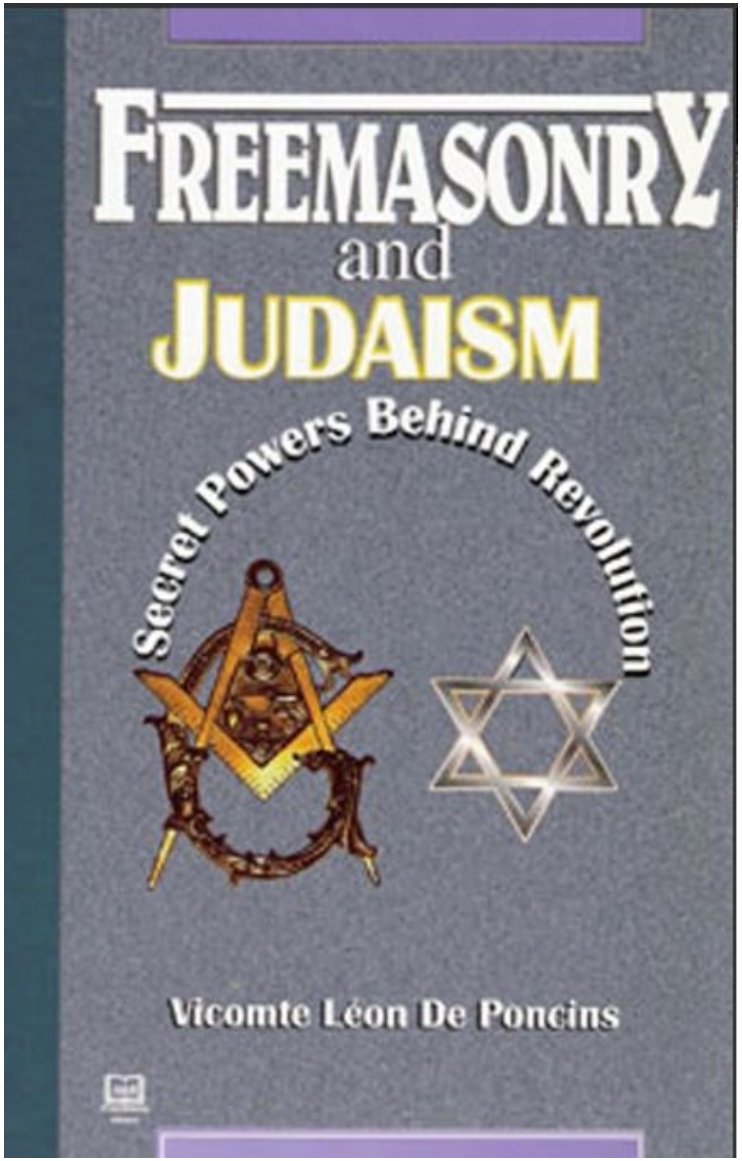


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THE

# SECRET POWERS

BEHIND

# REVOLUTION

FREEMASONRY AND JUDAISM

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## FORWARD

We are actually witnessing an immense revolutionary movement of which the first outward manifestation was the French revolution of 1789.

This movement, which, since then, has spread all over the world, has a much deeper significance than is generally supposed, and aims at the overthrow of civilization.

The fate of humanity is at stake, and it is of great importance for us to know the causes of the movement and its consequences, or, in a word, to know where we are going.

But among the revolutionary forces there are two, which, although more or less hidden and unknown to the public, arc none the less primordial.

These are Freemasonry and Judaism.

It is these two forces which we wish to make better known. The aim of this work, therefore, is not to produce new unpublished evidence but to set out and summarize the whole question for a reader who is supposed to be ignorant of the subject.

It must be clearly understood that what follows applies to continental Freemasonry, the question of English masonry being treated separately at the end.

**E-book Editor's Note:**

*Leon de Poncin's work quotes heavily from many sources, most of which were written by Jewish or Masonic authors. In order to clearly designate Poncin's original text from that of secondary sources, all extended quotes from other authors have been highlighted in red.*

# CHAPTER I
# INTRODUCTION TO THE MASONIC QUESTION
# WHAT IS FREEMASONRY?

It is difficult to answer this question in a few words for the following reasons:

1. *Freemasonry is a secret society.*
   It considers it necessary to conceal everything concerning it not only from outsiders but also from the great majority of its own members. Only a few chosen initiates know its real secrets. Its adepts collaborate unconsciously towards an aim of which they are ignorant, led by invisible chiefs whose very existence they sometimes do not even suspect.

2. *Freemasonry has not an invariable and rigid form.*
   The work which it proposes to accomplish is so vast that the task is divided, each section of Masonry having its particular role, which varies according to countries, times and circumstances; so that if we ask several Free-Masons for a definition of Freemasonry, they can in good faith give us in Each case very different one.

3. *Freemasonry conceals its true aim beneath vague formulas.*
   It purposely never explains in precise fashion what it intends. By using vague formulas, those who direct it have been able, little by little, and without too obvious contradictions, to turn Masonry in the direction which they desired.

All this, taken together, makes Freemasonry a very complex problem. A part of the truth has however been discovered by the following means:

1. *By studying Masonic documents.*
   (Publications, reports of meetings, masonic correspondence, etc.)

   This work is now facilitated in certain countries, such as France, where Freemasonry believes itself strong enough to throw off partly its mask.

2. *By studying the work of former Masons.*
   (Such as Copin-Albancelli, Findel, Robison, etc.)

   It has sometimes happened that a Freemason, having caught a glimpse of the truth, has felt himself in conscience bound to leave the association and to divulge its dangers to the public. A very few persons also succeeded in insinuating themselves into the Lodges in order to try to pierce the masonic mysteries. But these are exceptional cases. Freemasonry has known what measures to take for the avoidance of all indiscretions.

3. *By means of important masonic documents that have fallen into the hands of certain governments which have made them public.*

   These cases occurred on three principal occasions:

   a) In 1785 Lanze, a member of the masonic order of the Bavarian "Illuminati", who was carrying secret documents was struck by lightning at Ratisbon. When the Police picked up his body, they discovered on him such compromising papers that the Bavarian government immediately took the matter up. A search was carried out among the papers of the sect which led to considerable further discoveries and ended in a celebrated trial. Weishaupt, the chief, was able to escape. All the documents seized could be seen in the archives at Munich. Copies were sent to all European governments, which, however, took no notice of them.

   b) In 1845 the documents of the secret society: "the Haute Vente Romaine" came into the possession of the Vatican and were in part published by Cretineau-Joly in his book: *L'Eglise Romaine en face de la revolution*. On this occasion again copies of these papers were sent to all European governments but with no better success.

   c) In 1919, upon the fall of Bela Kun, chief of the Bolshevist revolution in Hungary, the government caused the masonic archives of the lodges in Buda-Pest to be seized. The

revolutionary role of the Masons was clearly revealed; all the lodges of Hungary were closed and Freemasonry forbidden.

4. *By ascertaining the masonic revolutionary work accomplished in the would during the two last centuries.*

   This work of disintegration extends to all brandies: religion, politics, morals, arts, literature, etc . . . and to all countries. It is the most solid proof and the most tangible; for, if it is easy to refute an argument, facts cannot be denied, and there are so many of them, that, according to the evidence it is no longer possible to preserve any doubt as to the real essence of Freemasonry.

From this study the true role of this universal association emerges little by little, and it may be briefly stated thus:

- Freemasonry is a body of superimposed secret societies spread throughout the world.
- Its aim is to destroy the present civilization based on Christian principles, to establish in its place an atheistic rationalist society which, in fact, leads straight to materialism although it is supposed to have science and reason as a religion. Appearances have often changed but this aim has remained unalterable.
- The inner nature of the struggle is spiritual. It is a conflict between rationalism and the Christian idea, between the rights of God and the rights of man, who will become a man-god, directed by a state-god. In order to reach this final aim it was necessary to begin by undertaking the overthrow of monarchies representing the principles of authority and tradition, and to replace them, little by little, by the universal atheist masonic republic.
- The role of Freemasonry is to create the revolutionary state of mind rather than to act directly.

We could quote in support of this brief summary numerous masonic documents. Here are a few taken at random:

"To the French Republic, daughter of French masonry. To the universal Republic of tomorrow, daughter of universal masonry." (Toast of the President of the Grand Orient, 1923).

"Freemasonry cannot do less than thank the sovereign Pontiff for his last encyclical. Leo XIII with incontestable authority and a wealth of proofs, has just informed us once more that there exists an impossible abyss between the church, of which he is the representative, and the revolution, of which Freemasonry is the right arm. It is better for those who are hesitating not to keep up vain hopes. All must come to understand that the time has arrived for choosing between the old order, which rests upon Revelation, and the new order which knows no other foundation but science and human reason, between the spirit of authority and the spirit of liberty." (Extract from the Bulliten of the Grand Logde of France).

Having briefly stated the problem, we are now going to study the question in detail and to show with proofs in support:

- Freemasonry in Appearance
- Its Revolutionary Part in the World
- Freemasonry in Reality
- Jewish influence in Freemasonry
- English Freemasonry

# CHAPTER II
# FREEMASONRY IN APPEARANCE
# DEFINITION OF FREEMASONRY

Freemasonry varies in appearance according to circumstances, times and peoples. Thus the masonry of Catholic countries is different from that of Protestant countries. Also masonry of today differs from that of before 1789 and from that of the middle of the nineteenth century. Everywhere and always it offers diversities and contradictions.

In principle, and according to its statutes, Freemasonry is a secret association, the aim of which is philanthropic, humanitarian and progressive. It wishes to ennoble and perfect society by directing it towards an ideal of light, progress, and truth.

All virtues are practised, above all those of tolerance and brotherly solidarity between masons. It is a sublime, holy and sacred institution, the everlasting originator of all things done in humanity which are good, beautiful, and great. This association aims to place itself above the ideas of party, class, nationality and religion. All Freemasons are brothers and equals. In the original statutes Freemasonry must keep apart from politics. From the religious point of view each mason is free to believe what he wishes.

These declarations are found, or have been found, in the constitutions of all the masonic federations and therefore carry authority.

What at first strikes a layman is the vagueness of the formulas: what is the light? what is an ideal of progress? Every one can have a different conception of it. That is just what masonry wants, for it can thus work in the most varied directions. Only two affirmations remain definite: no dealing in politics and respect for every religious faith.

We shall see that the facts ceaselessly contradict these two dogmas. In France for example Freemasonry no longer hides itself and carries on openly a religious and political struggle.

## ORIGINS OF FREEMASONRY

If we are to believe the contradictory versions which masons give of their origins they are both vague and manifold. It seems that the association dates from very ancient times. In England it comes from the guilds of mason builders of the middle ages. Historically it may be stated that Freemasonry has existed in its present form since 1717. At that time several English lodges met in London and founded the Grand Lodge of England, the first in date of all the grand lodges of the world. John Anderson was entrusted with the task of bringing together, correcting and editing in a definitive form the masonic constitutions. His work appeared in 1723 and served as a basis for all present masonic constitutions.

## ORGANIZATION OF FREEMASONRY

There is a double and simultaneous organization: the visible administrative organization and the hidden organization sometimes unknown to Freemasons themselves.

### *The Apparent Administrative Organization*

The Freemasonry of the whole world is divided into several groups administratively independent of each other, each group corresponding broadly to a country. They bear different names such as: Federation of the Grand Lodge of England, of the Grand Orient of France, etc . . . The administrative organization of each of these groups or federations is very much the same everywhere.

Let us take the Grand Orient of France for example. It comprised before the war about 20,000 members distributed in 400 lodges of about 50 members each.

Each lodge is directed by officers elected for one year. They are five in number: the venerable, the first and second overseers, the speaker and the secretary. They have no authority outside their lodge.

The central authority of the social body is also appointed by election. Each lodge elects a delegate, and these delegates meet twice a

year. The assembly thus formed is called a "Convent" and is in fact the masonic parliament of the Federation.

This "Convent" elects 33 members appointed for three years to form the council of the order, which is the executive committee of the whole federation.

At the head of the council is a board and at the head of the board is a President or chairman. (In other federations this president is called Grand Master.) The President, or Grand Master, is therefore at the head of a masonic federative administration, which is not as important a function as one might believe.

The convent examines questions of masonic general interest, deals with the budget, decides upon modifications in the statutes, maintains intercourse with other federations and, at present, occupies itself above all with political and religious questions.

*Secret Organization of Degrees*

So much for the visible organization; but according to an ex-mason, Copin-Albancelli, there exists simultaneously another which is much more secret—that of the Degrees. We shall only touch on it briefly and return to it later. When a person enters Freemasonry, he first of all belongs to an apprentice lodge and is received as an apprentice. At the end of a certain time, when his mind is judged to be sufficiently receptive for the masonic light, he passes to the degree of companion that is to say he is admitted into a lodge of companions. After a further period of observation, more or less prolonged, and if he is judged satisfactory, the companion will be promoted master and join a master's lodge. Every mason can visit a foreign lodge of a degree similar or interior to his own. Each degree has a catechism, ritual and symbols of its own.

Here let us note a difference: In the open administrative organization, the chief officers are appointed by election, whilst in the organization of degrees they are chosen by selection. The masons of a higher degree observe their brothers of a lower degree, and only admit among them those whom they select.

Another particularity is that, whilst a mason is nominated definitively to any degree which he may attain, an election in the administrative organization is always temporary. The degrees of companion, apprentice and master form the lower masonry or blue masonry, from which it is possible to resign at will. Above this comes the masonry of high Degrees whose activity is unknown to the members of blue masonry. The number of high Degrees varies according to the federations and rites. In the Grand Orient of France only eight are actually practised; the best known being those of Rose-croix, chevalier kadosch, etc. The Scottish Rite practised at the Grand Lodge has kept the thirty three degrees. The supreme councils of the Scottish Rite of the whole world are confederated. The thirty-third Degrees of the Grand Orient are not admitted to them.

Higher up, the degrees continue to be given by selection, the number of members diminishing progressively while the high degrees become very secret.

In a lodge meeting of any degree, there are always present one or more masons of a higher degree, often unknown as such to their brothers of the lower lodges.

Every mason is therefore ignorant of what is said and done in the workshops of higher degree than his own, for entrance to them is forbidden. It is an essential duty which is laid upon the higher degrees to visit lower lodges and to inspire in them the ideas which they have themselves received from above.

Freemasonry is then a superposition of Secret Societies. While in the administrative organization the management is directed from below by election, the organization of degrees, on the contrary, demonstrates the probability of a secret higher group which makes its will pass in an invisible manner throughout the whole masonic pyramid. It can readily be understood that documents emanating from higher groups such as those of the Bavarian Illuminati, of the Haute Veute Romaine and of the Hungarian lodges, throw a strong light on the true nature of the masonic aim and on the means employed. Whoever is at the summit of the pyramid can control the whole structure.

However that may be, whether the secret of masonic organization resides in the arrangement of degrees or elsewhere, one thing is certain, namely that between Freemasonry such as it is shown to us in the form of a private humanitarian and philanthropic society and the immense revolutionary part which it has played in the world, there is a striking contrast. There is a similar disproportion between its visible organization and the results obtained. Nor can one understand the need of the terrible oath exacted from all Freemasons, an oath accompanied by curses and threats if they should reveal the secrets of the association. Would a simple philanthropic society make such serious dispositions and think of such precautionary measures? When it is only a question of doing good, even discreetly, there is no need for this kind of concealment: there is something behind the facade.

Let us therefore inquire into the part played by Freemasonry in history and as shown in its documents from Munich, Rome, Buda-Pesth, and it will then appear to us such as it is really: an essentially revolutionary power.

I shall not speak of rites, of symbols and of the ceremonies necessary for the creation in the lodges of the desired state of mind for the propagation of masonic ideas. Each degree has its ceremonies, its rituals, its catechisms and its psalms. All that is without interest for the layman. We shall only say a few words on a very important point: the religion of secrecy which masonry has created. Al each degree the oath to maintain secrecy is renewed and the punishments which await the unfaithful mason are recalled.

The following is an example of such oaths:

"If I should in the very least degree violate my oath, may my head he cut off, my heart, my teeth and my entrails be torn out and thrown into the sea, may my body be burnt and the ashes cast to the winds so that nothing may remain of me or of my thoughts among men and among my brother masons."

Masonry is so well organized in this respect and knows so well how to render its adherents secretive that not a word leaks out, even in the low degrees which know nothing important and which form the immense majority. There is to my knowledge no case of a high initiate having betrayed an important secret.

## CHAPTER III
## FREEMASONRY AND THE FRENCH REVOLUTION

None of the great classical histories of the Revolution mentions the part played in it by Freemasonry. It is indeed incomprehensible: Here is the greatest event of history for 1800 years, an event which has changed the face of the world; a hidden power plays in it an immense part and this power remains unknown for more than a century! A few persons have known the truth and either from fear or from interest have kept silent. Others, still fewer in number, have spoken and have been treated as visionaries. Many sincere people have felt that the revolutionary manifestations of 1789 were not entirely spontaneous. They had a presentiment of a secret impulsion without being able to discover its source.

But to-day Freemasonry openly acknowledges the French revolution as its work.

In the chamber of Deputies during the sitting of 1 July 1904 the Marquis de Rosanbo pronounced the following words: (Quoted in the *Conjuration anli-chretienne* by Mgr. Henri Delassus.)

Mr. de Rosanbo. — Freemasonry has worked in a hidden but constant manner to prepare the revolution.

Mr. Jumel. — That is indeed what we boast of.

Mr. Zevaes. — That is the greatest praise you can give it.

Mr. Henri Michel. — That is the reason why you and your friends hate it.

Mr. de Rosanbo. — We are then in complete agreement on the point that Freemasonry was the only author of the revolution, and the applause which I receive from the Left, and to which I am little accustomed proves, gentlemen, that you acknowledge with me that it was masonry which made the French revolution.

Mr. Jumel. — We more than acknowledge it, we proclaim it."

The following is from a report read at an assembly of the lodges *Paix et union and la libre conscience*. Orient of Nantes, 23 April 1883.

It was from 1772 to 1789 that masonry elaborated the great revolution which was to change the face of the the world. It was then that the masons gave to the people the ideas which they had adopted in their lodges."

From a circular sent to, all lodges by the grand council of the masonic order to prepare the centenary of 1789:

Masonry which prepared the revolution of 1789 is in duty bound to continue its work; the present state of opinion invites it to do so."

From 1789 Freemasonry wished to found a new civilization radically opposed to the old order. It was necessary to overthrow that which constituted the strength of the latter: The monarchy and Catholicism.

Those two bases destroyed, social order is without defense, and the former discipline and hierarchy can be abolished at leisure. As they cannot enter into open warfare against the church, the masons attack its natural supports, monarchy and aristocracy. The inner meaning of this warfare is not only political, but essentially social and religious, for western civilization is founded upon Christian ideas and discipline.

The abolition of monarchy by Divine Right was the condition *sine qua non* of the entire scheme. It was impossible to attempt anything against society under this form of government. The Revolution, which, we are told, was made for the people, was in reality made against the people. The monarchy and aristocracy were not destroyed because they were oppressing France but because, on the contrary, they protected it too well.

Such a plan may seem too improbable. And yet it has been exposed in detail and in writing by the hand of Weishaupt, head of the masonic sect of the "Illuminati", long before 1789. These irrefutable documents which were seized in the very headquarters of "Illuminism" by the Bavarian government could be seen in the Munich archives.

The practical application of that plan which was made between 1789 and 1793 is moreover a guarantee of its authenticity.

## Ideas as Weapons of Destruction

The extraordinary skillfulness of the hidden masonic power consisted in making France work for its own destruction and in using the people to overthrow everything which really protected them. Lying and hypocrisy have been the characteristics of all revolutionary movements in the world since 1789 up to our time. One thing is said whilst the contrary is being deliberately done.

> One must lie like the devil," said Voltaire. "not timidly, not for a time only, but boldly and always" (Letter to Theriot).

The general principle according to Collot d'Herbois is that: *Everything is permitted for the triumph of the Revolution.*

This secret power directing the attack knew that certain ideas, lofty and beautiful in appearance, could prove a terrible weapon of destruction. It had, moreover, at its service the real genius of the formula; provided that the telling phrase, full of high sounding words and fine promises, is spoken to the masses, that is the principal thing; the contrary of what has been stated can be done afterwards, that is of no importance. Such are the three words of masonic origin: Liberty, Equality, Fraternity.

We may sum up by saying that the Revolution of 1789 was not a movement of revolt against the "Tyranny" of the old system of government, nor, as we are asked to believe, a spontaneous, sincere, and enthusiastic soaring towards new ideas of Liberty, Equality and Fraternity. Freemasonry was the hidden inspiration, and to some extent the directing influence of the movement. It did not create from the beginning the new social gospel, whose earlier origin dates from the Reformation, but it elaborated the principles of 1789, spread them among the masses and contributed actively towards their realization. Let us study the details.

## The Revolutionary part of Freemasonry from 1789 to 1792

Everyone knows the revolutionary preparation of the "Encyclopedistes". What is not known is the preponderant part played by masonry during the revolution. The following is the evidence of the mason Bonnet, orator of the *Convent du Grand Orient de France* in 1904.

> During the 18th century the glorious line of the "Encyclopedistes" found in our temples a fervent audience, which, alone at that period, invoked the radiant motto, still unknown to the people, of "Liberty, Equality, Fraternity". The revolutionary seed germinated rapidly in that select company. Our illustrious brother masons d'Alembert, Diderot, Helvetius, d'Holbach, Voltaire and Condorcet, completed the evolution of people's minds and prepared the way for a new age. And when the Bastille fell, Freemasonry had the supreme honour to present to humanity the charter which it had friendly elaborated.

It was our brother mason Lafayette, who was the first to bring forward the proposal for a "declaration of the natural rights of man and of the citizen living in society", in order to make it the first chapter of the constitution.

On August 25th 1789, the Constituent Assembly, of which more than 300 members were masons, finally adopted, almost word for word, such as it had been for long elaborated in the lodges, the text of the immortal declaration of the Rights of Man.

At that decisive hour for civilization, French masonry was the universal conscience, and in the various projects improvised and initiated by the members of the Constituent Assembly, it never ceased to apply the considered results of the slow elaborations of its workshops."

The above assertion is so clear and explicit that it needs no further commentary.

Amongst the documents which demonstrate the masonic revolutionary preparation those of the "Illuminati" are the most complete.

We have noted the circumstances in which the Bavarian government seized in Munich on 11th October 1780 the archives of the Illuminati. The leader Weishaupt succeeded in escaping. A plan of world revolution was found. [All the documents were put together under the title: *Ecrits originaux dc l'ordre el de la secte des Illumines*, and published by A. Francois, court printer, Munich 1787].

The soul of the association was its chief Weishaupt. Louis Blanc who was a sufficiently pure revolutionary for his words not to be doubted, has in his *Histoire de la Revolution*, thus characterized his work:

> "To bring under one will and to animate with a single spirit thousands of men in every country of the world, but first of all in Germany and in France, by the attraction of mystery alone, the only power of the association; to make these men entirely new beings by means of a slow and gradual education; to render them obedient to the point of madness, even to death itself, to their invisible and unknown chiefs; with such a legion to exercise secretly pressure on the minds of men, to surround sovereigns, to direct governments all unknown by them, and to guide Europe to the point that all superstition [read: religion] should be abolished, all monarchies overthrown, all privileges of birth declared unjust, even the right of properly done away with: such was the gigantic plan of Illuminism."

To pass from preparation to action required a work of organization and concentration. A masonic European congress was held for this purpose at Wilhelmsbad, near Frankfurt, in 1784. The illuminati played a preponderant part. The lines to be followed were decided upon and among other things, the deaths of Louis XVI and Gustavus III of Sweden were discussed.

We have private evidence of this from the count von Haugwitz, the comte de Virieu. the Reverend Father Abel, etc. Count von Haugwitz who was Prussian minister at the congress of Verona in 1822, read a memorandum there, in which he admitted having been a mason and intrusted with arrangements of masonic meetings in various countries:

> "In 1777 I undertook the direction of lodges in Prussia, Poland and Russia. From what I learnt while carrying out these functions, I have since acquired the firm conviction that all which has happened in France since 1788, the French revolution and the assassination of the king with all the attendant horrors, was not only decided upon at the time, but that it had all been prepared by meetings, instructions, oaths and signs which left no doubt as to the "identity of the brains which arranged and directed everything."

The comte de Virieu had been a delegate at Wilhelmsbad representing the masonic lodge "Los chevaliers bienfaisants" of Lyon. Upon his return to Paris, dismayed by what he has learnt, he declared:

> "I shall not tell you the secrets which I have brought back, but what I believe, I may tell you is that a plot is being hatched, so well contrived and so deep that it will be difficult for religion and for the government not to succumb."

The Reverend Father Abel, son of the Minister of Bavaria, gave an address in Vienna in 1898, in the course of which he made the following statement:

> "In 1784 there was an extraordinary meeting at Frankfurt of the "Grande Loge Eclectique". One of the members put to the vote the condemnation to death of Louis XVI, king of France, and of Gustavus III king of Sweden. That man was called Abel, he was my grandfather."

A Jewish newspaper, *Die neue freie Presse*, having reproached the speaker with casting a slur on his family, Father Abel said in his following address:

> "My father's dying wish was that I should devote myself to repair the harm which he and our relatives had done. If I had not to carry out this injunction of my father's will, dated 31 July 1870 I should not speak as I am doing."

Having elaborated its plan of action, Freemasonry actively began to carry it out, by directing by invisible means the electoral campaign of 1789. M.M. Cochin and Charpentier in a work called: *La*

*campagne electorate de 1789 en Bourgogne*, give as their conclusion that in view of the state of disorganization of the old independent bodies — provinces, orders and corporations it was an easy matter for an organized party to seize upon public opinion and direct it. M.M. Copin-Albancelli in his book: *Le pouvoir occulte contre la France*, analyses the writings of M.M. Cochin and Charpentier. This is what he says:

> "These two writers have examined the documents of municipal and national archives for 1788-1789. For example they specially applied themselves to a study of the electoral campaign of 1789 in the province of Burgundy.
>
> "They verified that the principal demands contained in the *cahiers* of this province were composed not by the States, nor by the provincial corporations, but by a very small minority, a little group of a dozen members, mainly doctors and lawyers. Not only did this group compose the proposals, but it manoeuvred to get them accepted by each of the corporations; it used tricks and subterfuges to gain its ends, and, if it did not succeed, falsified the text of adopted resolutions. This is not all. They verified also that in the documents emanating from this group which was working in Burgundy, a jargon is employed which we now know well as that of masonry. And finally so that their demonstration should be complete, the two authors, extending their work, found the same procedure used in other provinces, the same very small minorities everywhere composed of similar elements, acting everywhere at the same time and in the same way, and consequently obeying the same order and password, and speaking the same jargon which is so easily recognized, thus proving that this password was transmitted by Freemasonry. So true is this, write M.M. Cochin and Charpentier that there was not a single movement termed popular from 1787 to 1795 — except that in La Vendee - which really was so; that all of them were decided, organized and planned in all their details by the chiefs of a secret organization, acting everywhere at the same time and in the same manner, and causing the same order to be executed everywhere."

On the role of Freemasonry in the preparation of the Revolution the recent and remarkably documented work of the mason G. Martin provides a clear and abundant proof. G. Martin accuses all the adversaries of Freemasonry of bad faith, and that cuts short all argument, He says:

> "Freemasonry is not subversive. It respects king, religion and law . . . but its obedience is not passiveness. The laws are worthy of respect but are not intangible (p. 43)."

In fact the masons with their enlightened minds await an opportunity to change the laws and propagate principles which destroy them. This is then a dispute over words. The fact upon which everyone is agreed remains:

Freemasonry proclaims and spreads a system of new political, social and religious ideas; they constitute a different civilization radically opposed to the old one. Freemasonry defines it as superior, therefore masonry is constructive. We, on the contrary, consider it to be bad and dangerous, and, since in order to establish this new civilization it is first of all necessary to destroy the old one. we are therefore justified in saying that Freemasonry is destructive.

G. Martin studies the part played by French Freemasonry in the preparation of the revolution. This preparation required three phases:

1. The elaboration of the revolutionary doctrine.
2. The propagation oj the doctrine.
3. The active participation of masonry.

## I. ELABORATION OF THE REVOLUTIONARY DOCTRINE.

The intimate connection between the Encyclopedists and the Freemasons is now well known. Did masonry inspire the philosophers or did it borrow its doctrines from them?

The Freemason Amiable (quoted by G. Martin) opts for the first theory and Martin for the second. The point is therefore not clearly elucidated.

The philosophers had elaborated an abstract doctrine. Freemasonry from 1773 to 1788 brought the doctrine to the point of practical application, a work which Martin thus summarizes:

> "In this manner the doctrine which was to he that of the States General emerged, little by little. The masons of St. Brieue were right in saying that it was wholly from the philosophers, while those of Rennes were not wrong in affirming that it was masonry, nevertheless, which made it the instrument of political and social emancipation that it was in process of becoming (p.97)."

In order that this doctrine should have a political import, two conditions were necessary.

1. The adhesion of the majority of the nation to its postulates.
2. Sufficient strength to surmount the obstacles, which those whose interests it would injure, would not fail to place in its way. Masonry was usefully employed in assisting those conditions.

> "In order to bring about the adhesion of the majority of the nation it organized propaganda; to insure sufficient strength it took a very intimate part in the elections. At the same time it tried to disarm the ill-wills of rivals (p. 98)."

The propaganda was first of all carried out in the masonic circles with the following result:

> "The fundamental principles of masonry ended by becoming an integral part of the mentality of all masons, not only an acquired philosophic idea, but a way of feeling, and often also a way of being (p. 120)."

The foundation in 1773 of the *Grand Orient* and the reorganisation of the *Loge des neuf soeurs* (to which Voltaire belonged) mark the beginning of a new phase; propaganda outside the lodges.

> "One may divide into three categories the methods of propaganda employed by Freemasonry in order to spread in the profane world the reforming truths with which it desired to imbue it: The press, oral propaganda, the didactic spirit of the club (p. 126)."

The balance-sheet of masonry in the domain of ideas properly so called may be thus established:

1. Masonry has been the best instrument of propaganda and diffusion of philosophic ideas.
2. If it did not create the doctrines of reform, it nevertheless elaborated them.
3. Masonry in the transformation of society through ideas, did not content itself with adopting principles from individuals; it very soon came to see practical means of realizing its ideas . . . It has been on this account the real creator not of the principles, but of the practice of revolution.
4. Finally, apart from this rule, masonry also proves itself the great propagandist of the modern gospel.

Therefore:

> "Masonry indeed bore, almost in spite of itself, the weight of this constituent revolution. It had, in fact, not only preached its doctrines but also prepared the leaders, and, imprudently perhaps, propped up certain practices derived from the old system, whose application soon got beyond its control and gave warning of the days of August and September 1792. (p. 145)."

II. — THE PROPAGATION OF THE DOCTRINE.

Freemasonry directed the elections of March-April 1789.

They were, in many points, its work, which it is of interest to examine in detail.

Freemasonry was a primordial influence in the composition of the *cahiers* of 1789. [*Cahiers* were the lists of grievances drawn up by each representative in advance of the Estates General.]

The identity of editorship strikes even the least critical mind . . . people consequently wished to discover whether the cahiers had not some models which were circulated from baillage to baillage.

This research soon led to the discovery that instructions or general models of the cahiers, had been everywhere distributed, and

We cannot fail to he struck by the fact that *all these instructions* were of masonic origin. The result was that the half of the deputies elected to the States General in 1789 were Freemasons.

G. Martin summarizes their influence as follows:

"In the *tiers-Etat* a group was formed which masonry supported, how and by what means we shall presently see. This group had in its favour its cohesion, a very clear understanding of its plan, the practice of parliamentary debates, and, at the beginning, an almost perfect discipline.

"It represented nearly half the assembly and the great majority of the order. But it would have been fated to importance if it had kept to the old manner of voting by order. It acted then upon the deputies of the other orders, who were impressed by its cohesion and its will, and, thanks to the masonic elements among them, was able to detach them between the 5th May and the 22nd June. It thus assured the surrender of the king and the triumph of the reforms.

"It is difficult in these circumstances, to overestimate the services rendered by Freemasonry to the beginning of the revolution."

The elected deputies were indeed strictly supervised, thanks to an organization called *"Bureau de correspondance"* of which G. Martin gives details:

"The Freemasons did not cease in fact to direct parliamentary opinion, and the *Bureau de correspondance* was the point where the connection was made between the masonic lodges, the public, and the elected deputies."

And elsewhere:

"Not less important was the financial support brought by masonry to the work of reform. The setting in motion of such an upheaval was bound to cost a great deal, but masonry did not spare its money any more than its time or its intellectual activity."

The masons, indeed, possessed very large capital resources.

The two ways in which it made use of this capital seem, above all, to have been the printing and distribution of pamphlets which served as models for the cahiers, and the equipment of groups of young men who helped towards the triumph of the new ideas.

Freemasonry also gave a great deal in charities, of which a part had a clearly political aim, or, as we should say to day a demagogic one.

"The point achieved is that, in case of trouble, the mob, which will have backed the political demands of the reform party by force, is certain to be supported financially by the masonic lodges (p. 198)."

Therefore:

"By subsidizing newspapers, by composing public notices, by helping victims of civil war, by financing opposition, masonry brought prudent but effective help to the electoral campaign which led to the convocation of the States General.

"And at Versailles also, while the States General was in process of organization, the part played by masonry was again preponderant."

It achieved mastery thanks to the closely organized connection between the mason deputies.

"As early as the month of May this plan of a masonic society of representatives became a reality. But it would not do, nevertheless, for it to remain a closed association like a temple, for there would be too great a risk that non-mason deputies would then be tempted to constitute, in opposition to it, a political group which might easily be hostile. It would be enough if the leaders were masons and if the spirit of the club was masonic, so that the principle would be safe and the necessary concentration established (p. 208)."

