found in Hebrew, as were the originals of the Protocols of the Elders of Zion and as are all the secret documents of the Jews. There are plenty of manifestoes in Christian languages that are intended for the Goyim to read. Of these we need take no account. "Israelite International League" can be none other than l'Alliance Israelite Universalle, founded by Cremieux and headed by Rothschild.

All four 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 Kabbalistic camouflage can hide this fact.

CHAPTER XV.

THE PROTOCOL PLAN IN ACTION.

Two years before the reproduction of the above Protocols, Alfred Rosenberg wrote from Munich, November, 1921, an article on the subject of The Jewish Bolshevism which reads as follows:

THE JEWISH BOLSHEVISM.

"It will readily be conceded, by one who knows Russia and has had opportunity of observing all the different phases of the revolutionary process that the inherent anarchical tendencies of the Russian people could not have failed to let the political pendulum swing very far towards the left. But the most extreme-minded Russian had surely not dreamt of creating an instrument of destruction so complete in its systematic annihilation of every principle of economic life, so satanic in its premeditated violence and cold-blooded murder as that which now constitutes the basis of bolshevist power."

"In this mad anarchical chaos, the natural consequences was the usurpation of the supreme command by that element which, unalterable, and comparable only to itself, has represented, since the very beginning of human history, the acme of the most unscrupulous and most insatiable greed: the Jew."

"Scarcely had 'Liberty' been achieved by the help of the London Change and the Russian-Jewish liberalism, than from everywhere, from the very ends of the earth the children of Israel set out to reach their Promised Land of the later days. Bolshevik papers and periodicals were started in Moscow and Petrograd. Trained demagogues, possessing unlimited supplies of money, appeared as members of the Soviet Councils and neither lost time nor hesitated in using all means, however foul they might be, to demoralize the minds of the Russian people and excite the feelings against one another. And the Russian masses succumbed all the more readily that they were for the most part illiterate."

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"May I cite an example: One day there appeared as member of the Petrograd soviet a man quite unknown, who gave his name as Steklow. He preached the overthrow of democracy, promised universal peace, liberty, bread and gave money to all comers. At last he could no longer avoid producing his papers, which showed him to be a Jew named Nachamkes. To-day he is one of the omnipotent dictators of the Russian press. Cases such as this can be proved by the hundred."

"Under the very nose of the liberal government Trotzky-Braunstein (Brownstone), Sinowjeff-Apfelbaum (Appletree) from New York and Lenin from Switzerland, appropriated a palace in Petrograd for their own use and made it the headquarters of Bolshevism. Many demagogues, carefully trained in the bolshevist seminary at Capri (headmaster: the Jew Rappoport), journeyed all over the country, to Kronstadt (the headquarters of the Navy) and to the front. I myself have seen: Jewish students distributing the 'Pravda' (Truth) among the wounded, in the hospitals of the Crimea."

"The first attack was delivered in July, 1917. The sailors from Kronstadt (worked up to the highest pitch mostly by the Jew Roshal) steamed up the Neva, landed in companies and circulated in armoured cars through the streets of Petrograd, discharging their rifles at random wherever and whenever it pleased them. The revolt was suppressed. The leaders were put into prison, the rebels isolated and put under guard."

"But soon it became apparent—just as we have seen it in Germany—that the Jews had been careful to lay out large sums of money, spent for the propaganda of bolshevist ideas, to the best advantage of the movement and had guarded themselves from attack on all sides by smuggling their own men beforehand into the ranks of the so-called 'moderate' parties."

"The leaders of the social-revolutionists and of the Mensheviks were Bernstein-Cohan, Lieber, Gotz, Dan, Martow-Zederbaum and such individuals, whose German sounding names reveal them as Jews to all in the know. Hardly had

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Trotsky, Kamenew-Rosenfeld and their confederates been apprehended that from all sides there arose a wild cry that the Government was compelling these valiant Knights of Liberty to suffer martyrdom because of the very ideals the government itself pretended to defend."

"The Jews Lieber and Dan succeeded in browbeating the hysterical and pitifully weak Kerensky (whose chief of Police was a Jew, the Zionist Rutenberg) into liberating the prisoners."

"This weak concession to the Bolsheviki sealed the doom of Russia. Henceforth, every demagogue no longer needed to fear anything whatsoever and could throw away his mask, feeling that he was secure. At the end of October, on the Day of Councils, the democracy which had paved the way, was overthrown and replaced by Bolshevism. The Terror set in."

"But who had provided the phenomenal sums of money needed to assure the triumph of bolshevist propaganda? Germano-phobe authors blandly assert that Trotsky and Lenin were the emissaries of the German General Staff. The true facts are, however, vastly different. The leaders of the Bolsheviki were and still are the emissaries and agents of the Jewish jobbers in the countries blessed with an 'Exchange' and it was Jewish money that paid the constructing, erecting and putting into motion of the machine of destruction called Bolshevism."

"Burzew, who knows more about the secret springs and the hidden causes of the Russian Revolution than most men, has openly accused (in his pamphlet: Be Ye cursed, Ye Bolsheviki!) the 'German' Jew Parvus-Helphand of being the father of Bolshevism. Parvus of Constantinople, Parvus of Sofia, Parvus of Copenhagen, Parvus of Berlin! This Jew Parvus, a successful 'profiteer' with many hundreds of million marks to the good, a friend of the Jewish Heroes of the German-Jewish November revolution, expelled from Switzerland by order of the Swiss government because of nefarious and

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dark machinations, succeeded in inducing the Wilhelmstrasse—the German Foreign Office—already in a state of democratic disintegration, to permit Lenin and several hundred Jews to pass through Germany in their way from Switzerland to Petrograd. And the democratic 'Russian' government allowed them to cross the frontier!"

"Trotzky and Sinowjeff-Apfelbaum, accompanied by two hundred inhabitants of the New York Ghetto, likewise started for Russia. They were held up and kept back in Halifax by English officers until Washington spoke the word, enforcing their speedy liberation. These bacilli of destruction too were allowed by the Russian government to land in Russia."

"Woodrow Wilson who was then President of the United States had as his right hand the banker Simon Wolff; his left was guided by Judge Brandeis, a Zionist. As far back as 1904 Jacob Schiff had financed the Japanese War against anti-semitic Russia and had liberally provided the Russian prisoners of war with revolutionary propaganda. Wilson's best friend was Bernard Baruch, who, heading another batch of 117 Jews, accompanied Wilson on his trip to the 'peace' conference at Versailles."

"The unleashing of the pack of Jewish hounds and their having been laid on the Russian track can be brought home clearly to one person. Henry Ford in his book: 'The International Jew' publishes a letter taken from official sources and addressed by a man called Fürstenberg to someone called Rafael Scholan at New York. This letter is dated Stockholm Sept. 21st, 1917 (four weeks before the 'Day of the Soviet Councils'). In this letter it is stated that the Hamburg banker Max Warburg had opened an account for the enterprise of Comrade Trotzky and that another man had been supplied with ammunition and had organized its transport."

"The enormous sums of money paid to the Petrograd Council of Soldiers all came from Stockholm, where the writer of the letter already referred to resided; it was Fürstenberg-

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Ganetzky whose very name leaves no doubt about his Jewish origin, is now Soviet minister at Riga."

"The Russian soldiery, sick of the war and demoralized as much by prolonged inactivity in the barracks as by a steady stream of harmful propaganda, had been turned into the most opportune and powerful auxiliary of Jewish Bolshevism, and carried it to victory."

"A Jewish plutocracy such as existed in the Western countries, had not possessed up till this time any standing in Russia; but from that moment the whole of the Russian national wealth became the property of the Jews and their followers. The pilfering of the bank-safes, the 'nationalization' of houses and land estates and of all industrial enterprises, the search-warrants for domiciliary visits, and other measures, of 'lawful' seizure of private property provided new funds of gold, jewelry and other valuables. These were used to raise a large body of cut-throat mercenaries and for the spreading of the new gospel of World-revolution. The private loot acquired by the Soviet Commissaries enabled them to acquire estate property abroad and to lay up large sums in foreign banking accounts."

"But in order to prevent the Russian people from waking up and throwing off the Bolshevik nightmare, its Jewish masters proceeded to carry through a carefully thoughtout system for the economic strangulation and the extermination, or demoralization, of the Russian nationalist intelligence. Under the pretext that former official misdeeds were to be avenged, those in power set their mercenaries to hunt down and kill naval and military officers, civilian officials, engineers and all persons who by their antecedents were presumably not in accord with them."

"The central offices of this 'Murder Department' were the headquarters of the 'Commissary for the fight against counterrevolution,' Moses Uritzky, now dead. It was situated at No. 2, Gorokhowaya Street, Petrograd. Thousands and

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thousands of men and women were brought there and killed without even the pretence of a trial."

"If Moses Uritzky acted in the capacity of official assassin for Petrograd, Sinowjeff-Apfelbaum, Governor of the town, President of the Soviet Commonwealth of the North and Head of the Executive Council of the Third International, did his best to make the same kind of killing effective throughout the length and breadth of the district under his 'jurisdiction.' At the same time Trotzky-Braunstein organised the bloody sara-band whose aim was the depopulation of the whole of Russia."

"By giving free rein to murder, rape and violence of unprecedented magnitude, the Red Guard was bound indissolubly to the vile band of Jewish criminals, that had been put into power in Russia by the premeditated and organised efforts of the leading Jews of the whole world.¹ Any other Government in Russia would naturally have condemned this infamous guard of wholesale murderers to extermination. Thus the Red Guard constitutes the one safe and reliable basis on which reposes the power of the Jewish tyrants in Russia. Its ranks were swelled by a great number of unscrupulous or barbaric adventurers, the sweepings of the scum of the earth in every land. In the end the trusted Red Guard of the soviet Jews was composed chiefly of Caucasians, Letts and Chinese."

"With their help the betrayed people of Russia were crushed not so much with an iron heel, as by the threat of submitting anyone who dared to whisper a word of disapproval, to the most awful tortures and display of cruelty until then unknown in the western countries and which were applied by the most fiendish of Asiatic Sadists."

"The remnant of Russian intellectuals, that had survived the massacres, was forced to take service under the Jews by

¹ About this time Jacob Schiff, whose active interest in promoting this revolution, was strutting up and down Wall St., like a "proud peacock," saying: "Mein leetel Russian Revolution has succeeded at last."

