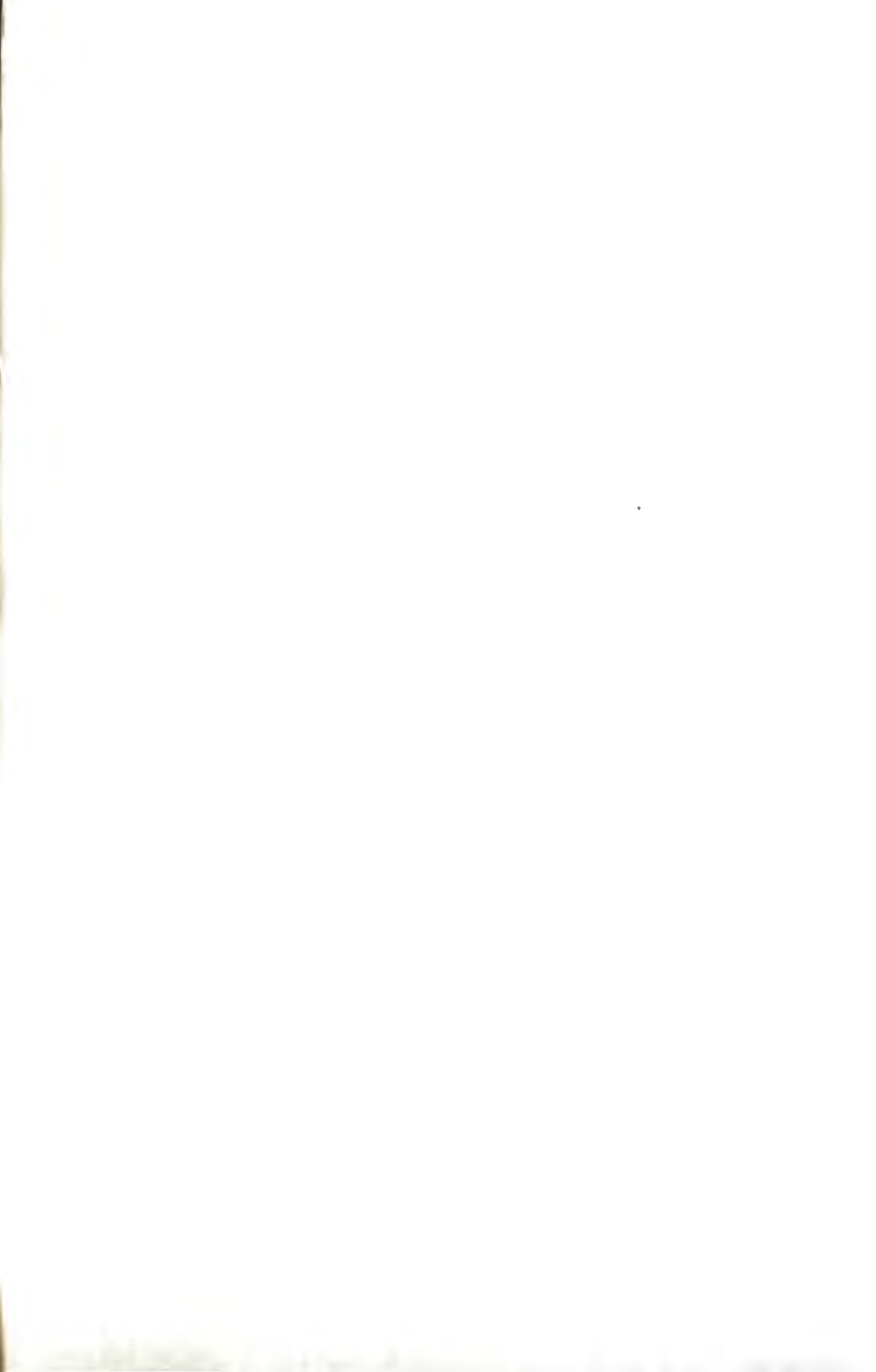




# **THE RED THREAD**

by

**Andreï Krylienکو**



p 8. Marmaros (Jewish concepts) participated in the foundation of the Bank of England.  
[Part] (starting p. 165 is a must to read — Pharisees secret  
Society — awaiting Messiah — crucifying him because he would not  
be their ruler for World Power — turning to Satan)  
169 World Conquest a question of concern for both Bankers and Jews.