III. — ACTIVE REVOLUTIONARY FREEMASONRY.

This is a dangerous subject and as G. Marlin knows that better than anyone, he treats it in a much vaguer fashion. He tells us that Freemasonry initiated popular leaders whom it thought it could usefully employ, and, inversely, that it sent masons to harangue the people.

"That they were masons was unknown to those whom they harangued. They often cleverly allowed their audience to believe that the initiatives decided upon had come from itself. *They directed but did not force their opinion*."

Freemasonry did not content itself with speeches, but organized the proletariat with the aim of maintaining the Order as well as sustaining its principles.

In another sphere the masons, little by little, and thanks to masonic mutual help, invaded the royal government in which they brought about the ascendency of the ideas of reform. Finally they penetrated into the army.

"Freemasonry would have had, perhaps, much more difficulty in securing the triumph of its doctrines in practice, if it had not had, during the last years of the century, the support of a great portion of the army. Historians who have reported this fact seem to have grasped imperfectly the root cause, which was the spread of lodges in military circles.

"The old system of government collapsed partly because the French army and its lower cadres did not attempt to come to its aid. Here again masonic propaganda had consequences which surpassed the expectations of its military promoters (p. 274)."

" . . . By the help given to the beginning of the Revolution, military masonry was an essential element in the triumph of the new ideas; it may even be supposed that without it, the great work would have been seriously compromised (p. 276)."

G. Martin who stops at the Revolution properly so called, thus concludes his book.

"The importance of masonry in the revolution must not be underestimated. Doubtless the great majority of romantic legends — daggers, traitors and mantles of operatic repertory — have neither foundation nor appearance of truth, and masonry has been right to point out the bad faith of those accusers who collect such childish absurdities. But, these poor and interested falsehoods apart, the fact remains that masonry has been the recognized or hidden soul of all the popular and social movements the sum total of which formed the constituent revolution. Masonry has been the yeast which transformed into creative action the potentialities of emancipation which, without it, would have remained latent or would have miscarried in the lack of coordination and the impotency of spasmodic and divergent efforts (p. 284)."

## IV. — FREEMASONRY AND THE TERROR

Masons, apostles of the great revolution, have succeeded in separating, in public opinion, the immortal principles of 1789 from the excesses of the Terror. Thus they explain the massacres of 1792 as a regrettable fact only due to an over-zealous enthusiasm in the application of the said principles.

Yet Freemasonry, a philanthropic and humanitarian association, had a part in the organization of the Terror. We have proofs of its responsibility: those of Bertrand de Molleville, minister of Louis XVI, of the Freemason Marmontel and of Duport, author of the revolutionary plan of the Terror, the crimes of which were prepared mainly by the propaganda committee of the lodge: *Les amis reunis* (Friends reunited).

Let us quote the mason Marmontel:

"Money, above all, and the hope of pillage are all powerful among this people. We have just experienced it in the faubourg St Antoine, and one could scarcely believe how little it cost the Duc d'Orleans to have the factory of that honest man Reveillon plundered, he who amongst this very people assures the livelihood of a hundred families. Mirabeau jokingly maintains that with a thousand *louis* (gold coins) one can make a very good occasion for sedition.

"Have we got to fear the opposition of the greater part of the nation which does not know our plans and which would not be disposed to lend us support? Without doubt, in their houses, shops, offices and workshops, the greater part of these home-loving citizens will perhaps think our plans, which may disturb their rest and their pleasures, too daring. But if they disapprove of them it will only be timidly and without noise. Moreover, does the nation know what it wants? It will be made to wish and to say what it has never thought. If it suspects anything it will receive the same reply as Crispin made to

the legatee: That is your lethargy. The nation is a great flock which thinks only of pasture, and which, with the help of good sheepdogs, the shepherds can guide as they will. After all it is their good which we desire, though they knew it not. Neither their old system of government, their religion, their morals, nor all their antiquated prejudices are worth preserving. All that is a shame and reproach to an age like ours; and in order to trace a new plan a blank sheet is necessary.

"To overawe the bourgeoisie, we shall have, if necessary, that class which is resolved and which sees nothing to lose and everything to gain by the change. There are powerful motives to stir it to revolt: scarcity, hunger, money, alarming and terrifying rumours, and the madness of terror and fury which will strike into people's minds.

"The bourgeoisie produces only elegant speakers; all these orators of the tribune are nothing in comparison with our Demostheneses hired at an *ecu* apiece, who, in the wine-shops, in public places, in the gardens and on the quays, proclaim havoc, fires, villages sacked and running with blood, plots to besiege and starve out Paris.

"The social movement requires this. What could one do with all these people by muzzling them with the principles of goodness and justice? Good people are feeble and timid and only the worthless are determined. It is an advantage for the people in a revolution to have no morality. How could they resist men to whom all means are good? There is not one of our old virtues which could help us; the people need not have any, or else they should be of another kind. All that is necessary for the revolution, all that is useful to it is just; that is the great principle."

Let us now turn to the part played by Freemasonry in France from 1793 to our own days (1920's).

[Footnote: 1. From the beginning of the revolution Freemasonry closed all its lodges. But this apparent suppression was probably only a precautionary measure, for the secret lodges still existed as in the past and all the others were replaced by clubs. Let us not forget moreover that the role of Freemasonry is to create the revolutionary state of mind rather than to light openly at the head of the movement. Freemasonry had created the state of mind and sent forward its men to the attack. These were impregnated with the masonic principles and applied them during the revolution without necessarily being directed by Freemasonry.

2. Let us note in passing that Adrien Duport obtained the adoption by the constituent assembly of the emancipation of the Jews. He had attempted to carry this on fourteen occasions before being successful, and it was only on the eve of the close of the assembly that the law was voted after Regnault de Saint-Jean d'Angely had said: "I demand that all those who speak against this proposal shall be called to order for it is the very constitution which they are opposing." ]

## CHAPTER IV
## FREEMASONRY IN FRANCE AFTER 1793

The role of Freemasonry has been exposed in detail and in a complete manner by several writers such as Deschamps, Delassus, Copin-Albancelli, etc., and it is from them that we shall take the following brief summary.

By wishing to go too fast, Freemasonry miscarried. The excesses of the Terror brought about a violent reaction of the country. Being unable to do better, Freemasonry resumed its philanthropic guise and respectful attitude to social order. It upheld Napoleon, who, moreover, served it by spreading the revolutionary spirit all over Europe. He proclaimed: "I have consecrated the revolution, I have instilled it into the laws" and again: "I have sown liberty broadcast where ever I have implanted my civil code." In a word he was for Europe what the revolution had been for France. But the secret societies turned against him when he showed a disposition to re-establish for his own benefit an hereditary, stable and conservative autocracy. The first excommunication of Freemasonry against Napoleon dates from 1809.

When the Empire fell, the hidden power could not oppose the wish of the whole nation and was obliged to submit to the return of the Bourbons. What masonry wanted, by one means or another, was to save the revolution by maintaining its spirit and keeping as many of its conquests as possible. The two important points for it were the separation of church and state and the suppression of absolute monarchy. The constitutional form of government was therefore implanted in France, and under it masonry had its chance.

Louis XVIII, said the secretary of the Grand Orient de France Bazot, gave the charter, that is constitutional government. That principle protects us.

Having thus met the most pressing need, the hidden power resumed its work and carried on invisibly a relentless campaign against the Restoration which was becoming too strong and was making the people too contented:

It must be centuries, perhaps, before most peoples of Europe can reach the degree ot happiness which France enjoyed under Charles X.

Said Stendhal—Masonry participated in the revolution of 1830.

"Do not believe, said a high mason, the elder M. Dupin of the lodge Trinosophes, that three days have done everything. If the revolution has been so prompt and sudden, if we have made it in a few days, it is because we had a keystone ready to place, and because we have been able to substitute immediately a new and complete order of things for that which had just been destroyed.

I shall not enter into the masonic preparation of the revolution of 1848, as Eckert, Deschamps, Delassus. Copin-Albancelli have devoted several chapters to the subject.

At that time the emancipation of the Jews, begun by the revolution of 1789 spread to the rest of Europe. Troubles broke out almost everywhere in Europe in a simultaneous manner which cannot easily be explained without an international direction. In France on the 6th of March 1848 the provisional government, of which 9 out of 11 members were masons, received an official deputation from the lodges with all the panoply of masonic insignia.

"They saluted the triumph of their principles and congratulated themselves for being able to say that the whole country has received masonic consecration through the members of the government. Forty thousand masons, distributed in more than five hundred workshops, forming between I them but a single heart and mind, were promising their support to achieve the work already begun."

In spite of the pressure of this essentially masonic government the elected national Assembly was patriotic; it refused to obey the guiding lines laid down for it beforehand by the hidden power. The latter without hesitation then turned to a man whom it knew to be its own and Napoleon III ascended the throne.

The Emperor showed that he was indeed the man of the revolution, believing that it was his mission to root it in France and to introduce it everywhere in Europe.

Masonry upheld it as long as it believed that it could count on his obedience. Then the support was withdrawn in proportion as Napoleon tried to lean on France itself in order to regain his independence.

"Napoleon III was a strange monarch such as one does not often meet in history, nor even among usurpers and upstarts. The latter try generally to make people forget their origins, while he seemed to glory in his, and to have been placed on the throne with the sole object of destroying monarchies, his own finally included . . . This Empire might have been taken for a lay republic, and it was, in spite of its deceptive brilliancy, a system of democracy and of free-thought.

The disaster of 1870 hastened events and masonry was obliged to intervene sooner than it would have desired. Renewing the attempt of 1789 it sustained the commune. On the 26th April 1871, fifty five lodges, more than ten thousands masons, led by their dignitaries, wearing their insignias, went in procession to the ramparts to place banners there to the number of sixty two. At the Hotel de Ville, the mason Tiriforque in saluting the revolutionary power said to the rioters: "The commune is the greatest revolution which the world has been given to behold."

When the Commune was over, the secret societies which had not been able to prevent the election of an assembly with a monarchist majority planned together all over Europe in order to oppose the accession to the throne of the comte de Chambord who represented stable power in legitimacy, heredity and authority.

Freemasonry after having gained as much as it could from the different governments which succeeded each other from 1789 finally reached the form of government which suited it best: that is the Republic under which it is easy for it to seize control.

From that time one France has been rolling downwards. The Third republic has mostly applied the laws elaborated by Freemasonry destroying little by little what remained of the elements of social conservation. Taught by the events of 1789, 1830, 1848, and 1871 it goes slowly but surely. The monarchy having definitively been brought down, it is a question of overthrowing the other base of the old society, namely Catholicism. All the policy of the third republic has been concentrated on this point for fifty years.

Let us quote the words of Gambetta spoken at Romans in 1878:

"The clerical question, that is to say the question of the relations between church and slate, takes precedence and holds all other questions in suspense. It is in this question that the spirit of the past takes refuge and entrenches itself. I denounce the ever growing peril which the ultramontane spirit is creating for modern society, that spirit of the Vatican, of the Syllabus, which is only the exploitation of ignorance with a view to a general subjection."

The following quotation is from a speech by M. Viviani delivered from the tribune on 15th January 1901.

"We are entrusted with the preservation from all attack of the patrimony of the revolution . . . We come forward here bearing in our hands, over and above the republican traditions these French traditions attested by centuries of strife, during which, little by little, the laical spirit escaped from the clutches of religious society . . . We are not only face to face with the congregations but with the Catholic Church . . . Above this battle of a day, is it not true that we find once more that formidable conflict in which the spiritual power and the temporal power strive together for the sovereign prerogatives, trying by means of snatching consciences from each other, to keep to the last the guidance of humanity? But this is only a skirmish beside the battles of the past and of the future. The truth is that here is an encounter, according to the fine expression of M. de Mun in 1878, between society founded on the will of man and society founded on the will of God.

"The question is to know whether, in this battle, a law regarding association will be sufficient. The congregations of the church threaten you not only by their actions but also by the propagation of their faith . . .

" . . . Do not fear the battle offered to you; accept it. And if you find in front of you this divine religion which idealizes suffering by promises of future recompense, oppose it with the religion of humanity

which also idealizes suffering by offering it, as recompense, the happiness of human generations."

At the Masonic convent of 1902 the speaker who made the closing speech said:

"This is the last phase of the struggle of the church and its congregations against our republican and laical society. This effort must be the last."

The destructive laws given out by the Third Republic would be too long to enumerate here; it is enough if everybody will honestly reflect upon them. If one examines the state of France one naturally comes to the conclusion that Freemasonry has known how to bring about, without violence, *a state of things which is analogous in many points to that of Bolshevist Russia, but in a more disguised form*.

How has it reached this result? The answer is that since 1871 and specially since 1881 none of the governments and cabinets which have succeeded one another has represented France. The republic, French in name, is nothing but a masonic republic, destructive of true French society and of the church.

In order to reach its aim Freemasonry has succeeded in making of our country a centre of revolutionary propaganda.

Freemasonry begins to unmask and everywhere proclaims its victory. As early as 1893 the *Matin* openly stated in one of its articles: "We may affirm, without being overbold, that the majority of the laws which the French submit to—we speak of important political laws—have been examined by Freemasonry before appearing in the official gazette. The laws on primary education, on divorce, the military laws and among others the law obliging seminarians to do military service, went from the rue Cadet [headquarters of the Grand Orient] to the Palais Bourbon; and they came back inviolate and definitive."

In conclusion conies this shout of triumph: "We are still all powerful, but on condition that we compose our aspirations in a simple formula. For ten years we have marched forward repeating: Clericalism is the enemy! We have everywhere schools without religious teaching, priests are reduced to silence and seminarians have to carry the soldier's pack. That is no ordinary result in a nation which calls itself the eldest daughter of the church."

The influence of Freemasonry in French politics was thus summarized by a well-known masonic writer: "The advent of the Republic permitted Freemasonry to act outwardly and to take such a place in the State that its adversaries could say that France was not a republic but a Freemasonic State."

The socialist elections of 1924 were the triumph of Freemasonry. "The 11th May 1924, the adversaries of Freemasonry marked the most complete defeat which they have perhaps ever suffered. This republican victory was characterized, from the masonic point of view, by the fact that there was elected to the chamber of deputies a considerable number of masons whose quality as such was notorious, while the heads of the anti-masonic organizations were ignominiously beaten, as, for example, general de Castelnau in the Aveyron, the Comte de Leusse in the Haut Rhin, M. Marcellot in the Haute-Marne, etc."

The result of these elections was that the interference of Freemasonry in parliamentary affairs and its domination on very many deputies and senators became stronger than ever during the Herriot socialist cabinet of 1921.

A. G. Michel has published a book: *La dictature de la Franc-maconnerie sur la France (The Dictatorship of Freemasonry in France)*, showing on one side the decisions taken at various masonic congresses, and on the other the corresponding official realizations during the Herriot government.

1. —The lodges decreed the suppression of the embassy to the Vatican (among other sources, the *official bulletin* of the Grand Loge de France, January 1923, p. 39). Carried on the 24th October 1924.

2. — The lodges demand the application of the law on the congregations (among others, the official bulletin of the Grande Loge de France. Convent of 1922, p. 220). First ministerial declaration by Herriot, 17th June 1924

3. — The lodges demand the triumph of the idea of laicity (among others, Convent du Grand Orient, 1923, p. 220). First ministerial declaration by Herriot 17th June 1924.

4. — The lodges demand a full and complete amnesty for condemned persons and traitors, notably Marty, Sadoul, Caillaux, Malvy, Goldsky, etc. (among others, great meeting at the headquarters of the Grand Orient, rue Cadet, 31st January 1923. — *Bulletin hebdomadaire*, n. 339, 1923, p. 13). Voted by the chamber, 15th July 1924.

5. — The lodges desire the scrutin d'arrondissement (district election) electoral system (among others, Grande Loge de France, 1922, p. 287). Voted by the senate the 23rd August 1921.

6. — The lodges decree the introduction of the system of non-religious education into Alsace-Lorraine in spite of previous promises (among others. Convent du Grand Orient de France, 1923, p. 205). Ministerial declaration by Herriot.

7. — The Lodges demand the establishment of the *ecole unique* and the monopoly of teaching (Convent du G. O. de France, 1923, p. 265-266). Ministerial declaration, 17th June 1924.

8. — The lodges wish to reopen relations with the Soviets (*Bulletin officiel* de la Grande Loge de France, October 1922, p. 286). Realized on 28th October 1924.

9. — The lodges wish to inaugurate an economic system preparing the way for socialism (Convent du G. O. de France, 1922, p. 223 and 334). See A. G. Michel for realizations.

10.- The lodges are for the league of nations to make of it an international tool of Freemasonry. etc.

The Herriot ministry was the domination of the *Cartel de gauche*.

"The cartel is a coalition, which has existed under various forms for thirty years, of the Radical-socialist party and the collectivist party S. F. I. O. [Section francaise de l'internationale ouvriere], an alliance concluded in the bosom of Freemasonry which is the real master of the republic since 1881.

"The radical branch of Freemasonry which has dominated, almost alone, for a long time, the great secret organization, has always specialized in the work of undoing Christianity in the country by means of anti-religious illuminism . . .

"As for the collectivist party of Blum, the second branch of Freemasonry, which tends to supersede the purely radical-socialist branch, its aims are known: it is not only an anti-religious party, but a party of class war and of social revolution, which wishes to destroy what it calls the capitalist system, that is the system of individual ownership, and to replace it by a collectivist or communist society in which the banks, the mines, the factories, the means of transport and the land would be exploited by the proletarian state. And this S. F. I. O. Party has sent to the present chamber 100 deputies who represent 1,700,000 votes of the 1928 elections. That is where we are.

"But each year which passes increases the danger. Each year which passes the laical school in the hands of a teaching staff, of which three quarters have been won over to the ideas of the extreme left, throws into public life a fresh contingent of young men who go to swell the revolutionary parties. Each year which passes a new batch of youths from the free-thinking State schools comes to increase the number of our syndicated civil servants, those who have already begun to Sovietize our public services.

"Each year which passes, another portion of the popular classes is prevailed upon by *"l'Humanite"* and the other revolutionary newspapers which can, as we ourselves did in the time of our revolutionary "illuminism" undermine with impunity the foundations of society, under the noses of the authorities.

"Finally each year which passes marks a lower birth rate."

This Summary of the part played by Freemasonry in France from 1789 to the present time is sufficient to enlighten us. We shall now examine the revolutionary action of masonry in different European countries. Being unable to give here a complete history of

masonry in Europe we have chosen only a few of the most significant examples.

# CHAPTER V
# REVOLUTIONARY FREEMASONRY IN EUROPE
## PORTUGAL

"In Portugal free-thinking, the republic and Freemasonry go hand in hand, but of the three, it is masonry which directs. It is, above all, masonry which defends the liberty of thought and spreads the teachings of free-thinking". —Raphael Rem

At the head of Portuguese masonry was the grand master Magalhaes Lima, a journalist, advocate, politician, free-thinker, republican and revolutionary. He is one of the guiding personalities of universal masonry.

In December 1907 he came to Paris to give in the lodges a series of lectures entitled: *Portugal, the overthrow of the monarchy and the need of a republican form of government.*

Some weeks later king Carlos and his eldest son were assassinated. King Manuel mounted the throne and as he was considered inoffensive his banishment was considered sufficient.

Freemasons did not take the trouble to hide that they were the authors of the Portuguese revolution. The mason Furnemont grand orator of the grand Orient of Belgium, said at the sitting of 12th February 1911:

"Do you recall the deep feeling of pride which we all felt at the brief announcement of the Portuguese revolution? In a few hours the throne was brought down, the people triumphed and the republic was proclaimed. For those who were not initiated, it was a flash of lightning in a clear sky. But we, my brothers, we understood, we know the marvellous organisation of our Portuguese brothers, their ceaseless zeal, their uninterrupted work. We possessed the secret of that glorious event.

Quoting this passage, Wichtl adds:

"Does one require more proofs? turn to the *Bundesblatt*, the official organ of the grand Prussian Lodge *"zu den drei weltkugeln."* This paper speaks of a book by the Portuguese professor Georges Grainha on the history of Freemasonry in Portugal from 1733 to 1912 and quotes the first words of his preface:

"The majority of outstanding men during the religious, political, and literary upheavals of Portugal during the last two centuries belonged to Freemasonry."

And Dr. Grainha adds further on: "All the important leaders of the revolution of 5th October 1910 were masons."

Those who worked for the overthrow of the monarchy belonged to the families of Castros, Costas, Cohen, Pereiros, Fereiras, Texciras, Fonsecos etc which held important posts in Spain, Holland, England, America, and were united by masonry and by *l'Alliance Israelite universelle.*

### SPAIN

In Spain as elsewhere, the first aim of Freemasonry is the destruction of the Monarchy and of Religion. The grand master. Moravia, said so clearly at the international masonic congress of Madrid (July 1891):

"The people have always followed the policy of the king; that time has passed and the republic in Spain is a necessary progress which is not far off".

If Alphonse XIII has not been assassinated it is not for lack of trying. We shall, however only speak of the case of Ferrer which is interesting because it shows the world organization of Freemasonry. The following passage concerning the Ferrer case is borrowed from Mgr. Delassus boook, *La conjuration anti-chretienne.*, p. 93-99.

"On some empty pretext a revolt, broke out at Barcelona. Incendiarism and massacres forced the Spanish government to place the town under martial law. The instigator of the troubles Ferrer was arrested. He was handed over to a military court which condemned him to death. The judgment was ratified. Lying telegrams were sent to the newspapers of every country declaring that Ferrer had not been judged according to the law, that his defending counsel had been arrested, and even that the clergy and the Pope had to do with the case.

The *Lanterne* wrote: "The bloody hand of the church, a party to the trial, has conducted everything, and the ruffian soldiers of the king of Spain only carry out his will. All the people ought to revolt against this religion of murder and blood." A caricature followed showing a priest with a dagger in his hand. Threats of reprisals, of the assassination of the king and of the Pope rained down upon Madrid and Rome. Petitions circulated in Paris, Rome, Brussels, London and Berlin to protest against the judgment. Ferrer was executed. Immediately manifestations, some of which were bloody, occurred in ihe principal towns of France and of several European countries. The zenith was reached in a sort of triumph to glorify him in the streets of Paris to the singing of the "internationale".

Questions were put to the governments in the different parliaments and protests signed by the councils of departments and of communes. Fifty seven towns of France, decided to give the name of Ferrer to one of their streets.

The wonderful spontaneity and uniformity of these manifestations for a cause foreign to the interests of the various countries, indicate an organization which, reaches all nations and is able to act even in minor localities . . .

The council ef the order of the Grand Orient de Paris sent to all the masonic powers of the world a manifesto protesting against the execution of Ferrer. It claims him as one of his adherents:

"Ferrer was one of us; he felt that in the masonic work the highest ideal was expressed which man could have to realize. He affirmed our principles until the end. What they wished to strike at in him was the masonic ideal. In the way of the advance towards the limitless progress of humanity an arresting force has appeared of which the principles and the action aim at throwing us back into the night of the middle-ages."

Freemasonry has then declared by words and deeds that it considered and defended Ferrer as the incarnation of its ideal. We can then through Ferrer know something of this ideal. Here is the summary found in a letter addressed to a friend:

"In order not to scare people and give the government a pretext for closing down my establishments, I call them modern schools and not schools for anarchists. For the aim of my propaganda is, I frankly admit it, to form in my schools convinced anarchists. My wish is to bring the revolution. For the time being one must however be content to implant the idea of a violent upheaval in the minds of the young. They must learn that against the police and the clergy there is only one means of action — bombs and poison."

The inquiry of the trial led to the discovery, at the villa Germinal, where Ferrer lived, of documents hidden in an underground room. These documents prove that he had been the leading spirit of the revolutionary movements which had taken place in Spain since 1877.

That is the man whom masonry has presented to the world as professing its ideal.

A few days after the execution of Ferrer, the cabinet in Madrid was obliged to resign, for the heads of the liberal and democratic parties, probably following the influence of the lodges, notified senor Maura, the prime minister, that they would make absolute opposition to every measure and every proposal which he might bring forward. He was obliged to retire and that delighted all the free-thinkers of Europe. The *Acacia* wrote:

"Is there not a great duel taking place throughout the world between Religion and Free-thought, between autocracy and democracy, between absolutism and revolution? Has the church frontiers and the Vatican a native country? Is not the drama of humanity being played by the international forces of the convent and the school? The fall of the Maura cabinet, also the execution of Ferrer will only have been episodes in this great and ceaseless drama."

## ITALY

"The revolutionary attempts which have occurred since 1821 in Italy were the work of Freemasonry" said the mason Chiossone at a meeting which was held in 1907 at the Parisian lodge "Solidarity".

It was about that period that Mazzini began his revolutionary activity of which the principal aims were the liberation, the unity and the republicanization of Italy, the suppression of the temporal power of

the Pope, the destruction of Austria and the establishment of republics everywhere.

"He was in contact with the revolutionaries of the whole world such as Kossuth, the Polish revolutionary Stanislas Vorcell, and the Russian Jew Alexander Herzen who were all three masons. It was not then without reason that twenty two years after his death the *Rivista della Massoncria Italiana* said of him and his assistants: "Mazzini, Garibaldi and Kossuth shine with unsurpassed glory which make crowned heads turn pale" . . .

Was Mazzini a Freemason? He sometimes used hard words in his writings about the hollow symbolism of Freemasonry and about the lack of unity in its political programme.

However there is not the least doubt that Mazzini, like Garibaldi, was a mason, although in his political undertakings he relied above all on the secret societies founded by himself and on the Carbonari associations. During his whole life, he maintained the closest intercourse with the best known heads of Freemasonry such as Aurelio Saffi, the publisher of his works, and the Jew Adriano Lemni who was later to restore Italian masonry and turn it in the political direction desired by Mazzini.

Mazzini, and with him Garibaldi, are highly esteemed in masonic papers which praise them both in an exaggerated manner; the chief organ of the lodges calls them "the greatest stars of Italian masonry". He was grand master from 1871 to 1872 the year of his death. After that his most faithful pupils assumed the direction. It was then that the first council of the order of Italian free-masons was appointed with 33 members. Under the guidance of the grand master Adriano Lemni, a personal friend of Mazzini, Italian masonry strengthened its position in 1887. The year 1872 saw the foundation of the unity of Italian masonry, and since then it is guided by the spirit of Mazzini . . .

Italian masonry has never been else than revolutionary. It exacted from the Italian Government the occupation of Rome and the abolition of the temporal power of the Pope.

Very many masons were also among the Irredentists who were openly supported by the lodges and the masonic papers.

Mazzini and Garibaldi remained until their death revolutionaries and republicans. Their revolutionary programme has been relentlessly applied by Italian Freemasons who awaited the favourable moment to execute the last item: the ruin of the Austrian Catholic monarchy.

### TURKEY

In 1900 the Grand Orient of France began to turn its attention to Turkey. The young Turks, who were for the most part composed of Jews, Greeks and Armenians were making no progress in their political efforts. They found help in masonry and thereafter advanced rapidly.

"A Secret Young Turk council was formed and the whole movement was directed from Salonica. Salonica was the most Jewish town in Europe — 70,000 Jews out of a population of 100,000 — was specially suitable for the purpose. It already contained moreover several lodges in which the revolutionaries could work without being disturbed. These lodges are under the protection of European diplomacy and as the Sultan was without weapons against them his fall was inevitable".

This extract from the *Acacia* (October 1908) explains everything. At Salonica [Thesselonica] there were at that time two lodges which were connected with the Grand Orient of Italy. The lodge "Macedonia", whose venerable was the Italian Jew Emmanuel Carasso, and the lodge "Labor el Lux". There were also the lodge "Veritas" which was connected with the Grand Orient of France, the Spanish lodge "Perseveranza" and the Greek lodge "Philippos", this last one pursuing an exclusively national policy.

The young Turks entered these lodges and met there in order to organize and prepare the revolution. Moreover a great number of the numbers of the lodges strengthened the secret young Turk "Committee of Union and Progress", in which they carried out valuable work. The Turkish government, which could not long remain in ignorance of this constant and mysterious work, became alarmed but its police were unable to get to the bottom of the plot. As a precaution, the lodges

turned to the Grand Orient of Italy which let them foresee the protection of the Italian embassy in case of need. Thus little by little the young Turk party came to be almost entirely composed of Freemasons, among whom Jews occupied the most influential posts.

The revolution having succeeded as we know, Freemasonry knew how to utilize its victory. On the 1st May 1909 the representatives of forty-five Turkish lodges met in Constantinople and founded the "Grand Orient Ottoman". Mahmoud orphi Pasha was nominated grand master. Among the other dignitaries were the following "Turks": David Cohen, Raphaelo Ricci, Nicolas Forte, Marchione, Jacques Souhami, Georges Sursock.

A short time after a "Supreme council of the ancient and accepted Scottish Rite" was also formed and recognized by the French and Italian masonic authorities.

### AUSTRIA-HUNGARY

It would take too long to relate the part played by Freemasonry in the modern revolutions of Serbia, Greece, Germany and elsewhere. We shall only speak of its action in Hungary, a very interesting country from this point of view because, following upon the Bolshevist revolution of Bela Kun, the government seized and published the masonic archives, thus exposing their flagrant connection with the revolutionary movement.

On the 29th of April 1918 the grand Master of Hungarian masonry, Dr. Arpad Hokay, made a very patriotic speech in Vienna.

"The enemies of Hungary are also the enemies of Austria; those who are in league to destroy Austria wish to do the same for Hungary; it is the monarchy which, in the tempest of the world war, has protected the peoples of Austria-Hungary in the most efficacious manner, etc."

In November of the same year the imperial government was overthrown, and on the first page of the first Number of its bulletin which was now able to appear without hindrance, Viennese masonry thus hailed this event:

"The new state of things came as a surprise. All at once we had become free republicans, masters of ourselves. We were no longer the slaves and martyrs of a bureaucratic government that without critic or resistance served militarism and self-domination."

For his part Dr. Arpad Bokay, grand Master of Hungarian Masonry made a significant speech on the 2nd November 1918 of which the following extracts have been copied in the Wiener Freimaurer Zeitung (the revolutionary government of Karolyi had just been formed).

"The masonic programme (which he had just described) is also the programme of the national Hungarian council and of the popular government which has just been formed.

Our way is thus made clear to us.

We are marching shoulder to shoulder with them, we are working with them, we are helping them in their great and heavy, but also thankful task, so that ancient Hungary may without perturbation enter the beloved land of new Hungary which is the most ardent wish of every good patriot.

Our beloved and highly esteemed brothers are working today in the first rank, and that entirely reassures us, for we know them and we know that they will carry out in a masonic spirit the work which they have undertaken."

[Note of the W. F. Z.: Six Freemasons belonged to the first Hungarian republican government in the capacity of ministers, secretaries of state and under secretaries.]

With the arrival in power of Bela Kim, Freemasonry had to face certain difficulties; by the irony of fate it was then considered as being too bourgeois and was distrusted. After the fail of bolshevism the government dissolved the lodges and published their archives. In their distress the Hungarian masons called upon their brothers all over the world. The masonic newspaper *Latomia* of Leipzig published in March 1922 the following interesting article on these events:

"We are able to give the following details concerning the sad fate of Freemasons in Hungary from information supplied by one of our Hungarian brothers residing in Nurnberg.

The Freemasons, after having again during the war sent an address of welcome to the emperor Francis-Joseph, threw themselves after the catastrophe into the socialist republican idea with the noble persuasion that now the time of accomplishment of the masonic ideal had arrived.

In their writings they made active propaganda in its favour and most of the leaders were masons.

When, after that, Hungary was submerged by the bolshevist wave the men in power soon began to oppress masonry as being a bourgeois institution.

The reaction which, thanks to foreign help, shortly afterwards came back to power was inspired by clerical leadership and also prohibited the lodges, occupied our premises, seized the subscription money and everything found there . . .

In their distress our Hungarian brothers turned to the North American grand lodges. *The result was that, as Hungary was then negotiating a loan in America, the reply was made that this loan could not be considered so long as authorized institutions were not re-established in Hungary; a clear allusion to prohibition of Freemasonry.*

Thereupon the Hungarian government saw itself obliged to enter into relations with the ex-grand master. The free resumption of masonic work was proposed to him, on condition that non-masons should have the right of access to the sittings of the lodges. This was naturally refused by the grand master and the loan miscarried."

It is unnecessary to stress the importance of this article for in a few lines it shows us the part played in the Hungarian revolution by Freemasonry and by the American government. In this case the latter acted as agent of the American Masonry. That is a serious matter. Where in all this is the famous distinction between Continental and Anglo-Saxon masonry? And we must remember that it is a masonic newspaper which gives us this information and I that it is consequently indisputable.

The 1922 September number of the *Wiener Freimaurer Zeitung* announced from Italy that the grand master Torrigiani promised to intervene at the Geneva conference with the governments of various masonic powers so that they should apply pressure to the Hungarian government. France acted energetically in the same direction. It will remain to the honour of the Hungarian government that it did not yield and faced all these difficulties.

The following is the open letter of the deputy Julius Gumbos addressed on this subject to the Hungarian premier count Paul Teleki:

"The royal government of Hungary has, as everyone knows, dissolved Hungarian Freemasonry because some of the members of this organisation participated in the preparation of the October revolution and in the work of systematic destruction which took place against the interests of the people and the state of Hungary.

"There were among these members, according to the declarations of those who inquired into the matter, men who were amongst us the representatives or agents of the aims of the Jews towards universal domination, and who dreamt in silence to lull to sleep the national sentiment in order to secure the triumph of an anti-national doctrine which is foreign to us, but which is dear to them.

"We also know that it was the lodges which undertook the struggle against what is called clericalism, because the strength of the Christian idea and the organisation of Christianity were an obstacle to the realization of their aims.