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the application of the clever strategem of decreeing all their relatives as hostages, a guarantee for their good behaviour, for their willingness to work and for their efficient zeal in the furtherance of bolshevist enterprises."

"Stupefied by hunger and the ever present menace of death, continually surrounded by spies disguised as political commissaries, they had no other choice than to put their practical knowledge and their expert intelligence to the service of their merciless enemies. Many, indeed, like the Moldavians have preferred death, but many have yielded. The supremacy of the Jews is complete."

"The peasants, living widely apart in their villages, have been able in many places to keep up their independence, but so far have not succeeded in uniting so as to overthrow the centres of Bolshevism. The awful 'Pogrom' which has swept over the whole of Russia has cost the Russian people at least 35 to 40 million lives."

"Anyone who is not completely blind cannot but perceive that from the very outset Bolshevism constituted a purely Jewish enterprise. An Englishman, Wilton, travelling in Russia in 1920, proved that out of 380 Bolshevist commissaries 300 were Jews. To-day we possess a complete list of Russia's tyrants. The pamphlet 'Jews in Russia' (published in England) enumerates 550 of the men governing the unhappy country to-day and gives their respective 'official' positions."

"The Commissariat for War is composed of the People and consists of 3 Russians, 2 Armenians and 17 Jews.

"The commissariat for War is composed of 8 Letts, 1 German, no Russian and 34 Jews (Bronstein-Trotsky, Fischmann, Romm, Meitschik, Lievenson, Posern, Goubelmann, Zusmanowitsch, Hirschfeld, Lechtiner, Schulman, Nasemholtz, Tseiger, Zake, Silbermann and others)."

"The Commissariat of the Interior shows 2 Russians, several Letts, Armenians and Poles, and 45 Jews (Sinowjeff-Apfelbaum, Goldenrudin, Ender, Fonigstein, Krachmal, Schrei-

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der, Fayermann, Meynkman, Model, Josselewitsch, Schklowsky, Kneifiz, Rasmirowitsch, Kronberg, Rywkin, Swerdlow, Tsitkin, Blumkin (murderer of the German Ambassador Count Mirbach), Fines, Sachs and so on)."

"The Commissariat for Foreign Affairs counts 1 Russian, 1 Armenian, 1 Lett, 1 German and 13 Jews (Joffe, Margolin, Levien—the Bavarian 'Delegate of the People', Axelrod—Soviet Minister at Vilna—, Beck—together with Liebermann delegate at Paris and London—, Grunbaum and others."

"I also add: Litwinow-Finkelstein at Reval, Gillersohn at Prague, Schermann at Lucerne, (after Schklowsky had been expelled from Switzerland), Worowsky in Italy, Vigdor Kopp, Samuel Reich (lately retired) and others at Berlin."

"All the other head-departments of the Soviet Government are composed in a like manner showing an overwhelming majority of Jewish members."

"The provinces are governed by 23 Commissaries of which 21 are Jews. (Khaitis in Siberia, Berlinsky in Sysrani, Lievensohn in the Don-province, Sackheim at Jaroslaw, Isaak Lauk in the Donetz-basin, etc.)"

"The staff whose special function it is to keep Russia systematically in the dark as to the real condition of affairs, (the official journalists), is evidently almost completely composed of Jews. Thus: the 'Prawda' (Truth) is edited by Kuhn, Lurie, Diamant, Alperowitsch, Steklow-Nahamkes, etc. The 'Volia Truda' (Determination to Work) is run by Katz, Sachs, Poliansky; the 'Znamia Truda' (Flag of Work) has as editors: Lander, Levin, Davidson, etc. The different periodicals treating of economic questions are in the hands of Bernstein, Goldberg, Goldmann, Eliassohn, Rafalowitsch, etc. Among the 42 dictators of the 'Russian' press there is only one who is not a Jew: the wretch Maxim Gorky."

"The so-called 'all-Russian' Executive is composed of Lenin, said to be either a Russo-Tartar or a Kalmuck Jew, and of 33 Jews (president: Swerdlow, Abelman, Gimmer-Sucha-

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now, Bleichmann, Katz-Kamkow, Smitdowitsch, Levitzky, Goldstein, etc.)”

“To-day even Social Democrats have given up denying that the policy of the ‘great Western democracies’ is determined by the ‘Exchanges.’ But these artless gentlemen cannot imagine how it can be possible for those financiers, running the money markets of the world (—and of whom 90% are Jews—) to support a ‘proletarian revolution’ and at the same time to combat it by aiding the anti-Bolshevist Armies of the Nationalist Russians, the Koltshak, Yudenjitch, Denikin and Wrangel. The truth, however, is, that the ‘Exchange Politicians’ at Paris, New York and London should they care to do so, could easily bring about the downfall of the Soviet Jews and end their Reign of Terror and the Trotskeys, Apfelbaums and all their followers would have to quit the Kremlin at Moscow within a month.”

“But these Nationalist Russian armies received the support needed only so long as their efforts counterbalanced the power of the Red Armies, for the aim and purport of the assistance rendered was to give to the process of self destruction of the Russian people the maximum of effectiveness obtainable by keeping up the mutual slaughter as long as possible, and preventing any decisive advantage being gained by the National armies.”

“An unbiassed study of the speeches made in the House of Commons in 1919 shows beyond doubt that as a price for British assistance, the ‘British’ government exacted from Koltshak and his troops the assurance that all anti-semitic, i.e., anti-Jewish tendencies would be excluded from their programme. Further, the forces of Yudenitch had been armed and equipped by Great Britain to liberate Petrograd. Success was near. The former Russian capital was seriously menaced. For three days the imminent capture of the town was cabled all over the world. Russian values rose rapidly and kept on rising on all the money exchanges; the jobbers sold and sold

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roubles and Russian shares of all description. Suddenly the British fleet protecting the flank of Yudjenitsch and already shelling Kronstadt withdrew from its position of protection, thereby completely upsetting the preconcerted plan of action. But not satisfied with this disgraceful betrayal, the British fleet proceeded to Riga and started bombarding the anti-bolshevist German-Russian troops, which were there fighting the Soviet Red Army!"

"The Russian Nationalist-Army that already held the capital in its grip had to retreat, no further supply of ammunition being forthcoming. The whole campaign failed—and the Russian rouble at once lost all it had gained during these last days and more while the Jewish jobbers pocketed their profit. The 'Journal de Geneve' stigmatised quite correctly the whole enterprise as a 'speculation Israëlite'."

"It has been published broadcast that the army of general Wrangel had been equipped on a most lavish scale and had received all possible assistance. Yet I know for a fact that Wrangel received all told, three shiploads of ammunition and old guns and rifles which for the most part had to be repaired at Sebastopol. For 'value received' he had to deliver shiploads of grain to the French. Of the 10 members of the 'French' military mission to Wrangel 7 were Jews! Thus France treated the Russian general in the Crimea in the same manner as England had thought fit to use towards Yudjenitch."

"In consequence, conditions in Soviet Russia took their natural course unchecked. That which all thoughtful observers acquainted with Russia had foretold, an all-Russian famine, soon, did not fail to become an awful reality. The towns had been in a state of famine since 1918, but the general mismanagement, incapacity and the breakdown of the last vestiges of means of transportation brought things to such a climax that even for the spoiled child of the Soviet, the Red Army, food began to get scarce. Whereas until then, not a newspaper in the world had taken the slightest notice of the

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famishing Russian people, suddenly the whole Jewish press in all countries started clamouring so as to draw attention to 'dying Russia,' insisting on immediate relief."

"The population of large provinces in Russia is dying of hunger.' 'Hundreds of thousands succumb every day.' 'Millions perish.' Some incurable philanthropists came to the aid of the towns, largely assisted by the financiers of London, Berlin, Vienna. Trotzky and his Red Army were saved!"

"Now the last mask was dropped. A 'Russian' State bank was founded, meaning the complete and official dictatorship over Russian national finance by the 'leaders of the proletariat.' Interest of from 10 to 15% per month was decreed, like in the Middle Ages. Simultaneously the Soviet Kings started purely capitalistic and private syndicates (with the help of the Jewish finance abroad). The board of directors of the first and largest of these syndicates was composed of Trotzky, Skliansky, Goldberg, Schatunowsky, Spenser, Eismunt, etc., or, as was to be expected, 99 per cent of Jews."

"And the end! Supreme Financial Control over a nation systematically deprived of all power, robbed of the very last remnants of its property, delivered over to chronic famine!"

"The plan conceived and carefully thought out in the quiet and unobtrusive 'Lodges' of the Jews in London, New York, Berlin and so on, has been brought to a successful issue by the soviet Jews with the help of Chinese riff-raff aided by ruffians collected among the dregs of humanity all over the world."

"Anyone who has grasped the Jewish policy ought to be fully convinced now that Bolshevism, indeed, is not an aim in itself, but only a means—a means to uproot and destroy all independent national life, aiming at the full demoralization of the people and the complete annihilation of living national enterprises, so as to permit the 'legal' acquisition of their dead substance for a mere song at some later period."

"With these ulterior and hidden motives democratic re-

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publics are admitted to be best suited for the speedy execution of these designs; even constitutional monarchies with parliamentary bodies easily led or brought are considered as useful in consolidating the power gained along the Bolshevist road."

"But there remains one fact with which the Jews in the whole course of their history (led astray as they are by over-cunning and blinded by avarice), have always failed to reckon the fact that abject passivity has its limits. Notwithstanding their unprecedented ferocity, the Hebrew assassins in Russia will not escape that Nemesis, lying in wait for all who pursue none but egoistical ends. These men are doomed. Even a philosemitic democracy will not save them. The judgment of the Russian people will surely overtake them,—and there will not be left in Russia one Jew to remember those glorious days, when his race, besmirched with blood and tears, danced over what it thought was the corpse of a great nation."²

² Just as Milton so vividly describes in *Paradise Lost* the casting of Lucifer out of heaven so a parallel is found in the Russian situation that when hell could no longer retain this frightfully vile and obnoxious thing called Bolshevism, it was vomited forth from its domain and, under the able guidance and financial support of certain Semites, known, named and catalogued, it landed in Russia there to continue a work that hell could not endure.