# THE RED THREAD

by

**Andreï Krylienکو**

*"...there will be no rebuilding from the ruins  
around us unless we begin from the personal  
integrity of exact thought: humanly speaking  
there is no other foundation for  
civilization, nor for religion."*

*Thomas Gilby O.P.*

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↳ Bismarck Faber Platz 6A/10

1180 Wien Austria.

Do mention my name. At the moment he is in Switzerland, so his reply may not be immediate. He is over 90, and his eyesight gives him

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## FOREWORD

**T**he thesis set forth in this paper is, briefly, that the Jews, since the destruction of Jerusalem by the Romans (71 A.D.) have consistently pursued two aims, the destruction of Christianity and world hegemony. From the fourth to the fifteenth centuries, while Christian peoples laid the foundations of civilization in Byzantium and the Western Empire, the Jews simultaneously undermined their work. Since then, the Jews have been largely responsible for the progressive disintegration of Christendom, either through direct action by the Kahal, or indirectly through the corroding influence of their customs and way of life on Christian society. In modern times, their machinations have been the immediate cause of the material and spiritual destruction wreaked by the French and Bolshevik Revolutions, and today their occult stranglehold on all the nations is daily reinforced through the worldwide expansion of loan capitalism.

When the Jews rejected Christ for Mammon, they became a negative force incapable of constructive action. Even if they were to attain world hegemony they would be unable to create any positive order to replace the society they have destroyed. Through their success in subverting true religion and sapping the virility of the western peoples, they have also made it unlikely that any reversal of current trends can be looked for from degenerate and apostate gentility. Christians having failed their civilizing mission as surely as the Jews have failed their election, the only hope for civilization would appear to lie in the conversion of the Jews, promised by Saint Paul and the Prophets, followed by their collaboration with the remnant of the faithful in the reconstruction of Christendom.

# Definitions

This paper is not, repeat not, concerned with the race question. The principal meanings given to currently "sensitive" terms are listed below.

*Children of Israel (Israelites)* Heirs to the promise made to Abraham:

- (a) The Chosen People, descendants of Israel (Jacob) faithful to Judaism (true religion before the time of Christ), and converts to Judaism;
- (b) Christians, regardless of race, faithful to the religion of Christ in the One, Holy, Catholic and Apostolic Church, which fulfilled the promise of Judaism.

*Hebrew* Descendant of Heber, the only person who refused to collaborate in building the Tower of Babel and was rewarded by the choice of Abraham from among his descendants to sire the People of whom the Saviour of mankind would be born.

*Israeli* Citizen of the State of Israel.

*Jew:*

- (a) Judean, subject of the Kingdom of Judah;
- (b) Conscious or unconscious subject of the rabbinical theocracy

or

- (c) Citizen of the semi-occult Jewish nation administered by the Kahal;
- (d) Israeli national;
- (e) Zionist, or adept of any other Judaistic or Cabbalistic sect.

*Judaism:*

- (a) Traditional Judaism, the religion of Moses, true religion until the time of Christ;
- (b) Modern Judaism, originating in the heresy of the Pharisees; incorporated, after the sack of Jerusalem, in the form of religion elaborated by the rabbis as a substitute for traditional Judaism, no longer practicable after the destruction of the Temple; and completed with the compilation of the Talmud finalized in Babylon early in the sixth century.

*Jewry* The Jewish nation under the rabbinical dispensation.