"At the time, the *Move* and, with it, I believe, the greater part of Hungarian Christian society welcomed with joy the ordinance of the government for the suppression of Freemasonry, and it is with even greater joy that we have entered the mysteriously arranged apartments of the grand symbolic lodge. We have not the least intention of giving them up again for we should recognize such a relinquishment to be the destruction of our present work for national security.

"Considering the past activities of Hungarian masonic organs and their different conception of humanity, neither we, nor I believe the government, can do otherwise than maintain our point of view as to interdiction.

"Although the decision regarding the fate of Hungarian Freemasonry is a question of internal politics, in my opinion, your

Excellency would render a great service to the country by enlightening foreign countries on this question and another which is joined to it, the Jewish question, in order that other countries should not acquire mistaken ideas about the measures which have been taken in view of the protection of religion, of the moral health of the people and of the nation.

The following is a summary of the secret papers found in the lodges of Buda-Pesth, published in France by Mgr. Jouin, *Le Peril Judeo-maconnique.*

"The book on Freemasonry in Hungary which the union of Christian and National councils has just published in Hungary is divided into three parts. The first entitled: *The Crimes of Freemasonry*, by Adorjan Barcsay, contains a great quantity of documents seized when the lodges were dissolved in 1920. The second part written by Joseph Palatums, is entitled: *The Secrets of a Provincial Lodge*, and exposes like the first the secret masonic work of destruction which led Hungary to the revolution of October 1918 and to communism in 1919. The last part contains the list of the members of the masonic lodges of Hungary, which proves that 90% of the Hungarian Freemasons were Jews.

"The three first chapters briefly summarize the general history of the masonic movement. Chapters IV to VIII analyse the working methods of Hungarian Freemasons: their struggle against the church and religious teaching in schools, their campaign in favour of universal suffrage, their policy regarding nationalities and their international tendencies. Finally, the last chapters, which attract more specially our attention, show how the Jews, grouped in the lodges, systematically prepared defeat and then the destruction which followed upon the end of the war. Chapter XI shows us by means of numerous documents, that in Hungary, Freemasonry is eminently a Jewish work; thus, for example, the book containing the constitution of the grand symbolic Lodge of Hungary, printed at Buda Pesth in 1905, bears the date of the Jewish era 5885. The text of the vows taken by members is in Hebrew. The secret passwords are in the same language. The list published at the end of the book shows us that 90% of the members were Jews with names such as Abel, Bloch, Berger, Fuchs, Herz, Levy, Pollack, Rosenthal, Schoen, etc. Or Magyarized Jewish names like Hun and Haber. The author of the book quotes on this subject a very characteristic preface which appeared in the work of professor Pierre Agoston (one of the people commissars who shared the power with Bela Kun and who was condemned to death by the Hungarian tribunals last December) a work entitled: *The Path of the Jews*. Among other things one finds the statement that in order to write the history of the Jews in Hungary it is also necessary to write that of Hungarian Freemasonry.

"Chapter X furnishes the proof that public charity has never been the principal object of Hungarian Freemasons as they liked to have people believe. Although they only obtained the recognition of their lodges by the minister of the interior in 1886 at the express condition that they should not deal in politics, charity was for them only a sign-board behind which were hidden the secret intentions of Jewish Freemasons for the gradual monopolizing of all political power.

In a report of 24th February 1911 signed Paul Szende, venerable of the lodge "Martinovics", we find passages such as the following:

"We readily recognize that charity such as we now practise does not correspond with our ideas. We must concentrate our attention on the necessity of achieving radical changes in the actual society". In 1916 Charles Szalay, grand master of the lodge Comenius, in a speech made to a full assembly acknowledged that: the spirit which animates all true Freemasons has always been revolutionary. Works of public charity are not their principal objects, but simply a means towards attaining their final aim.

"As regards their part in the communist revolution in Hungary, this work shows that the Freemasons worked above all by the press. By patient and tenacious labour they succeeded in gaining power over the majority of the press organs by means of which they sought to destroy the Magyar national sentiment. The daily newspaper *Vilag* was specially responsible for the weakening of discipline in the Hungarian army; copies of it were distributed by thousands in the trenches.

"It was also the Jewish masonic newspapers which always defended the Jewish immigrants from Galicia who ruined the

economic life of Hungary by their shameful speculations during the war. They also worked to poison youth in the schools by their anti-patriotic theories. The *Vilag* wrote: "The exaggerated teaching of the Hungarian language and the exaltation of patriotic sentiments by the study of national songs have only one result— the brutalizing of the children." And the *Kelet*, the official paper of the Hungarian Freemasons wrote: "We must win over the teachers and schoolmasters in order to reach, through them, the soul of the young and prepare the way for non-religious instruction. The teachers must be the forerunners of the most advanced ideas."

Over and above the press and the schools they worked to obtain the greatest possible influence in politics and to hasten the passing of universal suffrage which they knew to be still impracticable in Hungary. As to the attitude of Freemasons during the war the author makes it clear by a few quotations.

In 1918 the grand symbolic lodge of Buda Pesth decided unanimously to send to count Michael Karolvi and to the national revolutionary council an address of welcome, declaring that: Hungarian Freemasonry will support the new government with all its power. Since it is found to be favourable to the accomplishment of masonic ends. On the 2nd November 1918 the same lodge defined its sentiments thus: "The government actually in power aims at realizing the same ideas as ourselves. Many of our brothers are members of the government, which for us is a guarantee that revolutionary Hungary will follow the path of radical reforms. Our duty is to help it according to our means.

All the Hungarian masonic lodges were dispersed in 1920 and their goods confiscated for the benefit of the state according to the laws of the Hungarian constitution. An inquiry was opened by the ministry of interior in order to know who were the masons directly responsible for anti-constitutional acts and to bring them before the regular tribunals as soon as the inquiry was over.

The Christian societies which formed themselves since the end of the war, all inscribed at the head of their programmes the struggle against Freemasons and demanded energetically their prosecution, for Hungarian public opinion held them responsible to a great extent, for defeat and above all for the revolutionary troubles which caused so much harm to Hungary.

In 1920 at the time when the dissolution of the lodges had been decreed in Hungary, M. Berthelot, in the name of French Freemasonry, addressed a letter to count Albert Apponyi head of the Hungarian peace delegation, requesting him to intervene in order to persuade his government to reconsider its decision. Members of the British diplomatic mission at Buda Pesth and in Vienna made similar applications; but the government informed them that so long as the part played by Freemasons was not entirely cleared up, there could be no question of giving back to them their former privileges.

To conclude let us briefly examine the masonic action during the war.

# CHAPTER VI
# FREEMASONRY AND THE WAR

Certain authors have asserted that the war of 1914 was in reality a Jewish and Masonic war, perhaps provoked, and in any case utilized by them for the accomplishment of their aims and that they were in fact the great gainers by the peace of Versailles, by the fall of European monarchies, the demoralization of Europe, the destruction of Catholic Austria, the transfer to Jewish hands of financial supremacy.

To discuss this opinion is beyond the scope of this study but, although perhaps exaggerated, it has certainly a great part of truth. We will put into the hands of the reader a few masonic documents which ought to enable him to form an opinion.

## THE SARAJEVO CRIME AND FREEMASONRY

On the 15th September 1912 the *Revue International des Societes secretes*, edited by Monseigneur Jouin, published the following lines:

Perhaps light will be shed one day on these words of a high Swiss Freemason on the subject of the Heir to the throne of Austria: "He is a remarkable man; it is a pity that he is condemned, he will die on the steps of the throne."

On the 28th June 1914 the Archduke, heir to the crown of the Austrian monarchy, and his wife succumbed to the bullets of Serbian Freemasons.

On the 12th October one of the assassins, Cabrinovic unconcernedly said to the judges of the military court: "In Freemasonry it is allowed to kill."

Such are in short the disquieting elements underneath the political crime which let loose the war.

Let us briefly recall the facts.

The Archduke and Archduchess arrived during an official tour at Serajevo, a small town of Bosnia-Herzegovina near the Serbian frontier. They were occupying the back seats in a motor-car, with General Potiorek seated opposite them, and count Harrach beside the chauffeur. The car was proceeding slowly on the Appel quay along the Miljacka river on its way to the town hall. Distributed among the crowd were eight assassins armed with bombs and revolvers, of whom the most resolute were Cabrinovic, Princip and Grabez.

Opposite the Cumurja bridge Cabrinovic threw his bomb. It fell on the car and then rolled to the ground where it exploded, wounding several persons including the occupants of the car immediately following. The Archduke had his car stopped in order to inquire about the wounded, and then the programme arranged upon was continued. When the reception at the town hall was ended, count Harrach placed himself for the return journey standing on the left hand step of the car, so as to protect their Highnesses from an attempt upon them from that side. But on this occasion it came from the right. At the corner of Francis-Joseph street, the car stopped just in front of one of the assassins, Princip, who fired at close range several shots from an automatic.

Neither the Archduke nor his wife moved, but an instant after, the Archduchess collapsed quietly on her husband's shoulder. Count Harrach heard the latter say softly: "Sophie, Sophie, do not die. Live for the sake of our children" he remained quietly seated supporting the archduchess; a little blood appeared upon his lips, and, to the question of count Harrach, he repeated several times in a weakening voice: "It is nothing, it is nothing." Then in his turn he lost consciousness. The palace of the governor was reached. The two bodies were quickly carried to a bed on the first floor, but the doctors who rushed immediately in attendance could only declare that death had already taken place.

The drama was at end. It had lasted a few minutes, a few short minutes which were to shake the world.

The crime had germinated in strange minds which M. Kohler thus describes in the preface of the shorthand report of the trial.

"It was a purely Russian atmosphere which predominated here: nihilist, anarchist and terrorist, in conflict with God and with the world, against all established order. Some positive ideas certainly emerged, such as that of the unification of the Serb and Serbo-Croat

populations; but these ideas were so indefinite and vague that they led to negative conclusions and finally ended in hatred of Austria and in the determination to destroy this great Kingdom. It is a wholly Slav Byzantine psychology which one finds here, violent momentary excitement, dislike of all regular work, alarming mania of destruction, and the poison (of revolutionary propaganda) would never have produced such results in German or Latin brains." Twenty accused persons appeared on the 12th October 1911 before the military court at Sarajevo. Eight were directly concerned in the murder. The four most active participants were Princip, Cabrinovic, Grabez and Illic. All were voting men from 18 to 20 years old, mostly students. Princip was a Jew. (Illic and two other accused were condemned to death and hanged on the 2nd February 1915. Princip, Cabriuovic and Grabez, being under 20 years old, were sentenced to 20 years imprisonment. The two latter died in prison.)

From the interrogation of the accused it became quite clear that at the beginning none of them knew exactly whom he wished to kill nor why he would kill him. They were all agreed upon killing someone, but whom and why seem to have been quite secondary considerations. In principle they considered that the Slav populations of Austria-Hungary, and especially those of Bosnia, were being oppressed for the benefit of the German and Hungarian populations, and that it was necessary to make an example. In reality it seems from their evidence that the true sentiment which actuated them was hatred of the monarchy; all felt instinctively that the strong personality of the Archduke Franz-Ferdinand barred the way to revolution and a common hatred, uniting these revolutionaries of various and often opposite tendencies, rapidly brought them to agreement.

Some passages of the trial are typical of this.

The President. — Did you believe that Slavs of southern Austria-Hungary would gain any advantage from your act?

Grabez. — I believed that the southern Slavs, who nearly all pay both money taxes and the blood tax, would obtain at least the most essential rights.

The President. — What are then in your opinion these most essential rights?

Grabez. — I do not know them very well myself.

The President. — Then why use empty phrases?

But as Princip said frankly they were all agreed upon the idea of an assassination.

Princip. — We were agreed upon the choice of means for helping the southern Slav.

The President. — What were those means?

Princip. — Murder; the disappearance of all those who were opposed to the realization of Pan-Slavia and who are unjust to the people.

Behind the Narodna, we have vaguely perceived the influence of international Freemasonry. Certain passages of the interrogates during the trial brought some light on this point.

Cabrinovic. — He (Casimirovic) is a Freemason, even in some degree one of their chiefs. He traveled abroad immediately (after the men had offered themselves to carry out the assassination). He went to Russia, France and BudaPesth. Every time when I asked Ciganovic how far our projects had advanced, he replied that I should know when Casimirovic should return. About this time Ciganovic also told me that the Freemasons had already condemned to death the heir to the throne two years ago, but that they had not found men to carry out their judgment. Later when he gave me the automatic revolver and the cartridges, he said: That man came back last evening from Buda-Pesth. I knew that he had made the journey in connection with our undertaking and that he had conferred abroad with certain circles.

The President. — Are you not simply spinning a yarn?

Cabrinovic. — It is the pure truth and a hundred times truer than your Narodna Odbrana documents.

At another part of the trial, the defending counsel Premusic speaking to Cabrinovic, asked the following question: Have you read the books of Rosic?

Cabrinovic. — I have read his treatise on Freemasonry.

Premusic. — Where these books distributed in Belgrade?

Cabrinovic. — I set them in type as a printer.

Premusic. — Tell me, do you believe in God or anything?

Cabrinovic. — No.

Premusic. — Are you a mason?

Cabrinovic. — (Confused, after a moment's silence and speaking loudly) Why do you ask me that? I cannot answer you on that subject.

Premusic. — Is Tankosic a mason?

Cabrinovic. — (Again after a silence). Yes, and Ciganovic also.

The President. — From which it follows that you also are a mason, for a Freemason never admits to anyone but another mason that he belongs to that society.

Cabrinovic. — Please do not ask me about that subject for I shall not reply.

There is yet another passage in the trial.

The President. — Tell me something more about the motives. Did you know before deciding to attempt the assassination that Tankosic and Ciganovic were Freemasons? Had the fact of you and they being Freemasons an influence on vour resolve?

Cabrinovic. — Yes.

The President. — Did you receive from them the mission to carry out the assassination?

Cabrinovic. — I received from no one the mission to carry out the assassination. Freemasonry had to do with it because it strengthened me in my intention. In Freemasonry it is permitted to kill. Ciganovic told me that the Freemasons had condemned to death the Archduke Franz Ferdinand more than a year before.

The President. — Did he tell you that from the very beginning or only after you spoke to him of your wish to carry out the assassination?

Cabrinovic. — We had already spoken about Freemasonry but he said nothing to me of the condemnation to death before we had quite decided to carry out the assassination.

The following passage is from the interrogation of Princip who fired the fatal shots at the Archduke.

The President. — Did you speak about Freemasonry with Ciganovic?

Princip (insolently). — Why ask me that?

The President. — I ask because I must know. Did you speak to him about if or not?

Princip - Yes, Ciganovic told me that he was a Freemason.

The President. — When did he tell you that?

Princip - He told me when I was asking about the means of carrying out the assassination. He added that he would speak with a certain person and that he would receive the necessary means. On another occasion, he told me that the heir to the throne had been condemned to death in a masonic lodge.

The President. — And are you also a Freemason?

Princip. — Why that question? I shall not reply. (After a short silence): No.

The President. — Is Cabrinovic a mason?

Princip. — I do not know. Perhaps he is. He told me once that he was going to join a lodge.

In the tempest of the war this trial passed unnoticed. The silence of the press was perhaps not entirely due to chance. It was in the interests of many people that there should be silence and there are means to obtain it. But the war is over and since then some curious persons or simply people who love their country, have not been

satisfied with the explanations given. Thus recently one of them has brought forward some new light on the subject, and the importance of his personality gives weight to his words. This person is Ludendorff former General Commanding in Chief of the German armies.

Here is the translation of the principal passages leaving aside those which are of interest only to the Germans:

[Footnote: Ludendorff and Kothner see the matter from the German point of view, but as they present it, it is not quite exact. Freemasonry, an international organization, pursues an international aim, which is in its very essence in contradiction with the national tendencies of every country. This is not specially so for Germany. Freemasonry urged the assassination of Franz Ferdinand not because he was an Austrian-German, but because he was an obstacle to the international revolutionary aim of Freemasonry.]

"The Freemason Kothner of the grand territorial lodge of Germany, had, on the 28th October 1911 at 11:15 A M., a long conversation with the grand master of the order, count Dohna Schlodien, in the apartment of the order of this masonic 'great power', 12 Eiscnacher strasse, Berlin. He spoke to him in the embrasure of the window and, according to his own words, communicated what follows:

'Being, at first, frank and credulous I made some discoveries during the year 1911 in the lodges of other towns abroad, which disturbed me greatly. I came by chance upon proofs that Freemasonry was preparing something terrible against Germany. I overheard certain imprudent remarks which gave me a glimpse of the plan to assassinate the Archduke Franz-Ferdinand, of the world war, of the fall of thrones and altars, and of all that has since happened.

'Upon this terrible discovery I went to the only competent person, the grand master count Dohna Schlodien, and told him what I had heard with my own ears and seen with my own eyes. But he seemed not to hear. This conversation which ought to have led to a decisive rupture with all the grand lodges abroad and some lodges at Rome (these also were part of the fraternal chain of the conspirators against Germany), ended on the categorical reply of the grand master: "there is only one Freemasonry".'

"The Grand territorial lodge of Germany, under the Grand Master Dr. Mullendorf tried by every means to force Herr Kothner to retract the admission of this conversation. But his historic declarations shows in a gleam of light to the lay world the crimes and inter-relations of masonry. The mason Kothner has indeed retracted all that he could, except only the above declaration, which he expressly maintained in a letter addressed in the year 1926 to the Grand Master Dr. Mullendorf. He stresses that he made a communication to count Dohna, which ought to have given him clear proof that the Freemasons of the grand Hungarian recognized Lodge had exercised criminal activity against Germany and against all the peoples.

"Regarding the conduct of the mason count Dohna, who following upon the communication made to him took no steps to inform the government and the German people, the mason Kothner adds that his official grand master count Dohna "protected the Jewish Freemasons, was obliged to protect them, held by some international tie unknown to me".

"The mason Kothner had also entrusted his brother-in-law major Coler, since killed in the war, with the task of transmitting this communication to the general staff of the army. It never reached me."

Elsewhere count Czernin relates in his book: *Im Welt-Kriege (In the World War)*:

"The Archduke knew quite well that the risk of an attempt on his life was imminent. A year before the war, he informed me that the Freemasons had resolved his death, he also told me the town where that decision was said to have been taken. I have since forgotten it — and mentioned the names of several Hungarian and Austrian politicians who probably knew something about it."

Such are the facts.

It may he said that these predictions were written after the event, that these proofs are from a German and therefore interested source, and that Ludendorff is an "exalte".

But Ludendorff is not the only one who has spoken. Cabrinovic was not a German, he who said: "In Freemasonry it is allowed to kill."

And whatever may be said nothing can efface that short sentence written in Paris on the 15th September 1912:

"He is a remarkable man; it is a pity he is condemned. He will die on the steps of the throne."

### Freemasonry Against Central Monarchies

At the international congress of Freemasonry at Paris, in April 1917, one of the subjects of the deliberation was: How can a strong movement be provoked in Germany against the monarchy, since the basis of peace must be the deposition of William II and Charles I. All the papers at once expressed this idea in every shape and form: Peace cannot he concluded before William II and Charles I are deposed.

In his declaration of war the Freemason Wilson solemnly announced to the American congress that the war was against the German government only and not against the German people. All this agrees with the line of conduct formulated at the masonic conference at Lisbon the 13th May 1917 by the grand master Magalhaes Lima:

"The victory of the allies must be the triumph of masonic principles".

### The Masonic War

Masonic newspapers said several times that the war was a masonic war having for its aim the triumph of the masonic ideas. According to Wichtl, the Freemason contained the following passage:

"Already during the first weeks of the war a great masonic meeting held in the United States passed a resolution to give to great Britain and her allies all possible, support in the present war (May 1917, p. 601).

The same newspaper said further:

"Freemasonry comprises more than two millions members. Every American mason knows very well what that means for the safety and duration of the Republic. The world war is the struggle of democracy against autocracy, and the future, of the world will be democratic, whether the German Kaiser knows it or not."

These two quotations coming from a German writer may be accepted cautiously but they are fully corroborated by the following one. A. Lebey, a French masonic authority, said in Paris:

"The question is to know which is right, good faith or falsehood, good or evil, liberty or autocracy. The present struggle is the continuation of that which began in 1789; one of the two principles must triumph or perish. The very life of the world is at stake. Is humanity able and worthy to live free, or, on the contrary does its destiny condemn it to servitude?

"That is the dilemma which the catastrophe has brought us to solve, and all democrats have given their reply. There is only one way, neither to retreat, nor to come to terms. During a war so clearly defined and so plain, no one can hesitate as to his duty.

"*Not to defend the motherland would be to surrender the Republic. Motherland, Republic, the revolutionary spirit and socialism are indissolubly joined.*

"It is time then that the rights of peoples should consummate the rights of man, and in the heart of the battle it is indeed the living idea of the free union of human beings which is striving against the dead idea of a feudal, murderous and sterile despotism."

Towards the end of the war, the revolution in the interior of Germany was being actively prepared. The social democrat Vater, speaking at Magdeburg during a meeting of a workman's and soldier's council made clear the manner in which that preparation was effected:

"Since 25th January 1918 we have methodically prepared the revolution. It was a difficult task and full of danger; we paid for it by many years of prison. The social democratic party had seen that great strikes do not lead to revolution and that it is necessary to use other means to that end. The labor has brought its fruit. We organized desertions at the front; we provided the deserters with false papers, money and propaganda leaflets inciting to desertion. We sent our agents in all directions, principally to the front, in order that they might work upon the soldiers and disintegrate the army. They advised soldiers to desert to the enemy and it is thus that the downfall was brought about, little by little, but with certainty.

To sum up then, under the fiery proclamations about the war "of Right of Liberty and of Civilization", the true aim was the overthrow of monarchies, the degradation of the Catholic powers and the triumph of the revolution. Now that this triumph seems at hand it is useless to conceal it and Mr. Coolidge, late president of the United States of America, publicly recognized it in a speech at Hammond in the 14th June 1927 when he said:

"The chief question at stake in this formidable conflict was to decide which form of government was to predominate among the great nations of the world: the autocratic form or the republican form. Victory remained finally on the side of the people." (Reuter-London, 14th June 1927).

# CHAPTER VII

# WHAT FREEMASONRY REALLY IS

We have seen what Freemasonry is in appearance. Moreover we have seen its revolutionary part in the world. Enlightened by the lesson of the facts and by the masonic documents which we have published we can consequently set forth what masonry really is.

In appearance it is a secret society, philanthropic and humanitarian. In contradiction with this, we have demonstrated the revolutionary work of Freemasonry in the world.

We have still to explain the organization of Freemasonry and to summarize what Freemasonry really is; its origin, aim, methods of procedure, real organization and its directing influences.

## ORGANIZATION OF FREEMASONRY

*I. The origin of Freemasonry.*

Its origin is not definite: it has been connected by some writers with older secret societies as far back as the kabbalist Jews of Egypt.

It is only known to exist with certainty in its present form from 1717, which is the date of Anderson's constitutions, upon which are based all masonic constitutions.

*II. Aim of Freemasonry.*

The aim of Freemasonry is to change the present civilization, which is essentially Christian, to set in its place a masonic world based on atheist rationalism. The aim of Freemasonry has never varied in spite of apparent contradictions in time and place, but it is so vast that it only advances by progressive stages. Each masonic section accomplishes its own part, which is different and even in appearance contradictory according to the times, circumstances, countries and various masonic groups.

"Let us say at the beginning that it would be a mistake to believe that all Freemasons know explicitly the work in which they are collaborating. This knowledge is not given completely even to the initiates of the high degrees, even to those of the inner lodges. Each

one, or rather each group, does the work assigned to them in the appointed place among princes and clergy, politicians and civil servants, journalists and teachers, magistrates and officers and among the masses. But while accomplishing the task imposed on them the individual and the group remain ignorant of the place which the particular work in which they are engaged occupies in the general scheme, for they do not see the entire plan.

Thus it was that until the World War Freemasonry was in appearance religious and respectful of established order in certain countries of central Europe. This for two reasons: It would not have been tolerated if it had been openly subversive. Not being able to overthrow the Christian world at a single blow, masonry proceeds by degrees, the first consisting in allying itself with Protestant countries against the Catholic nations which are stronger thanks to the unity of Roman direction. It is already beginning to turn against its former allies in certain countries.

Furthermore the work of duplicity is double: while certain masonic lodges are apparently conservative and respect the established order, behind this camouflage the inner lodges work secretly for the propagation and triumph of revolutionary ideas. It was thus in France at the eve of the revolution in 1789, in central Europe before the 1918 revolution.

Present civilization is based on Christian principles and so the deeper meaning of the struggle is religious. It is a conflict between God and man lead by reason alone.

M. Aulard professor of the history of the revolution at the Sorbonne has said:

"It is absurd to continue to say: we do not want to destroy religion, when we are obliged to admit moreover that this destruction is indispensable in order to found rationally the new political and social city. Let us then say no longer: we do not want to destroy religion, let us say on the contrary: we wish to destroy religion in order to establish the new city in its place."

At the international masonic congress held in Paris to celebrate the centenary of the French revolution, the Freemason Francolin orator of the Grand Orient spoke thus:

"The day will come when among the peoples who have not had a 18th century nor a 1789, monarchies and religions will collapse. That day is not far off, and we are expecting it . . . that day will bring about the masonic universal fraternity of peoples, the ideal which we set up for ourselves. It is our business to hasten its coming."

It may then be concluded from this that Freemasonry and the revolutionary movements have a *definite destructive programme*, for the realization of which they are straining by every means, not without success, but that *their programme of reconstruction is vague and doomed to utter failure*.

*III. — The method of procedure of Freemasonry.*

The great task of Freemasonry is to spread ideas sometimes noble and beautiful in appearance but in reality destructive, of which the prototype is the famous motto: Liberty, equality, fraternity.

Masonry a vast organism of propaganda acts by slow suggestion, spreading the revolutionary ferment in an insidious manner. The heads sow it among the inner lodges, these transmit it to the lower lodges whence it penetrates into the affiliated institutions and into the press, which takes in hand the public.

Tirelessly and during the necessary number of years, the suggestion which is more hidden and imperceptible than an order would be, works upon public opinion and fashions it to wish for the reforms from which nations die.

In 1789 and 1848, Freemasonry in its momentary command of power, failed in its supreme endeavour. Taught by these experiences, its progress has become slower and surer. When once the revolutionary preparation is obtained and judged sufficient, masonry leaves the field to the militant organizations, Carbonari, Bolshevists, or other open or secret societies, and retires into shadows in the background. There it is not compromised; in case of check it seems to have remained apart and is all the better able to continue or take up again its work, like a gnawing worm obscure and destroying.

Before everything a secret society, masonry never works in the full light of day. Everyone knows of its existence, its meeting places and of many of its adepts, but one is ignorant of its real aims, its real means, its real leaders. The immense majority of masons themselves are in that position. They are only the blind machinery of the sect which they serve from ambition (politicians or journalists) from self-interest (businessmen, actors), from fanatical conviction (blind and sincere idealists), or from fear. Many honest masons are so blind that they would be stupefied if they knew for what they are being used. It is secrecy which is the condition of success and masonry holds to it above and before everything, being in this respect wonderfully organized.

*IV. The Hidden Masonic Organization.*

As far as can be judged, it is double; the administrative organization already described and the hidden organization which is unknown to the great majority of its adepts, everything being done with a view to maintaining secrecy.

Let us recall that when a mason is appointed to a higher degree;

1. His appointment is final;
2. He is chosen by the superior group which calls upon him to join it, and is not elected by the suffrages of his equals;
3. His former lodge companions often remain ignorant of his new dignity, although he continues to mix with them officially.

These three conditions give the solution of this problem which is apparently incomprehensible — that of an invisible power, invisibly transmitting its will and exercising invisibly a dominating influence on French politics.

This water-tight compartment system of degrees makes Freemasonry a superposition of secret societies in which each degree knows of the existence and actions of its own group and of those below it, but is ignorant of all that is going on and being decided in the group immediately above it.

A mason is only chosen after having been watched for a long time and judged worthy of elevation: it is not the levelling principle of universal suffrage which operates but the autocratic principle of absolute power. As one advances in the masonic hierarchy the number of high degrees diminishes and thus masonry forms a pyramid of three main stages.

At the base is blue or St John's masonry, a sort of depot where those who will form the higher masonry are examined and chosen, and where they undergo the indispensable masonic moulding; they also form the necessary contacts with the outer world for the diffusion of masonic ideas.

Above this is the masonry of the high degrees, which, in spite of its name, is only a subordinate masonry, an indispensable channel to reach the high international Freemasonry with probably a small leading inner circle.

It can now be understood how the hidden power is able to transmit its will invisibly in the whole pyramid of masonic workshops. Indeed if two or three members of a superior group, having agreed upon themselves, take part in a meeting of a subordinate group they can easily get their suggestions adopted since their entente is unknown; according to need they will take the necessary time.

It is for this reason that the will is usually transmitted by means of suggestion rather than command, for the latter would risk the discovery and compromising of the immediately superior authority and thereby of the supreme direction.

It is only when the hidden authority believes itself strong enough to be immovable that it gives more definite orders through the medium of Freemasonry as is the case in France today.

This superposition of secret societies also explains the extraordinary manner in which secrecy is maintained. The hidden power has succeeded in impressing masonic brains with a veritable cult of secrecy. This discipline is imposed with absolute rigour from the very first entrance in Freemasonry. It is maintained and renewed at each move upwards. It is recalled to mind again and again although the great majority of masons have no secret to betray. A special state of mind is thus created which explains why those masons who, after long years, reach the really high degrees never betray the order.

For the rest, we know little of high masonry. The Grand Orient and the Grand Lodge of France are lodges of the 1st 2nd and 3rd degree. Above this visible masonry there is another leading from the 4th to the 14th decree, of which we have the ritual but hardly know anything. We do not know where their meetings take place, how their lodges are named, nor their aims, philosophy and above all we do not know their work. It seems that a new cut is made between the 16th and 17th Degree and that from the latter begins the higher masonry which reaches the 32nd degree. It is there in all probability that the higher direction is found and international connection maintained. From the 33rd degree we begin once more to know something of what happens. These are the supreme councils whose importance may be more apparent than real.

Outside of Freemasonry proper there are many irregular masonries such as the Illuminati of Weishaupt, the rite of Memphis and of Misraim; the ordo Templi orient is directed by Aleister Crowley successor of Theodor Keuss. Generally the degrees are priced and can be purchased. There is the universal order of the Bnai-Brith. There are great associations which are powerful in wealth and influence such as the Rosicrucians of California. There is the theosophy, linked with masonry, of Mrs. Besant who works with the Grand Orient. The adepts of all these societies are often "illumines", followers of the occult, ill balanced minds, but behind these fools there are people to be taken seriously, such as Rudolph Steiner, whose anthroposophical society is remarkably organized, a mason of considerable worth and much superior to the vulgar anti-clerical of the lower lodges. There are little known sects such as the Ancient Catharres (round Albi and Reziers) connected with the gnostic Catholic church with its shockingly cynical ritual [In many occult sects phallic workship is in honour].

In a word there is an extraordinary crop of societies more or less secret and more or less masonic of whose existence the public is generally totally ignorant, but whose importance is sometimes very real. They all work more or loss in the same general direction and their main points have been thus summarized in a book called *the Nameless Order* as corresponding to the six points of the kabbalistic star :

1. *Religious*. - By philosophy or mysticism or empiric science to undermine and discredit all Christian creed.

2. *Ethical*. - To corrupt morality of northern races with oriental codes - weaken marriage bonds - destroy family life; abolish inheritance, even heritable names.

3. *Aesthetic*. - Cult of the ugly and aberrant in art. literature, music and drama - modernism - crude orientalism - degeneracy.

4. *Sociological*. - Abolition of aristocracy - creation of plutocracy money standard - by vulgar display, extravagance, corruption, to create revolt in proletarian minds, hence class-war.

5. *Industrial and financial* — Having destroyed ideals of craftsmanship and pride in handicraft, set up golden serpent of profit. Standardisation of cheap and shoddy - centralization - cartel and trust leading to abolition of private ownership and to state monopoly.

6. *Political* - To kill patriotism and pride of race: in name of progress and evolution set up internationalism as ideal of human brotherhood. Thus undermine national unity, weaken all governments and so prepare way for their super-government which shall rule the world.

# CHAPTER VIII
# JEWISH INFLUENCE IN FREEMASONRY

What is the directing influence in Freemasonry? Many people answer: The Jewish power.

Here we enter upon a forbidden subject on which it is prohibited to touch. For the Jewish question is closely linked with the masonic question.

At the present time Jews and Freemasons are working in collaboration throughout the whole world for the triumph of the universal revolution. The high masonic posts are for the most part held by Jews in various countries.

There are lodges which are exclusively Jewish such as the notorious masonic order of Bnai-Brith whose headquarters is in Chicago.

The Jewish spirit dominates masonry and imprints upon it that anti-Christian hatred the fierceness of which would otherwise be difficult to explain.

Masonry everywhere upholds and defends Jewish interests. From whence does this alliance date?

## THE ORIGIN OF FREEMASONRY AND THE JEWS

Two theories are afoot. One (the theory of Gougenot des Mousseaux, Copin-Albancelli, etc.) is that the Jews have entirely created masonry in order to corrupt the nations of Christian civilization and to propagate behind this veil the general revolution which is to bring about the domination of Israel. It is simply a tool and a means in the hands of the Jews.

In support of this we can quote the article of Dr. Isaac M. Wise published in *the Israelit of America* 3rd August 1866:

"Masonry is a Jewish institution, whose history, decrees, charges, passwords and explanations are Jewish from beginning to end."

The other theory (Webster, Wichtl. etc.) is: that Freemasonry was a good and sound institution in principle, but revolutionary agitators, principally Jews, taking advantage of its organization as a secret society, penetrated it little by little.

They have corrupted it and turned it from its moral and philanthropic aim in order to employ it for revolutionary purposes. This would explain why certain parts of Freemasonry have remained intact such as English masonry.