To those who would charge us with colouring or misrepresenting the orgies through which Russia has passed, we would recommend that they study the horrible, nameless and unspeakable atrocities which, by 1920, were perpetrated on two million people of the educated classes in Russia. It was not a mere matter of extermination but a diabolical program of inflicting all the suffering possible by the Bolsheviks before a person succumbed. In all of this the Devil was not a master but a student for the world had never before witnessed such cruelties. We have seen how the leader of the "Lenin Boys" in Hungary took his graduate course in criminality in Russia under the able instruction of the enthroned Jews. The picture is not overdrawn when we visualize the devil's visits to Russia, after 1918, to learn some new means of torture. We are equally certain that he had to perform certain ablutions and fumigations before he could reenter his own domain.

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"Let all other Nations take heed! Be assured that, in other countries also, nothing will be left undone that by the Jews that can help to avert the evil Hour of Retribution for their brethren in Russia. Without the slightest hesitation they will kindle a similar conflagration in any country in which they can induce sufficient numbers to embrace Bolshevism and thus create a new support and rallying-point for Jewish Power."

Munich, November, 1921.

ALFRED ROSENBERG (Reval).

*Financial Interests Should Not Dictate Foreign Policy of
United States Government*

EXTENSION OF REMARKS
of

HON. LOUIS T. McFADDEN
of Pennsylvania

IN THE HOUSE OF REPRESENTATIVES

*Thursday, June 15 (legislative day of Wednesday, June 14),
1933*

MR. McFADDEN. "Mr. Speaker, I doubt if the history of the relations between this country and Russia is known to every American citizen. It may not be considered amiss, therefore, if I dwell for a few moments on our past relations with that strange and interesting country. To do so it will be necessary for me to go back to the late eighties and the early nineties of the last century, when the United States was turning the corner and becoming rich and powerful. At that time a man named Jacob Schiff came to this country as the agent of certain foreign money lenders. His mission was to get control of American railroads. This man was a Jew. He was the son of a rabbi. He was born in one of the Rothschilds' houses in Frankfort, Germany. He was a small fellow with a pleasant face and, if I remember correctly, his eyes were blue.

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At an early age he set out from Frankfort to seek his fortune and went to Hamburg, Germany. At Hamburg he entered the Warburg banking establishment. The Warburgs of Hamburg are bankers of long standing, with branches in Amsterdam and Sweden. After Schiff had served his time with them he went to London and worked with their London correspondents. He was also connected with the firm of Samuel Montagu & Co., the London gold merchants. When he came to this country he was well equipped to do business as an international money changer. He knew how to be polite, he could write a smooth letter, and he always pretended to be a man of holiness and a philanthropist."

"Sometime before Schiff's arrival there was a firm of Jewish peddlers or merchants in Lafayette, Ind., by the name of Kuhn & Loeb. I think they were there about 1850. Probably they made money out of the new settlers who passed through Indiana on their way to the Northwest. This firm of Jews had finally moved to New York and had set themselves up as private bankers and had grown rich. Jacob Schiff married Teresa Loeb and became the head of Kuhn, Loeb & Co. Schiff made a great deal of money here for himself and for the Jewish money lenders of London. He began to give orders to Presidents almost as a matter of course. He appears to have been a man who would stop at nothing to gain his own ends. I do not blame him for being a Jew. I blame him for being a trouble maker."

"Russia had a powerful enemy in this man, Jacob Schiff. The people of the United States were taught to believe that this enmity of his was caused by wrongs done to Russian Jews. I look elsewhere for the motives which animated him."

"In the 1890's Schiff was the agent in this country of Ernest Cassell and other London money lenders. These money lenders were looking forward to a war between England and Russia and were making preparations for propaganda designed to support England in the United States. This country was

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then a debtor nation, paying a high yearly tribute to Schiff and his principals. Schiff accordingly took it upon himself to create a prejudice in the United States against Russia. He did this by presenting the supposed wrongs of the Russian Jews to the American public. Unpleasant tales began to appear in print. School children in this country were told that Jewish children were crippled for life by Russian soldiers wielding the knout. By unfair means a wedge was driven between Russia and the United States."

"One of Schiff's schemes was a sort of wholesale importation of Russian Jews into the United States. He drew up divers and sundry regulations for the temporary transplantation of these Jewish emigrants. He would not, he said, have them enter this country through the port of New York, because they might like New York too well to leave it for the outposts he had selected for them. He said it would be best to have them come in at New Orleans and to have them stay there for 2 weeks, 'so that they could pick up a few words of English and get a little money' before setting off for what he called the 'American hinterland.' How they were to get the money he did not say."

"Aided by Schiff and his associates, many Russian Jews came to this country about that time and were naturalized here. A number of these naturalized Jews then returned to Russia. Upon their return to that country, they immediately claimed exemption there from the regulations of domicile imposed on Jews; that is, they claimed the right to live on purely Russian soil because they were American citizens, or 'Yankee' Jews. Disorders occurred and were exploited in the American press. Riots and bombings and assassinations, for which somebody furnished money, took place. The perpetrators of these outrages appear to have been shielded by powerful financial interests. While this was going on in Russia, a shameless campaign of lying was conducted here, and large sums of money were spent to make the general American public believe that

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the Jews in Russia were a simple and guileless folk ground down by the Russians and needing the protection of the great benefactor of all the world—Uncle Sam. In other words, we were deceived. We were so deceived that we allowed them to come in here and to take the bread out of the mouths of our own American citizens."

"I come now to the time when war was declared between Russia and Japan. This was brought about by a skillful use of Japan so that England would not have to fight Russia in India. It was cheaper and more convenient for England to have Japan fight Russia than do it herself. As was to be expected, Schiff and his London associates financed Japan. They drew immense quantities of money out of the United States for that purpose. The background for the loans they floated in this country had been skillfully prepared. The 'sob stuff,' of which Schiff was a master, had sunk into the hearts of sympathetic Americans. The loans were a great success. Millions of American dollars were sent to Japan by Schiff and his London associates. England's stranglehold on India was made secure. Russia was prevented from entering the Khyber Pass and falling on India from the northwest. Japan at the same time was built up and became a great world power, and as such is now facing us in the Pacific. All this was accomplished by control of the organs of American publicity, releases to the effect that Russian Jews and 'Yankee' Jews were being persecuted in Russia, and by the selling of Japanese war bonds to American citizens."

"While the Russian-Japanese War was in progress President Theodore Roosevelt offered to act as peacemaker, and a conference between representatives of the belligerents was arranged to take place at Portsmouth, N. H."

"When the Portsmouth Conference took place, Jacob Schiff attended it and used such influence as he had with Theodore Roosevelt to win favors for Japan at the expense of Russia. His main object, then as always, was humiliation of

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Russians, whose only crime was that they were Russians and not Jews. He endeavored to humiliate the Russians, but Count Witte, the Russian plenipotentiary, did not allow him to succeed in this attempt. Schiff's power and the power of his organized propaganda were well understood by Count Witte, however. Consequently he was not surprised when President Roosevelt, who was often deceived, twice asked him to have Russia treat Russian Jews who had become naturalized in the United States and who had thereafter returned to live in Russia with special consideration; that is, not as Jews but as Americans. Witte carried home a letter from Roosevelt embodying this plea."

"Mr. Speaker, the restrictions upon Jews in Russia at that time may or may not have been onerous. But onerous or not, before the Russians had time to change them, Schiff had the 80-year-old treaty of friendship and good will between Russia and the United States denounced. Speaking of this matter, Count Witte says in his autobiography:

" 'The Russians lost the friendship of the American people'."

"Mr. Speaker, I cannot believe that those people—the real Russians—ever lost the true friendship of the American people. They were done away with to suit the ambitions of those who intend to be the financial masters of the world, and some of us were deceived into thinking that in some mysterious way they, themselves, were to blame. The chasm that suddenly opened between ourselves and our old friends and well-wishers in Russia was a chasm created by Schiff the vindictive in his inhuman greed, and he created it in the name of the Jewish religion."

"Mr. Speaker, it was a mistake for the United States to permit the integrity of its foreign policy to be jeopardized or affected adversely by such religious, racial, and financial meddling as that practiced upon us by Schiff and his London associates. The United States should manage its foreign affairs

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with more distinction than that which is implied in the picture of Jacob Schiff shaking his fist at the White House and muttering threats against William Howard Taft, then President of the United States, a man who was exceedingly distinguished in his chosen field and who represented the integrity and the patriotic Americanism of every generation of New Englanders from the first of Massachusetts Bay Colony to his own, and represented them well."

"Mr. Speaker, the people of the United States should not permit financial interests or any other special interests to dictate the foreign policy of the United States Government. But in this connection history is now repeating itself. You have heard, no doubt, of the so-called persecution of Jews in Germany."

"Mr. Speaker, there is no real persecution of Jews in Germany. Hitler and the Warburgs, the Mendelsohns and the Rothschilds, appear to be on the best of terms. There is no real persecution of the Jews in Germany but there has been a pretended persecution of them because there are 200,000 unwanted Communistic Jews in Germany, largely Galician Jews who entered Germany after the World War, and Germany is very anxious to get rid of those particular Communistic Jews. The Germans wish to preserve the purity of their own blond racial stock. They are willing to keep rich Jews like Max Warburg and Franz Mendelsohn whose families have lived in Germany so long that they have acquired some German national characteristics. But the Germans are not willing to keep the Galician Jews, the upstarts. So a great show is put on, largely by German Jews themselves, in the hope that Uncle Sam will prove himself to be as foolish as he was before and that we will allow those Galician and Communistic Jews to come in here. That is why Miss Perkins has been placed in charge of the Department of Labor. She is there to lower the immigration bars. It is thought that, being a woman, she may disarm criticism. She is an old hand with the international

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Jewish bankers. If she were not, she would not be here in a Jewish-controlled administration."

"When the so-called 'anti-Semitic campaign' designed for American consumption was launched in Germany, France was alarmed because she feared the Galician Jews might be dumped on French soil. French newspapers published articles concerning the menace, but now that France has been shown that the purpose of the anti-Semitic campaign is to dump the 200,000 communistic Jews on the United States she is worried no longer. 'Ah,' she says, 'l'Oncle Sam, he is to be the goat. Very good'."