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## *EPIPHANY*

*In daily streamlined caravan,  
From West to East, no star their guide,  
Our sleek top-hatted magi span  
The centuries since Herod died.*

*In Rolls and Bentley, City bound,  
Not three, not thirty, nor threescore,  
But thousands seek the hallowed ground,  
The holier than Bethlehem floor,*

*Where their redeemer, day by day,  
Cradled anew at cent per cent,  
With gilt-edged smile demands they pay  
Contango, pending settlement.*

*A just demand, a fair return.  
One grace alone they beg - to be  
Among the blest who never burn  
Their fingers, crossed from ten till three.*

*-o-*

*Gold for a King? But Caesar's due  
Is theirs, theirs only to collect.  
And theirs long since the Kingdom, who  
Rise early with the circumspect.*

*And Frankincense? To worship . . . what?  
A child born in a stable? Where?  
The King of Kings..? Quick, stop this rot!  
Buy! Buy everything!! It's a scare!!!*

*Richer than Myrrh, His blood encashed.  
Dear Lord, where such abundance flows  
(Five thousand times His back was lashed)  
What price a Manger? Or a Rose?*



# Part I

## The Conspiracy

In the time of Emperor Hadrian and Rabbi Akiba, Satan offered the Jews the Empire of the World if they would bow down and worship him. The leaders of the Synagogue accepted the offer and became the people of Satan instead of the people of God. They formed a secret society, Sons of the Widow, the Widow being Jerusalem without the Temple, the Sons of the Widow, the Jews of the Diaspora. They had an occult chief, and members recognized each other by cabbalistic signs. Later on, they recruited Christian adepts, the Freemasons, who modelled their society on that of the Jews. *Monsignor Henri Delassus, Le problème de l'heure présente. Antagonisme de deux civilisations* (Paris, Desclée de Brouwer, 1904), p.324.

### 1.1 The Conspirators

The World Government Conspiracy, if only now openly avowed,<sup>1</sup> has run like a red thread through history from the time of the invention of banking in Babylon and the foundation of the Money Power until the present day.

World government was from the first a built-in aim of the Money Power. Based on the practice of usury, Money Power sponsored economies were necessarily afflicted with chronic inflation and unemployment. Unable to bear comparison with any efficient usury-free rival, the Money Power could only feel safe in a world in which all governments used the same usury-based system and suffered the same deficiencies. In the long term, the Money Power had to rule the world, or disappear. This was the first phase of the Conspiracy.

The second phase followed with the arrival of the Jews of the Captivity in Babylon. The Money Power welcomed the Jewish exiles in the hope, on the one hand, of sharing with them the Messianic promise of hegemony (confirmed by the miracles with which God favoured the Jews) and, on the other, of benefiting from the financial know-how of the Jews, which quickly won the exiles a leading place in its hierarchy.

The third phase followed the Crucifixion of Christ. Before the time of Christ, Jews could regard their collaboration with the Money Power Conspirators as a means of paving the way for the Messias, Whom they expected to conquer the world for them. With the destruction of the Temple

and their expulsion from Palestine by the Romans, the world scenario and their role in history changed.

Rejecting the God Who had chosen them, the Jews became the elect of Satan. Corresponding to their changed status, a new Jewish nation came into being. The founding father was a Pharisee, Rabban Johanan ben Zak-kai, who planned to lead the Jewish people to the hegemony of which they deemed Jesus to have defrauded them. During the siege of Jerusalem Rabban Johanan defected to the Romans who recognized him as Patriarch of the Jews, authorized to represent Jewry before the Emperor and to collect taxes from all the communities of the Diaspora. Thereafter, the elimination of Christianity was the first objective of the Conspirators, because Christianity was incompatible with the world dictatorship to which they aspired.

Rabban Johanan created a Beth-din, a supreme court of law enjoying the privileges formerly vested in the Sanhedrin and Government of the Jews in Jerusalem. He called the new body the Sanhedrin but it had nothing in common with the earlier body other than the name. In the impossibility of ordaining priests or performing the ritual of traditional Judaism owing to the destruction of the Temple, the Rabban also founded the Jabneh Academy together with a rabbinical school to which he gave the task of composing new prayers and organizing a new liturgy to replace that of Judaism or true religion as formerly practised by the Children of Israel. After his death, a group of survivors from the siege, who had been unwilling to collaborate with the Academy while it was directed by a defector, took over and continued his work.