In support of this theory we may quote what a Jew, Bernard Lazare has said in his book: *l'antisemitisme*:

"What were the relations between the Jews and the secret societies? That is not easy to elucidate, for we lack reliable evidence. Obviously they did not dominate in these associations, as the writers, whom I have just mentioned, pretend; they were not necessarily the soul, the head, the grand master of masonry as Gougenot des Mousscaux affirms. It is certain however that there were Jews in the very cradle of masonry, kabbalist Jews, as some of the rites which have been preserved prove.

"It is most probable that, in the years which preceded the French Revolution, they entered the councils of this sect in increasing numbers and founded secret societies themselves, There were Jews with Weishaupt, and Martinez de Pasqualis, a Jew of Portuguese origin, organized numerous groups of illuminati in France and recruited many adepts whom he initiated into the dogma of reinstatement. The Martinezist lodges were mystic, while the other masonic orders were rather rationalist; a fact which permits us to say that the secret societies represented the two sides of Jewish mentality: practical rationalism and pantheism, that pantheism which, although it is a metaphysical reflection of belief in an only God, yet sometimes leads to kabbalistic tehurgy.

"One could easily show the agreements of these two tendencies, the alliance of Cazotte, of O.gliostro, of Martinez, of Saint Martin, of the comte dc St Germain, of Eckartshauscn, with the Encyclopedists and the Jacobins, and the manner in which, in spite of their opposition, they arrived at the same result, the weakening of Christianity. That will once again serve to prove that the Jews could be

good agents of the secret societies, because the doctrines of these societies were in agreement with their own doctrines, but not that they were the originators them.

Both sides bring arguments in support of their respective theories which may be summed up as follows:

*I. First Theory*

Occidental people of Christian civilisation would have been incapable of this creation, for the secret society is the manifestation of an oriental and anti-Christian mentality; the perfection of Masonic organisation proves that its founders had great experiences of secret societies.

The universality of Freemasonry, its duration, its finity of aim which can be explained if it is Jewish and serving Jewish interests, becomes incomprehensible if it is of Christian origin.

The very aim of Freemasonry: the destruction of Christian civilization, reveals the Jew, for he alone can gain from it, and he alone is actuated by a sufficiently violent hatred against Christianity to be capable of this creation.

*I. Second Theory*

The principal argument of its partisans is that history does not show the Jews in the beginning of Freemasonry; that they only appear in it about the first third of the nineteenth century and at that time did not yet play an original part in it.

In any case the question has mainly a retrospective interest; what concerns us is the present result. How it was achieved is a secondary consideration. The actual result is not doubtful. Judeo-masonry is at the head of the revolutionary movement and the preponderance of Jewish influence in Freemasonry is for many indisputable. It is demonstrated by reason, by Jewish assertions and by facts.

## JEWISH INFLUENCE DEMONSTRATED

*I. By Reason*

The chief argument may be thus summed up:

1. Freemasonry is a secret society.
2. It is directed by an international minority.
3. It has sworn implacable hatred to Christianity.

These three characteristic features are the very ones which characterize Jewry, which would prove that Jews are the directing element of the lodge. Only the Jews have anything to gain from the aim of masonry.

"These occult societies have definitively no other real aim but that of the Judaic associations of which they are only a variant with a semi-Christian physiognomy; for the thought which directs them is the same, and we knew it before an accident had revealed the correspondence of Nubius with Piccolo-Tigre; for all their labour is limited to, all their activity applied to and expended in the propagation and hatching out of ideas and facts which must mean the annihilation of the doctrine of Christ in Christian societies. In other words, the sole aim of their efforts is the realization of the triumph of Judaic ideas, proclaimed under the name of "modern principles", by Israel itself, and of which the consequence is the Messianic age which they summon in their prayers."

Arthur Preuss, an American writer, has shown in his work *A Study in American Freemasonry*, the close affinities between masonry and the Jewish kabbala. These may be summed up in the following quotation from the celebrated mason Albert Pike:

"All true dogmatical religions come from the Kabbala and lead back to it: all that is scientific and great in the religious dreams of all the illuminated such as Jacob Boehme Swedenborg, St Martin and others similar is borrowed from, the Kabbala. All the masonic associations owe their secrets and symbols to it."

*II. By Jewish Affirmation*

Let us recall the words of Dr. Isaac M. Wise: Freemasonry is a Jewish institution. The *Jewish World* wrote:

"In the face of it how could they [the Freemasons] honour king Solomon and reproach one of their own day for having the same blood in his veins as had the king? Regard for king Solomon, surely should

teach them to regard with sympathy all who belong to the nation of which he was the glorious head. We hope that this will tend to put an end to any boycotting of Jews by Freemasons. It is strange it should have occurred, seeing how much, as Sir William Raynor hinted, Freemasonry owes to what is essentially Jewish.

Already in 1901 the German mason Findel wrote:

"It is less a question of a struggle for the interests of humanity than a struggle for the interests and the domination of Judaism. And, in this struggle, Judaism reveals itself as the dominant power to which Freemasonry must submit. Indeed, we should not be astonished by this; for in a hidden and carefully disguised manner Judaism is already in fact the dominating power in many a great lodge of Europe.

"So far as Germany is concerned, it must not be forgotten that it is master of the financial and commercial markets, master of the press, both political and masonic, and that millions of Germans are financially its debtors."

*III. By the Facts*

To show in detail the preponderance of Jewish influence in Freemasonry would be to write the history of modern Freemasonry and of all recent revolutions. (A complete summary of this question would exceed our limits, but for more information, we refer readers to following books: Dr Wichtl, *Weltfreimaurerei*, chapter viii; A. Rosenberg, *Verbrechen der Freimaurcrei*, chap, iv: Mgr. Jouin, *Le peril judeo-maconnique*, specially, t. iv.)

Let us recall two recent examples: the Bolshevist revolutions in Bavaria and in Hungary. The documents which were thereafter published were seized by the Hungarian government in the archives of the masonic lodges of Buda-Pesth, and their authenticity cannot be doubted. We have already given a summary of them, so it is unnecessary to return to the subject.

We shall see, further on, the part of Judeo-masonry in the Bolshevist revolution in Bavaria.

We can then say with all certainty: There is a close alliance between the Freemasons and the Jews, and, without our having absolute material proofs of it which would be difficult to obtain in such a secret matter, there is a collection of facts which lend to prove the Jews as being the directing influence in Freemasonry.

So in conclusion we may quote this passage from N. H. Webster:

"Behind the concrete forces of Revolution, beyond that invisible secret circle which perhaps directs them all, is there not yet another force, still more potent, that must be taken into account? In looking back over the centuries at the dark episodes that have marked the history of the human race from its earliest origins — strange and horrible cults, waves of Witchcraft, blasphemies and desecrations — how is it possible to ignore the existence of an occult power at work in the world? Individuals, sects, or races fired with the desire of world domination have provided the fighting forces of destruction. But behind them are the veritable powers of darkness in eternal conflict with the powers of light."

# CHAPTER IX
# ENGLISH FREEMASONRY

We now come to the great point: Anglo-Saxon and specially English masonry.

"One quite understands the difficulty which the normal Englishman feels in crediting the reality of the revolutionary and anti-religious tendencies with which Continental Freemasonry stands charged. All or nearly all the masons whom he has personally known have been law abiding citizens, often church goers, often conspicuously charitable and in general pillars of respectability. Speaking of the vast majority of the lodge-members, there is nothing with which they are less in sympathy than subversion of the existing social order, or hostility to any form of sincere religion."

Most of the members and the official heads are above suspicion but we would say this:

"Not only are secret societies dangerous, but all societies whose object is mysterious. The whole history of man is proof of this position. In no age or country, has there ever appeared a mysterious association which did not in time become a public nuisance.

The advantages to be derived from Freemasonry are not clearly conspicuous whilst the dangers are obvious, one never knows where it tends to and who are the effective leaders. The masonic oath is immoral in principle:

"It is imposed by an authority which has no adequate sanction, differing in that respect from the oath exacted for example, by a magistrate, a judge, or an ecclesiastical superior who are in their varying degrees the representatives of the commonwealth or of God. Again, the scope of the oath regards either secrets that are nowadays no secrets at all or else secrets which are criminal and contrary to public polity. Thirdly the manner of the oath taking is irreverent and, in the extravagance of the penalties invoked, it borders on the blasphemous. Fourthly, by the form used the mason may be said to pledge himself blindly to anything and everything, he knows not rightly what, he signs a blank cheque which is left for others to fill in, and though the English apprentice is told beforehand that nothing will be required of him contrary to his allegiance, his country or his conscience, such assurance is worth little when if comes from those whose views on moral questions may be very different from his own."

On the other hand we can now speak with the authority of experience; the process has been identical in each country of Europe, one after the other: First of all Freemasonry was loyal, conservative and not anti-religious. Behind that veil, the revolutionary anti-Monarchical and anti-Christian work was being carried on in the inner circles, by and by permeating all Freemasonry and the outside world. It was thus in France before 1789, in Portugal before 1905, in central Europe before 1918. The masonic documents published Buda-Pesth are proof of it. What happened in all Europe may possibly befall England too. Would it be an exaggeration to say that this process is now going on in this country?

Charles Rouse writes in *The Nameless Beast*:

"There is a hidden power behind that *"Nameless Beast"* (the revolutionary spirit) which is the secret of his amazing achievements; but it is the very power that the average Englishman refuses to take into account. There are elaborate organisations all over the country for dealing with the red peril, but which of these show a vision sufficiently clear to detect the force behind it, or if detecting the courage to fight it? Yet so long as this question is evaded, so long will the Beast continue to march forward and triumph.

"From time immemorial the cabalistic Jews have had their great adepts, who have succeeded in their quest for hidden knowledge and mastered certain secrets of nature; and who, having thus acquired occult powers, have used those, powers for the furtherance, of their own political aims. These, aims were carried out in the lodges of continental masonry and other secret societies, and we have it on the authority of Disraeli himself that these Jews were found at the head every one of these.

"Now as we have already seen, these occult powers were undoubtedly behind the illuminised Grand Orient and the French Revolution; also behind Babeuf and his direct successors the Bolsheviks.

"The existence of these powers has never been questioned on the continent: The Catholic church has always recognized the fact and therefore has forbidden her children under pain of excommunication, to belong to any order of Freemasonry or to any other secret society.

"But here in England, men are apt to treat the whole thing with contempt, and remind us that, by our own showing, English masonry is a totally different thing from the continental in so far as it taboos the discussion of religion and politics in its lodges.

"That is perfectly true, and no English mason is permitted to attend a meeting of the Grand Orient, or of any other irregular masonry. But it is none the less true that Thomas Paine, who was in Paris at the time of the revolution, and played an active part in it, returned to this country and established eight lodges of the Grand Orient and other revolutionary societies

"But that is not all. There are occult societies flourishing in England today, such as the Theosophical socieiy, under Mrs. Besant, with its order of the Star in the East, and order of the Round Table. Both the latter are under the leadership of Krihnamurti, vehicles for the manifestation of their Messiah, or World Teacher. These are associated with continental masons, and claim to be under the direct influence of the Grand Masters, or the great white Lodge — Jewish Cabalists.

"Co-masonry is another branch of Mrs. Besant's Theosophical society, and in February 1922, the alliance between this and the Grand Orient was celebrated at the grand Temple of the Droit Humain in Paris.

"Also the Steinerites' "Anthroposophical Society" [followers of Rudolf Steiner, founder of 'Waldorf Schools'], which is Rosicrucian and links with continental masonry. Both this and Mrs. Besant groups aim at the Grand Orient "United States of Europe".

"But there is another secret society linked to Dr. Steiner's movement which claims our attention here: The Stella Matutina. This is a Rosicrucian order of masonry passing as a "high and holy order for spiritual development and the service of humanity", but in reality a "Political psuedo-religious society of occultists studying the highest practical magic."

"For all this and much more we refer the reader to the series of articles by *Inquire within* which have appeared in the *Patriot*.

"And who are those who belong to this Stella Matutina? English clergymen! church dignitaries! one at least of the above named Red Clergy! clerical members of a religious community where young men are being trained for the ministry! The English clergymen and others are doubtless themselves dupes of a directing power, unknown to them, as are its ultimate aims. The Stella Matutina had amongst its members the notorious Aleister Crowley, who, however was expelled from the London order. He is an adept and practises magic in its vilest form, he has an order the O. T. O. which is at the present time luring many to perdition. The *Sunday Express* and other papers have exposed this unblushing villainy.

"Then there is another interesting fact which shows the connection between occultism and communism. In July 1889 the International Worker's Congress was held in Paris, Mrs. Besant being one of the delegates. Concurrently, the Marxists held their International Congress and Mrs. Besant moved, amid great applause, for amalgamation with them. And yet another International Congress was then being held in Paris, to wit, that of the Spiritists. The delegates of these occultists were the guests of the Grand Orient, whose headquarters they occupied at 16, rue Cadet. The president of the Spiritualists was Denis, and he has made it quite clear that the three congresses there came to a mutual understanding, for, in a speech which he afterwards delivered, he said:

"The occult Powers are at work among men. Spiritism is a powerful germ which will develop and bring about transformation of laws, ideas and of social forces. It will show its powerful influence on social economy and public life."

All this tends to prove that relations between Continental Freemasonry and English secret societies including Freemasonry are more intimate and extensive than it appears at first.

In an article published in the January-February number of the *Bulletin de la Grande Loge de France* concerning the French edition of this book, a well known Freemason, Albert Lantoine, mentioning my opinion on this subject added:

"The English brothers, and the nation by the way, are shut off from Continental influences, but it will probably be through the Lodges that the penetration of our ideas will be more easily accomplished. Will it be for good? Will it be for evil? On this point our opinion differs from that of the author, but for the present it is the fact itself, indicated by Mr. de Poncins, which is worth our meditation."

On the other hand what applies to England is not so true for America. We have quoted page 70 the article from the *Latomia* showing the intervention of the United States government in favor of Hungarian Freemasonry.

It is commonly reported in central Europe that English masonry made then a move in the same sense. One of the following numbers of the same masonic paper accounts of a German Freemason who declared that he had benefited from special treatment once he had made known that he was a mason, when he was prisoner of war in the American army. Similar instances could certainly be multiplied.

"When we look back upon some dark page of history, some grave crisis which left its legacy of shame and trouble for long years after, we marvel at the blindness and apathy of the people of that day, at their criminal shirking of a grave responsibility to posterity. Could not they see what was taking place around them? Could not they realise that nothing short of heroic effort and self-sacrifice could save the situation and avert catastrophe?

"But instead of indulging in useless retrospect, suppose we open our eyes to current events, and, noting the danger ahead, stir ourselves to action lest those who came after us shall have cause to marvel, in their turn, that we could amuse ourselves with fiddling while Rome was burning — and so leave them to inherit but the ruins of a once glorious Empire.

# CHAPTER X
# INTRODUCTION TO THE JEWISH QUESTION

The study of revolutionary movements has brought us to Free Masonry; the study of Free Masonry has led us to the Jews.

The Jewish question is very complex: we shall deal with it as follows:

I. The statement of the problem.
II. The revolutionary part played by the Jews in the world.
III. The organisation of Judaism.
IV. Conclusion.

### THE STATEMENT OF THE PROBLEM.

Judaism is intimately connected with the international revolutionary movement which shows itself in various forms throughout the world.

Let us examine then the part of Jewish influence in the modern world in general and particularly in the revolutions of our time.

"Insoluble enigma more than two thousand years old the Jewish problem is one of the most formidable which the future lays before us. In order to attempt to solve it, and perhaps again in vain, it is necessary at least to try to become acquainted with its rudiments.

Words corroborated by those of a Jew, Mr. Oscar Levy:

"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."

## CHAPTER XI
## JEWS IN MODERN REVOLUTIONS

Amongst the spectacles to which the 20th century invites us must be counted the final settlement of the destiny of European Jews. There is every evidence that now that they have cast their dice and crossed their Rubicon, there only remains for them to become masters of Europe or to lose Europe, as they lost Egypt in olden times, when they had placed themselves in a similar position (Nietzsche).

"There is a profound antagonism between Jews and non-Jews; antagonism both spiritual and racial arising from a radically different conception of life, antagonism deeper than is realized by those who see only its outward manifestations.

"Scattered and rendered powerless for two thousand years, the Jews have always been bitter revolutionaries, and thus we find them taking part in all modern revolutions of which they are the most active directing element.

"The part of the Jews in the French Revolution of 1789 was not evident; that was perhaps unnecessary: Free Masonry was doing the work and serving as a cloak. We have only a few glimpses of it: the three hundred Masons of the Constituent Assembly struggle with fierce energy and return to the charge fourteen times in order to obtain for the Jews the right of citizenship.

While studying Free Masonry we have seen the Jew at work in all the secret societies which promote revolutions. As a general rule where Free Masonry is active, he does not appear, for he does not care to work openly.

From 1848 their influence becomes more and more visible in European revolutions. The Prime Minister of Great Britain, the Jew Disraeli, declares that it is they who are the promoters of the movement:

"The world is governed by very different personages to what is imagined by those who are not behind the scenes . . . That mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is yet known in England, is developing entirely under the auspices of the Jews."

And elsewhere:

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

These words are corroborated by those of Bernard Lazare:

"During the second revolutionary period which began in 1830 they showed even more fervor than during the first. They were moreover directly concerned for, in the majority of European states, they did not enjoy full civic rights. Even those among them who were not revolutionaries by reason or by temperament were such by self-interest; in working for the triumph of liberalism they were working for themselves. There is no doubt that by their gold, their energy, their ability, they supported and assisted the European revolution . . .

"During those years their bankers, their industrial magnates, their poets, their writers, their demagogues, prompted by very different ideas moreover, strove for the same end . . . we find them taking part in the movement of Young Germany: they were numerous in the secret societies which formed the ranks of the militant revolution, in the masonic lodges, in the groups of Carbonnaria, in the Roman Haute Vente, everywhere, in France, in Germany, in Switzerland, in Austria, in Italy."

It would be too long to follow in detail the part of the Jews in all modern revolutions; it was particularly apparent in Russia: Free

Masonry being forbidden there, they were obliged to carry out the work themselves.

The great revolutionary onset which swept Europe at the end of the War was led by Jews. They were the leaders, their bands were taken from the dregs of the working class, eager for plunder, and amongst idealists who allowed themselves to be deceived by their clever propaganda. Like, the German Spartacism, Bolshevism in Hungary was a Judeo-Masonic movement; official Hungarian documents give irrefutable proofs.

On the 22nd March 1918 the Hungarian Soviet, Republic was established; its heads were Free Masons, e.g. the Minister of Public Instruction, Brother Kunzi (Kohn): Brother Jaszi, National Minister of the Soviets, Brother Ageslou Peter, Brother Lukaxs, son of a Jewish millionaire of Budapest; Brother Diener denes zoltan, and above all Brother Bela Kun (Kohn), a criminal of the first order, who still enjoys the special protection of the Austrian government.

The government of the Soviets was composed of Jews. Let us give here the names of the best known so that the memory of them may for long remain: the blood thirsty Tibor Szamuelly the Prime Minister of the government, Alexander Garbai, Joseph Pogany for the army: Ronai (Rosenstengel) for justice: Varga (Weichzelbaum) for finance; Vince (Weinstein) as governor of the capital: Moritz Erdelyi (Eisenstein), Dezso Biro (Bienenstock no. 2) for the police, all Jews, except Garbai.

Szamuelly traveled about Hungary in his special train; an eye witness gives the following description:

"This train of death rumbled through the Hungarian night, and where it stopped, men hung from trees, and blood flowed in the streets. Along the railway line one often found naked and mutilated corpses, Szamuelly passed sentence of death in the train and those forced to enter it never related what they had seen. Szamuelly lived in it constantly, thirty Chinese terrorists watched over his safety; special executioners accompanied him. The train was composed of two saloon cars, two first class cars reserved for the terrarists and two third class cars reserved for the victims. In the latter the executions look place. The floors were stained with blood. The corpses were thrown from the windows while Szamuelly sat at his dainty little writing table, in the saloon car upholstered in pink silk and ornamented with mirrors. A single gesture of his hand dealt out life or death."

Elsewhere J. and J. Thuraud wrote:

"With him (Bela Kun) twenty six commissaries composed the new government, out of the twenty six commissaries eighteen belonged to Israel. An unheard of proportion if one considers that in Hungary there were altogether 1,000,000 Israelites in a population of 22 million. Add to this that these eighteen commissaries had in their hands the effective direction of government. The eight Christian commissaries were only confederates.

"In a few weeks Bela Kun and his friends had overthrown in Hungary the age-old order and one saw rising on the banks of the Danube a new Jerusalem issued from the brain of Karl Marx and built by Jewish hands on ancient thoughts.

"For hundreds of years through all misfortunes a Messianic dream of an ideal city, where there will be neither rich nor poor, and where perfect justice and equality will reign, has never ceased to haunt the imagination of Israel. In their ghettos filled with the dust of ancient dreams, the uncultured Jews of Galicia persist in watching on moonlight nights in the depths of the sky for some sign precursor of the coming of the Messiah. Trotsky, Bela Kun and the others took up, in their turn, this fabulous dream. But, tired of seeking in heaven this kingdom of God which never comes, they have caused it to descend upon earth.

"Experience has shown that their ancient prophets were better inspired in placing if in the clouds.

The testimony of a neutral may be quoted in the following extract from a report on revolutionary activities published by a committee of the Legislature of New York, presided over by Senator Lusk:

"There was no opposition organized against Bela Kun. Like Lenin he surrounded himself with commissaries having absolute authority. Of the 32 principal commissaries 25 were Jews, a proportion

nearly similar to that in Russia. The most important of them formed a Directory of five: Bela Kun alias Kohn, Bela Yaga (Weiss), Joseph Pogany (Schwartz), Sigismond Kunfi (Kunslalter), and another. Other chiefs were Alpari and Szamuelly who directed the Red Terror, as well as the executions and tortures of the bourgeoisie."

The same report publishes a list of 76 men prosecuted in America by the Committee as criminal anarchists at the beginning of 1920 and of whom the immense majority bear Jewish names.

The Jewish preponderance in the German revolutions of 1918 is not less irrefutable; there as elsewhere, they are directors and strategists of the movement. The Soviet Republic of Munich was Jewish; it is sufficient to mention some other names of leaders: Liebknecht, Rosa Luxembourg, Kurt Eisner and many others!

On the fall of the Imperial Government, the Jews at a single stroke and "en masse" seized the control of the country.

The new German cabinet was dominated by the Jews Haase (Foreign Affairs) and Landeberg. The former had as assistants the Jews Kautski, Alzech who in 1918 was not even a German citizen, and the Jews Kohn and Hertzfeld. The Jew Schiffer was Minister of Finance assisted by Bernstein. The Jew Preuss assisted by the Jew Dr. Freund occupied the Secretariat of the Interior.

It was the same in the kingdom of Prussia. The Jew Rosenfeld was at the head of the Ministry of Justice which was entirely staffed by Jews and directed by them. Hirsch had the Ministry of Interior and Simm was in charge of Finance.

The Jews Lipsinsky and Schwartz were the soul of the Government of Saxony: the Jews Talheimer and Heimann governed in Wurtemberg, Fulda in Hesse.

It is superfluous to recall the part played by the President of the Bavarian Soviet Republic the Jew Kurt Eisner, chief of the Bolshevist Revolution in Munich.

"Eleven small men have made the revolution, said Kurt Eisner in the intoxication of triumph to his colleague the Minister Auer. It seems only just to preserve a lasting memory of these small men; they are the Jews Max Lowenberg, Dr. Kurt Rosenfeld, Caspar Wollheim, Max Rothschild, Karl Arnold, Kranold, Rosenhek, Birenbaum, Reis and Kaiser.

"These ten men with Kurt Eisner van Israelovitch were at the head of the Revolutionary Tribunal of Germany. All the eleven, are Free Masons and belong to the secret Lodge no. 11 which had its abode at Munich no. 51 Briennerstrasse."

It was the same in nearly all the branches of the German administration: thus the chiefs of police of Berlin, Frankfort, Munich, Essen, were respectively the Jews Ernst, Sinzheimer, Steiner, Levy. The various branches of the soldiers and Workmen's Committees were directed by the Jews Cohen, Stern, Lowenberg, Frankel, lsraelovitch, Laubenheim, Seligsohn, Katzstein, Laufenberg, Heimann, Schlesinger, Merz, Weil.

German public opinion accuses them of being the cause of the overthrow of German social order by the spirit of Bolshevism, by the Press, and by Jewish control of the supplies and industry of the country.

So, in face of the violence of public reaction, and it would appear, acting on instructions, the Jews abandoned in course of time the principal posts in view in the government, but without relaxing anything of their hold on the real power: Finance, the Press, etc.

Judaism does not care to appear in the full light of day and if it can effectively control government, it willingly allows it to remain in the hands of the nationals of each country. It only enters into a struggle against a nation or a government when these prevent it controlling and exploiting the country.

Under these circumstances it has boasted of being able to make at will war or peace and of holding in its hands the reins of world power, of being able to make revolution or to restore order. In case of obstinate resistance, it can let loose Bolshevism.

Russia was one of these obstinate cases: hence the Bolshevist Revolution in which the Jewish race appeared at last in the full light of day.

## CHAPTER XII
# THE JEWS AND BOLSHEVISM

An enormous amount of labour has everywhere been expended in attempting to minimize the part played by Jews in Bolshevism; unfortunately the facts are there. There is no lack, moreover, of Jewish assertions on the subject; that these are not generally destined to come to public notice takes away nothing from their value; on the contrary.

Here are some: the *Jewish World* of the 10/1/29 wrote:

"This reminds me of what Mentor writing in the *Jewish Chronicle* in the time of the Russian Revolution said on the same subject: — Indeed, in effect, it was the same as what Mr. Cox now says.

"After showing that Bolshevism by reason of the ruthless tyranny of its adherents was a serious menace to civilization Mentor observed:

"'Yet none the less, in essence it is the revolt of peoples against the social state, against the evil, the iniquities that were crowned by the cataclysm of the war under which the world groaned for four years.' And he continued: 'There is much in the fact of Bolschevism 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, some of which went to form the basis of the last teachings of the founder of Christianity — these are things which the thoughtful Jew will examine carefully.'"

The Jewish Chronicle in 1920 published a manifesto by Israel Zangwill, an important Jewish writer, in which he exalts the glories of the *race which has produced a Beaconsfield, a Reading, a Montagu, a Kurt Eisner, a Trotsky*. Mr. Zangwill in his immense Semitic enthusiasm has brought together in the same category the Jews of the English Government, the Jews of Hungary and the Bolshevist Jews. What is the difference? All are Jews and all are equally an honour and a benefit to their race.

Rabbi J. L. Magnes, speaking in New York in 1919, pronounced these words:

"When the Jew applies his thought, his whole soul to the cause of the workers and the despoiled, of the disinherited of this world, his fundamental quality is that he goes to the root of things. In Germany he becomes a Marx and a Lasalle, a Haas and an Edward Bernstein; in Austria Victor Adler, Friedrich Adler; in Russia, Trotsky. Compare for an instant the present situation in Germany and Russia: the revolution there has liberated creative forces, and admire the quantity of Jews who were there ready for active and immediate service. Revolutionaries, Socialists, Mensheviks, Bolsheviks, Majority or Minority Socialists, whatever name one assigns to them, all are Jews and one finds them as the chiefs or the workers in all revolutionary parties."

M. Cohen, in the *Communist* of Kharkoff of April 1919 has said:

"One can say without exaggeration that the great Russian social revolution has been made by the hand of the Jews. Would the sombre, oppressed masses of Russian workmen and peasants have been capable by themselves of throwing off the yoke of the bourgeoisie. No, it was especially the Jews who have led the Russian proletariat to the Dawn of the International and who have not only guided but still guide today the cause of the Soviets which they have preserved in their hands.

"We can sleep in peace so long as the commander-in-chief of the Red Army is Comrade Trotsky. It is true that there are no Jews in the Red Army serving as private soldiers, but the committees and Soviet organizations are Jewish. Jews bravely lead to victory the masses of the Russian proletariat.

"It is not without reason that in the elections for all the Soviet institutions Jews are in a victorious and crushing majority . . .

"The Jewish symbol which for centuries has struggled against capitalism (Christian) has become that also of the Russian proletariat. One may see it in the adoption of the red five-pointed star which has been for long, as one knows, the symbol of Zionism and Judaism. Behind this emblem marches victory, the death of parasites and of the bourgeoisie . . . "

Elsewhere an English White Book has published the following passage (no. 6. Sir M. Findlay to Mr. Balfour, *Christiania*, 17 September, 1918).

"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 existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers."

[Note: This passage has been suppressed in the abridged edition of Parliamentary Paper Russia, no. 1919. The above quotation is from the Netherlands minister in Russia and was transmitted to Lord Balfour by Sir M. Findlay.]

Following upon those affirmative texts let us add some facts:

The complete list of the higher soviet officials has been published in detail, notably by the association: Unity of Russia 121 East 7th Street New York 1920.

"The question 'who governs Russia?' receives a categorical reply in the simple enumeration of the responsible officials of the irresponsible Soviet government. The data contained in this pamphlet have been carefully taken from the Bolshevist official organs such as *Isvestia Golos Trouda*, the *Red Gazette*, and others . . .

"The fundamental fact is incontestable: the Soviet bureaucracy is almost entirely in the hands of Jews and Jewesses, whilst the number of Russians who participate in the Government of the Soviets is ridiculously small. It is impossible to evade this fact, which stands as a solemn warning to countries and states which claim to be Christian and which believe in national modes of existence, in contradiction with the unlimited internationalism in which the Jewish nation is the dominant power."

This list is too long to give in full: the following is a summary:

| **Bolshevist Government Ministry** | **Members** | **Jews** | **%** |
|---|---|---|---|
| Council of Peoples Commissaries | 22 | 17 | 77.2 |
| Commissariat of War | 43 | 33 | 76.7 |
| Commissariat of Foreign Affairs | 16 | 13 | 81.2 |
| Finance | 30 | 24 | 80.0 |
| Justice | 21 | 20 | 90.0 |
| Public Instruction | 53 | 42 | 70.2 |
| Social Assistance | 6 | 6 | 100.0 |
| Labour | 8 | 7 | 87.5 |
| Bolshevist Red Cross | 8 | 8 | 100.0 |
| Provincial Commissaries | 23 | 21 | 91.0 |
| Journalists | 41 | 41 | 100 |

Here is the list of Commissaries of the People (1919).

| **Alias** | **Real Name** | **Nat.** |
|---|---|---|
| Lenin | Ulynov | Jewish Mother |
| Trotsky | Bronstein | Jew |
| Stekloff | Nachemress | Jew |
| Martoff | Zederbaum | Jew |
| Goussief | Prapkine | Jew |
| Kameneff | Rosenfeld | Jew |
| Soukhanoff | Ghimmer | Jew |
| Lagesky | Krachmann | Jew |
| Bogdanoff | Silberstein | Jew |
| Goreff | Goldman | Jew |
| Ouritsky | Radomiselsky | Jew |
| Voladarsky | Kohen | Jew |
| Sverdloff | Sverdloff | Jew |
| Kamkoff | Katz | Jew |
| Ganesky | Eurstenberg | Jew |
| Dann | Gourevitch | Jew |
| Meshkovsky | Goldberg | Jew |

| | | |
|---|---|---|
| Parvus | Gelphanat | Jew |
| Rosanoff | Goldenbach | Jew |
| Martinoff | Zimbar | Jew |
| Tchernomorsky | Tchernomordich | Jew |
| Pialnitzky | Levine | Jew |
| Lointzeff | Bleichmann | Jew |
| Zvezditch | Fonstein | Jew |
| Radek | Sobelson | Jew |
| Litvinof-Wallak | Finkelstein | Jew |
| *none* | Lunatcharsky | Russian |
| *none* | Kolontai | Russian |
| *none* | Peters | Lett |
| Macklakowsky | Rosenblum | Jew |
| Lapinsky | Levenson | Jew |
| Vobroff | Natanson | Jew |
| Ostodoks | Akselrode | Jew |
| Gasine | Gerfeldt | Jew |
| Glasounoff | Schulze | Jew |
| Lebedieva | Lismo | Jew |
| *none* | Joffe | Jew |
| Kamensky | Hoffman | Jew |
| Naout | Gunsbourg | Jew |
| Lagorsky | Krachmalnik | Jew |
| Isgoeff | Goldmann | Jew |
| Valdimiroff | Feldmann | Jew |
| Bounakoff | Foundaminsky | Jew |
| Manouilsky | Manouilsky | Jew |
| Larine | Lourie | Jew |
| *none* | Krassin | Russian |
| Tchitcherin | Tchitcherin | Jew |
| Goukovsky | Goukovsky | Jew |

In a total of 515 members the Bolshevist administration comprises.

447 Jews 30 Russians 34 Letts 22 Armenians 12 Germans 3 Finns 2 Poles 1 Georgian 1 Czech 1 Hungarian

These facts are known to everybody: but it is not known that Western Judaism has supported Bolshevism with solidarity. The funds necessary for the Russian revolution have been supplied by "international banks and financiers" — *we know what this expression means*. The following article by Samuel Gompers explains the situation sufficiently well:

"I am mindful of the newly adopted policy of the American Anglo-German Banking group, which perhaps constitutes the most dangerous element in the whole chain of pro-Bolshevist effort in America because it has its hands on the most power.

"The truth is that predatory international finance has its appetite up and believes it sees loot in Russia.