"Mr. Speaker, I regard it as a pity that there are Americans who love to fawn upon the money-Jews and to flatter them. Some of these unfortunates are under obligations to Jewish money changers and dare not cross them. On June 6, 1933, there was a meeting in the city of Washington at which the following resolution was adopted:"

" 'America has been greatly enriched through generations past by men and women of high quality who have come to our shores as a result of persecution in their own lands. Our country is known throughout the world as the haven of those who suffer from wrong and injustices, and who seek an opportunity for freedom not afforded in their own land. The present is another critical time, and there are many victims of religious and racial persecution in Germany who, because of superior attainments and qualities of fine citizenship, would make valuable additions to our Commonwealth. We, therefore, ask the Government temporarily to relax the immigration barriers in favor of such persons and urge the passage of such measures as will effect this result'."

"Mr. Speaker, the time for such tactics has gone by. We would be very foolish to allow Germany to dump her unwanted Jewish population on the United States. If the money Jews are as noble as they advertise themselves to be, let them advocate the payment of the veterans' adjusted-compensation

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certificates. Let them ease the burdens of the consumptive Jewish boys who are hauling heavy carts of fur and other material around the garment center of New York. Let them see that the long-suffering Jewish school teachers receive the salaries which are due to them but which are now in arrears. That would be better than to bring 200,000 Jewish Communists in here for political purposes."

"Mr. Speaker, Jacob Schiff flourished like the green bay tree during the World War, but there are passages in his life which show his hysterical despair when the Allies sent their representatives here to obtain a loan. He endeavored to have Lord Reading, formerly Rufus Isaacs, prevent any part of it from going to Russia, although at the time Russia had a very large army of soldiers in the marshes, including thousands of Jewish soldiers, fighting the battle of the Allies on short rations and with insufficient supplies. He was willing to join in the loan, but he wished to have Russia and Russian Jews excluded from the benefits of it. Upon that occasion he was torn between a desire for profit and his professional hatred of Russia, and he cried out to his fellow directors in Kuhn, Loeb & Co. that he ought not to be placed in such a position. And then I believe he said they could do as they liked about it."

"In the end it was one of the European Warburgs, a relative of Schiff's, who went to Brest-Litovsk to negotiate the separate peace—a peace which was deeply resented by a large number of loyal Russian Jews—a peace which was followed shortly afterward by the Third Internationale, one of the purposes of which is the destruction of constitutional government in the United States and the establishment here of the same form of government as that which now prevails in Russia. The rights of the sovereign States in the United States are being steadily undermined for that sinister purpose. How far down into the bottomless pit of communism the United States has been dragged by the Roosevelt administration under the

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smoke screen of an emergency is shown by a comparison of the program of the Third Internationale and the Roosevelt communistic measures forced into law here during this special session of Congress under threats to deprive Democratic Congressmen of patronage and influence, or, as the President is said to have expressed it to a London correspondent, a determination on his part to keep every Republican officeholder in office until he got what he wanted from the Democratic Congress. Among the tasks set before the communistic party in the United States, as shown in Russia U.S.S.R., a Complete Handbook, edited by the scholar P. Malevsky-Malevitch, and published by Payson in New York this year I find the following:"

"Transfer to the State of all gold reserves, valuables, securities, deposits, etc.; the centralization of all banking operations and the subordination of all the nationalized banks to a central State bank—"

"And so forth."

"You have witnessed the unlawful seizure by Franklin D. Roosevelt of gold reserves and other values belonging to the people of the United States, the destruction of banks, the attempted whitewashing of the Federal Reserve Board and Federal Reserve banks, the corruption of which he admitted in his campaign harangues; and you may have noticed that what was confiscated is not in the hands of the present constitutional Government but in the hands of the international bankers who are the nucleus of the new government Roosevelt is seeking to establish here. Roosevelt's actions are not in accordance with the Constitution of the United States. They are in accordance with the plans of the Third International."

"At one time Trotzky was a favorite with Jacob Schiff. During the war Trotzky edited *Novy Mir* and conducted mass meetings in New York. When he left the United States to return to Russia he is said upon good authority to have traveled on Schiff's money and under Schiff's protection. He was

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captured by the British at Halifax and immediately, on advice from a highly placed personage, set free. Shortly after his arrival in Russia he was informed that he had a credit in Sweden at the Swedish branch of the bank owned by Max Warburg, of Hamburg. This credit helped to finance the seizure of the Russian revolution by the international Jewish bankers. It assisted them in subverting it to their own ends. At the present time the Soviet Union is in debt."

"From the date of Trotzky's return to Russia the course of Russian history has, indeed, been greatly affected by the operations of international bankers. They have acted through German and English institutions and have kept Russia in bondage to Germany and both Germany and Russia in bondage to themselves. Their relatives in Germany have drawn immense sums of money from the United States and have in turn financed their agents in Russia at a handsome profit."

"The Soviet Government has been given United States Treasury funds by the Federal Reserve Board and the Federal Reserve banks acting through the Chase Bank and the Guaranty Trust Co. and other banks in New York City. England, no less than Germany, has drawn money from us through the Federal Reserve banks and has re-lent it at high rates of interest to the Soviet Government or has used it to finance her sales to Soviet Russia and her engineering works within the Russian boundaries. The Dnieperstroy Dam was built with funds unlawfully taken from the United States Treasury by the corrupt and dishonest Federal Reserve Board and the Federal Reserve banks."

"Mr. Speaker, our workingmen have been told that Russia is the best country in the world today for a workingman to live in. They have been made to regret that they cannot go to Russia to work on one of the great enterprises being carried on by the Soviet Government from which American workingmen are excluded. Mr. Speaker, in my own opinion, the Russians have a right to set up any form of government that

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pleases them and suits their needs. But for some reason, whether due to some defect in the Soviet form of government or to some other cause, Russia has not been able to maintain its present form of government otherwise than at the expense of countries in which there is greater freedom for individuals and in which the property rights of citizens have been respected and preserved. Open up the books of Amtorg, the trading organization of the Soviet Government in New York, and of Gostorg, the general office of the Soviet trade organization, and of the State Bank of the Union of Socialistic Soviet Republics, and you will be staggered to see how much American money has been taken from the United States Treasury for the benefit of Russia. Find out what business has been transacted for the State Bank of Soviet Russia by its correspondent, the Chase Bank of New York; by Lloyd's Bank of London; by Kleinwort Sons & Co. of London, whose correspondents are the principal New York banks; by Glyn Mills & Co. of London and their American agents, that is, the International Acceptance Bank of New York, the Guaranty Trust of New York, the Central Hanover Bank of New York, the Chemical Bank & Trust Co., H. Clews & Co., Kidder Peabody & Co., Winslow Lanier & Co., and Lee, Higginson & Co., the promoters of Swedish Match. Find out how much United States money has passed through the Bank for Russian Trade of London and through the Midland Bank, Ltd."

"If the extent of these transactions were known to the American workingman and if he could see that the raw material, the United States dollars, in those transactions came out of his own pocket and the pockets of his fellow citizens, he would understand that Russia is not a good place for a workingman unless other workingmen in other countries are forced to pay tribute to its needs. Russia owes the United States a large sum of money. If we had what Russia owes us today, the veterans of the United States would not need to fear the first of July 1933 when they are to be despoiled of their pen-

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sion rights and privileges. Mr. Speaker, I am unalterably opposed to a reduction in the pensions that were lawfully conferred upon the United States veterans of all wars, their widows and dependents. I am in favor of the immediate payment of the veterans' adjusted-compensation certificates. If the United States can carry Germany and Soviet Russia and John Bull on its back, it can pay its veterans. If it can lend \$50,000,000 to sovietized China and furnish material for the manufacture of high explosives, it can pay its veterans."

"Mr. Speaker, an immense amount of United States money has been used abroad in preparations for war and in the acquisition and the manufacture of war supplies. Germany is said to be part owner of a large poison gas factory at Troitsk on Russian soil. China is almost completely sovietized and in the Asiatic interior huge stocks of munitions are said to be stored awaiting the day when the war lords of the United States will ship United States troops to Asia. Mr. Speaker, the United States should look before it leaps into another war, especially a war in Asia. It should decide whether it is worth while to join hands with Russia and China in a war against Japan. For myself, I say and I have said it often that the United States should remember George Washington's advice. It should mind its own business and stay at home. It should not permit the Jewish international bankers to drive it into another war so that they and their Gentile fronts and sycophants by way of Louis McHenry Howe, the graftmaster, may reap rich profits on everything an army needs from toilet kits to airplanes, submarines, tanks, gas masks, poison gas, ammunition, bayonets, guns, and other paraphernalia and instruments of destruction."

CHAPTER XVI.

SIDE LIGHTS ON THE PROTOCOLS.

F. M. Dostoiewski, an independent Russian philosopher, became a wonderful prophet when he warned Christendom as early as 1880 as follows:

"Bismarck, Beaconsfield, the French Republic, Gambetta, etc., all this as a force are nothing, a mere mirage. It is the Jew alone with his bank who is their Master and rules all Europe. The Jew will suddenly profer: VETO and Bismarck will fall as grass cut by a scythe. The Jew with his bank is the master of education, of civilization, or Socialism above all, by means of which the Jew is going to tear up Christianity by its roots and destroy civilization. And when nothing but anarchy remains, the Jew will put himself at the head of all. For while propagating Socialism among all the nations, the Jew will remain united among themselves; and when the wealth of Europe is dissipated, the Jew's bank will remain."

Jouin, editor *Revue Internat. Des Societes Secretes*, Paris, said:

"The Judeo-Masonic peril is a question of life or death for all the nations."

Protocol No. 3.

"Remember the French Revolution to which it was we who gave the name of 'Great'."

Dr. Oscar Levy, London:

"We, Jews, are still here; our last word is not yet spoken; our last deed is not yet done; our last revolution not yet made."

Jouin, (*supra*), with a library on the subject of Judaism, second to none in the world, has written four enormous volumes proving that every line of the Protocols is being accomplished by the Jews.

Said Bismarck in 1876, and published in "*La Vielle France*," N-216, March, 1921:

"The death of Lincoln was a disaster for Christendom. There was not a man in the United States big enough to wear

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his boots. And Israel went anew to grab the riches of the world. I fear that Jewish banks with their craftiness and tortuous tricks will entirely control the exuberant riches of America, and use it systematically to corrupt modern civilization. The Jews will not hesitate to plunge the whole of Christendom into wars and chaos in order that 'the earth should become the inheritance of Israel'."

Said Lord Acton:

"If the key opens the door it is the right key."

Said Representative F. A. Britten:

"The bolsheviks are a lot of murderers and thieves."

Writes Mrs. Webster in "Secret Societies and Subversive Movements, p. 243, quoting Lombard de Langres, *Histoire des Jacobins*, p. 31 (1820):

"It is this 'code of Hell' set forth in the 'Projet de Revolution' that we shall find repeated throughout documents of the last one hundred years—in the correspondence of the 'Alta Vendita,' in the *Dialogues aux Enfers entre Machiavel et Montesquieu* by Maurice 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 Machiavelian plan of engineering revolution and using the people as a lever for raising a tyrannical minority to power, had been formulated; further that the method described in this earliest 'Protocol' has been carried out according to plan from that day to this. And in every outbreak of the social revolution the authors of the movement have been known to be connected with secret societies."

This same author says that what comes perilously near to a fulfilment of the Protocols appeared in the Jewish Guardian, Feb. 22, 1924:

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"A committee has recently been formed by the Jewish board of Guardians to sit on all 'anti-Semitic' movements in England."

Says "The Cause of World Unrest," p. 88,

"In the same year 1903, a Russian, Serge Nilus, published a book entitled *The Great in Little*. The second edition, which was published at Tsarskoe Selo in 1905, had an additional chapter, the twelfth, under the heading: 'Anti-Christ as a Near Political Possibility.' This chapter consisted of some twenty pages on these commentaries on these Protocols by Nilus. Directly after the Protocols comes a statement by Nilus that they are 'signed by representatives of Zion of the thirty-third degree. These Protocols were secretly extracted from a whole volume of protocols. All this was gotten by my correspondent out of the secret depositaries of the Head Chancellory of Zion. This Chancellory is at present on French territory. An English translation of these Protocols has now been published which we have compared with the Russian 1905 edition in the British Museum and is substantially correct, but in a work of such importance we have preferred to make our own translation."

p. 89. "Now the contention of Nilus is that these protocols are the plans of a secret organization or government of Jewry for the return of this organization or government to Zion, and for the government of the whole world by Jewish dispensation. * * * It has been developed through many ages."

p. 102. "The second protocol ends with the boast that 'the Press has fallen into our hands'; and again, 'through the Press we have gained a power to influence while remaining ourselves in the shade.' Thus these two opening protocols express a philosophy of government more cynical than Machiavelli's, and they make also the disturbing claim that Liberalism and Modernism, if not created by the Jews, have been used by them as the means of mis-leading Christian nations and destroying their power of self-defense."

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p. 108. "Serge Nilus came from a Russian family of good repute * * * It is certain that the warning contained in these protocols was disregarded—their significance was not suspected. It was only when the Revolution fulfilled them in spirit and in letter that their importance was realized. And now they are in the mouth of every Russian. They all believe them genuine, by evidence which they at least regard as unassailable. * * * As to the date on which the protocols were delivered we have the assertion of Nilus that they were known to the Zionist Congress at Balse. That Congress brings us to the date 1897. But there is no evidence in the document that its authors have any concern with the Zionist movement; indeed, their project of a universal domination might appear to render Zionism unnecessary."

p. 111. "The boastful and bombastic character of the protocols remind us rather strikingly of those passages in Disraeli's *Coningsby* which claim for the Jews the control of European affairs, both on the revolutionary and conservative side."

In the book just quoted the author proceeds to show the striking parallel between the teachings of Communism and the language of the Protocols. A passage from the first protocol is then cited: "Far back in ancient times we were the first to cry among the masses of the people the words 'Liberty, Equality, Fraternity'." The reader will now see the objective we had in view in developing the doctrines of the Illuminati, as taught by Weishaupt, and the manner in which Grand Orient Masonry, prominent in the French Revolution, joined hands with the Illuminati in the slogan just given. That it has some collateral value to the student of early American history is obvious when that student knows that Thomas Jefferson was for five years in France absorbing the scurrilous ideas of the French Revolution. The opposition to the "Jeffersonian ideas" is equally apparent if one reads the attack which was made upon him in that day by the American clergy.

Returning to *The Cause of World Unrest*, we find, p. 194 the following:

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"Elsewhere the protocols state that the 'triumph of our theory is its adaptability to the temperament of the nations with which we come in contact.' In the East, Liberty, Equality, Fraternity, the watchwords of the French Revolution, have been replaced by American Republicanism. Republicanism is particularly suited for the East, since 'Republican rights are an irony for the pauper.' On the other hand, the fundamental notion of the 'formidable sect' is the destruction of Christianity and all religion except the Jewish. * * * They are aiming definitely at setting the Eastern world against the Western, and therefore it is their intention to unite the East and bridge over all religious and national differences. The gospel they are preaching is Pan-Oriental, and their desire is to shake authority in the states under Christian tutelage and to arouse anti-Christian sentiment in independent Eastern States. Asia against Europe is the object at which they are aiming, and no doubt the plotters hope to gain their ends in the world-wide confusion that would accompany a war between East and West."

p. 195. "The agent seeks out every local grievance to embitter it and turn a molehill into a mountain, always inculcating the doctrine of hatred of the Christians."

p. 218. "Among the Canadian Bolshevik leaders there are many Russian and Jewish names, and the gospel preached is now the familiar demand for the overthrow of the 'damnable trinity of Religion, Government and Capitalism.' It would be difficult to find a better summary of the doctrines set out in the protocols to be preached to all peoples in order that the 'formidable sect' may, when the moment comes, grasp from the midst of world anarchy universal dominion."

p. 232. "The Jew, Karl Radek, in 'The Call,' organ of the British Socialist Party—a party of which the members in London are mainly foreign Jews. In this article Radek states that if Great Britain does not come to terms with the Soviet Government, the British Empire will be attacked by the Bol-

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shevists at its most vulnerable point—India. The quotation the Worker gives from Radek recalls the boast of the "Elders of Zion" that they have instilled class hatred into the peoples."

p: 249. "The famous protocols may or may not be genuine but even the most sceptical must admit that they are the abstract of a philosophy which may be devilish, but it is certainly coherent, and that in many important points they not only anticipate, but explain, some of the ills from which the world is at present suffering."

p. 251. "Throughout this book we have referred to the menace which this conspiracy constitutes not only to civilized government but to the Christian faith. It is indeed clear that never in its history has that faith had to undergo so organized and sustained an attack. Men's thoughts are being constantly concentrated on things material, on the inequalities of wealth, on mean and trivial pleasures, and are being told that the cure for all their ills lies not in themselves but in a peculiar form of government. The Bolsheviki know perfectly well that their cause can make no lasting progress until it has gotten rid of Christianity with its superb indifference to the things on which the world sets store. Therefore it may be taken as certain that these attacks will be redoubled."

Says Mrs. Webster in "World Revolution," now out of print but to be republished—p. 306:

"The truth is, then, that the Protocols have never been refuted, and the futility of the so-called refutations published, as also the fact of their temporary suppression, have done more to convince the public of their authenticity than all the anti-Semite writings on the subject put together."

p. 308. "Nothing can be truer than since the French Revolution 'the nations have been led from one disappointment to another,' and that 'the secrets of the preparatory organization were the work of our hands'—the hands of the Freemasons and Illuminati. If, then, the Protocols are genu-

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ine they are the revised program of Illuminized Freemasonry formulated by a Jewish lodge of the Order."

Again the author just quoted says in "Light Bearers of Darkness," p. 187:

"Continuing 'The Panacea Society' under subdivision: 'The Universal Order' we find: 'What of the Grand Orient Judeo Freemasonry, whose avowed aim is "International Revolution" and its subsequent "Universal Republic?" What of the Illuminati?—who seek by subtle pseudo-spiritual teachings to create illuminized tools, binding and intoxicating by false ecstasy, false vision and false teaching, forming "unbreakable chains," as the Protocols show, whereby they secretly unite mankind and control them, the only possible method by which they could hope to rule the world as a whole. What of the Bolsheviks and the Invisible Power behind them? Does the Universal Order passively condone such movements?'"

p. 188. What do the Protocols say of "collectivism"?

"We will let them ride their dreams on the horse of idle hopes of destroying human individuality by symbolic ideas of collectivism. They have not understood, and never will understand, that this wild dream is contrary to the principal law of nature, which from the very beginning of the world, created a being unlike all others in order that he should have individuality.' Why then this absolute demand of self-sacrifice from members of these mystic and occult groups? Is it not that these groups of pseudo-public and actual secret societies are merely so many cogs in this great annihilating machine, whose mission, in the name of Unity and Universal Brotherhood, is a slow and deadly destruction of all individuality, creating a soulless automaton, whose driving and directive power is the will of this central group of Hidden Chiefs, the Great White Lodge. * * * Weishaupt's Illuminism claims to be a doctrine of salvation for the whole of humanity, while in reality it is threatening its very foundations. Bolshevism aims at more than the confiscation of private property; *it is*

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trying to confiscate human dignity in order ultimately to turn all reasonable beings into a horde of will-less slaves."

From Protocol 9. "We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories, patently false to us, but which we have inspired."

Protocol 17. "We have taken good care long ago to discredit the Gentile clergy."

Protocol 4. "It is for this reason that we must undermine faith, eradicate from the minds of the Gentiles the very principles of God and Soul and replace these conceptions by mathematical calculations and material desires."

When the articles exposing the Protocols appeared in the "Morning Post," the London "Spectator" suggested that a Commission be appointed to report:

1. "Whether a world-wide conspiracy exists, or has existed, in recent years."

2. "Whether, if its existence is proved, its objects are merely vaguely subversive and, however mistaken, inspired by the general desire to free and benefit mankind, or whether they are destructive, anti-democratical and tyrannical."

3. "Whether it is true, as alleged, that the leaders of this world-wide conspiracy as a rule are Jews."

4. "Whether the object of those Jews who join the conspiracy is the destruction of the Christian religion as well as political revolution."

5. "Whether the mass of the Jews—i.e., those who maintain their racial and religious exclusiveness—sympathise with and protect the Jewish conspirators, and do so not so much because they agree with them as because they are Jews."

Mr. Field, above mentioned, then says:

"The 'Spectator' pointed out that it was an undoubted fact that most of the revolutions in Continental Europe in the 19th century had been led by Jews, and it is of course, well known that Karl Marx, the socialist preacher of the war

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of the proletariat, and his backer Engels were both German-Jews."

A summary of the Protocols was given in the London "Times," in which it was charged:

1. "That there has been for centuries a secret international political organization of the Jews."

2. "That the spirit of this organization is one of undying hatred of the Christian world coupled with a titanic ambition for world domination."