"I know of nothing more cynical than the attitude of European statesmen and financiers towards the Russian muddle. Essentially it is their purpose, as laid down at Genoa to place Russia in economic vassalage and give political recognition in exchange. American business is asked to join in that helpless, that miserable and contemptible business, the looting of that vast domain, and to facilitate its efforts, certain American bankers engaged in mortgaging the world are willing to sow among their own people the fiendish, anti-democratic propaganda of Bolshevism, subsidizing, buying, intimidating, cajoling. There are splendid and notable exceptions but the great powers of the American-Anglo-German financing combinations have set their faces towards the prize displayed by a people on their knees. Most important is the espousal of the Bolshevist cause by the group of American-Anglo-German bankers who like to call themselves international financiers to dignify and conceal their true function and limitation. Specifically the most important banker in this group and speaking for this group, born in Germany as it happens, has issued orders to his friends and associates that all must now work for Soviet recognition."

Mr. Gompers says further:

"International finance is also accurately represented in the hopes placed in and the moral backing given to the British Labour Party and the Revolutionary international socialism of which it is a member. The 100 percent socialism of that party in Home Affairs seems unimportant in view of the international program ideal from the point of view of these cosmopolitan bankers."

The names several times quoted are not those of individuals only working on their own behalf and for whom Jewry would not be held responsible.

Mr. Pitt Rivers in his book *"The World Significance of the Russian Revolution"* is definite on this subject, he says:

"It is not unnaturally claimed by Western Jews that Russian Jewry, as a whole, is most bitterly opposed to Bolshevism. Now although there is a great measure of truth in this claim, since the prominent Bolsheviks, who are preponderantly Jewish, do not belong to the orthodox Jewish Church, it is yet possible, without laying one self open to the charge of anti-semitism, to point to the obvious fact that Jewry, as a whole, has, consciously or unconsciously, *worked for and promoted an international economic, material despotism which, with Puritanism as an ally, has tended in an ever-increasing degree to crush national and spiritual values out of existence and substitute the ugly and deadening machinery of finance and factory*.

"It is also a fact that Jewry, as a whole, strove with every nerve to secure and heartily approved of the overthrow of the Russian monarchy, which they regarded as the most formidable obstacle in the path of their ambitious and business pursuits. All this may be admitted, as well as the plea that, individually or collectively, most Jews may heartily detest the Bolshevik regime, yet it is still true that the whole weight of Jewry was in the revolutionary scales against the Czar's government. It is true their apostate brethren, who are now riding in the seat of power, may have exceeded their orders; that is disconcerting, but it does not alter the fact. It may he that the Jews, often the victims of their own idealism, have, always been instrumental in bringing about the events they most, heartily disapprove of; that perhaps is the curse, of the Wandering Jew."

A number of their writers such as Bernard Lazare, Alfred Nossig, Kadmi Kohen, have described this agreement between the two poles of Judaism, international Jewish capitalism and communism.

We find ourselves therefore face to face with this enigma: how to explain that the Jews in general and great Jewish financiers in particular, spread and support everywhere the socialism and bolshevism which are destructive of that capital which is one of their most powerful forces.

The reply is: understandable or not, it is a fact. It is very evident that they act thus in their own interest and our naivety probably makes them smile.

Here is what M. Georges Batault in *Le Probleme Juif* says on this subject:

"The mode of government which is the most propitious for the full development of the class war is the demagogic regime which is equally favorable to the two fold intrigues of Finance and Revolution. When this struggle is let loose in a violent form, the leaders of the masses are kings, but money is a God: The demagogues are the masters of the passions of the mob, *but the financiers are the masters of the demagogues*, and if is in the last resort the widely spread riches of the country, rural property, real estate, which, for as long as they last, must pay for the movement.

"When the demagogues prosper amongst the ruins of social and political order and overthrown traditions, gold is the only power which counts, it is the measure of everything: it can do everything and reigns without hindrance in opposition to all countries, to the detriment of the city, of the nation, or of the empire which are finally ruined.

"In doing this do not financiers work against themselves? it may be asked: in destroying the established order do not they destroy the source of all riches? This is perhaps true in the end; but whilst states which count their years by human generations, are obliged in order to insure their existence to conceive and conduct a far-sighted policy in view of a distant future, Finance which gets its living from what is present and tangible, always follows a short-sighted policy, in

view of rapid results and success without troubling itself about the morrows of history."

It must never be forgotten that capitalists are of two kinds, proprietors, industrialists and others, generally Christians; and international financiers, principally, though not exclusively, Jews. While social disorder is fatal to the first it furnishes opportunities of profit to the second.

"From the strictly financial point of view, the most disastrous events of history, wars or revolutions, never produce catastrophes, the manipulators of money can make profit out of everything provided that they arc well-informed beforehand . . . It is certain that the Jews scattered over the whole surface of the globe are particularly well placed in this respect."

These, have moreover a personal motive for supporting socialism; one of them, Weininger, has explained for us why so many Jews are communists:

"Communism is not only a national belief but it implies the giving up of real property especially of landed property, and the Jews, being international, have never acquired the taste for real property. They prefer money, which is an instrument of power."

This is exactly what has happened in Russia. Property has there been suppressed for the benefit of the state that is to say, for the profit of the Jew since in fact, the state is Jewish, as it will always be in every socialist state, because of the inherent qualities of the Chosen People.

The so-called dictatorship of the proletariat is in reality the dictatorship of the Jews. They do not wish to destroy capital, but to be the only masters of it. *Collectivism is then neither a popular movement, nor an end in itself, but a means of destruction.*

The directors (except a few Jewish fanatics who judge the world with their brain and not with their soul) know better than anybody that the system cannot work: it has been tried several times in the best possible conditions and has rapidly and completely failed.

It can only function in the case of a religious community having abandoned all worldly interest or in that of nomads living by their flocks in large uninhabited areas. Far from being progress, it is a return to the most primitive form of organization. It is impossible that a modern nation given over to Bolshevism should not die of hunger. We have an example of this in Russia, which before the war was the granary of Europe, now devastated by periodical famines for as long as communism has been applied to its country side. What would conditions be in England or in Germany?

We are told that socialism is the revolt of the workers oppressed by capitalism: that it is the rising of those who have nothing against those who possess.

In this connection, let us remark, in passing, that all *the money is rather on the side of those who [supposedly] have nothing*. The anti-revolutionary organizations are indeed constantly hindered by lack of funds whilst this difficulty does not exist for *the revolutionary socialist parties which have obviously at their disposal limitless resources*.

Socialism is not more over a popular movement:

"The socialist intellectual may write of the homilies of nationalization, or the joy of working for the common good without hope of personal gain: the revolutionary working man sees nothing to attract him in all this. Question him on his ideas of social transformation, and he will generally express himself in favor of some method by which he will acquire something he has not got; he does not want to see the rich man's motor-car socialized by the state - he wants to drive about in it himself. The revolutionary working man is thus in reality not a socialist but an anarchist at heart. Nor in some cases is this unnatural. That the man who enjoys none of the good things of life should wish to snatch his share must at least appear comprehensible. What is not comprehensible is that he should wish to renounce all hope of ever possessing anything!"

Collectivism (socialism, Bolshevism) is then neither a popular movement nor an end in itself, but a means, an outstanding means of destruction.

The Czarist autocracy was the last material obstacle (there remains still a moral obstacle: Rome and religions in general) which barred the way to Jewish imperialism in its conquest of the world; we have considerable Jewish testimony on the subject.

"Russia was the only country in the world in which the directing class opposed an organized resistance to universal Judaism. At the head of the state was an autocrat beyond the reach of parliamentary pressure; the high officials were independent, rich, and so saturated with religious and political traditions that Jewish capital, with a few rare exceptions, had no influence on them. Jews were not admitted in the services of the state in judiciary functions or in the army. The directing class was independent of Jewish capital because it owned great riches in lands and forest. Russia possessed wheat in abundance and continually renewed her provision of gold from the mines of the Urals and Siberia. The metal supply of the state comprised four thousand million marks without including the accumulated riches of the Imperial family, of the monasteries and of private properties. In spite other relatively little developed industry, Russia was able to live self-supporting.

"All these economic conditions rendered it almost impossible for Russia to be made the slave of international Jewish capital by the means which had succeeded in Western Europe.

"If we add moreover that Russia was always the abode of the religious and conservative principles of the world, that, with the aid of her army she had crushed all serious revolutionary movements and that she did not permit any secret political societies on her territory, it will be understood, why world Jewry, was obliged to march to the attack of the Russian Empire."

Russia was an obstacle which Bolshevism has destroyed. In the Soviet Revolution, the anarchy of the beginning, the pillage, the seizure of lands, was the peculiarly Russian side. This anarchy rapidly gave place to Jewish organization. To-day the Russians have no longer the right to say anything in their own country. To begin with, the Slav anarchists have been promptly exterminated by the Jewish Bolshevists. The struggle of Bakunin against Karl Marx, of Anarchy against Communism, was the struggle of two opposite principles and two opposite races: Slavism against Judaism.

Thus one may agree with M. Lokotj, who, as he was a former Russian revolutionary condemned under Czarism, can hardly be accused of possessing a reactionary spirit:

"Bolshevism, this symbol of chaos and of the spirit of destruction, is above all an anti-Christian and anti-social conception.

"This present destructive tendency is clearly advantageous for only one national and religious entity: Judaism. The fact that Jews are the most active element in present-day revolutions as well as in revolutionary socialism, that they draw to themselves the power forced from the peoples of other nations by revolution, is a fact in itself, independent of the question of knowing if that comes from organized world-wide Judaism, from Jewish Free Masonry or by an elementary evolution brought about by Jewish national solidarity and the accumulation of capital in the hands of Jewish bankers.

"The contest is becoming more definite. The domination of revolutionary Judaism in Russia and the open support given to this Jewish Bolshevism by Judaism the world over finally clear up the situation, show the cards and put the question of the battle of Christianity against Judaism, of the National State against the International, that is to say, in reality, against Jewish world power."

It must not be ignored however that there is an ideology of socialism and that it has only triumphed in Russia thanks to the resolute fanaticism of its pioneers Lenin, Trotsky and others. ln order to understand Bolshevism clearly, we must not lose sight of the extraordinary medley which characterizes the Jewish mind: on the one hand Messianic fanatical idealism which intends to direct humanity by imposing upon it Jewish ideas, on the other hand a practical judgment, most prudent and most materialistic. To the first we owe international socialism to the second our present economic civilization in which gold is king. Fanaticism explains Bolshevism, the practical business sense explains why Jewish high finance has supported Bolshevism for racial interest; for the end in view: the domination of the world, is the same for both; socialism represents the spiritual side, high finance the material side.

The following lines written by a Hungarian lady during the Bolshevist rule well express the opinion of those who lived through these tragic hours. (Cecile de Tormay, *Le livre proscrit*)

"There is little resemblance between the mystical and undecided Slav, the violent but tradition-living Magyar, and the heavy deliberate German. And yet Bolshevism wove the same web over them all, by the same means and with the same tokens. The national temperament of the three races does not the least reveal itself in the terrible conceptions which have been accomplished, in complete agreement, by men of the same mentality in Moscow, Buda Pesth, and Munich.

"From the very beginning of the dissolution in Russia, Kerensky was on the spot, then came Trotsky, on watch, in the shadow of Lenin. When Hungary was fainting, weak from loss of blood, Kunfi, Jaszi and Pogany were waiting behind Karolyi, and behind them came Bela Kun and his Staff. And when Bavaria tottered Kurt Eisner was ready to produce the first act of the revolution. In the second act it was Max Lieven (Levy) who proclaimed the Dictatorship of the Proletariat at Munich, a further edition of Russian and Hungarian Bolshevism.

"So great are the specific differences between the three races that the mysterious similarity of these events cannot be due to any analogy between them, but only to the work of a fourth race living amongst the others but unmingled with them.

"Among modern nations with their short memories, the Jewish people is the last representative of ancient oriental civilization. As heir to the Biblical traditions it fervently invokes the hour in which will be realized the great calamities prophesied so many centuries ago. Whether despised or feared it remains an eternal stranger. It comes without invitation and remains even when driven out. It is scattered and yet coherent. It takes up its abode in the very body of the nations. It creates laws beyond and above the laws. It denies the idea of a homeland but it possesses its own homeland which it carries along with it and establishes wherever it goes. It denies the God of other peoples and everywhere rebuilds the temple. It complains of its isolation, and by mysterious channels it links together the parts of the infinite New Jerusalem which covers the whole universe. It has connections and ties everywhere, which explains how capital and the Press, concentrated in its hands, conserve the same designs in every country of the world, and the interests of the race which are identical in Ruthenian villages and in the City of New York; if it extols someone he is glorified all over the world, and if it wishes to ruin someone the work of destruction is carried out as if directed by a single hand.

"The orders come from the depths of mysterious darkness. That which the Jew jeers at and destroys among other peoples, it fanatically preserves in the bosom of Judaism. If it teaches revolt and anarchy to others, it in itself shows admirable obedience to its invisible guides.

"In the time of the Turkish revolution, a Jew said proudly to my father: "It is we who are making it, we, the Young Turks, the Jews". During the Portuguese revolution, I heard the Marquis de Vasconcellos, Portuguese ambassador at Rome, say, "The Jews and the Free Masons are directing the revolution in Lisbon." Today when the greater part of Europe is given up to the revolution, they are everywhere leading the movement, according to a single plan.

"How did they succeed in concealing this plan which embraced the whole world and which was not the work of a few months or even years? They used as a screen men of each country, blind, frivolous, venal, froward, or stupid, and who knew nothing. And thus they worked in security, these redoubtable organisers, these sons of an ancient race which knows how to keep a secret. And that is why none of them has betrayed the others."

But the Bolshevist revolution has a deeper meaning. We find in it the dominating idea of all the revolutions since 1789: the destruction of present day civilization: ("Webster, *Secret Societies*).

"The final goal of world revolution is not socialism, or even communism, it is not a change in the present economic system, it is not the destruction of civilisation in a material sense. The revolution desired by the leaders is moral and spiritual, it is an anarchy of ideas in which all the bases established nineteen centuries ago shall be overthrown, all the honoured traditions trodden under foot, and, above all, the Christian ideal finally obliterated."

It is a struggle between two different conceptions of the world: the Jewish conception, and the Christian conception. (J. and J. Tharaud, *Causerie sur Israel*).

"The inward thought of Moscow indeed appears to be that for twenty centuries while humanity has been following Christ, it has been on the wrong road. It is now high time to correct this error of direction by creating a new moral code, a new civilization, founded on quite different principles. And it appears that it is this idea which the communist leaders wished to symbolize when a few months ago they proposed to erect in Moscow a statue to Judas Iscariot, to Judas, this great honest misunderstood man, who hanged himself, not at all, as it is usually and foolishly believed, because of remorse for having sold his master, but because of despair, poor man, at the thought that humanity would pay for by innumerable misfortunes the wrong path which it was about to follow."

Here is a circular of the Communist party which illustrates this point.

"In our decrees, it is definitely proclaimed that religion is a question for the private individual; but whilst opportunists tended to see in these words the meaning that the state would adopt the policy of folded arms, the Marxian revolutionary recognises the duty of the state to lead a most resolute struggle against religion by means of ideological influences on the proletarian masses."

The struggle against God has been led with fierce determination and with blood-thirsty hate, the most degrading means have been employed in it, such as:

- The systematic demoralization of young people through teaching, in the schools, the lowest sexual instincts;
- The organized destruction of the family by the abolition of marriage and the socialization of women;
- The massacre of the Russian clergy, the transformation of the Churches into dance-halls and cabarets;
- The spiritual division of the Church by the creation of the Living Church; etc.

In this sombre tragedy, there are occasional comic interludes: In 1923, Trotsky, and Lunatcharsky presided over a meeting in Moscow organized by the propaganda section of the Communist party to judge God. Five thousand men of the Red Army were present. The accused was found guilty of various ignominious acts and having had the audacity to fail to appear, he was condemned in default.

Bolshevism is then the logical application in Russia of the revolutionary plan which we see developing in the world since 1789. It's essence is the same; we have only seen up to the present the destructive phase; this takes different forms according to countries and the circumstances. Bolshevism is the Russian form or to be exact, the form applied to Russia, for it is only Russian in so far as it is taking place in Russia and that they are Russians who suffer from it.

Now that we are beginning to see more clearly what has happened in that unfortunate country, the prophecy contained in the following extract seems all the more impressive. It is from a book by Copin-Albancelli published in 1909 *"La conjuration juive contre les peuples". (The Jewish conspiracy against the people).*

"There is in existence a plan of world organization about which much has been said for several years past, in favor of which determined propaganda has been made among the masses, and towards which our present rulers are causing us to slide gradually and unconsciously. We mean to say the socialist collectivist organization. It is that which is the most in harmony with the character, the aptitudes and the means of action of the Jewish race; it is that which bears the signature, the trademark of this new reigning people; it is that which it wishes to impose on the Christian world because it is only by this means that it can dominate the latter.

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

Joint Stock Company for the exploitation of nations called Republic, thanks to which they will be able to hide their kingship.

"We are moving then towards the Universal Republic because it is only thus that Jewish financial, industrial and commercial kingship can be established. But under its republican mask this kingship will be infinitely more despotic than any other. It will be exactly that which man has established over the animal.

"The Jewish race will maintain its hold upon us by our needs. It will rely on a strongly organized and carefully chosen police so generously paid that it will be ready to do anything just as the presidents of republics, who are given twelve hundred thousand francs and who are chosen especially for the purpose, are ready to put their signature on anything. Beyond the police, nothing but workmen on one side, and on the other engineers, directors, administrators. The workers will be all the non-Jews. The engineers, directors and administrators will on the contrary be Jews; we do not say the Jews and their friends; we say, the Jews; for the Jews then will have no more friends. And they will be a hundred times right, in such a situation, to rely only upon those who will be of the "Race".

"This may all seem impossible to us; and nevertheless it will come about in the most natural way in the world, because everything will have been prepared secretly, as the revolution was. In the most natural way in the world, we say, in this sense that there must always be engineers, directors and administrators so that the human flock may work and live and that, furthermore, the reorganization of the world which we shall have disorganized cannot, be operated save by those who will have previously gathered in wealth everywhere.

"By reason of this privileged situation, which we are allowing to become established for their benefit, the Jews alone will be in a position to direct everything. The peoples will put their hand to the wheel to bring about this state of things, they will collaborate in the destruction of all other power than that of the State as long as they are allowed to believe that the Slate, this Slate which possesses all, is themselves. They will not cease to work for their own servitude until the day when the Jews will say to them: "We beg your pardon! You have not understood. The State, this state which owns everything, is not you, it is us!" The people then will wish to resist. Bui it will he too late to prevent it because all moral forces having ceased to exist, all material forces will have been shattered by that same cause. Sheep do not resist the sheep-dog trained to drive them and possessing strong jaws. All that the working class could do would be to refuse to work. The Jews are not simpletons enough not to foresee that. They will have provisions for themselves and for their watch-dogs . They will allow famine to subdue resistance. If the need should arise they would have scruple in hurling on the people, mutinous but unarmed, their police made invincible because they will be provided with the most up-to-date weapons against powerless mobs. Have we not already a vision of the invincibility of organized forces against the crowd.

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

Here are a few details of this Terror in Russia from S. P. Melgounov. *La terreur rouge en Russie*: — First of all the principles of it.

In the beginning the Red Terror was first of all intended to exterminate the Russian Intelligentsia.

"The extraordinary Commissions are not a medium of Justice, but of "extermination without mercy" according to the expression of the Central Communist Committee.

"The extraordinary Commission is not a "Commission of Inquiry", nor a Court of Justice, nor a Tribunal, it decides for itself its own powers. "It is a medium of combat which operates on the interior front of the Civil War. It does not judge the enemy but exterminates him. It does not pardon those who are on the other side of the barricade, it crushes them."

"It is not difficult to imagine how this extermination without mercy operates in reality when, instead of the "dead code of the laws", there reigns only revolutionary experience and conscience. Conscience is subjective and experience must give place to the pleasure and whims of the judges.

"'We are not making war against individuals in particular', writes Latsis [director of the terror in the Ukraine] in the *Red Terror* of November 1918. 'We are exterminating the bourgeoisie as a class. Do not look in the enquiry for documents and proofs of what the accused person has done in acts or words against the Soviet Authority. The first question which you must put to him is, to what class does he belong, what arc his origin, his education, his instruction, his profession'".

In fact Communism only maintains itself by a general Terror, and in the end the working and peasant classes have suffered as much as the others. Once launched on the way of massacres, extermination has been carried out at random in order to impose communist rule by general terror.

Bukharin, one of the Soviet leaders, who at least possesses the merit of frankness, has dared to write in a letter, *La Revue universelle*, 1928:

"Yes, certainly your Russia is dying.

"There no longer exists anywhere, if it has ever existed, a single class of the population for which life is harder than in our Soviet paradise . . . We make experiments on the living body of the people — devil take it — exactly like a first year student working on a corpse of a vagabond which he has procured in the anatomy operating-theatre. Read our two constitutions carefully; it is there frankly indicated that it is not the Soviet Union nor its parts which interest us, but the struggle against world capital and the universal revolution to which we have always sacrificed everything, to which we are sacrificing the country, to which we are sacrificing ourselves. (It is evident that the sacrifice does not extend to the Zinovieffs). . . . .

"Here, in our country, where we are absolute masters, we fear no one at all.

"The country worn out by wars, sickness, death and famine (it is a dangerous but splendid means), no longer dares to make the slightest protest, finding itself under the perpetual menace of the Cheka and the army . . .

"Often we are ourselves surprised by its patience which has become so well-known . . . there is not, one can be certain in the whole of Russia, a single household in which we have not killed in some manner or other the father, the mother, a brother, a daughter, a son, some near relative or friend. Very well then! Felix (Djerjinsky) nevertheless walks quietly about Moscow without any guard, even at night . . . When we remonstrate with him for these walks he contents himself with laughing disdainfully and saving: 'What! they would never dare *psakrer*', and he is right. They do not dare. What a strange country!"

Better than any dry statistics the following description by a witness will give an idea of the scale upon which these butcheries are made. When the Rohrberg, Commission of Enquiry entered Kief, after the taking of that town by the Volunteer Army in August 1919, it found the execution hall of the Cheka in the following state:

"All the cement floor of the great garage (the execution hall of the departmental Cheka of Kief) was flooded with blood. This blood was no longer flowing, it formed a layer of several inches: it was a horrible mixture of blood, brains, of pieces of skull, of lulls of hair and other human remains. All the walls riddled by thousands of bullets were bespattered with blood; pieces of brains and of scalps were sticking to them.

"A gutter twenty-five centimetres wide by twenty five centimetres deep and about ten metres long ran from the centre of the garage towards a subterranean drain. This gutter along its whole length was full to the top of blood . . . Usually as soon as the massacre had taken place the bodies were conveyed out of the town in motor lorries and buried beside the grave about which we have spoken; we found in a corner of the garden another grave which was older and contained about eighty bodies. Here we discovered on the bodies traces of cruelty and mutilations the most varied and unimaginable. Some bodies were disemboweled, others had limbs chopped off, some were literally hacked to pieces. Some had their eyes put out and the head, face, neck and trunk covered with deep wounds. Further on we found a corpse with a wedge driven into the chest. Some had no tongues. In a corner of the grave we discovered a certain quantity of arms and legs . . . "

We have no exact documents permitting us to estimate exactly the total number of victims, the figures given exceed imagination.

Professor Sarolea gives in the *Scotsman* 7th November 1923 the following (officially published) figures: 8 bishops, 1219 priests, 6000 professors and teachers, 9000 doctors, 54,000 officers, 260,000 soldiers, 70,000 policemen, 12,950 property owners, 535,250 members of the intellectual and liberal professions, 193,290 workmen, 618,000 peasants.

The commission of enquiry of Denikin on Bolshevist proceedings during the period 1918-1919, in an account of the Red Terror, computed 1,700,000 victims.

Elsewhere a theoretical computation has been made by Ev. Komnin in the Roui (3, VIII, 1923):

"During the winter of 1920 the Union of Socialist Soviet Republics comprised 52 governments with 52 Extraordinary Commissions (Cheka), 52 special sections and 52 revolutionary tribunals, Moreover numberless "Este-Chekas", Chekas for transport systems, Chekas for railways, tribunals for troops for internal security, flying tribunals sent for mass executions on the spot. To this list of torture chambers the special sections must be added, 16 army and divisional tribunals. In all a thousand chambers of torture must be reckoned, and if we take into consideration that there existed at this time cantonal Chekas, we must add even more.

"Since then the number of Soviet Governments has grown: Siberia, the Crimea, the Far East, have been conquered. The number of Chekas has grown in geometrical proportion.

"According to direct data (in 1920, when the Terror had not diminished and information on the subject had not been reduced) it was possible to arrive at a daily average figure for each tribunal: the curve of executions rises from one to fifty (the latter figure in the big centres) and up to one hundred in regions recently conquered by the Red Army. The crises of Terror were periodical, then they ceased, so that it is possible to establish the (modest) figure of five victims a day, which multiplied by the number of one thousand tribunals gives five thousand, and about a million and a half per annum.

However unbelievable these figure may appear, these three different sets of statistics are sufficiently in agreement and have certainly a strong foundation of truth.

The Red Terror became so widespread that it is impossible to give here all the details of the principal means employed by the Cheka [Now replaced by the GPU] to master resistance; one of the most important is that of hostages, taken among all social classes. These are held responsible for any anti-Bolshevist movements (revolts, the White Army, strikes, refusal of a village to give its harvest etc..) and are immediately executed. Thus, for the assassination of the Jew Ouritzky, member of the Extraordinary Commission of Petrograd, several thousands of them were put to death, and many of these unfortunate men and women suffered before death various tortures inflicted by cold-blooded cruelty in the prisons of the Cheka.

"Thus I have in front of me photographs taken at Kharkoff, in the presence of the Allied Missions, immediately after the Reds had abandoned the town; they consist of a series of ghastly reproductions such as: Bodies of three workmen taken as hostages from a factory which went on strike. One had his eyes burnt, his lips and nose cut off; the other two had their hands cut off.

"The bodies of hostages, S. Afaniasonk and P. Prokpovitch, small landed proprietors, who were scalped by their executioners; S. Afaniasouk shows numerous burns caused by a white hot sword blade.

"The body of M. Bobroff, a former officer, who had his tongue and one hand cut off and the skin torn off from his left leg.

"Human skin torn from the hands of several victims by means of a metallic comb. This sinister find was the result of a careful inspection of the cellar of the Extraordinary Commission of Kharkoff. The retired general Pontiafa, a hostage who had the skin of his right hand turn off and the genital parts mutilated.

"Mutilated bodies of women hostages: S. Ivanovna, owner of a drapery business, Mme. A. L. Carolshaja, wife of a colonel, Mme. Khlopova, a properly owner. They had their breasts slit and emptied and the genital parts burnt and having trace of coal.

"Bodies of four peasant hostages, Bondarenko, Pookhikle, Sevenelry, and Sidorfchouk, with atrociously mutilated faces, the genital parts having been operated upon by Chinese torturers in a manner unknown to European doctors in whose opinion the agony caused to the victims must have been dreadful.

"It is impossible to enumerate all the forms of savagery which the Red Terror took. A volume would not contain them.

"The Cheka of Kharkoff, for example, in which Saenko operated, had the specialty of scalping victims and taking off the skin of their hands as one takes off a glove . . . At Voronege the victims were shut up naked in a barrel studded with nails which was then rolled about. Their foreheads were branded with a red hot iron live pointed star. At Tsaritsin and at Kamishin their bones were sawed . . . At Kief the victim was shut up in a chest containing decomposing corpses; after firing shots above his head his torturers told him that he would be buried alive. The chest was buried and opened again half an hour later when the interrogation of the victim was proceeded with. The scene was repealed several times over. It is not surprising that many victims went mad."

Let us recall that on the 17th July 1918 at Ekaterinenburg, and on the order of the Cheka (order given by the Jew Sverdloff from Moscow) the commission of execution commanded by the Jew Yourowsky, assassinated by shooting or by bayoneting the Czar, Czarina, Czarevitch, the four Grand Duchesses, Dr. Botkin, the manservant, the woman servant, the cook and the dog.

The members of the imperial family in closest succession to the throne were assassinated in the following night. The Grand Dukes Mikhailovitch, Constantinovitch, Vladimir Palcy and the Grand Duchess Elisabeth Feodorovna were thrown down a well at Alapaievsk in Siberia. The Grand Duke Michael Alexandrovitch was assassinated at Perm with his suite.

Dostoyevsky was not right when he said:

"An odd fancy sometimes comes into my head: What would happen in Russia if instead of three million Jews which are there, there were three million Russians and eighty million Jews?

"What would have happened to these Russians among the Jews and how would they have been treated? Would they have been placed on an equal footing with them? Would they have permitted them to pray freely? Would they not have simply made them slaves, or even worse: would they not have simply flayed the skin from them? Would they not have massacred them until completely destroyed, as they did with other peoples of antiquity in the times of their olden history? . . ."

What is going to happen in Russia now? The present situation is as follows:

Bolshevism the agent of destruction has accomplished its mission: its very violence prevents it from lasting eternally. The time has come to proceed gradually to a durable form of government; in the nature of the French Republic, a most convenient form, for, cloaking the real masters, it would permit Jewry to establish itself definitely in Russia and to benefit fully from the victory obtained, thanks to Bolshevism, over the Russian people.

Unfortunately the Soviet leaders, probably exceeding orders, have gone too far, which has had for them the disadvantage of showing to some extent their cards, People have begun to see that the world revolution was partly artificial, the work of a conspiracy directed principally by the Jews.

Thus Communism is only maintained in Russia by the Terror. As soon as it is relaxed, pogroms appear.

In consequence, world Jewry and Masonic governments (such as that of France for example) pretend to blame Bolshevism by condemning its unpopular excesses, whilst in fact, they are supporting it and making it last until the means are found for it to evolve into a more lasting form.

If it were to fall at present, the reaction, would be such that it is doubtful whether Judeo-Masonry with all its power would be able to prevent the re-establishment of a national and religious Russia overuled by a monarchist leader with absolute power. It would be a catastrophe for Judeo-Masonry which will do the utmost to avoid it, for the world would then learn with dismay what Bolshevism really was.

The true authors of world revolution and their objects would for the first time appear in the light of day and it would be the end of democratic, socialist and other illusions. Russia, henceforth a forbidden land to Free masons, to Jews, and to International Revolutionaries, and able, thanks to its natural resources to be self-supporting without passing through the Caudine Forks of Jewish High Finance, would be the base upon which the counter-revolutionary elements of the world would lean. These, instead of fighting blindly against an invisible, subterranean enemy, would know whom to attack. It would be without doubt the beginning of a new general orientation of the world in order to deviate from the revolutionary slope down which it has been slipping since 1789.

Involuntarily one asks the question:

"How does the civilized world permit such a state of things to reign over the sixth part of the globe? If there was still a monarchy in Russia, it goes without saying that nobody would admit it. There would be thundering questions in the parliaments of the two hemispheres, fiery protests from all the leagues of the "Rights of Man", articles in the indignant newspapers, a rapid and unanimous understanding among all social classes and a whole series of national, economic, diplomatic and military measures for the destruction of this plague. But present-day democracy is much less troubled about it than about a cold of Macdonald or the broken nose of Carpentier.

"And although the occidental bourgeoisie knows perfectly well that the Soviet power is its irreconcilable enemy, with which no understanding is possible, that moreover, it would be useless since economically Russia is nothing more than a corpse, nevertheless the flirtation of this bourgeoisie with the Comintern lasts and threatens to become a long romance.

"To this question there is only one answer: as in western Europe, international Judaism [or its ally Freemasonry] holds in its hands political power as strongly as the Jewish Communists hold it in Russia, it does all that is humanly possible to retard the day when the latter will fall.

## CHAPTER XIII
## JEWS AND SOCIALISM

We have dwelt at length with Bolshevism, for it has shown the revolutionary action of the Jews in the full light of day; their part in it has become apparent indeed during the violent revolution, but although less visible, they are none the less the directors of revolutionary socialism in all its forms all over the world.

Kadmi Cohen, a Polish-French proponent of Zionism, wrote in *Nomades*, 1929:

"In that which concerns the Jews, their part in world socialism is so important that it is impossible to pass it over in silence. Is it not sufficient to recall the names of the great Jewish revolutionaries of the 19th and 20th centuries, Karl Marx, Lassalle, Kurt Eisner, Bela Kuhn, Trotsky, Leon Blum, so that the names of the theorists of modern socialism should at the same time be mentioned? If it is not possible to declare Bolshevism, taken as a whole, a Jewish creation it is nevertheless true that the Jews have furnished several leaders to the Maximalist movement and that in fact they have played a considerable part in it.

"Jewish tendencies towards communism, apart from all material collaboration with party organizations, what a strong confirmation do they not find in the deep aversion which, a great Jew, a great poet, Heinrich Heine felt for Roman Law! The subjective causes, the passionate causes of the revolt of Rabbi Aqiba and of Bar Kocheba in the year 70 a.d. against the *Pax Romana* and the *Jus Romanum* were understood and felt subjectively and passionately by a Jew of the 19th century who apparently had maintained no connection with his race!

"Both the Jewish revolutionaries and the Jewish communists who attack the principle of private property, of which the most solid monument, is the Codex *Juris Civilis* of Justinianus of Ulpian, etc., are doing nothing different from their ancestors who resisted Vespasian and Titus.

"In reality it is the dead who speak!"

Jews were the creators of socialism. The great prophet of the collectivist idea and the founder of the International, Karl Marx, was a Jew whose real name was Mordechai. Jews are the present leaders of the movement and its funds are from Jewish sources which explains perhaps the limitless amount of the resources at the disposal of the socialists; in France, the newspaper *Humanite* has been founded by Jewish money.

It is the same for the greater part of socialist newspapers throughout the world. In England, Jewish influence on the less extreme forms of Socialism in this country is no less apparent. If the Labour Party is solidly pro-German, it; is also solidly pro-Jewish. [Written in 1929, during the Weimer Republic]

Moreover, on the subject of Jewish influence in socialism, nobody is more definite than one of the spiritual leaders of Judaism, Mr. Alfred Nossig, who says word for word in his book *"Le Judaisme integral" (Integral Judaism)*:

"68. Socialism and the Mosaic code are programmes which are not at all in opposition. Between the fundamental ideas of the two doctrines there is on the contrary a striking agreement. Jewish nationalism ought not to turn from Socialism as from a danger which threatens its ideal, nor Jewish Socialism turn from the Mosaic code. The two parallel ideals will be realized by following the same road.