3. That the goal relentlessly pursued for centuries is the destruction of the Christian national states, and the substitution for them of an international Jewish dominion."

4. "That the method adopted for first weakening, then destroying the Christian national states is the infusion of disintegrating political ideas ranging from liberalism to radicalism, radicalism to communism. Out of the welter of world anarchy, in response to the desperate clamour of distraught humanity, the stern, logical, pitiless rule of the 'King of the Seed of David' is to arise."

5. "The political dogmas evolved by Christian Europe, democratic statesmanship and politics, are all equally contemptible to the rulers of Zion. 'Political problems are not meant to be understood by ordinary people; they can only be comprehended as I have said before, by rulers who have been directing affairs for many centuries'."

6. "To this conception of statesmanship the masses are contemptible cattle, and the political leaders of the Gentiles, 'upstarts from its midst as rulers, are likewise blind in politics. They are puppets pulled by the hidden hand of the Elders,' puppets mostly corrupt, always inefficient, easily coaxed, bullied or blackmailed into submission, unconsciously furthering the advent of Jewish dominion.

7. "The Press, the theatre, stock exchange, speculation, science, law itself, in the hands that hold all the gold are so many means of procuring a deliberate confusion and bewilder-

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ment of public opinion, a demoralization of the young, and an encouragement of the vices of the adults, eventually substituting in the minds of the Gentiles, for the idealistic aspirations of Christian culture, the 'cash basis,' and a mentality of materialistic scepticism, or cynical lust for pleasure."

In 1921, there appeared a letter from Lord Sydenham, in part as follows:

"Nothing that was written in 1865 can have any bearing on the deadly accuracy of the Protocols, most of which have since fulfilled to the letter."

In 1925 Mr. Hilaire Belloc produced a remarkable book "The Jews" in which he wrote:

"It is an exceedingly dangerous point (Jewish power) in the present situation. I do not think the Jews have a sufficient appreciation of the risks they are running by its development. There is already something like a Jewish monopoly in high finance. There is a growing tendency to Jewish monopoly over the stage. * * * What is most disquieting of all this tendency to monopoly is spreading like a disease. One province after another falls under it and it acts as a powerful irritant. *It will perhaps prove the immediate cause of that explosion against the Jews which we all dread, and which the best of us, I hope, are trying to avert.*"

We are told that 2600 times in the Old Testament the writers say that what they wrote God first spoke to them. In the prophecies there are 1307 declarations that they are the revelation of God. 452 prophecies concerning Christ in the Old Testament are found in the New Testament.

In view of this overwhelming evidence one may state with confidence that God had foreknowledge of what Israel in its apostate state would attempt to do. Their spiritual state is described by the apostle Paul in 2nd Cor. 3, 15-15:

"But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old

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Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

God, looking down through the centuries to that day and experience of Israël, said, through his prophet Isaiah, chapter 28,18:

"And your agreement with death shall be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Enough evidence has been presented in this book to show that one phase of this agreement with hell is being carried on in Russia today. An added significance is given in the German paper New York Staats Herold of December 10, 1933, reporting a speech of the Jew, Dr. Erich Gutkind of Berlin, but delivered in New York City, as saying:

"The new pivot points in the world are Jerusalem, New York and Moscow, the three cities that represent the coming time."

When, if not now and under this frank declaration by this representative Jew, were conditions more favorable for the fulfilment of the prophecy of Isaiah?

Do you propose, my reader friend, to sit supinely by and let Moscow carry on its nefarious schemes without raising a banner against her? Not to accept the challenge is to be accused of criminal negligence.

SOME CLAIMS OF THE OCCULT FORCES.

Perhaps the most important and least known fact, concerning subversive movements, is their use of the so-called occult forces. Many writers purposely refrain from discussing this question because of its effects on the reader. The time has come, however, to bring to the public's attention the hidden means by which these groups gain dominance over certain individuals and use them in accomplishing their nefarious schemes.

In the majority of cases the "forces" which they use are no more occult than any of the means of energy which are in common use today. They are merely intangible forces of nature which science has not, as yet, definitely recognized, but admit are possible. These "forces," because they require highly trained minds to operate them, have been surrounded by mystery and given a religious aspect. They are called "manifestations of God" and when contacted by the average person through religious exercises, are pointed out as being "in direct touch with God." They are, in reality, no more manifestations of God than any other forces of nature. To the savage, the radio, the telephone, electric lights and many of our present day inventions appear to him to be the direct works of God and those who use and operate them are supposed to be Holy men or even gods. Thus the average person, in his enforced ignorance, those who have been initiated into the so-called mysteries of Secret Societies and of Occultism are made to appear as Holy men or gods to the uninitiated.

In one way the segregating of this knowledge in the hands of a few has been wise because experience has taught that when the average person sets out to discover for himself the so-called Occult forces of life, unless properly instructed, it ultimately ends in insanity and this is because the normal physical life cannot operate with the higher forces of nature without being "burned out," so to speak. On the other hand by keeping this knowledge from the people it has opened the way for a selfish and venturing few to have at their disposal means or power to dominate the human race. As it is believed that such a stage of domination has been reached it is time that certain information be given as a means of protection to the interested experimenter or neophyte.

The first "occult" force which is used is that of thought transference. This is a means of communication which is used in many parts of the world, especially in the East. Through years of self-denial, mental discipline and dieting, certain so-called adepts can develop thought transference to the efficiency of radio service. In the western world these procedures have been borrowed and men, secluded in monasteries have been trained to serve their several Orders by developing these occult powers into vehicles for the transmission of messages by

thought. One can instantly visualize the possibilities which would be open to any group of persons who wished to have a secret and instantaneous method of transmitting information from place to place.

Sinclair Lewis, in his book "Mental Radio," page 4, says: "These questions and the answers, as well as I can summarize them, are as follows: 'telepathy is real; it does happen. Whatever may be the nature of the force, it has nothing to do with distance, for it works exactly as well over forty miles as over thirty feet.'" Mr. Lewis and his wife experimented for years to determine the truth of telepathy and at last proved it to themselves, so much so that the book cited is based on their experiences in this realm. The book has been ridiculed, and it would be, because those who use telepathy do not want it known that thought transference is possible.

If thought transference is possible it requires no drain on the normal imagination to foresee what these groups of men could do. Before the telegraph made world-wide communication possible, it was possible for them to gain information about world affairs and to profit by it. Some believe that certain prophecies of old may be explained as mere thought transference between individuals whose purpose was to keep each other informed. Today it is used just as regularly as any other form of communication and without the embarrassment of written evidence.

Another, and still more dangerous "occult force" is technically known as the "projection of the astral." A detailed explanation of this would require a volume in itself. Sufficient to say, however, that it has been used by every government in time of war and was so used by both the German and the Allied General Staffs in the last great war. One is not at liberty to mention the names of those used by the United States Government but certain newspaper clippings, of recent date, are available to cast certain light on the German use of this power. What the clippings do not show is "How were they used?"

This method of operation is the most dangerous of all the occult forces used for it invariably leads to insanity or suicide of the individual practicing it. Stated briefly, it is the power of projecting one's mind to any place on this earth, witnessing every detail of what is there going on and returning with the information. Here again we find that it takes little imagination to comprehend the power which individual or groups possess when they have such adepts at their disposal. It means that no private meeting, no government meeting, nothing can take place on this earth which cannot be seen and reported back instantly. Reduced to its simplest forms, the decisions of the cabinet at Washington can be placed in typewritten form on certain desks in New York, London, Berlin, Frankfurt, Rome, Moscow, Bombay or any place on this earth just as quickly as it can be typewritten. It may interest business men and government

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officials to know how their secrets are divulged, often before they themselves know definitely what they are going to do.

On page 236 of a book¹ which has been written describing one method of attaining such powers, we find the following: "I hope that no one, after a perusal of inducting astral projection given in this work, will form the idea that I have set forth the last word on the subject for this would not be the case. I have merely unfolded the methods with which I am familiar. There may be, for aught I know, valuable information relating to the *modus operandi* in the possession of others. As an example of this, there are said to be several "Metaphysical Societies" in which occultly inclined students may enroll and, when such students have advanced to the degree where they are admitted to the "inner-circle," they then (it is claimed) receive the necessary secret instructions for leaving-their-bodies, visiting spiritual realms and obtaining therefrom direct information. What method is followed in such institutions, and what success is derived by their students, I do not know."

"Aside from these societies there are any number of individuals who maintain that they are in possession of occult knowledge which enables them to project into the astral. Whether their methods overlap any which I have given—and I believe that they must necessarily do so—I have never been able to learn. So again, I wish to repeat that I do not claim to have given the last word on the matter but only the facts which I personally understand."²

Extract from "The Secret of The Zodiac" by Julian Sterne published by Boswell Publishing Co., 1933, page 71.

"What can it mean?" said Kavanagh.

It means that Rosamund has been very near the heart of things. She spoke of the Hidden Chiefs."

"Yes. But that conveyed nothing to me."

"Ah! But it's of the first importance. You remember what I said, when we first discussed this question, about the real rulers of the world?"

"Yes, and you thought they were twelve. I've always meant to get you back on to that point."

¹ "The Projection of the Astral Body" by Sylvan J. Muldoon & Hereward Carrington.

² History records how the monk Rasputin gained control of the Tsarina and through her the inner plans of the Russians with respect to the war campaign. This control was gained through spiritualistic seances and other occult forces.

It is disclosed in "The Fall of the Russian Empire" by E. A. Walsh, p. 110, that it was the plan of Grand Orient Masonry to use Rasputin to destroy Russia.

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"Well, I'll try to explain. But I must begin with a rough outline of the way the revolutionary movements organized. Broadly speaking, it's on two lines—the political and the occult, each divided into a number of different groups. The occult lot, that is to say the rank and file amongst them, usually knows nothing about the political side of the business, and the political lot, the avowed revolutionaries, knows nothing about the occult side. And even the groups on the same side often know little about each other. They're carefully kept apart in water-tight compartments lest they should compare notes and find out what's behind it all.

"To take the occult side first. The rank and file consist mainly of harmless individuals with an innocent love of mystery who imagine they're being initiated into all the secrets of the Universe—usually people who would not be bothered to study deeply on their own and who really imagine that all the wisdom of Greece and Egypt is being instilled in their minds. That there's any connection between their group and the revolutionary movement probably never enters their heads; they're content to be led by their own particular teachers, and to know that behind these teachers are what they call the Hidden Chiefs, or, in full, the Hidden and Secret Chiefs of the Inner Order."

"Ah, then they know there is this secret council?" asked Kavanagh.

"Certainly. The existence of these unknown and exalted beings lies at the back of all occult tradition and is a cardinal point in the teaching of every occult group."

"But do you think that they really exist?"

"Not in the sense that their would-be disciples imagine—as depositaries of supernatural wisdom. I don't believe in the pretensions of the seventeenth-century Rosicrucians any more than I believe in the three sages of Agartha of whom the Polaires speak to-day. But I do think it possible that there have been and still are people who have in some way mastered the art of projecting thought and floating ideas in a way unknown to the rest of the world. And I've also wondered often whether personal magnetism isn't more used in political life than most people have any conception of.

"Now the political side of the movement is run on the same lines as the occult side, that is to say, on the old secret society system. The Communist Party in each country is in reality a secret society—few members know who are the real heads or where the direction comes from. Moreover, in the secret correspondence of leading Communists—not the sort of 'secret documents' that the Press occasionally produces as a marvellous scoop, but the really secret communications that I've got hold of from time to time—the phraseology used is absolutely that of the secret conspirators known as the Illuminati in the Eighteenth Century. There is the same plan of using a calendar of their own, much like the one adopted during the French Revolution, the same system of classical pseudonyms for places and people; there are the same references to a secret

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council who direct the movement in the background. Now, twelve is the number one finds in the past controlling occult groups—and twelve is still the number of the Hidden Chiefs. Come upstairs, and I'll show you evidence that it is also the Number controlling the revolutionary movement."

From the Rosicrucian Magazine for January, 1934.

"We shall All be 33 Degree Masons," by Charles M. Martin, 32 degree.

"The members of the Masonic Craft are sometimes astounded at the symbolic knowledge possessed by some Occultists. An understanding of the principals underlying both Freemasonry and Occult Science would clear this up in their minds. Too many brothers of the Craft see through a glass darkly * * * There is a deep significant connection between Occult Science and Masonry. At the present time these two are separate bodies, but not so widely separated as the members of both believe. At one time they were one and the same. At some future time they will be again a SINGLE UNIT * * * UNITED."

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FABIANS IN ENGLAND AND JEWS IN WASHINGTON

As we were going to press there came into our hands a copy of the Second Edition of *Waters Flowing Eastward*, by L. Fry, published in Paris, from which we present to our readers the following very pertinent information:

p. 218: The ascent of the Jew to power in Europe and the United States is made on the ladder of Fabianism, of which Socialism, Marxism, Bolshevism and Internationalism are the chief rungs. The definition and aims of Fabianism are given by the Fabians themselves as follows:

The Fabian Society consists of Socialists. It therefore aims at the reorganization of Society by the emancipation of Land and Industrial Capital from individual ownership and the vesting of them in the community for the general benefit. In this way only can the natural and acquired advantages of the country be equitably shared by the whole people * * *

The Society is a constituent of the Labour Party and of the International Socialist Congress; but it takes part freely in all constitutional movements, social, economic and political which can be guided towards its own objects. Its direct business is: (a) the propaganda of Socialism in its application to current problems; (b) investigation and discovery in social, industrial, political and economic relations; (c) the working out of Socialist principles in legislation and administrative reconstruction; (d) the publication of the results of its investigations and their practical lessons. * * *

Frank Podmore, well-known spiritualist and occultist, one of the founders of the Fabian Society, is quoted as saying to one of its earliest members:—"For the right moment, you must wait, as Fabius did most patiently, when warring against Hannibal, though many censured his delays, but when the time comes, you must strike hard, as Fabius did, or your waiting will be in vain and fruitless."

The Fabian Society waiting forty years, striking a continual series of covert blows at the political, economic, social and religious structure of England, and in 1924 it came to power with the advent of the first Labour Government, which can be called the offspring of the Fabian Society. * * * It has been first and foremost a gathering of intellectuals—a rebellious Intelligentsia whose accomplishments seem the realization of Weishaupt's dream of Masonic Illuminism, cleverly combined with Moses Mendelssohn's dream of Jewish Illuminism (*Has-kalah*) * * * The direct influence leading to the formation of the Fabian Society was, according to E. R. Pease, its historian, exercised by Thomas Davidson, the founder of The Fellowship of the New Life, which society culminated in The Ethical Society of Culture of New York. * * * George Bernard Shaw was elected a member in 1884. * * * The Independent Labour Party was formed by the grouping of the local Fabian Societies then in existence. These

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groups, had accepted as their code, Marxism thus summarized:—TO ESTABLISH A SOCIALIST STATE WHERE LAND AND CAPITAL WILL BE HELD BY THE COMMUNITY. On such principles was Russia transformed into Soviet Russia in 1917. * * * With its slogan of "Progressive Policy" (compare with Conference for Progressive Political Action in America) it invaded Agriculture, preaching the nationalization of land, in other words, the confiscation of landed property. * * * The Cooperative movement was captured and Fabianized and subsequently delivered over to the Independent Labour Party and Labour Party * * * As to the financial "ideas" of the Fabians, whose basic principle is the ruin of Capitalism, they become realities when taxation of the people took undue proportions IN THE SHAPE OF INCOME TAX, SUPERTAX, DEATH DUTIES and are to be followed by THE CAPITAL LEVY. * * *

How pitiful it is to know that the return of the Labour Party to power in May, 1929, is entirely due to the incompetence of a Conservative Government. * * * Yet the Prime Minister, Leader of the Conservative Party, Mr. Baldwin, could not claim ignorance of the Judeo-Masonic plans contained in the Protocols of the Wise Men of Zion. He found it easier deliberately to disregard them. Be that as it may England is once more in the hands of the Labour Party with the inevitable and ubiquitous Ramsay MacDonald and, according to the latest report issued by the Society "eight Fabians are members of the cabinet and fourteen others hold offices in the Government without seats in the Cabinet."

From the Jew-led Fabian Society issue the chaotic words and deeds which are steadily wrecking not only general prosperity, but also combatting with international forces drawn from all quarters of the globe any attempt at national readjustment such as the present movement in Germany * * *. Outside of England, the Fabians are affiliated with strong Socialist groups professing the same ideas in Denmark, South Africa, Canada and Australia, Japan, United States and Germany * * *.

The Evening Standard, November 1, 1930 said: "At least 90% of the members of the Government are in the rolls of the Society."

If, on the one hand, the British Government is run by avowed Fabians, the present United States Government is in exactly the same position. The "brain trust" of Franklin D. Roosevelt is composed of several Jews, among them Bernard M. Baruch, Herbert Swope, Mordecai Ezekiel, James Warburg, Frank W. Taussig. Others like Swanson (recommended in 1922 for senatorship by the Conference for Progressive Political Action), Arthur Bullitt, Louis M. Howe, Raymond Moley, Tugwell, George N. Peek, if not Jews, were closely connected with Jews and such radical organizations as the Conference for Progressive Political Action, The Rand School for Social Science, the Friends of Soviet Russia, the League for Industrial Democracy.

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The League for Industrial Democracy is the American counterpart of British Fabianism. It runs parallel to the Ethical Culture Society, founded by the Jew Felix Adler, the Conference for Progressive Political Action, the Intercollegiate Socialist League, the Intercollegiate Liberal League, the American Civil Liberties Union, and other subversive groups. Under the heading "Other Fabian Organizations," mentioned in the Fabian Society's annual report for 1932, one reads:—

"Active relations are maintained between the 'Fabian Society and the League for Industrial Democracy of America * * * with the Public Ownership League of the U. S. A.'"

Is not one forcibly reminded of the following sentence? "We appear on the scene as alleged saviours of the worker from this depression, when we propose to him to enter the ranks of our fighting forces—Socialism, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our SOCIAL MASONRY." (From Protocol No. 3.) * * * Particular attention must be drawn to the Rand School of New York, founded in 1905 which, ten years ago, was raided by order of the United States Government on account of its Communist teaching. * * * One of the lecturers of the Rand School who has come into recent prominence is Raymond Moley, recently personal adviser to President Roosevelt and his special delegate to the London Conference, 1933.)

The penetration of Fabianism in the church of America is fully evidenced by the subversive activities of the Federal Council of Churches of Christ in America.

As President Roosevelt's "brain trust" was recruited from such centres, it is clear that the composition of both the British and American Governments is similar. It is Jewish-radical or, to use plain language, Jewish-bolshevist. Both governments are run by men who are merely puppets in the hands of the Jews highly placed in the secret councils of the central Jewish Kahal, the present-day Zionist World organization, whose object is the ultimate destruction of all our religious, social and industrial institutions and the annihilation of our freedom. It is therefore interesting to note that plans, evolved in the numerous bolshevist-socialist centres created by Fabians, Liberals and Socialists, are being executed in both the British Empire and the United States.

It is curious to compare these wonderful socialist economic plans with those which were to have been the basis of the ideal Jewish State in Palestine, after the Balfour Declaration. They were formulated in 1919 by Bernard A. Rosenblatt, a prominent Zionist, in his book *Social Zionism* * * * The press notice of Rosenblatt's book in the *American Jewish News* is headed "Will the Jews again lead the world?"

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The "experiment" of this ideal socialism having signally failed in Palestine, it is now to be tried in both England and America. In England, the centralization of all the plans for the "new policy" has, for quite some time, been worked under the name of "Political and Economic Planning" or "P.E.P.," and in America it has taken the name of "N.R.A." The plans of both are identical, only the method of execution is different.

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"The Jewish Examiner"

Oct. 20, 1933

AT THEIR COUNTRY'S SERVICE!

More Jews Fill influential Government Positions Than Ever Before.

By Bernard Postal

Perhaps the most pointed contrast between the lot of the Jews in Germany and the position of their co-religionists in the United States is afforded by comparing the Hitlerite government's policy of deliberately and ruthlessly eliminating from every phase of Germany's public, economic, industrial and cultural life those Jewish men and women of talent who have labored to make Germany great and respected, with that of the Roosevelt administration which has selected more Jews to fill influential positions than any previous administration in American history. In shaping the policies of the "New Deal," Jews are being accorded an unparalleled opportunity of serving their country in its hour of need.