"71. From an examination of the facts it emerges in an irrefutable manner that it is not only modern Jews who have co-operated in a decisive manner in the creation of socialism; their own Fathers were already the founders of the Mosaic system . . . or in another form the Mosaic system is socialism freed from the Utopias and Terror of Communism, as well as from the "ascese" [asceticism] of Christianity.

"The Mosaic code throughout the ages both as a doctrine, and as a law, has influenced some consciously and others unconsciously.

"74. The modem socialist movement is in great part the work of Jews; it was the Jews who imprinted upon it the mark of their brain; it was equally the Jews who had a preponderant part in the government of the first socialist republics, although the Jewish socialist leaders were for the most part estranged from Judaism; in spite of which the part which they played did not depend on them alone; in them was operating in an unconscious fashion the race-cultural system of the Mosaic doctrine, the blood of the old apostolic people was living in their brain and in their social temperament.

"*Present day world socialism forms the first stage in the accomplishment of the Mosaic teaching, the beginning of the realization of the future state of the world announced by our prophets.*

"79. It is not until there will be a League of Nations, it is not until its allied armies will be employed in an efficacious manner for the protection of all the weak races, that we shall be able to hope that the Jews will be in a position to develop without hindrance their national state, in Palestine, and equally it will only be a League of Nations impregnated with the socialist spirit which will render possible for us the possession of our international as well as of our national requirements.

"*This is why all Jewish groups whatever they are, Zionists or adepts of the Diaspora, have a vital interest in the victory of socialism: they must exact it not only on principle, not only because of its identify with the Mosaic doctrine, but also on tactical grounds*.

"87. The Jewish socialist is reproached with playing a leading part not only in the collectivist party but also in the communist terrorist party. This must be regretted by all Jews, who in as much as they are true disciples of the Mosaic teaching, disapprove of the Terror. This is only explained by two reasons; the complete estrangement of the Jewish terrorists from the spirit of the Mosaic doctrine and the strong mixture of Tartar and Cossack blood. That has not prevented the dissenters of Jewish race from being exalted in the socialist idea, but it has inculcated in them savage and cruel principles."

We have just seen the preponderant part played by Judaism in the modern revolutionary movement, Bolshevism, socialism etc. Let us now examine the direction of Jewish influence in the world in general and in the different branches of human activity.

# CHAPTER XIV
# JEWISH INFLUENCE — MONEY AND FINANCE
## JEWISH INFLUENCE IN THE WORLD

Throughout the world and in all parts Jewish activity is exercised consciously or unconsciously in a revolutionary direction destructive of Christian civilization. The two poles of the Jewish people — at the bottom the socialist and Bolshevist revolutionaries, at the top the High Finance — are working in the same direction.

Consciously or unconsciously, I have said, there is indeed a radical difference between the two conceptions of existence, the Jewish conception, which believes in the immense value of earthly life (the Kingdom of God upon earth), and which thrusts from it the hope of a future life, and the Christian conception which is based on the inverse. Whether one admits or whether one denies the idea of a world wide Jewish conspiracy, the fact remains nevertheless that since 1780 the Jewish idea is gaining the upper hand over the Christian idea which had hitherto prevailed, and the general materialism which proceeds from it logically brings the atheism, the socialism and the universal anarchy from which we are suffering.

The Jewish question is then before everything a question of safe-guarding our civilisation and our culture, a question of changing the face of the world.

"Without us Aryans being conscious of it, the idealism pertaining to our race, that idealism which was so zealous through out the ages for all that is beautiful, all that is noble, for sincerity, loyalty, right, duty, trust, all this is being irresistably impelled by the seductive conception of Jewry towards a cynical and unscrupulous materialism, which finds its political expression in the Judeo-Masonic universal atheist republic."

The propagation of the Jewish idea is then destructive for us; and for spreading its ideas and putting them into practice, Judaism has, as its chief forces, gold and the press.

Thanks to them it directs or interferes with everything which acts on public opinion and everything which has a revolutionary influence in the world: Free Masonry Socialism, Communism, Theosophy, the Theatre, the Cinema, News Agencies, Wireless, Education, etc. It has an effective influence on most governments, either indirectly through Free Masonry, or directly by selected Jewish nationals who surround and direct the leaders of the State and influential politicians, as we have seen it in a preponderant fashion at the Peace Conference.

The following are a few precisions on these various points.

### JEWS AND ECONOMIC LIFE

Jewish commercial and financial genius is too well known for it to be necessary to speak of it here.

Jews have been the inventors of modern business methods; at present they are the kings of finance. All the countries in which their influence is dominating enjoy the benefit of an intense economic activity, but what is the cost of such material advantage! No one has the right to blame their economic success; but one can examine the means which they employ to achieve it, and above all the use which they make of their financial power.

Gold is an instrument of power which can serve for good or evil. Up to the present, they have applied it in a way useful for the Jewish race, but harmful for all others. There is the whole question.

Their economic influence is bad for us Occidental Christians in three ways:

- By the spread in the world of the Jewish mentality for gold.
- By the manner in which they acquire this gold.
- By the use which they make of it.

Werner Sombart, in *Les juifs el la vie economique*, discusses the religious basis for the Jewish mentality for gold:

"The principal characteristic of the Jewish religion consists in its being alien to the Hereafter, a religion, as it were, solely and essentially worldly.

"Man can only experience good or evil in this world; if God wishes to punish or reward he can only do so during the life of man. It

is therefore here below that the just must prosper and the impious suffer. "

Thus the Jewish religion exalts riches as the supreme blessing, and money is for the Jew the aim of life.

"It is useless to insist upon the differences which proceed from this opposition between the two different views in the respective attitudes of the pious Jew and the pious Christian regarding the acquisition of wealth. While the pious Christian, who had been guilty of usury, was tormented on his deathbed by the tortures of repentance and was ready to give up all that he owned, for the possessions unjustly acquired were scorching his soul, the pious Jew, also at the end of his days looked with affection upon his coffers and chests filled to the top with the accumulated sequins taken during his long life from poor Christians and even from poor Moslems; a sight which could cause his pious heart to rejoice, for every penny of interest enclosed therein was like a sacrifice offered to his God."

To-day, this mentality for gold has spread throughout the world. It has produced a general materialism and a harshness which is in part responsible for the class hatred which is one of the great destructive elements of our time. It is the rule of the machine and commercialism, brutal and purely material, without any moral counterpoise to diminish the harm which it causes.

[Footnote: "It appears worth noting that it was an English Jew banker, the well known economist David Ricardo, himself the son of a Dutch Jew banker who emigrated to London at the end of the 18th century, who is the inventor and the theorist of a purely economic conception of the world which rules nearly everywhere to-day. The contemporary political commercialism — business above everything, business considered as the supreme aim of human effort comes directly from Ricardo." G. Batault, *Le probleme juif*, p. 40.]

The root cause of the evil is then the disappearance of all spiritual ideals.

Dostoyevsky had already declared this as far back as 1873 in this prophetic passage from *Diary of a Writer*, 1873-76:

"Their kingdom is at hand, their perfect kingdom. The triumph of those ideas is approaching in the presence of which the sentiments of humanity are mute, the thirst for truth, the Christian and national feelings and even the common pride of the peoples of Europe.

"That which is coming, on the contrary, is materialism, the blind and grasping appetite for personal material well-being, the thirst for the accumulation of money by any means; that is all which is regarded as a higher aim, such as reason, such as liberty, instead of the Christian ideal of salvation by the sole means of the close moral and brotherly union between men.

"People will laugh at this, and say that it does not in the least proceed from the Jews . . . Was the late James de Rothschild of Paris a bad man? We are speaking about Judaism and the Jewish idea which has monopolized the whole world, instead of defective Christianity.

"A thing will come about which nobody can yet even imagine. All this parliamentarism, these theories regarding the community which are believed in to-day, these accumulations of wealth, the banks, science, all that will collapse in the winking of an eye and without leaving a trace behind, except the Jews however, who will know then what they have to do, so that even this will be for their gain. All this is near, close by . . .

"Yes, Europe is on the eve of collapse, a universal, terrible and general collapse . . .

"To me Bismarck, Beaconsfield the French Republic, Gambetta and others, are all only appearances. *Their master, who is the same for everyone else and for the whole of Europe, is the Jew and his bank.*

"We shall still see the day when he shall pronounce his veto and Bismark will be unexpectedly swept away like a piece of straw.

"Judaism and the banks now reign over all, as much over Europe as over education, the whole of civilization and socialism, especially over socialism, for with its help Judaism will root out Christianity and destroy Christian culture.

"And if nothing but anarchy results the Jew will be found, directing all; for although preaching socialism he will remain nevertheless in his capacity of Jew along with the brothers of his race, outside socialism, and when all the substance of Europe has been pillaged only the Jewish bank will subsist."

Capitalism then is not only an economic problem, it is a question of a spiritual problem before everything, of a problem of the European soul.

To conclude, the Jewish mentality for gold has invaded us, and this mentality is already in itself bad for us. But Jewish influence is also dangerous for us in two other ways: The manner in which they acquire gold and the use that they make of it.

The Jews have always been reproached for being parasites, with never procuring their wealth by production but by the exploitation of the production of others. It is one of themselves who has said: "Wars and revolutions are the harvests of the Jew."

This is not a recent discovery. Here is what is said on this subject in the official report of Baron Malouet to M. de Sartinne on the demands of the Portuguese Jews in 1776.

"No traveler has seen a plot of ground ploughed by Jews, a manufacture created or supplied by them. In every place into which they have penetrated they are exclusively given up to the trades of brokers, dealers in second hand goods and usurers, and the richest amongst them then become merchants, chandlers and bankers.

"The King of Prussia wished to establish them in his states and make them citizens; he has been obliged to give up his idea because he has seen he would only be multiplying the class of retailers and usurers.

"Several Princes of Germany and barons of the Empire have summoned them to their states, thinking to gain from them great advantages for their commerce; but the stock-jobbing of the Jews and their usury soon brought into their hands the greater part of the current coin in these small countries which they impoverished in the long run."

This is what Werner Sombart, in *Les Juifs et la vie economique*, says to us:

"It is really time to give up once and for all the legend according to which the Jews were obliged during the European middle ages, and above all 'since the Crusades', to devote themselves to usury because all other professions were closed to them. The 2000 year old history of Jewish usury previous to the Middle ages suffices to indicate the falseness of this historic conclusion. But even in that which concerns the Middle ages and modern times the statements of official historiography are far from agreeing with the reality of the facts. It is not true that all careers in general were closed to Jews during the middle ages and modern times, but they preferred to apply themselves to the lending of money on security. This is what Bucher has proved for the town of Frankfort-on-the-Maine, and it is easy to prove it for many other towns and other countries. Here is irrefutable proof of the natural tendencies of the Jews for the trade of money-lenders; in the Middle ages and later we particularly see governments striving to direct the Jews towards other careers without succeeding."

To-day the operations have become extended; instead of lending to private individuals they lend to governments and to states, but the principle has remained the same. The Jews are international financiers and not producers, for the producer is a conservative and the other is not.

Finally the Jews have a bad influence for us by the use which they make of gold.

The financial help offered by them to the Russian Revolution is a well known fact. Reviewing a recent book, *The Russian Revolution*, by Mr. Lancelot Lawton in the 7 April number of the *Patriot* wrote:

"Mr. Lawton, in one remark, throws a sidelight on the moving forces behind the revolution, which might suggest to him further investigation as to origin of what has become a world movement. That movement cannot any longer be shrouded by superficial talk of the severity of the Russian regime, which the favorite excuse among our Socialists for the atrocious action of the Bolsheviks, who did not come into power till six months after Tsardom was ended:

"'I wish to emphasize the paramount role which the power of money played in bringing about the Revolution. And here it may not be out of place to mention that well documented works have recently been published in France proving that neither Robespierre nor Danton were isolated figures upon the revolutionary stage, but that both were puppets of financial backers.'"

Again on page 42 he says:

"When the first revolution broke out Lenin was in Zurich, where he was financially helped by an old Swiss merchant, who later went to Russia to live as a permanent guest of the Revolution, and some time afterwards disappeared. If Lenin had not obeyed the orders of his pay-masters how long would he have remained in the land of the living?"

International financiers are not all Jews and they are not necessarily all vampires. Some of them, — and the Jews are far from being behind in this respect, — are celebrated for their charity. Money loses in their hands its usual significance and becomes a force, an instrument of power and sometimes of domination; such is the case for Jewish high finance.

On the one hand, Jewish high finance is very powerful: on the other hand it is linked up throughout the world and serves Jewish interests to the detriment of others. Its strength is in its organization and internationalism.

It is not the individual success of the Jewish banks which is in dispute. They have as much right to it as we and no one contests it; but here we have to do with an international system of banks which are neither English, nor German, nor French, but Jewish and all connected with each other. It is neither the importance nor wealth of single banks, but the importance and wealth of the whole which makes the strength of the system.

Walter Rathenau in a communicative mood once said:

"Three hundred men, who all know each other direct the economic destinies of the Continent and they look for successors among their friends and relations. This is not the place to examine the strange causes of this strange state of affairs which throws a ray of light on the obscurity of our social future."

It is certain that such an organisation constitutes a powerful force, capable of being used for good or for evil. Up to the present it has been employed for the good of the Jewish race to the detriment of the others.

These forces do not seek publicity, they are generally content to manage affairs from a distance by means of their banks or of their delegates and the world does not know them. At the necessary moment they appear suddenly and then as quickly recede into the background. A recent illustration of this fact happened during the Peace Conference at Versailles where the preponderance of Jewish influences was one of the facts which impressed observers most and which Dr. E. J. Dillon has thus expressed:

"It may seem amazing to some readers, but it is not the less a fact that a considerable number of delegates believed that the real influences behind the Anglo-Saxon people were Semitic . . . 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 ends thus: Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn, are swayed by their Jewish elements." .

At present then Jewish high finance is all powerful and serves Jewish interests exclusively. It would moreover be perfectly just to maintain that this is its right, only it is equally our right to oppose this foreign domination. For gold is only one of the weapons of Israel, a weapon of incalculable power, and to it alone yields that other force which the Chosen People knows so well how to handle: the Press.

Let us now examine Jewish influence in the Press.

## CHAPTER XV
## JEWISH INFLUENCE — THE PRESS

The power of the Press is incalculable. The newspaper has become the great school for adults; it is almost their only source of information; public opinion is only the reflection of the newspapers.

In a well-informed study on the power of the Press *Grossmacht Press*, an Austrian writer, Eberle has said:

"An intelligent man, thoroughly familiar with the newspapers, can, after half an hour conversation, tell anyone what newspaper he reads . . . even high prelates of Rome, even Cardinals Amette and Mercier show themselves more influenced by the Press of their country than they themselves probably realize . . . often I have noticed that it is according to his newspaper that one judges the Papal Bull or the speech of the Prime Minister."

An English prelate has said: "If in England the Bible maintained one thing and the *Times* maintained another out of 510 persons 500 would be of the opinion of the Times."

The former minister Combes, promoter of the anti-religious struggle said: "Three quarters of the Catholics have been estranged from the Church by the Press." And Cardinal Mercier, during his tour in America, was able to say with truth that it was thanks to the Press, that the Entente had won the War.

One cannot exaggerate the influence of the newspaper which ceaselessly, day by day, and even at every hour of the day holds forth everywhere, in the family, in the club, in the street, in the train, in factories and in the fields, in towns and in the country.

Thus M. Nordau (a Jew) has gone so far as to affirm that far more than all other modern inventions, it is the Press which gives to our age its character and of which it is the greatest force. More than any one the Jews have understood the importance of the Press.

"What are you arguing about, said one of them, Baron Montefiore. So long as you do not have in your power the Press of the whole world, all that you do will be in vain."

Thus they have almost universally made themselves masters of it, for the Press is not and cannot be independent. A newspaper is, before everything, a commercial enterprise, and its primary concern is to live and to make as much money as possible.

A sincere independent newspaper, admitting that it could express its opinions freely, which is not at all certain if they were anti-revolutionary, would have to meet an annual deficit, the sale price of the paper hardly paying for more than the paper upon which it is printed.

Professor Lester T. Ward, in his book *Pure Sociology* has quoted the words pronounced by the journalist John Swinton during a banquet of the Press in New York:

"An independent Press does not exist in America except perhaps in small country towns; journalists know it and I know it; not one of them dares to express a sincere opinion; if they do so, they know beforehand that it will never be printed. I am paid 150 dollars in order that I should not put my ideas in the newspaper for which I write and that I should keep them to myself. Others are paid similar salaries for a similar service. If I succeeded in having my opinions published in a single issue of my newspaper, I should lose my post in twenty-four hours.

"The man who would be insane enough to give frank expression to his thoughts would soon find himself in the streets on the lookout for another occupation. It is the duty of New York journalists to lie, to threaten, to bow down to the feet of Mammon, and to sell their country and their race for their salary, that is to say, for their daily bread . . .

"We are the tools and the vassals of the rich who keep in the background; we are puppets; they pull the strings and we dance. Our time, our talent, our life, our abilities, all are the properly of these men. We are intellectual prostitutes."

It is natural under those conditions, that sincere men and men of talent should withdraw more and more from journalism.

A newspaper depends on the government, on news agencies, on commercial advertisements, and above all on the financial power of those who own and direct it.

No government could continue with absolute liberty of the Press. So governments exercise as strong an influence as possible by various means of which the principal are: financial corruption, favours, and the use of the Courts. The extreme limits of misleading propaganda were exceeded on both sides during the War.

"The corruption does not consist in the government exercising influence on the Press; such pressure is often necessary; but in the fact that, it is exercised secretly so that the public believes that it is reading a general opinion when in reality it is a minister who speaks; and the corruption of journalism does not consist in its serving the state, but in its patriotic convictions being in proportion to the amount of a subsidy.

From the point of view of news, a newspaper depends principally upon news agencies; these are vast organizations which centralize the news of the world and distribute it to the Press.

From the commercial point of view, a newspaper lives only by advertisements. This fact is too well-known to require further demonstration.

The situation is then the following:

"The great telegraphic agencies of the world which are everywhere the principal source of news for the Press (just as wholesale businesses supply the retailers), which spreads far and wide that which the world should know or should not know, and in the form which they wish, these agencies are either Jewish property or obey Jewish direction.

"The situation is the same for the smaller agencies which supply news to the newspapers of less importance, the great publicity agencies which receive commercial advertisements and which then insert them in the newspapers at the price of a large commission for themselves, are principally in the hands of the Jews; so are many provincial newspapers. Even when the Jewish voice is not heard directly in the Press, there comes into play the great indirect influences, Free Masonry, Finance, etc.

"In many places Jews content themselves with this hidden influence, just as in economic life they consider Joint Stock companies as the most profitable.

"The editors may quite well be Aryans, it is sufficient that in all important questions they should stand for Jewish interests, or at least that they should not oppose them. This is achieved nearly always by the pressure of advertisement agencies."

M. Eberle gives complete statistics of the World Press, country by country, from which it appears that in Germany, three quarters of the newspapers are Jewish, as well as the news agencies Wolf and the two other secondary agencies Hirsch and Press Telegraph.

The situation is almost the same in France. Already in 1894 Rochefort said. "Look at the Press! There is no longer a French Press, it is all in the hands of the Jews." On the whole, however, Masonic influence is more evident in it than Jewish influence. Mrs. Webster, speaking of the English Press, writes: "It would not be an exaggeration to say that there is hardly a newspaper in this country, with the exception of the *Patriot*, which dares to speak freely on questions touching Jewish interests."

The advertisement agencies which distribute advertisements to the papers are a powerful means of pressure; the Jews who withhold them being thus able to cut off supplies from any newspaper by withdrawing from it advertisement contracts. The story of the Jewish contest with Gordon Bennett, the proprietor of the *New York Herald*, is very suggestive in this respect.

Austria before the war offered us an example of the result of Jewish domination of the Press.

"The Jewish Press of Vienna sold everything, put everything at a price, artistic fame as well as success in business. No intellectual production, no work of art has been able to see the light of day and reach public notice, without passing by the crucible of the Jewish Press, without having to submit to its criticism or to pay for its approval. If an artist should wish to obtain the approbation of the public, he must of necessity bow before the all-powerful Hebrew journalists. If a young actress, a musician, a singer of talent should

wish to make her first appearance and to venture before a more or less numerous audience, she has in most cases not dared to do so, unless after paying tribute to the desires of Israel. Otherwise she would fear almost certain failure. It was despotic tyranny re-established, this time for the profit of the Jews and brutally exercised by them in all its plenitude."

"Such as it is revealed by its results, the Viennese Press dominated by Judaism, has been absolutely disastrous. It is a work of death which it has accomplished. Around it and outside it all is void. In all the classes of the population are the germs of hatred, the seeds, of discord and of jealousy, dissolution and decomposition.

### Importance of Jewish Influence in the Press

Naturally, Judaism, master of a part of the Press, uses it to serve Jewish interests, notably in preventing any anti-revolutionary publications and in spreading throughout the world ideas favorable to Judaism.

All anti-revolutionary campaigns from their beginning meet with systematic obstruction from the Press which shows itself either by silence (refusal to publish), or by violent attacks, without possibility of replying, against the individual who dares to attack the revolution even indirectly. If one dares to denounce the Jews directly then there is a general hue and cry, and the culprit is usually rendered powerless to hurt in a very short time.

The Press being irresponsible and anonymous, does not draw back from any distortion of news, lie, calumny.

Thus we see the universal Press, including a part of the conservative Press, bellow and stir up opinion against Mussolini whom it calls a barbarian tyrant when he expels a revolutionary from Italy, *though this same press passes over almost in silence the three million Russians executed by the Bolshevist Cheka.*

Naturally in many conservative or so-called conservative newspapers there appear anti-revolutionary articles (the contrary would be too strange), but they are carefully doctored so as to be only a semblance and not to touch the inner meaning of revolution; the skill consists in directing organs of all the parties from Bolshevism to the extreme Right. This permits the neutralization of public opinion by maintaining its tranquility and its direction in the desired way by a subtle propaganda presented to each class of reader in the form which makes it acceptable. The masters of the press do not use it only to avoid all attack, but also to spread universally ideas which favor Judaism, whence the general tendencies of the World Press which is on the whole:

- Liberal, democratic, republican.
- Socialist.
- Anti-religious.
- Materialist.

In a word, revolutionary in general.

### Jewish Influence in the Modern World

The same influence is also exercised although less widely, in literature, achieving by subtle advertisement the reputation of those authors whose ideas are considered useful to the revolution. (In a wide sense every idea is useful which disintegrates Christian society, liberalism, sensuality, materialism, determinism etc . . . Freud, Einstein are examples). As in the Press, obstacles are placed in the way of those who are hostile to it, and if that is not sufficient, more energetic means are then employed. It is very instructive in this respect to note the struggle which has been necessary in each country in order to get the Protocols published and the rapidity with which they have disappeared from circulation.

The following is a significant passage on this subject by the English historian N. H. Webster:

"When I first began to write on Revolution a well known London Publisher said to me: "Remember that if you take an anti-revolutionary line you will have the whole literary world against you." This appeared to me extraordinary. Why should the literary world sympathize with a movement which, from the French revolution onwards, has always been directed against literature, art, and science,

and has openly proclaimed its aim to exalt the manual workers over the intelligentsia?

"Writers must be proscribed as the most dangerous enemies of the people." said Robespierre; his colleague Dumas said all clever men should he guillotined. The system of persecution against, men of talents was organized . . . they cried out in the Sections (of Paris) "Beware of that man for he has written a book." Precisely the same policy has been followed in Russia. Under moderate socialism in Germany the professors, not the "people" are starving in garrets. Yet the whole Press of our country is permeated with subversive influences. Not merely in partisan works, but in manuals of history or literature for use in schools. Burke is reproached for warning us against the French Revolution and Carlyle's panegyric is applauded. And whilst every slip on the part of an anti-revolutionary writer is seized on by the critics and held up as an example of the whole, the most glaring errors not only of conclusions but of facts pass unchallenged if they happen to be committed by a partisan of the movement. The principle laid down by Collot d'Herbois still holds good: "Tout est permis pour quiconque agit dans le sens de la revolution." (Everything is permissible for anyone who acts in the direction of the revolution).

"All this was unknown to me when I first embarked on my work. I knew that French writers of the past had distorted facts to suit their own political views, that a conspiracy of history is still directed by certain influences in the masonic lodges and the Sorbonne; I did not know that this conspiracy was being carried on in this country. Therefore the publisher's warning did not daunt me. If I was wrong either in my conclusions or facts I was prepared to be challenged. Should not years of laborious historical research meet either with recognition or with reasoned and scholarly refutation?

"But although my book received a great many generous and appreciative reviews in the Press, criticisms which were hostile took a form which I had never anticipated. Not a single honest attempt was made to refute either my *French Revolution*or *World Revolution* by the usual methods of controversy. Statements founded on documentary evidence were met with flat contradiction unsupported by a shred of counter evidence. In general the plan adopted was not to disprove, but to discredit by means of flagrant misquotations, by attributing to me views I had never expressed, or even by means of offensive personalities. It will surely be admitted that this method of attack is unparalleled in any other sphere of literary controversy."

The theatre, the cinema, even wireless are powerful means of influencing public opinion: so they are profoundly imbued with Free Masonry and Jewish ideas, not only their directors and their actors, but also the general tendencies of their preponderant ideas. In the cinema most of the films given in Europe come from the great American firms such as the Metro-Goldwyn, the Fox film etc., which are all almost entirely Jewish.

The revolutionary tendencies of the everyday theatre have often been described, N. H. Webster speaking for England writes:

"We have only to look around us in the world to-day, to see everywhere the same disintegrating power at work — in art, literature, the drama, the daily Press — in every sphere that can influence the mind of the public . . . our modern cinemas perpetually endeavour to stir up class haired by scenes and phrases showing "the injustice of Kings" "the sufferings of the people" "the selfishness of aristocrats" regardless of whether these enter into the theme of the narrative or not. And in the realms of literature, not merely in works of fiction but in manuals for schools, in histories and books professing to be of serious educative value and receiving a skillfully organized boom throughout the press, everything is done to weaken patriotism, to shake belief in all existing institutions by the systematic perversion of both contemporary and historical facts. I do not believe that all this is accidental; I do not believe that the public asks for the anti-patriotic or demoralizing books and plays placed before it: on the contrary it invariably responds to an appeal to Patriotism and simple healthy emotions. The heart of the people is still sound, but ceaseless efforts are made to corrupt it."

The desintegrating influence extends to all branches of human activity, to science, to art and to fashions with subversive theories such as, Freudism, Theosophy Christian Science and certain general artistic tendencies seeking to overthrow the hitherto established rules of what is beautiful.

On the subject of arts, and especially of painting, it may be remarked that Jews have been entirely absent from them in the past, that is to say in the time when artists achieved reputation late in life after an existence of labour and hardships (the painters Israel Pissarro, are rare exceptions). But since pictures have become the object of an intense and fruitful trade (we are not speaking here of quality but of quantity) the Jews have taken possession in increasing number of the professions of painting, engraving and sculpture.

It goes without saying that in this work of dissolution, education plays a primordial part. Everybody knows the efforts made everywhere and especially in France, to establish atheistic lay education. But as this happens openly it is outside the scope of the present work which is concerned to show the occult forces of the revolution. We only mention it then without going into details.

We have just seen the revolutionary side of Jewish influence in the world in general, and in modern revolutions in particular. It is now time to examine Judaism closely in order to know exactly what it is, what it wishes, what it has obtained, briefly, its general organization.

# CHAPTER XVI
# CAUSES OF HOSTILITY BETWEEN JEWS AND NON-JEWS

The Jews have always been the object of general hostility on the part of the peoples among whom they lived; are they then victims, as they pretend, or oppressors? As Bernard Lazare one of themselves, says clearly:

"If this hostility, even aversion, had only been shown towards the Jews at one period and in one country, it would be easy to unravel the limited causes of this anger, but this race has been on the contrary an object of hatred to all the peoples among whom it has established itself. It must be therefore, since the enemies of the Jews belonged to the most diverse races, since they lived in countries very distant from each other, since they were ruled by very different laws, governed by opposite principles, since they had neither the same morals, nor the same customs, since, they were animated by unlike dispositions which did not permit them to judge, of anything in the same way, it must be therefore that the general cause of Anti-Semitism has always resided in Israel itself and not in those who have fought against Israel."

The reasons of this antipathy have been exposed many times and may be summed up in the three following groups:

- The Jews everywhere and always have been strangers, parasites and revolutionaries, moreover, during the Middle Ages they were regarded as the putters to death of Christ.
- The accusation of putting Christ to death, having with the weakening of Christianity lost its vigor, we only mention it without commentary.
- They are strangers: unsociable and not to be assimilated because they are exclusive and intolerant.

"What virtues and what vices brought upon the Jew this universal emnity? Why was he in turn equally maltreated and hated by the Alexandrians and the Romans, by the Persians and the Arabs, by the Turks and by the Christian nations? Because everywhere and up to the present day, the Jew was an unsociable being.

"Why was he unsociable? Because he was exclusive and his exclusiveness was at the same time political and religious, or, in other words, he kept to his political, religious cult and his law. To his unsociability the Jew added exclusiveness. Without the Law, without Israel to practise it, the world would not exist, God would make it return again into a slate of nothing; and the world will not know happiness until it is subjected to the universal empire of that law, that is to say, to the empire of the Jews. In consequence the Jewish people is the people chosen by God as the trustee of his wishes and desires; it is the only one with which the Divinity has made a pact, it is the elected of the Lord . . .

"Israel is the favourite son of the Eternal, the one who alone has the right to his love, to his benevolence, to his special protection, and other men are placed beneath the Hebrews; they have only the right through pity to the Divine bounty, since the souls of the Jews alone descend from the first man. The possessions entrusted to the nations belong in reality to Israel, and we see Jesus himself reply to the Greek woman:

"'It is not right to cast the bread of the children to the dogs.' This faith in their predestination, in their election, developed in the Jews an immense pride; they came to look upon non-Jews with contempt and often with hatred, when patriotic reasons were added to theological ones."

Beyond the fact of being strangers, the Jews have been reproached with being parasites producing nothing themselves but exploiting the work of others. It is unnecessary to return to this subject which we have treated in the chapter: Jews and Economic Life.

Let us pass therefore to the third complaint: the Jews are revolutionaries. They have always been so and the numerous examples which we have quoted of their activity in socialism bring to the support of this assertion an alarming confirmation.

Their revolutionary tendencies assume today two phases. On the one hand they are rebels fighting against all authority and on the other they are revolutionaries in the present meaning of the word, that is to say, they are the best supporters of the principles of 1789 and socialism is to a great extent one of their creations.

"They were always malcontents.

"I do not mean to suggest by that that they have been simply fault-finders and systematic opponents of all government, but the state of things did not satisfy them; they were perpetually restless, in the expectation of a better state which they never found realized. Their ideal was not one of those which is satisfied with hope — they had not placed it high enough for that — they could not lull their ambition with dreams and visions. They believed in their right to demand immediate satisfactions instead of distant promises. From this has sprung the constant agitation of the Jews.

"The causes which brought about the birth of this agitation, which maintained and perpetuated it in the soul of some modern Jews, are not external causes such as the effective tyranny of a prince, of a people, or of a harsh code; they are internal causes, that is to say, which adhere to the very essence of the Hebraic spirit. In the idea of God which the Israelites imagined, in their conception of life and of death, we must seek for the reasons of these feelings of revolt with which they are animated.

# CHAPTER XVII
# THE JEWISH RACE

"[Editor's note: This chapter discusses the 'Jewish soul' and is based mainly on *Nomades*, by Kadmi Cohen, a Polish Zionist. It was published in 1829 when intermarriage between Jews and non-Jews was rare.]

The Jews form a distinct race, a race which cannot be assimilated and with clearly marked physical and spiritual characteristics.

"When some Jews say that they consider themselves as a religious sect, like Roman Catholics or Protestants, they do not analyze correctly their own attitude and sentiments . . . Even if a Jew is baptized or, — that which is not necessarily the same thing, sincerely converted to Christianity, — it is rare if he is not still regarded as a Jew; his blood, his temperament and his spiritual particularities remain unchanged."

On the physical plane it is an obvious fact:

"The extraordinary, the absurd persistence of the Semitic race.

"When some Jews say that they consider themselves as a And in the race the persistence of physical types: perfectly Westernized Jews sometimes preserve in their features a striking resemblance to the Arab bedouin from whom they are separated by a period of three thousand years.

"The permanency of certain tastes is moreover significant. Centuries of life among Slav and Nordic populations have not taken from the Jew his frenzy, his need of gesticulation. not even his immoderate love of the highly spiced foods of the Mediterranean.

These examples of stability, so surprising that one is obliged "to give to them the name of survival, are so numerous that they indeed comprise the whole of Arab life and the whole of Jewish life. . .

"There is in the destiny of the race, as in the Semitic character a fixity, a stability, an immortality which impress the mind. One might attempt to explain this fixity by the absence of mixed marriages, but where could one find the cause of this repulsion for the woman or man stranger to the race? Why this negative duration?

"There is consanguinity between the Gaul described by Julius Caesar and the modern Frenchman, between the German of Tacitus and the German of today. A considerable distance has been traversed between that chapter of the "Commentaries" and the plays of Moliere. But if the first is the bud the second is the full bloom.

"Life, movement, dissimilarities appear in the development. of characters, and their contemporary form is only the maturity of an organism which was young several centuries ago, and which, in several centuries will reach old age and disappear.