However, before we take a look at some of these Jewish "New Dealers," and before we appraise their contribution to the concerted program of national economic recovery, it is necessary to take cognizance of the grossly libelous rumors that the Roosevelt administration is a "Jewish" administration because of the number of Jews associated with it. In this connection it is therefore valuable to quote in full two paragraphs from a recent issue of the Kiplinger Washington Letter of Washington, D. C., an impartial financial service which is in a position to be well informed on this very question:

"Jews—We have had many inquiries from this country and abroad on Jews in the new government, indicating widespread whispered rumors of a 'situation.'

Facts: More Jews occupy influential position in relation to Roosevelt administration than in any other previous administration.

Examples: *Baruch* (outside), whose ideas influence Roosevelt, Hull, Johnson, Peek and others. *Frankfurter* (outside), whose ideas influence a score of aggressive young lawyers here and there in government service—some Jews, some not.

Morgenthau, who has equivalent of cabinet position. Straus, Warburgs, Ezekiel, Wyzanski, Frank, Wolman, Sachs, Swope, Schneiderman, Hillman, etc.,

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etc. "*Do they band together?*" Do they form any single coordinated sphere of influence? No. All have their different spheres, sometimes overlapping. Are they 'radical?' Most of them are 'liberal,' but the fountain source of the most 'advanced' political philosophy is rather among officials with Anglo-Saxon names. Do they have material 'influence?' No, not much. They aren't particularly strong in the party organization. Very few of the political-influence lawyers of Washington are Jews. Do they have intellectual influence? Yes, a lot of it, mainly as advisers, but so do many who are not Jews. Most have judgment of people, and of popular mass psychology.

"Significance of Jew influence in Roosevelt administration:

We see none; perhaps you can.

So much for the body-man of the sinister and all-controlling influence of Jews over the Roosevelt administration.

Jews in Three Groups.

In dealing with these Jews actively participating in framing and carrying out the New Deal legislation it will be simpler to separate them into three groups: those who were prominently identified with Roosevelt's fortunes before he became president; the members of the "brain trust"; and those who by sheer merit have found themselves drafted into the growing army of men and women helping the Roosevelt administration, in official or unofficial capacities, to instill new strength into the nation's economic life by means of the national recovery program.

Attention was first drawn to Roosevelt's close association with Jews long before he became president. During Mr. Roosevelt's first gubernatorial campaign in New York in 1928 he became acquainted with Samuel Rosenman, then a member of the State Bill Drafting Commission. Impressed with Rosenman's ability in gathering campaign material, Mr. Roosevelt appointed Rosenman his personal counsel. It was in the course of those relationships that Mr. Roosevelt came to appreciate Rosenman's judgment and he soon charged him with a multiplicity of confidential and responsible tasks. When Roosevelt elevated Rosenman to the Supreme Court he admitted he was "cutting off my right arm." That this was not idle flattery is evidenced by the fact that Judge Rosenman owns a photograph of Assistant Secretary of State Raymond Moley, which is inscribed "To Sam Rosenman, founder and head of the Brain Trust." The inscription aptly summarized Rosenman's service to Roosevelt because the now famous "brain trust" came into being during Roosevelt's years as governor. Even now Judge Rosenman is frequently called to Washington to consult with the President.

Morgenthau in 'Super-Cabinet'

Rosenman was not the only Jewish adviser of Mr. Roosevelt while he was in Albany. Henry Morgenthau, Jr. who served as State Conservation Commissioner, was constantly called in by Governor Roosevelt for advice and help,

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and during the presidential campaign Morgenthau did a great deal in mapping out the Rooseveltian appeal to the farmers and in drafting the Democratic Party's agricultural plank. After March 4 President Roosevelt turned to Morgenthau as the logical candidate for the chairmanship of the Federal Farm Board, a position which clothes him with great authority under the recovery program. Mr. Morgenthau is also the generalissimo of the co-ordinated farm relief forces and a member of the Roosevelt "super-cabinet."

Another pre-election associate of Mr. Roosevelt was Jesse I. Straus, now Ambassador to France. It was Mr. Straus who led the way in organizing the business men of the country behind Roosevelt's candidacy for the presidency.

After Roosevelt was re-elected Governor of New York in 1930 by an overwhelming majority, Mr. Straus launched a nation-wide straw vote among business men to determine who would receive their support for Roosevelt and on the basis of this survey he sponsored an intensive campaign to organize Roosevelt-for-President clubs throughout the nation. The result is history.

Notes on Israelites Helping to Carry out National Recovery Act.

Baruch 'Unofficial President'

One of the key Roosevelt advisors is Bernard M. Baruch, a power in the Wilson administration, who first came into the picture as an early Roosevelt supporter in the pre-convention days. It was Mr. Baruch who recommended the appointment of his former associates on the War Industries Board, General Hugh Johnson and George N. Peek, as administrators of the National Recovery Act and the Farm Relief Act respectively. When former Assistant Secretary of State Moley went to London to keep an eye on the World Economic Conference President Roosevelt called Mr. Baruch into his administration as an advisor without portfolio. In assuming this position in the absence of Secretary of State Hull and the President from Washington, Mr. Baruch was regarded as the "unofficial President."

The second group of Jewish "New Dealers" is comprised of those who are members of the so-called "brain trust," the body of youthful and liberal economists, technicians and professors upon whose expert counsel and experience the President has leaned heavily and drawn freely in framing the recovery projects. The Jewish members of this loosely-knit "kitchen cabinet" are James Paul Warburg, Herbert Feis, Charles W. Taussig, Emanuel Goldenweiser, Mordecai Ezekiel, Felix Frankfurter, Nathan Margold, Charles E. Wyzanski, Jr. and Henry Morgenthau, Jr. Of the latter we have already spoken. Of the others only Warburg, Frankfurter and Taussig held no official government posts.

Frankfurter Suggestions Accepted

Professor Frankfurter, who has declined a number of important positions in the Roosevelt administration, has nevertheless had his recommendations accepted in filling nearly half a dozen of the most important legal posts in the

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government and continues to function as one of the President's most trustworthy advisors and a link between the liberalism of the Brandeis-LaFollette era and the new Roosevelt liberalism. Two of his proteges are members of the "brain trust," Nathan Margold, solicitor for the Department of the Interior, and Charles Wyzanski, Jr., solicitor to the Department of Labor.

The remaining three members of the "brain trust" are veterans in the government service whose records of achievement led President Roosevelt to include them in his personal entourage. The best known of this trio is Dr. Emanuel Goldenweiser, whose official title is director of the division of research and statistics of the Federal Reserve System.

CHART OF KARL MARX'S ABOLITIONS
EXPLANATION OF THE WHEEL OF ABOLITIONS

By Its Maker

DR. ANNA MOON RANDOLPH

To accompany this Chart showing "Agencies and Propaganda to bring about the Abolitions of Karl Marx's "Communist Manifesto" of 1848. (First Edition 1927, Second Edition, Revised October, 1930.)

Circle with centre dot was the insignia of the Secret Order of the Illuminati. (Organized May 1, 1776, by Adam Weishaupt, in Bavaria). The Illuminati fomented Revolution in Europe; members helped to instigate the French Revolution. (See "Secret Societies," by Nesta Webster, pp. 202 and 245.) From this Centre radiate certain social customs the Illuminati and the Communists expect to abolish. Around the outer circle are Agencies and Propaganda that apparently lead to the Abolition—destruction—of these customs that are fundamental to civilization.

See "Proofs of a Conspiracy," by Prof. John Robison, 1798.

See "Communist Manifesto," by Karl Marx, 1848, Part 4. "The Communists openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions."

The theories of Karl Marx were put into action in the Russian Revolution, 1917. See Chapter I, "The Theory and Practice of Leninism," by J. Stalin.

Abolition of the Bourgeoisie (property owner).

Wars—reduce the best of the population; examples: only those mentally and physically sound were taken into the army in the World War. The aristocracy of the South flew to arms in defense of their homes. The Southern States have suffered from their loss just as Russia is today needing her intellectuals.

Civil Wars—relieve the work of official murders when Communists come into power.

Official Murder—is to terrorize people as in French and Russian Revolutions. Work of "Lenin Boys" in Hungary, 1918, see "An Outlaw's Diary," Vol. 2, page 140, by Cecile Tormay. The system of starvation, disease and death reduces the population, and aids the work of official murderers.

By Irony, Libels and Calumny degrade office holders and degrade their institutions. The same tactics were used before the French Revolution, for the Marquis de Luchet, in his "Essay of the Sect of the Illuminati," written in 1798, described and prophesied the tactics used to overthrow the power of the King and to degrade the people. De Luchet foretold precisely what events would take place three or four years later, and his prophesies were exactly fulfilled during the reign of the Girondin ministry of 1792, and the full campaign of destruction was carried out in the summer of 1793. (It was an earlier "Five Year Plan!") Also on Oct. 6, 1789, a document was discovered and made public, called *Projet de Revolution de Monsieur Mirabeau*, i.e. The Plan of the Revolution, (French) by Mirabeau. This gives the plan of campaign to weaken the power and take it from Monarch and property owners. A contemporary writer called it "The Code of Hell." Extracts from it follow:

"We must overthrow all order, suppress all laws, annul all power, and leave the people in anarchy. . . .

We must caress their vanity, flatter their hopes, promise them happiness after our work has been in operation. . . .

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 attack. 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. . . .

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,

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To attribute to them all vices; calumny, murder, irreligion, sacrilege, all is permitted in times of revolution.

We must degrade the *noblesse* (office-holders, on Chart) 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,"

The Plan describes how the soldiers are to be seduced from their allegiance, and the magistrates represented to the people as despots.

"Let us beware above all of giving them too much force. . . .

We must flatter the people by gratuitous justice, promise them a great diminution in taxes and a more equal division, more extension in fortunes and less humiliation. These phantasies will fanaticise the people, who will flatten out all resistance.

What matter the victims and their numbers?

Spoiliations, 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?'

The above "is veritably the Code of Hell." It is repeated in succeeding documents throughout the last hundred years. . . .

Mrs. Webster says:

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

Note: Mrs. Webster writes her work has been denounced but never refuted.

Karl Marx condenses the Plan of Revolution in "Communist Manifesto": "This person (middle class owners of property) must be swept out of the way, made impossible."

(George Washington showed his knowledge of this method of revolution in his Farewell Address when he warned against factions and "a small but artful and enterprising minority of the community"—combinations and associations—"likely to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government, destroying afterward the very engines which have lifted them to unjust dominion.")

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