"There is nothing of this among the Semites. Like the consonants of their language they appear from the dawn of their race with a clearly defined character, in spare and needy forms, neither able to grow larger nor smaller, like a diamond which, can score other substances but is too hard to be marked by any.

"*'I am what I am' says the Eternal. The Eternal — is the race. One in substance, one in time, constant, eternal".*

On the mental side the Jewish character is as distinct as it is on the physical.

The writer whom we have just quoted, Kadmi Cohen, has recently published under the auspices of A. de Monzic, ex-French minister, a work entitled *Nomades* which is a remarkable essay on the Jewish soul. According to him the Jews are nomads and this fact explains their actual character:

"The unity of the Semitic conception finds a principal and absolute explanation in the nomadic character of the way of living of the Semites. A race of shepherds rather than of agriculturists they have been nomads. They have remained nomads. The mark is indelible like a cut on the trunk of a young tree, the trunk grows and develops, the mark grows longer and seems to alter its shape but it remains none the less recognizable.

"If nomadic life has been the principal guardian of the unity of the race, that is because it has preserved it from a too-prolonged

contact with the Earth, from being too long established on the same soil."

"It should be particularly noted that the nomadic state, contrary to what happened among other peoples, has never had among the Semites a character of transition or of a passing phase which precedes and prepares the settled life: its source lies in the bottom of the Semitic heart. . . .

"That the nomadic life should alone have been sufficient to preserve the ethnical purity of the race is easily conceivable. The wandering life of a human group means its isolation, and in spite of its migrations from place to place, and indeed because of them, the tribe retains its individual nature.

"Thus the blood which runs in its veins has kept its original purity and the passage of centuries will only serve to strengthen the importance of the race: it is definitively the predominance of the *jus sanguinis* over the *jus soli* (citizen ship based on blood over citizenship based on territory).

The Semites and particularly the Jews, have furnished and still continue to furnish an historical and natural proof of this phenomenon. Nowhere has respect for blood been more fiercely enjoined . . .

"The history of this people, as it is related in the Bible, continually stresses the prohibition against marriage with strangers. And in our day just as it was thirty centuries ago, the vivacity of this racial exclusiveness is strengthened and can be measured by the rarity of mixed marriages between Jews and non-Jews.

"It is indeed in this exclusive love of race, this jealousy of race, one might say, that the profound meaning of Semitism is concentrated and in all appears its ideal expression. The race is an autonomous and homogeneous entity, which belongs to no territory, which does not accept the established laws of the countries where it dwells, and which energetically refuses the rich portions that might be brought to it by intermixture and crosses with other peoples. Without material support or external support it cares only for its unity. Its life is confined within itself and depends only on the vital power of its inward will, which pure and unalloyed, disdains and dismisses all contingencies of time and tide.

"It is the formidable value thus conferred upon the race which alone explains this unique phenomenon full of contradictions: of all the numberless races only one, the Jewish people surviving its own past prolongs a paradoxical and illogical existence, and in spite of all attacks, all dismemberments, all studied persecutions, imposes the blinding light of unity, the resplendent sign of eternity, the supremacy of the idea. A people has remained *one* forever and despite everything.

Not being endowed with the necessary competence to discuss this opinion I shall confine myself to verifying the result, that is the present character of the Jews which alone concerns us here. In the first place:

"All those who had occasion to enter into contact with Jews or to have personal relations with them have been struck by the passion with which they enter into everything. This is what is called the *sombre fire of the Prophets*.

"A special violence, eagerness, and acrimony enters into all their activities. Whether the question is of the arts or the sciences, domains in which serenity should reign, or business, and even more in politics, Jews immediately become over passionate, never failing to impart their passion to the debate. This is so well-known, each day brings us so many living examples of this singular enthusiasm that it would be tiresome to insist further. . ."

"This passionate enthusiasm of the race . . . explains . . . the phenomenon so often verified, of the *incoherence* of Arab and Jewish histories. It has indeed abolished in them the control and influence of logic which co-ordinates and regulates not only the whole of the facts constituting life, but even the succession of events composing history.

"Jewish history since the Dispersion is a veritable paradox; a challenge to common sense.

"To live for two thousand years in a state of permanent rebellion against all the surrounding populations, to insult their customs, their language and their religion by an uncompromising

separatism, is a monstrosity. Revolt is sometimes a duty, dignity often commands it, but to accept it as a definite state, when it is so easy to allow oneself to become absorbed and thus avoid contempt, hatred and the opprobrium of twenty centuries is not to reason properly; it is being illogical, it is madness. . . ."

"The unity of the race, the individual *passionalism*, both influenced by the nomadic life, necessarily possess as corollaries in the Semitic conception, the rejection of the principle of authority and a natural contempt for discipline. . . "

"The principle of authority is among the Jews so incompatible with the deepest feelings of the race that the Bible goes as far as to give a divine origin to the prohibition against the establishment of royalty. . . "

"While other civilisations were founding or have founded more or less lasting establishments on a principle of external authority sovereign in itself, the Semites have founded nothing in the way of permanent institutions; having failed to understand or even to suspect the social strength and virtue of this principle, believing only in the principle of the intimate will of individuals grouped together."

Let us go further:

"The *idea of authority* — and therefore the respect for authority - *is an anti-semitic notion*. It is in Catholicism, in Christianity, in the very teachings of Jesus that it finds at once its lay and its religious consecration.

"If the respect, perhaps exaggerated, for the individual will was opposed among the Semites to the establishment and the extension of the principle of authority, it favoured on the other hand, naturally, the budding and blossoming of the idea of equality . . .

"It is thus, that in Semitic hearts, to speak as ibn Khaldun, flourished like living realities, Liberty and Equality, these twin principles which, ever since have been no more than capital letters inscribed in the preambles of modern Constitutions and on the pediments of public buildings.

"This principle of human equality prevents the creation of social inequalities. Whence it is clear why neither Arabs nor the Jews have hereditary nobility; why the notion even of "blue blood" is lacking. The primary condition for these social differences would have been the admission of human inequality; the contrary principle, is among the Semitics, at the base of everything.

"The accessory cause of the revolutionary tendencies in Semitic history resides also in this extreme doctrine of equality. How could a state, necessarily organized as a hierarchy, subsist if all the men who composed it remained strictly equal?

"What strikes us indeed, in Semitic history is the almost total lack of organized and lasting States . . . Endowed with all qualities necessary to form politically a nation and a state, neither Jews nor Arabs have known how to build up a definite form of government. The whole political history of these two peoples is deeply impregnated with indiscipline . . .

"The whole of Jewish history . . . is filled at every step with 'popular movements' of which the material reason eludes us. *Even more, in Europe, during the 19th and 20th centuries the part played by the Jews in all revolutionary movements is considerable. And if, as in Russia, previous persecution could perhaps be made to explain this participation, it is not at all the same thing in Hungary, in Bavaria, or elsewhere. As in Arab history the explanation of these tendencies must be sought in the domain of psychology.*

A very lively sense of equality is then clearly one of the most characteristic aspects of the Semitic soul.

"It would however be incomplete, in this respect if we did not join to it, cause or consequence of this stale of mind, the predominance of the idea of Justice.

"Moreover and the offset is interesting, it is the idea of Justice, which in concurrence, with the passionalism of the race, is at the base of Jewish revolutionary tendencies. It is by awakening this sentiment of justice that one can promote revolutionary agitation. Social injustice which results from necessary social inequality is however, fruitful: morality may sometimes excuse it but never justice.

"The doctrine of equality, ideas of justice, and *passionalism* decide and form revolutionary tendencies. Indiscipline and the absence of belief in authority favours its development as soon as the *object* of the revolutionary tendency makes its appearance. But the *object* is possessions: the object of human strife, from time immemorial, eternal struggle for their acquisition and their repartition. This is communism fighting the principle of private properly.

"Even the instinct of property, moreover, the result of attachment to the soil, does not exist among the Semites — these nomads — who have never owned the soil and who have never wished to own it. Hence their undeniable communist tendencies from the days of antiquity.

"This passionate enthusiasm could take them far, up to the end: it could decide the disappearance of the race by a succession of deadly follies . . .

"But this intoxication had its antidote, and this disorder of the mind found its corrective in the conception and practice of a positive utilitarianism . . . The frenzy of abstractions does not exclude the arithmetic of interest. Sometimes straying in Heaven the Semite does not, nevertheless, lose his belief in the Earth, in his possessions and his profits. Quite the contrary! Utilitarianism is the other pole of the Semitic soul. — All, let us say, in the Semite is speculation, both of ideas and of business; and in this last respect, what a lusty hymn has he not sung to the glorification of worldly interests!

"The names of Trotsky and of Rothchild mark the extent of the oscillations of the Jewish mind; these two limits contain the whole of the society, the whole of the civilisation of the 20th century.

Let us sum up:

"From the ethnical standpoint two kinds of Jews are usually distinguished: The Portuguese branch and German branch. *(Sephardim and Askenazim)*.

From the psychological standpoint there are only two kinds: the *Hassidim* and the *Mithnagdim*. In the Hassidim we recognize the Zealots. They are the mystics, the cabalists, the demoniacs, the enthusiasts, the disinterested, the poets, the orators, the frantic, the heedless, the visionaries, the sensualists. They are the Mediterranean people, they are the Catholics of Judaism, of the Catholicism of the best period. They are the Prophets who held forth like Isaiah about the time when the wolf will lie down with the lamb, when swords will be turned into plough shares for the ploughs of Halevy, who sang: "May my right hand wither if I forget thee O Jerusalem! May my tongue cleave to the roof of my mouth if I pronounce not thy name", and who in enthusiastic delirium upon landing in Palestine kissed the native soil and disdained the approach of the barbarian whose lance transfixed him. They are the thousands and thousands of unfortunates Jews of the ghettos, who during the Crusades, massacred one another and allowed themselves to be massacred to the sound of the ancient cry "Hear ye o Israel . . . " rather than forswear themselves or deny their God; they are the innumerable victims, and martyrs who line the road of humanity from the remotest times of barbarism towards a better age.

"The Mithnadgim, are the Utilitarians, the Protestants of Judaism, the Nordics. Cold, calculating, egoistic, positive, they have on their extreme flank vulgar elements, greedy for gain without scruples, determined to succeed by hook or by crook, without pity.

"From the banker, the collected business man, even to the huckster and the usurer, to Gobseck and Shylock, they comprise all the vulgar herd of beings with hard hearts and grasping hands, who gamble and speculate on the misery, both of individuals and of nations. As soon as a misfortune occurs they wish to profit by it; as soon as a scarcity is known they monopolize the available goods. Famine is for them an opportunity for gain. And it is they, when the anti-Semitic wave sweeps forward, who invoke the great principle of the solidarity due to the bearers of the Torch . . .

"This distinction between the two elements, the two opposite extremes of the soul has always been.

# CHAPTER XVIII
# THE JEWISH RELIGION

To the study of the race must be added that of the religion for in Judaism the two ideas are inseparable. Georges Batault writes in *Le Probleme Juif* (1921):

"Judaism presents a unique phenomenon in the annals of the world, of an indissoluble alliance, of an intimate alloy, of a close combination of the religious and national principles. . .

"There is not only an ethical difference between Judaism and all other contemporary religions, but also a difference in kind and nature, a fundamental contradiction. We are not face to face with a national religion but with a religious nationality. . . .

"The idea of God, the image of God, such as it is reflected in the Bible, goes through three distinct phases.

"The first stage is the Higher Being, thirsty for blood, jealous, terrible, war-like. The intercourse between the Hebrew and his God is that of an inferior with a superior whom he fears and seeks to appease.

"In the second phase the conditions are becoming more equal. The pact concluded between God and Abraham develops its consequences, and the intercourse becomes, so to speak, according to stipulation. In the Tahmudic Hagada, the Patriarchs engage in controversies and judicial arguments with the Lord. The Tora and the Bible enter into these debates and their intervention is preponderant. God pleading against Israel sometimes loses the lawsuit. The equality of the contracting parties is asserted.

Finally in the third phase the subjectively divine character of God is lost. God becomes a kind of fictitious Being. These very legends, one of which we have just quoted, for those who know the keen minds of their authors, give the impression, that they, like their readers, or their listeners, look upon God in the manner of a fictitious Being and Divinity, at heart, from the angle of a personification, of a symbol of the race."

This religion has a code: the Talmud.

"[Footnote: The study of the Talmud is indispensable for the understanding of the Jewish question, but it would exceed our limits. See among others the summary of the question by Mgr. Jouin, *Le peril judeo-maconnique*, t. V; which contains moreover an important bibliography on the subject; B. Lazare, *L'antisemitisme*; Werner Sombart, *Les Juifs et la vie economique*; G. Batault. *Le probleme juif*, etc.]

## THE TALMUD

The Talmud is the code of Jewish religious and social laws, the progressive deformation of the ancient Mosaic law, long since forsaken.

In course of time and from contact with external influences such as the religious doctrines of the Chaldeans, the priests who held in their hands the spiritual guidance of Israel (and especially the Pharisees) transformed little by little the law of Moses. Among others "the preachings of a whole line of prophets to the effect that Israel is the people chosen by God, became transformed into the conviction that Israel is the God-like people", and the promise of the rule of Jehovah changed itself into the idea of the domination of the world for the benefit of the Jews.

The Pharisees had always transmitted their teaching by word of mouth. One of the most remarkable of them, Judah the Holy, codified it by writing, about 190 A.D., the *Mishna*, which, with its annex the *Ghemara* (composed in the fifth century by the rabbi Jochanan) forms the *Talmud of Jerusalem*. The Sanhedrin, the Jewish government of the Dispersion, having been transported to Constantinople, there edited about the end of the fifth century the conclusions of the *Ghemara*, a revised and accentuated edition of the *Talmud of Jerusalem*, and since called the *Talmud of Babylon*. It was printed for the first time at Venice by Daniel Bomberg from 1520 to 1531 and aroused moreover a general indignation in the Catholic world.

The Talmud is very long and confused; consequently a learned rabbi, Joseph Karo, composed at the beginning of the year 1500, a revised abridged, and clear edition called *Shulchan-Arukh*, and the

reputation and authority of this work have remained unchanged. It has become *par excellence* the Judaic code for Jews of all countries.

The *sepher Ha Zohar*, or Book of splendour, contains the Jewish mysticism and gnosticism; it is the modern expression of the Kabbala.

When we speak of the Jewish religion we only think of the Bible, of the religion of Moses; that is an illusion: the Jews of the Middle Ages were Talmudists; they have not all ceased to be so. Even to-day the Talmud takes precedence in authority over the Bible. The *Archives Israelites* recognizes the absolute authority of the Talmud over the Bible and the *Univers Israelite* says:

During two thousand years the Talmud has been and still is an object of veneration for the Israelites of whom it is the religious code.

This religion creates men of business and revolutionaries because it is 1) essentially worldly, 2) exclusive, 3) Messianic.

It is essentially worldly because it does not believe in the future life and promises happiness here below, whence there is logically an unbridled materialism and the cult of gold, the only creator of material enjoyments.

From Georges Batault, *Le probleme juif*, 1921:

"The foundation of Judaism, that which constitutes its master thought, that which makes its extraordinary originality, is its exclusiveness. The whole history of the Jewish people and of its religion, which is inseparable from it, gravitates round this central phenomenon.

"A jealous God: Jehovah, his chosen people: Israel. The rites, the commandments, the law which unites them one with the other, there is the essence of all truth and all justice. Outside of these, there is only the world and evil: the world of evil. This short-sighted but impassioned and singularly powerful view has made the integrity of a people, during three thousand years. This unfailing exclusiveness has created a race, a nation, a religion, a mentality, which are without analogy in the history of the universe.

"By the very strength of its own traditions, throughout the tempests which have tossed men during the centuries, Judaism has remained immovable, unalterably true to itself; such as it was in its origin it is found to day. For the Jews constitute the most conservative of all peoples, they are the living demonstration of the all-powerfulness of a conservatism which never permits itself to be thrown down by never making concessions. Humanity changes, empires rise and fall, ideals spring up, flame, and die, the Jew remains, enveloped in his fierce exclusiveness, hoping everything from the morrow, tirelessly . . . super-human, inhuman.

"I have already shown that the position of Jews in society, or rather on the edge of all society, proceeds from their exclusiveness; to preserve, themselves they must necessarily keep apart from a changing world; to become assimilated would be for them renunciation, it would be consenting to disappear as the Egyptians, the Babylonians, the Persians, the Greeks, the Romans, the Gauls and the Franks have disappeared; their exclusive traditions preserve them from that. A landless people, a wandering nation, a scattered race, they yet preserve a fatherland in their religion; a common ideal animates them made from the same hopes always deceived and ceaselessly renewed. They remain thus, pursuing the mirage of a golden age, of a new era, of a Messianic time, when the world would live in joy and peace, obedient to Jehovah, submitting to his law, under the guidance of the sacerdotal race, chosen from all eternity, tempered by ordeals in expectation of this supreme hour.

"But it happens that the people which, as I have said, is the most conservative among peoples, is also reputed, and justly reputed, to be possessed by a spirit of inextinguishable revolt. There is in that a paradox, or at least the appearance of a paradox, which I propose to clear away.

"Prisoners of immutable traditions which are the essence of their exclusiveness, the Jews are among humanity, which is composed of an immense majority of non-Jews, for ever unable to adapt themselves.

"Wherever it may be, whatever it may be, the established order is never founded, has never been founded, will never be founded upon

the strict observance of the law of Jehovah, it will never be conformable to the dream of Israel. Judaism cannot but wish for its overthrow; it is the duty of the Jew and above all his instinct, formed by traditions three thousand years old, to lend his hand for its destruction. Jewish exclusiveness commands and justifies the spirit of revolt."

To this exclusiveness is added the Messianic doctrine which is largely derived from it. Jehovah promises to men happiness on earth by liberty, equality, justice; and — a capital point — the Jews believe that it is their mission to establish this age of happiness here below, the Messianic dream which makes them rebels in their very essence.

Bernard Lazare, a French Zionist leader writes in *L'antisemitisme* in 1894:

"'Without the law, without Israel to practise it, the world would not exist, God would make it enter once more into nothingness: and the world will not know happiness until it is subjected to the universal empire of that law, that is to say, to the dominion of the Jews, consequently the Jewish people is the people chosen by God as the trustee of His wishes and desires; it is the only one with which the Divinity has made a pact, it is the elected of the Lord . . .'

"Israel is placed under the very eye of Jehovah; he is the favourite son of the Eternal, he who has the right to his benevolence, to his special protection, and other men are placed beneath the Hebrews; they have only the right through pity to divine bounty, since alone the souls of the Jews descend from the first man. . .

"This Happiness will be realized through liberty, equality and justice. However, if amongst the nations, that of Israel was the first which preached these ideas, other peoples, at various times in history have supported them, without being a race of rebels like the Jewish people. Why? Because, if these peoples were convinced of the excellence of justice, equality and liberty, they did not hold their total realization to be possible, at least in this world, and consequently they did not work solely for that event.

"On the contrary the Jew believed not only that justice, liberty and equality could be the sovereigns of the world, but they believed themselves specially sent to work for that reign. All the desires, all the hopes which these three ideas gave birth to ended by crystallizing round one central idea: that of the Messianic time, of the coming of the Messiah, who was to be sent by Jehovah to enthrone the power of earthly kingdoms. . .

From *Le probleme juif* by Georges Batault:

"As for the final result of the Messianic revolution it will always be the same; God will overthrow the nations and the kings and will cause Israel and its king to triumph; the nations will be converted to Judaism and will obey the law, or else they will be destroyed, and the Jews will be the masters of the world. . .

"Whatever may be said, contemporary events again show the close parentage which unites Judaism with the spirit of revolt. Under various formulas it is always the same Messianic dream of the prophets and the psalmists which haunts the mind. Internationalism may be only an enlarged nationalism, a veritable ideological imperialism which dreams of placing in tutelage the nations brought under the ideal of justice obstinate and exclusive, which was that of Israel during the ages, and which has tormented the world for two thousand years.

"Setting aside human limitations, diversities, and imperfections despising the necessities of life and all tradition outside its own, the Messianic passion shaken by the spirit of revolt as by the blast of a tempest passes over the world laying waste all in its path. From the depths of a millenary past, crying out to the future, the voice of the prophets continues to thunder towards a world of justice where we shall see realized the haughty and impossible dream of Israel."

This race on which religion has impressed anti-social tendencies, is it organized with recognized chiefs whose authority extends over all the Jewish groups in the world?

# CHAPTER XIX
# JEWISH ORGANIZATIONS

There is no doubt that the Jews possess a well-disciplined organization. It is almost impossible for a non-Jew to penetrate the secret details, but its external manifestations show a hidden authority and power which are undeniable.

Thus during a visit to Jerusalem, one of them, Chaim Weizmann, had said, speaking to the British authorities:

"We shall have Palestine whether you wish it or not. You can hasten our arrival or retard it, but it would be better for you to help us, for, unless you do so, our constructive power will be transformed into a destructive power which will overturn the world."

About the same period, in the United States, a Jew, Bernard M. Baruch (Advisor to Presidents Wilson and F. D. Roosevelt), said to a committee of Enquiry of the American Congress:

"I have probably had more power than any other man has had during the War."

And some have added: He might have said: "We Jews had more power than you Americans had during the War", and it would have been true.

In giving to this power the name of government we may be using a word which is open to question, but that makes no difference to the fact that the Jewish power does exist, that it overthrew Russia, and that it boasts of being able when necessary, to make the English and American governments comply with its wishes. The struggle of the Jews against President Taft in 1909 and the defeat of the latter show that this is not a groundless assertion.

Elsewhere, on several occasions, we have seen the Jewish Organizations set in motion the Jewish masses, and these movements have always been characterized by rapidity and mass action, thus proving that the Jews were solidly united among themselves by their organizations.

The chief Jewish organizations, more or less hidden, but nevertheless known with certainty are:

- The Kahals and affiliated bodies such as the Jewish Committee of America.
- The Alliance Israelite Universelle.
- The Universal Order of the Bnai-Brith.
- The Poale Zion.

Are there other organizations more occult than these? We do not know. It is nearly certain that perquisitions at the centers of the above mentioned organizations would produce some interesting discoveries, but it is even more certain that no present government would dare to undertake them.

## THE KAHAL

[Note: This study of the Kahal is a summary of the work of Mgr. Jouin, *Le peril Judeo-maconniqee*, 1919-1927. The part concerning the Kahal is denied by western Jews. The question may fairly be considered opened to discussion; it is here offered for that purpose, hoping that some light will then be thrown on the subject.]

*Sources and Bibliography*

"The *Book of the Kahal* by Jacob Brafman, is the chief and even the only source of our information. More than the *Talmud* and the *Schulchan Arukh*, and generally speaking the doctrinal works of the Jews, the acts of the Kahal are enveloped in mystery. They must remain secret and woe to him who dares to reveal them: he exposes himself to anathema, excommunication and often death.

"However Brafman had this audacity. Of Russian nationality and Jewish origin he became converted to Christianity at thirty four years old. He had long studied the social organization of the Jews in Russia and in 1858 he had presented to the Czar a memorandum on this subject. Having succeeded in being able to consult a considerable number of these acts of the Kahal he became thoroughly informed, and in 1870 published at Vilna, in Russian, his book on the Kahal. The impression produced was such that the government proposed to

intervene against this occult jurisdiction of the Jews. But the Jews acted as they are wont to do in such circumstances. They obtained possession of nearly the whole edition and destroyed it. However a few copies escaped their vengeance and so permitted a French translation which appeared in 1873 under the title *Livre du Kahal. Materiaux pour etudier le Judaisme en Russie et son influence sur les populations parmi lesquelles il existe*, par J. Brafman, traduil par T. P. Odessa, imprimerie L. Nitzsche, 1873. *(Book of the Kahal: Materials for the study of Judaism in Russia and its influence among the people thereof)*

"It is an Octavo, of four books and 256 pages divided into two parts. The first forms the work itself and contains 17 chapters and 93 pages only. The second is a valuable collection of acts of the Kahal. Brafman was able to examine about a thousand and he published in entirety 285, which belong to the period 1795-1818. This French translation has itself become almost unprocurable, and it was by good fortune that the *Revue Internationale des Societes secretes* was able to have a copy photographed.

"In the absence of the original work, another book may be consulted which has been so much inspired by it as to be almost a reproduction. This is the *Russie Juive* by Kalixt de Wolski, a work published in French by A. Savine in 1887 at Paris. Let us hasten to add moreover that this adaptation had the same fate as the book on the Kahal and that it is almost as rare.

"It is by the book of Wolski that L. Vial was finally prompted to write the beginning of Chapter VII of the second part of his interesting study on *Le Juif sectaire ou l'intolerance talmudique* which appeared in 1889 published by M. Fleury in Paris. This gives an excellent and reliable summary of the question. " (Jouin t. V; p. 91-92).

For the Jews we know that the Talmud is the law. The law finds its formula summed up in the Schulchan Arukh which represents the code. From Jouin, *Le peril Judeo-maconnique*:

"It is a question of application. The daily practice of the law exacts, as in all societies, an executive and judicial power, which, among the Jews, belongs to a restricted group of magistrates. This ruling body is called the Kahal.

"The Kahal is the assembly of the representatives of Israel. The institution dates from the most ancient times. It was already in force under the democratic system founded by Moses.

"Later at the time of Christ, the Kahal had become, according to the expression of the Jewish Encyclopedia. "The centre of Jewish life". Under the form of the Sanhedrim it was the Kahal which dealt with affairs of state, not only from the religious and judicial points of view, but also in administrative and legislative questions.

"In spite of its dispersion the Kahal did not lose either its authority or influence. The institution safeguarded by centuries of tradition retained its power. But it no longer worked in the full light of day and remained confined to the Ghettos. However in 1806 Napoleon attempted to restore its glory by founding the Grand Sanhedrin of France to which was assigned the mission of regulating the social condition of Jews in reference to the judicial stale of the various countries in which they were scattered. The Emperor was not long in perceiving that he had lacked foresight. He wished to limit the encroachments of Israel and he soon saw arrayed against him "that mysterious power of finance against which one cannot resist, even when one is Napoleon", as Leon Say once said in a speech from the Parliamentary tribune.

*The Kahal in General*

"The Kahal possesses legislative and executive power. The Beth-Dine is the Tribunal which assures respect for the administrative acts. Thus the Beth-Dine, although it represents the survival of the ancient Sanhedrim, is only the annex and complement of the Kahal. It is to the latter that sovereign authority belongs.

"Every Kahal whatever its importance, comprises two kinds of members: the magistrates and dignitaries, that is to say the Kahal itself, and the subordinate staff: The dignitaries constitute the Grand Council and enjoy a sovereign authority over the Jewish community of the region.

"The Kahal is the regulator of Jewish life. Its role is in fact, in each district to take up the defense of the community. It deliberates and ordains in the situations created by events, and decides what measures should be taken. Thus it enters into the daily life of every Jew, whom it directs, to some extent, in all circumstances.

"It regulates religious, civil and commercial questions, the social hierarchy, . . . etc.

"This discipline which the Kahal imposes on all members of the community is compensated by the care which it takes to protect their interests. This ever wakeful solicitude helps us to understand Jewish exclusiveness of which it is a manifestation. The vigilance of the Kahal in practical affairs is the complement of the anxiety which the rabbis showed throughout the ages to maintain the Judaic law above the nations. Israel refuses to be incorporated in the peoples which give it hospitality. It only accepts such of their customs as harmonize with its own tendencies.

"For the rest it stands on guard not to allow the prerogatives which it has given to itself in the course of centuries, to be encroached upon. The Kahal is ceaselessly vigilant so that positions once gained should never be abandoned, and that advantages obtained should be perpetuated in spite of attempts which are made to reduce them to naught.

### THE BETH-DINK

"The attributes of the Kahal are of an administrative order; they concern above all the interests of the community. If it is a question of a law-suit, of litigation, of a crime, in a word, of a judicial or disciplinary matter, it is the Beth-Dine which deals with it. The Beth-Dine as we have already recalled corresponds to the Sanhedrim of ancient times. To-day however it no longer possesses the independence which it formerly claimed. It depends on the Kahal of which it represents only the judiciary section. It is to this tribunal that the Israelites have recourse rather than to the courts of the country in which they reside.

"The penalties pronounced by the Beth-Dine are of various degrees; They consist above all in fines and material punishments. In grave cases anathema is pronounced against the delinquent. This technical information is confirmed by a documented study of the Kahal of New York which appeared in *The International Jew*".

"[Footnote: In 1920 the *Dearborn Independent*, the paper of Henry Ford, published a series of articles on the Jewish question. These articles which were supplied with documentary evidence and were calm in tone, had so much success that the newspaper at once obtained a very wide circulation. These articles were subsequently published as a book called the International Jew.

"The Jews were deeply indignant, for the adversary was a serious one. They began a regular attack against Mr. Ford. The struggle which lasted several years ended in 1927.

"Mr. Ford, in the midst of vast financial operations, attacked by the Jews in the American courts, and recently the victim of a serious motor accident, which was reported to have been somewhat mysterious, wrote to the Jewish organizations an open letter retracting all that he had published against the Jews. The latter after allowing a certain time to pass in indecision accepted his excuses, and the actions in the Courts were stopped.

"Although the personal retraction of Henry Ford does not diminish the intrinsic value of the evidence he published we give this extract under all reserve required in the circumstances.]

There are Jewish lodges, unions and societies whose names are well known to the public, and which seem to be the counterpart of similar groups among the non-Jewish population, but these are not the groups upon which to focus attention. Within and behind them is the central group, the inner government, whose ruling is law and whose act is the official expression of Jewish purpose.

Two organizations, both of which are as notable for their concealment as for their power are the New York Kehillah and the American Jewish Committee. By concealment is meant the fact that they exist in such important members and touch vitally so many points of American life, without their presence being suspected.

If a vote of New York could be taken to-day it is doubtful if one per cent of the non-Jewish population could say that it had ever

heard of the New York Kehillah, yet the Kehillah is the most potent factor in the political life of New York to-day. It has managed to exist and mold and remold the life of New York, yet very few people are the wiser. If the Kehillah is mentioned in the Press, it is most vaguely, and the impression is, when there is any impression at all, that it is a Jewish social organization like all the rest.

The word "Kehillah" has the same meaning as "Kahal" which signifies "community", "assembly" or government. It represents the Jewish form of government in the dispersion. That is to say, since destiny has made the Jews wanderers of the earth, they have organized their own government so that it might function regardless of the governments which the so-called "gentiles" have set up. In the Babylonian captivity, in eastern Europe to-day, the Kahal is the power and protectorate to which the faithful Jew looks for government and justice.

The Peace Conference established the Kahal in Poland and Roumania. The Kahal itself is establishing its courts in the city of New York. The Kahal issues laws, judges legal cases, issues divorces—the Jew who appeals thereto preferring Jewish justice to the justice of the courts of the land. It is, of course, an agreement among themselves to be so governed . . .

The New York Kehillah is the largest and most powerful union of Jews in the world. The centre of Jewish world power has been transferred to that city. That is the meaning of the heavy migration of Jews all over the world towards New York. It is to them what Rome is to the devout Catholic and what Mecca is to the Mohammeddan. And by that same token, immigrant Jews are more freely admitted to the United States than they are to Palestine. [State of Israel was not declared independent until 1948].

It is a strange and really magnificent spectacle which the Kehillah presents, of a people of one racial origin, with a vivid belief in itself and its future, disregarding its open differences to combine privately in a powerful organization for the social, material and religious advancement of its own race to the exclusion of all others.

## ALLIANCE ISRAELITE UNIVERSELLE

The Alliance was founded by Cremieux in 1860. According to M. Butmi it groups together the chief Masons of the world. Having under its orders all the Masonic, Martinist, Frankist and Zionist organizations it is like a Masonic Senate with an international influence.

"The success of this institution is in great part due to the considerable sums at its disposal and which come from its rich members who endow it generously, in particular from the famous constructor of railways in the Balkans, the Jewish Baron Maurice Hirsch."

The Alliance Israelite has world-wide influence and to it is largely due the present League of Nations which is the Jewish realization of an idea pursued and demanded by them with insistence: indeed in 1864 the *Archives Israelites*, organ of the alliance, published a declaration of one of its members, Levy Bing, demanding the establishment of a supreme Jewish tribunal to judge disputes between the nations.

"If little by little, said he, personal vengeance has disappeared, if it is no longer allowed to do justice oneself, but rather to turn to judgements generally accepted and disinterested in the litigation, is it not natural, necessary and far more important to see shortly another tribunal, a supreme tribunal, vested with power to judge great public contentions, complaints between nations, giving final judgement, and whose word would be law? And that word is the word of God, pronounced by his eldest sons the Hebrews, and before which all nations would bow with respect, that is to say the universally of men, our brothers, our friends, our disciples.

## THE BNAI-BRITH

The order of the Bnai-Brith is an order of international Freemasonry reserved exclusively for Jews (they demand to be admitted to all societies, but they nevertheless prohibit non-Jews from entering theirs).

It was founded in New York in 1843 but at present its headquarters are at Chicago.

It divides the world into 11 districts of which 7 are in the United States. The number of its lodges is about 500 with nearly a hundred thousand adherents.

The four members of its executive committee who do not live in the United States are respectively at Berlin, Vienna, Bucharest and Constantinople. There are lodges throughout the whole world. The names of the directors (at least those, who are known) are the same as are to be found in all the great Jewish organizations, the same names which crop up again and again.

Nobody has cast doubt on the importance of the Bnai-Brith. When in 1909 the United States Government denounced the Commercial Treaty with Russia. President Taft, putting the interests of his country before Jewish interests at first resolutely opposed this rupture, but without success for he was speedily vanquished.

In order to show clearly that this sacrifice was mainly due to the Bnai-Brith the President presented it with the pen which had served to notify Russia of the denunciation of the treaty.

There is moreover no candidate for the Presidency of the great American Republic who does not court the friendship of this order. According to well informed sources there is in the Bnai-Brith a superposition of secret societies ending in a single governing power. Above the Bnai-Brith are the Bnai-Moshe, then the Bnai-Zion and finally the hidden centre of supreme command. I can only mention it without proof.

### THE POALE ZION

Here is what Elie Ebehlin, author of *Les Juifs d'aujourd'hui (The Jew of Today)* says on this subject:

The Poale Zion societies have assigned to the Jewish proletariats the final aim of creating a Jewish socialist state in Palestine. The following are some extracts from the programme of the party:

"Poale Zion works for the creation of a political and national centre in Palestine; it extols an active struggle against the existing social order . . . Poale Zion adopts the progamme of the international socialist party which, tends to the abolition of capitalist society and to the establishment of a socialist state . . . The party considers the establishment of a national and political centre in Palestine an essential condition for the existence and normal development of the Jewish people.

"Poale Zionism pursues its task in Russia, Austria, Palestine and elsewhere. At the present time it appears as the only international proletarian Jewish party. One of its fractions adheres to the Communist International, the other to the Socialist International."

Another party the "Bund" (union of Jewish workmen of Lithuania, Poland and Russia) had a similar programme but wished to see it realized in Russia and not in Palestine.

"The role of these parties in Russia and Palestine before the Great War has been considerable. Actually the Bund, considering that its programme has been realized in Russia has become merged in the Communist and Menshevik parties of the URSSR."

It does not seem an exaggeration to say that the Jews form a nation among the nations with powerful international organizations of which some are secret.

To conclude from this that these organizations are all under the sole direction of a hidden Jewish world government is hardly probable. If several manifestations of Jewish power (among others the Dreyfus affair, Jewish immigration into America after the War), have shown that there were international directions, on the other hand there are often in the bosom of Judaism violent disagreements.

I do not believe moreover that a sole central direction is needed to explain the unity of action of Judaism. The religious exclusiveness, the solidarity of the race the community of mind and of interest are amply sufficient.

*It is the revolutionary and Messianic aspiration of a whole people rather than a conspiracy rightly so called.* This tendency is thus summed up by Bernard Lazare:

"The Jew is anti-social in a state based on Christian (or rather religious) principles but has society any other base?"

## CHAPTER XX
# THE JEWISH PLAN OF ACTION

Have the Jewish organizations a general plan of action serving Jewish interests to the detriment of others? If they have, what is it?

It is difficult to know the exact programme of Jewish activity, but we are able to know its general line of conduct by observing the import of Jewish activity in the world and by studying the documents which we possess.

We have seen in the first part of our study of Judaism the meaning of its external activity. Let us now examine some documents. One of them had after the War an Enormous and resounding publicity. *The Protocols of the Elders of Zion*.

Published for the first time in Russia by Serge Nilus in 1901, then about the same period by G. Butmi, a copy was deposited in the British Museum in London on 10th August 1906. This strange document at first passed unnoticed and was considered to be the work of the disordered brain of a visionary.

But when the War and Bolshevism had brought about the realization of that which was announced in the Protocols, these latter, in spite of many kinds of obstructions, found their way all over the world.

They are an exposition of the plan of world action, of Judaism, a plan which is believed to have been stolen during a secret Zionist conference somewhere in Switzerland about 1897.

Here are the main lines:

1. There is and has been for centuries a secret political international organization of the Jews.
2. The spirit of this organization appears to be a traditional and eternal hatred of Christianity, and a titanic ambition to dominate the world.
3. The aim pursued throughout the ages is the destruction of National States and the substitution in their place of an international Jewish domination.
4. The method, employed at first to weaken and then to destroy the existing political bodies, consists in inoculating in them destructive political ideas. These ideas are summed up in the revolutionary principles of 1789.

These ideas are inculcated through the School, Freemasonry, the Press, the theatre etc.

Jewry remains sheltered from these corrosive ideas: "We preach liberalism to the Gentiles but on the other hand we maintain absolute discipline in our nation."

The two first translators, Nilus and Butmi, published this document without commentaries and without furnishing any proof of authenticity. Its success is due to its being clear and drawn up with dispassionate logic, to its giving an explanation of world chaos, and to the fact that *the events predicted have come to pass*.

Controversy has raged round the Protocols. If its defenders have not been able to prove its authenticity, its adversaries have been even less able to refute them; we may thus conclude with the English historian Webster:

"The truth is then that the Protocols have never been disproved and that the futility of the so-called refutations which have been published, as well as the fact of their temporary suppression, have done more to convince the public of their authenticity than all the anti-semitic writings on the subject put together."

The Protocols therefore continue to be a disturbing document, but since they cannot be regarded as having a proper historical origin, we shall leave them entirely aside. There are sufficient indisputable documents to show the line of action of Judaism, without having recourse to the Protocols.

If we consult Jewish literature we ascertain that it is difficult to open the book of any writer whether historian, sociologist, statesman, or man of letters, without finding in it this idea of world hegemony which haunts the minds of the Chosen People and impregnates their thoughts and their acts.

All agree upon the principle, only the form of this hegemony differs according to individuality, some conceive it as material, some as spiritual, others, and they are perhaps the most numerous, conceive it as both spiritual and material.

Let us quote among others Herzl, Asher Ginzberg, Alfred Nossig, Bernard Lazare, to take only the names of a few of the best known and most important among them. As Jean Maxe says speaking of the last named:

"Nearly thirty years ago, in his extremely powerful book, which in spite of his aim, is more anti-Jewish than the most violent writings of anti-Semites the world over — because his book is true — Bernard Lazare duly warned us of the Jewish dream of universal domination. How right Daniel Lipman is when he says that these plans are not chimerical.

Bernard Lazare said:

"An energetic, lively and extremely haughty people, considering itself superior to all other nations, the Jewish race wished to be a Power. It had an instinctive taste for domination, since, by its origin, by its religion, by its quality of a chosen people which it had always attributed to itself, it believed itself placed above all others. To exercise this sort of authority the Jews had not a choice of means, gold gave them a power which all political and religious laws refused them, and it was the only power which they could hope for. By holding this gold they became the masters of their masters, they dominated them and this was also the only way of finding an outlet for their energy and their activity."

And Elsewhere:

"The emancipated Jews entered into the nations as strangers . . . They entered into modern societies not as guests but as conquerors. They had been like a fenced-in herd. Suddenly the barriers fell and they rushed into the field which was opened to them. But they were not warriors . . . They made the only conquest for which they were armed, that economic conquest for which they had been preparing themselves for so many years."

Thus, and it is still Bernard Lazare who speaks:

"The Jew is the living testimony to the disappearance of the state which had as its basis theological principles, a State which anti-semitic Christians dream of reconstructing. The day when a Jew occupied an administrative post the Christian State was in danger: that is true and the anti-semites who say that the Jew has destroyed the idea of the state could more justly say that the entry of Jews into society has symbolized the destruction of the State, that is to say the Christian State."

Along with material domination there comes spiritual domination:

"Jewish imperialism the only one which does not oppress, which on the contrary raises up; which does not enslave but liberates; which does not wound but heals; Jewish imperialism which has its greatest expression in these lines of the Bible: The time must come, the time will come when our ideas will fill the whole world.

"Our imperialism is the only one which can with impunity, defy the centuries, the only one which has not to fear defeat which without wandering from its path marches forward invincibly towards its goal with slow but firm tread."

On this subject one of the leaders of Judaism, Alfred Nossig, provides us with distinct and valuable statements in his book *Integrates Judentum*. He says:

"The Jewish community is more than a people in the modern political meaning of the word. It is the trustee of an historical world mission, I would even say cosmic mission, that its founders Noah and Abraham, Jacob and Moses, have confided to it . . .

"That mission forms the unconscious kernel of our being, the common substance of our soul. . .

"The primordial conception of our ancestors was to found not a tribe but a world order destined to guide humanity in its development . . .

"That is the true, the only meaning of the choice of the Hebrews as a Chosen People. They are not called to an outward glory, nor to a material domination of the world, but only to the

accomplishment of this more arduous and sterner cosmic duty, which consists in working for the progress of the spiritual and moral development of humanity . . .

"*Gesta naturae per Judeos* (Acts of nature by Jews), this is the formula of our history. We must always repeat it again: we are not as our malignant adversaries reproach us with being, a people which has in view the domination if the world in a material sense but a spiritual order destined to guide the development of humanity.

Such then is the mission of Israel; and the day of its accomplishment approaches.

"We are emerging from a long dark night full of terror. Before us extends a gigantic landscape, the surface of the Globe: it is our way. Dark thunder clouds are still hanging over our heads. Hundreds among us still die every day for our fidelity to the community. But already the time of recognition and of the brotherhood of peoples is approaching. Already on the horizon flames the dawn of *Our Day*.

Israel wishes then to bring about the happiness of humanity and believes itself on the eve of securing it. In principle these are fine sentiments; but how does it propose to reach the goal? A few pages further on Alfred Nossig teaches us:

"It is universal socialism which represents this highest development of humanity towards which Israel must guide us."

Let us recall these words which we have already quoted.

"The Mosaic system is socialism freed from Utopias and from the terror of communism as well as from the *ascese* (ascetisim) of Christianity.

"Present day world socialism forms the first stage in the accomplishment of the Mosaic doctrine, the beginning of the realization of the future state of the world announced by our prophets.

Thus he concludes:

"If the peoples really wish to progress they must rid themselves of their mediaeval fear of the Jews, and of the reactionary prejudices which they have against them. They must finally recognize in them what they are in reality; the most sincere pioneers of the development of humanity.

"The salvation of Judaism demands today that we acknowledge the programme of socialism, openly in the face of the world. The salvation of humanity depends for centuries to come on the victory of this programme."

And it is *after* the fearful Russian catastrophe, after the total failure of the socialist principle, failure confessed and recognized, by the Bolshevists themselves, that we are told this! (Nossig wrote in 1922).

Israel has had in Russia the opportunity to put into practice this socialism which is to secure the happiness of humanity. In a few years, almost in a few months, it destroyed what had required centuries to build up, it has produced a system of which the atrocity is without example in the world's history. I know that Nossig disapproves of terrorist methods, but all demagogic revolutions promised happiness without bloodshed and all ended, in varying degree, in orgies of massacre. And it is towards the socialism which Russia has experienced that Nossig, speaking in the name of Israel, wishes to guide us, and he is surprised that we resist, and calls it "reactionary prejudice!"

What a danger for humanity there is in an entire people who propagate such principles of dissolution!

The following letter written by a Jew well known in English literary circles, Dr. Oscar Levy, confirms in every point this opinion and replies to the theories of Nossig.

Shortly after the War, an English writer, G. Pitt Rivers, published a book entitled *The World Significance, of the Russian Revolution*. In it he shows the part of Jewish influence in Bolshevism and the world significance of this fact. Having sent the manuscript to a Jew, Mr. Oscar Levy, the latter replied in a letter which Pitt Rivers printed as preface to his book. [As a result, Dr. Levy was deported from Britain.]

This letter is too long to reproduce in full; the following are its principal passages.

"No better title than *The World Significance of the Russian Revolution* could have been chosen, for no event in any age will finally have more significance for our world than this one. We are still too near to see clearly this Revolution, this portentous event, which was certainly one of the most intimate and therefore least obvious, aims of the world-conflagration, hidden as it was at first by the fire and smoke of national enthusiasms and patriotic antagonisms.

"You rightly recognize that there is an ideology behind it and you clearly diagnose it as an ancient ideology. There is nothing new under the sun, it is even nothing new that this sun rises in the East . . .

"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 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.

". . . 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, to-day justifies a very careful scrutiny and cannot possibly be viewed without serious alarm. The great question, however, is whether the Jews are conscious or unconscious malefactors. I myself am firmly convinced that they are unconscious ones, but please do not think that I wish to exonerate them on that account . . . But there is in my firm conviction not the slightest doubt that these revolutionary Jews do not know what they are doing; that they are more unconscious sinners than voluntary evil-doers.

"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. But then you have at the same time the profound suspicion that the reason of all this extraordinary behaviour may be the intense Idealism of the Jew. In this you are perfectly right.

"Men and women of the Jewish Race; Haasc, Levine, Luxemburg, Landauer, Kurt Eisner, the Prime Minister of Bavaria. From Moses to Marx, from Isaiah to Eisner, in practice and in theory, in idealism and in materialism, in philosophy and in politics, they are today, what they have always been: passionately devoted to their aims and to their purposes, and ready, nay, eager, to shed their last drop of blood for the realization of their visions.

"'But these visions are all wrong', you will reply.

". . . Look where they have led the world to. 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 ? Page (228) ?> 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 only too willing to shake hands with you and defend you against any accusation of promoting Race Hatred: If you are anti-Semite, I, the Semite, am an anti-Semite too, and a much more fervent one than even you are . . .

"We (Jews) have erred, my friend, we have most grievously erred. And if there was truth in our error 3,000, 2,000, nay, 100 years ago, there is now nothing but falseness and madness, a madness, that will produce an even greater misery and an even wider anarchy.

"We who have promised to lead you to a New Heaven, we have finally succeeded in landing you into 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 . . .

"But its authors themselves are unconscious in this as in all they are doing . . .

"Their eyes are closed to the miseries, their ears are deaf to the meanings, their heart is hardened to the anarchy of Europe: they only feel their own sorrows, they only bewail their own fate, they only sigh under their own burdens."

On the other hand Rene Groos wrote under the title: *La question juive*, par un Juif:

"On the 11th November Germany was obliged to lay down her arms and to declare herself vanquished. It had cost France sixteen hundred thousand dead, the sacrifice of her finest blood, of her most ardent youth . . . It is not certain that such a sacrifice served any purpose . . .

"If we do not take care the vanquished of yesterday, triumphant today, will be the victors of to-morrow . . .

"The two internationals of Finance and of Revolution, are working for it with zeal — the two faces of the Jewish International.

"The criminals have thrown off the mask with too much impudence, in too many countries at the same time; the conflagration in Russia has lit up the crime with flames which are too high and bright. There is a Jewish conspiracy against the nations, and first of all against France, against the principle of order which she represents in the world. This conspiracy occupies more or less everywhere the avenues of power.

"In France it reigns indeed . . .

"Was I wrong to speak of a Jewish reign? Although less apparent than in Russia or Hungary it is none the less real.

To sum up after having reviewed a certain number of various Jewish texts, it is logical to conclude that whether the *Protocols* are true or false matters little. If the observation of events actually taking place in the world is not sufficient to inform us, there are enough indisputable Jewish writings to show us this:

The Jewish idea of world domination exists. This idea does not remain in an abstract state, but is being actually realized under our eyes in the material domain and above all in the spiritual domain by means of the world revolution. Judaism with its annex Free Masonry, is at the bottom of this revolutionary movement.

It would certainly be an exaggeration to say that it created this movement in its entirety, but whatever may have been the part of its influence in the creation, it benefits from it more than any one and impels it forward with all the compact strength of its powerful organization.

It is indisputable that without the help of Free Masonry and of Judaism this movement would probably never have succeeded in taking shape and would certainly not have succeeded in implanting itself in the whole world.

## CHAPTER XXI
## CONCLUSION REGARDING THE JEWISH QUESTION

There remain two points in the Jewish question to be cleared up:

1. Is the world movement of revolutionary destruction upheld by the Jews as a body? Yes or no? Or in other words, what is the proportion of good Jews and bad Jews?

2. Is this work of destruction conscious or not? With this question as a corollary: Is the revolutionary movement and its offspring, Jewish domination, the result of a Judeo-Masonic conspiracy, or simply the natural consequence of modern principles installed since 1789; materialism and atheism in the spiritual domain, liberalism, democracy and republic in the political domain, collectivism in the social domain?

There are powerful Jewish and Masonic revolutionary forces in the world. These forces, as we have seen, are organized and directed internationally: so they may be termed a conspiracy. To conclude from this that Jewry forms a compact revolutionary army, directed by a single supreme chief, would be absurd. What is the proportion of those who are in the conspiracy, we do not know. All Jews are not Bolshevists, all Masons are not revolutionary atheists, but nevertheless every Jew because of his Judaic mentality and every Mason because of his Masonic mentality is in essence an unconscious revolutionary.

From Georges Batault, *Le probleme juif*, 1921:

"It is the exclusiveness, the fierce monotheism, the jealous intolerance, and the pestering irritation of the law which have shaped Jews and which have secured for them a bitter perpetuity; it is the uncompromising tradition which has maintained the nationality and to a certain extent created the race, which cannot be assimilated and which seems to defy history and time.

"The instinctive opposition of the Jews to every established order is the direct consequence of their age-long effort to maintain the immutability of their ideal and the constancy of their original traditions. The spirit of revolt inherent in Judaism is of a quite negative quality, it works in the heart of nations to dissolve all religions, political, and social forms, and perpetually aims at destroying from a selfish instinct of self-preservation.

"It is thus that the people, normally the most conservative, can always claim to march in the van of "Progress", by offering its co-operation to the so-called advanced parties, to the discontented of all kinds, who for various motives aim at overthrowing the existing order with the idea of substituting another which is by definition preferable.

"Social struggles which, in final analysis, lead back to the strife between the rich and the poor, are a common historical phenomenon seen in all times and places in varying intensity; when they are prolonged, become embittered, and reach a paroxysm they inevitably bring about the ruin of states and the disappearance of nations.

"Judaism, with the people in which it is incarnated, must, to maintain its spiritual and material integrity, favour and keep up among the nations this murderous strife between the classes which in the long run always serves its purpose. In the mind, and above all, in the instinct of the Jew, such as history has constituted them, this strife, which is a powerful means, of dissolution, is working to secure the final triumph of the Chosen People and the coming of the Messianic Age. One might deduce from Israel the veritable metaphysics of the eternal revolution.

These, words are confirmed by those of a Jew, Eberlin:

"The more thorough a revolution is, the more liberty and equality are gained for Jews. Each current of progress never fails to consolidate the position of the Jews. In the same way each recoil, each reaction hits them in the first, place. A simple movement to the right in politics is often enough to expose Jews to a boycott, to the *numerous clausus* etc. In this way the Jew is the pressure gauge of the social boiler.

"Thus in so far as it is an entity, the Jewish nation cannot place itself on the side of reaction, for reaction, that is to say a return to the past, signifies for the Jewish people abnormal conditions of existence.

Is Jewish influence then unconsciously or rather instinctively revolutionary? Without neglecting the role of Jewish organizations having a definitely destructive, aim, it seems probable that the part of this unconsciousness is more considerable than is believed.

The Jews, in so far as they are an entity, are then in essence revolutionaries; whether they are so unconsciously or instinctively does not alter the fact nor the danger of it.

A book like that of Alfred Nossin is very remarkable from the spirit of Jewish national and religious fervor which animates it. We feel in it the profound and absolute conviction of the great destiny which awaits the Jewish people, called to the spiritual guidance of the world.

The author, whose every sentence, breathes sincerity and Jewish patriotism, sees only the greatness of Israel; an inevitable greatness, of divine origin, a supernatural force which carries away the Jews themselves in the unconscious movement to which the world must submit as to a law of nature. This kind of patriotism has its nobility, its wild and fanatical grandeur which recoils from no means, no destruction to accomplish the ideal which animates it. That would prove that the Jews do not destroy with the deliberate intention of harming, but that they thus apply, instinctively, their power to the march towards Jewish spiritual and material domination of the world. It is regrettable that this domination should make necessary the spiritual, and to some extent, the material, disintegration of non-Jewish humanity.

The work of Nossig helps to show us that socialism is the sometimes unconscious expression of Jewish mentality in the world; it is quite possible, but it does not prevent socialism being for us a destructive element, and it is difficult to sustain the opinion that in trying to defend ourselves we are acting as anti-Semites because in doing so we are thus going against Jewish mentality.

It is absolutely logical that in the democratic system the Jews should rapidly become the only masters; and it is not less logical that, this having been accomplished, they should impose upon the world their way of thinking and of acting, and that they should use this situation to favour their interests at the expense of those of the Gentiles, (all the more as they consider that they have arrears to make up). It is our duty not to allow such a state of things to become established.

Here a question must be asked: Can we blame the Jews because they are working for the greatness of their race?

To that I should reply without hesitating: No; not more than we reproach an Englishman or a German with working for the greatness of his country.

There is indeed much that is beautiful in the fervor and conviction of this Jewish patriotism. It is for us to take the necessary measures and not for them to change their aim. There would be no question moreover if there was not this difference that English and Germans are known as such and do not hide the fact that they are before everything English or Germans and consequently are adversaries. But the Jews take advantage of their false naturalization as citizens in order to work without hindrance for the future of Judaism to the detriment of the countries which accord them hospitality. They benefit then from the advantages of this situation without fulfilling its duties.

On the other hand, if the Jewish world hegemony signified the moral and material elevation of humanity, it would have no adversaries; but it implies the moral, and in part material destruction of the nations for the benefit of the Jew alone. Thus anti-Judaism is a work of defense and social conservation, not an act of aggression, as the Jews would wish to make us believe.

In summing up we may therefore say this:

Jewish domination is the result of both natural causes and conspiracy. On the one hand, it is the logical consequence of modern principles, but on the other hand, the origin and the putting in practice of these principles are due to the Judeo-Masonic conspiracy of which we have seen the efforts to establish in the world the principles of 1789: in the spiritual domain by atheistic materialism; in the political domain, by democracy, republicanism and liberalism; in the social domain by collectivism. It would then be a service to the Jews themselves to check their revolutionary activity, for on the one hand, their famous socialism is not likely to last, and on the other hand, if we

are the first to succumb to it, their own turn will come immediately after, since, in short, their abilities are essentially those of parasites. History demonstrates that, left to themselves, they have always been incapable of building up or directing their own States.

Warnings have not been lacking however for us. We know what Dostoyevsky said in the *Journal d'un Ecrivain* about 1880. We have quoted elsewhere a part of the impressive prophecy of Copin-Albancelli. Here is the opinion of a less known author Wilhelm Marr.

Wilhelm Marr was a German revolutionary who for many years carried on a determined campaign against Christianity and took an active part in the revolution of 1848. He saw in what followed that Israel alone had gained, and, in 1879, he published a book, entitled *La Victoire da Judaisme sur le Catholicisme* (The Jewish Victory over Catholicism) in which he said:

"I declare aloud without the least intention of irony, the triumph of Judaism in world history; I publish the account of the lost battle, of the victory of the enemy who shows no pity to the conquered army . . .

"In this country of thinkers and philosophers, the emancipation of the Jews took place in 1848. From that date began the thirty years war which Judaism now openly carries on against us . . .

"We Germans pronounced in 1848 our official renunciation for the benefit of Judaism . . .

"From the very moment of their emancipation, the Jews have become for the Germans a subject upon which it is forbidden to touch . . .

"At the present hour, Russia alone among all the States of Europe, still offers resistance to the official recognition of the foreign invasion. It is the last rampart against which the Jews have dug their last sap, and to judge from the trend of events, the capitulation of Russia is only a question of time . . .

"In this immense Empire . . . Judaism will find the "Archimedian fulcrum" which will permit it to drag finally from its hinges the whole of Western Europe.

"The elastic spirit of intrigue of the Jews will plunge. Russia in a revolution, the like of which the world has probably never seen . . .

"In Russia Judaism occupies such a situation that it is still in dread of being driven back. When it has laid Russia low, it will fear the attacks of no one; when it takes possession, in Russia, of all the functions of the State, just as with us, then the Jews will officially set about the destruction of society in Western Europe, and this "last hour" of condemned Europe will strike at the latest, in a hundred or a hundred and fifty years, seeing that events are now developing, much more quickly than during the preceding centuries."

## CHAPTER XXII
# CLOSING THOUGHTS: GENERAL CONCLUSION

The aim of this work has been to show the revolutionary influence of two powers which are generally little known. But it is not because they have been hitherto unknown to the public that we should permit ourselves to fall into the contrary exaggeration and accuse them of being the only cause of the evil.

Briefly we may state in its main lines the following conclusion:

The revolution has many and various causes: some are normal and well-known — industrialism, over-population, lack of general well-being, universal anarchy due to the disappearance of all spiritual power — and have been sufficiently described by others. To deal with them would be to exceed the limits of this work. All that we shall say about them is that they have produced a general uneasiness, which has been exploited by a certain category of persons and organizations in order to spread revolution, and which has been created, in case of need, when it did not already exist.

There is a greater amount of artificiality in revolution than is believed. This is not solely to be imputed to the Jews. It is not certain that they form its most numerous elements, but, thanks to their racial qualities, they are the strategists and the directors of the movement from which they almost alone derive advantages.

The Jews are not attacked because they are Jews. We should not dream of being alarmed by their material and, above all, moral expansion if it did not inevitably entail our own destruction. They are always crying out about persecution but in this case who is the persecuted party? If they call the fact of our defending ourselves against them anti-Semitism, then there are in the world many people who are unconsciously anti-Semites. The responsibility rests with us not with them. The powers of evil have always existed. It is true that since the 18th century they have grouped and organized themselves internationally, and that they have at the same time, taken a more insidious form: destruction by means of ideas. Nevertheless, so long as States followed the two guiding lines of absolute monarchy by divine right and of religion, the powers of evil were unable to prevail against them; on the day when they abandoned those principles these powers triumphed.

Socialism and democracy are the greatest snares of modern limes. This is sufficiently asserted by revolutionaries themselves. As for the republican form of government, so extolled to-day, it would be quite tenable in theory if it did not inevitably fall under the Judeo-Masonic domination. Judeo-Masonry does not hide this, moreover, since it admits openly that it preaches the republic in order to seize power more easily and to have a free field. That is why Judeo-Masonry dreads above all an absolute power which alone can bar its road.

The gravity of the present situation is not in the material ravages caused by revolution, it is in the democratic, materialist and revolutionary state of mind which reigns today and influences every one, consciously or unconsciously. It is the Jewish mentality which has invaded the world, and Judaism only became a destructive element when we allowed ourselves to be impregnated with it. This last point cannot be too strongly emphasized.

The Jewish problem is a prohibited subject, of which it is forbidden to speak, but the situation is too grave for us to remain silent. It is inadmissible that we should quietly let our brothers of Russian race be butchered without doing anything to defend them.

We have seen what Judaism has done with Russia. A similar fate threatens us all. Only the means differ according to countries. In Russia it is Bolshevism; in France it is slow disintegration through the Judeo-Masonic republic. In England and America it is ever growing penetration and influences in all classes and in government; elsewhere other means are employed, but the aim, the triumph of the revolution — with its consequence: the material and spiritual domination of Judaism — is the same everywhere.

The first phase of the defensive struggle is then to throw the full light of day on the Judeo-Masonic question. If, as they maintain, the Jews and the Masons are perfectly innocent, they should be the first to wish for a public elucidation for which, up to the present, they have never sought.

After that it would be necessary to take defensive measures; such measures need not be violent. It would be for those competent to define them.

Actually there is only one really important question in the world, and that is the fight against the revolution and above all against the revolutionary idea. It is an international question, and a narrow chauvinism must not be permitted to prevent the indispensable union of all healthy elements in the world against the common enemy.

It is for us a question of life or death. Time presses, for the longer we delay the more the ruins will accumulate.

How can we fight against the revolutionary danger? Let us indicate only the general line to follow:

In continental Europe — It is necessary to act simultaneously both in a direct and indirect manner — the latter being the more efficacious.

In an indirect manner by converting ourselves instead of converting the adversary.

To achieve this we must in the first place abandon the deadly principles of 1789 which the Jews and Masons have inculcated in us, we must give up parliamentarism, demagogy and atheism regarded as a state religion; we must return to traditions, to absolute monarchy, to religions principles compulsorily taught in the schools, to the social hierarchy, to all that puts a check on the one hand, on the blind forces of popular destruction, and on the other hand, on the unlimited power of gold; in so doing we may perhaps free ourselves from this brutalizing present day economic mentality of Jewish origin: business and gold the supreme aim of existence to the detriment of all culture, all beauty, all moral elevation, then the social organism will become normal again and the Judeo-Masonic microbe will be powerless against it.

The question is international. It is a struggle between two diametrically opposed civilizations. One or the other of them will triumph or perish in the world. Ideas are not divided by water-tight partitions. There cannot exist permanently side by side a materialistic socialist civilization in Moscow and a Christian civilization in the west; one of the two principles must triumph.

The theory which consists in propagating revolution in neighbouring countries in order to weaken them at the benefit of one's own is suicidal. Germany has had bitter experience of it. It is ominous to record that conservative governments could applaud the success of the Russian revolution and that, even today, they do not consider the danger of Bolshevist contamination more serious than that of commercial or military rivalry. We may note on this subject the clear-sightedness of the Netherlands minister whose report on Bolshevism we have quoted in an Earlier page.

All other considerations should be subordinated to the fight against the revolutionary spirit. I am one of those who believe that only an absolute monarchy can fight it successfully and that it is necessary to support the establishment or re-establishment of monarchy in whatever country it maybe. Sociologists and philosophers tell us that political forms are the simple manifestation of the mentality of the people and that to begin the work of reform in the political sphere is to put the cart before the horse, to start from consequences and not from principles, and to build on sand.

I do not entirely share that opinion for two reasons: Firstly, monarchy is not only a political form; it almost inevitably implies a whole political, social and religious system which is opposed both in spirit and by interest, to revolutionary principles. The hatred of revolutionaries for monarchy shows that they fully realize this.

Secondly, the mentality of a people is not a spontaneous product. It is moulded and created by various means, of which the school and the press are the two principal ones. Therefore it is first of all necessary to become master of these two factors of public opinion. The political question is then the method of reaching the essential principles of which religion forms the basis, for Christian religion and tradition have been for two thousand years the power which has held civilized society together in the western world.

Simultaneously we must act directly by taking defensive measures against Free Masonry and Judaism.

Against Free Masonry? It is fairly simple. It is sufficient to prohibit all secret societies. By acting thus we do not destroy it but prevent it doing harm. Mussolini and the Hungarian government were the first to act thus. Their example will certainly be followed.

To defend ourselves against Judaism is much more difficult. Some people, and not the least important, consider the problem insoluble. No perfect solution exists, that is to say, one which efficaciously protects the Gentiles without harming the Jews. The only truly efficacious solution would be the definitive extermination of the Jews or the non-Jews. It is useless to dwell on this solution, let us turn to others.

Assimilation? From the very essence of Judaism it is impossible, the history of the Jewish people testifies to that.

Take away from the Jews their civil and political rights? That would be a half measure both profoundly exasperating and insufficient to protect us efficaciously. Do not let us forget that we have to protect ourselves against the Judaic spirit as much as against individuals. Moreover that would not be a measure against Jewish financial power.

Zionism? That is to say give the Jewish race a country of its own.

That would be probably the most just and best solution. But is it practically possible? We may doubt it. In any case the Jews do not wish it at any price, or rather they wish it, but understood in the following fashion:

"The new Judea moreover would not contain the whole of the Jews; the majority of them would continue to sojourn in the land of their adoption, but they would receive from the common home the necessary impulsion, the creation of a Jewish centre would give them back life and unity.

"That is in all its purity the dream of present day Zionists.

Commenting upon these words G. Batault says:

"If such is the whole dream of Zionism, if that were really Zionism, it would appear to be a veritable plot against the Gentiles, against the nations, and it would justify as a reaction of defense against it the counter-plots and counter-attacks of anti-Semitism. What, in fact, would those Jews constitute, who would continue to sojourn in their land of adoption but who would receive their necessary impulsion from the common home centre, except a permanent conspiracy against the safety of states?

"If the reconstituted Jewish people wishes to rank itself as a nation among the nations, then it is the duty and the interest of each one to help it to do so. If it contemplates, on the contrary, organizing itself internationally in order to ruin and dominate the nations, then it is the duty of the latter to rise up and forbid it.

It is moreover permissible to doubt whether the Jews could prosper as a nation on their own territory with a national government. Their primitive abilities developed by 3,000 years of heredity, have made of them a race marvelously apt at utilizing what others produce but rarely capable of original production; and that is so in all branches. The day when instead of living upon others the Jews will only have themselves to depend on, they will find it very disagreeable.

Moreover the spirit of revolt, inherent in Judaism, not being able to exercise itself against Gentile Governments will turn against its ownself. However, that is their business, and it would only be just that they should utilize their destructive abilities between themselves after having so long directed them against Christians. Zionism could be a touchstone for honest Judaism. If the Jews are what they say, then they ought to accept with gratitude the offer of a reconstitution of their nation. If they do not wish it then the anti-semites are right, and it is necessary to take defensive measures without delay.

In fact, and for many reasons, the first attempt of Zionism in Palestine has failed, but that does not prove that the idea is bad. That the Jewish problem bristles with difficulties is beyond doubt, but it is not by practising the policy of the ostrich and by ignoring it that we shall be able to solve it. By continuing thus we shall come to the following result: There will be a momentary triumph of the Revolution either in a violent form as in Russia, or in a slow form as in France. The consequence will be a first realization of Jewish world hegemony.

This will all be followed by a reaction against the inevitable abuses of the Jews and by a wave of anti-semitism in a form more

violent than the world has yet seen. The second part of the programme is in preparation in Russia and in the zone of Eastern Europe which has tasted Jewish domination. And the final result means destruction on each side.

In the English speaking countries conditions are more favourable than in continental Europe for materially checking the present unceasing growth of the danger. Taking the case of England and noting that what has to be said of the situation there applies also in great part to America — it has to be recognized, as a starting point, that the great mass of the British people are ignorant of the very existence of a Jewish question; and are also ignorant of the fact that there is a strict censorship over them as to what they can read on this and certain related subjects. It can be claimed that what is contained in this book is evidence enough that there is a Jewish question, and a very serious one too, even for England; but the ignorance of the people generally makes the first obstacle to any programme for meeting the danger. To get over this one must defy the censorship over newspaper and book publishing, over news agencies, over important sections of film and play production, and over many politicians.

The first and immediate aim is then to overcome the systematic obstruction made to any divulgation of the real state of things. The problem must be laid down before the country and openly discussed. England does not lack competent men who will then advise what to do.

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