The new Judaism and the new Jewry were very different from those they replaced. Both were run by the rabbis, heirs of the Pharisees, among whom the President of the new Sanhedrin chose his executives and emissaries. The rabbis compiled the Talmud, the legal code of the new Jewish nation. As they claimed to be the sole authority in possession of the oral tradition with the right to interpret the law and adapt it to changing times which went with it, the law itself became what they chose to make it.

The new régime had no roots in the past. The Sanhedrin set up by Rabban Johanan was not the body created by Moses, revived by Josaphat and promised divine assistance. The rabbis were not priests, *rabbi* was only an honorary title given to doctors of law. Lacking the Temple, the traditional ritual and prescribed sacrifices could no longer be performed and were replaced by alms and prayer. The Jewish people themselves were no longer the same. "The heritage of Jabneh acknowledged no privileged groups or classes ...the former social élite had completely vanished from public life."<sup>2</sup>

Rabban ben Johanan took advantage of the collapse of the Government in Jerusalem to make Jabneh the "centre of Jewish leadership for the entire Jewish nation" with himself at the head of it. "Gaining control over the different groups and trends that were competing within (the State)," he and the scholars who accompanied him took "the fate of their people on their shoulders so as to be responsible for it through the ages." In short, they founded the rabbinical one-party dictatorship by which the Jews have been governed ever since.

## **1.2 Principalities and Powers**

Over and above the conflicts of peoples and nations, the history of the world, Saint Paul tells us, is a war of Principalities and Powers, the forces of Good and Evil, God and Mammon, in which the spiritual descendants of Abel and Cain take their respective sides. It is at this level that the role of the Jews in history is most clearly seen. Demanding the Crucifixion of Christ, they ranged themselves behind Mammon. Sharing his pride—the pride that turned Lucifer against God—they were from then on automatically opposed at government level to any form of law and order; while at grass-roots level, obsessed with their chosen status but lacking the virtue of humility, their way of life was as automatically contrary to the customs and traditions of the peoples among whom they lived. For example, only the leaders of Jewry could have said how far the collapse of the Mediterranean economy in the third century, which was largely responsible for the fall of Rome, was engineered by the leaders of Jewry through monetary manipulation in revenge for the eviction of the Jews from Palestine, or how far it was an inevitable consequence of normal Jewish business and financial practice. Both factors contributed to the same end.

The Romans first put themselves in the hands of the Jews when they adopted a metallic monetary standard in the third century B.C. Thereafter, dependent on bullioners for their supplies of the precious metals, shortages of specie and fluctuating prices were a constant feature of the Roman economy. Monetary stringency was accentuated by secondary causes, such as exports of bullion by speculators, deficits on the foreign trade account due to fashionable demand for imported luxuries, capital needs for the financing of public works to provide employment or bread and circuses for the unemployed, in all of which sectors Jews would normally directly or indirectly participate, but the inflationary spiral that brought about the final collapse was the direct result of the addition of Jewish credit instruments to the volume of circulating exchange media.



“...wherever the mercantile activity of the Hebrew Diaspora made its appearance, the use of credit and nominal money, in addition to the gold, silver or copper money, made all money more abundant. Consequently, while the monetary circulation of the market was increased by the addition of such nominal money, the gold, silver and copper became worth less than before. Therefore, speculators exported the precious metals to make purchases with them where they had greater purchasing power. Bad money drives out good. This fact was demonstrated in the first three centuries of the Roman Empire. The immense power of the Hebrews, of which Tacitus spoke, was based on credit. And the demonetization of the Mediterranean area, which provoked the collapse of the Empire, came about because, as everyone knows, the precious metals were *worth more in Asia Minor than in the Roman market.*”<sup>5</sup>

By borrowing from the Jews to alleviate the monetary stringency, the Romans accelerated the inflationary cycle initiated by the circulation of Jewish negotiable credit instruments and aggravated the stringency. The result was economic anarchy. The end came in 260 A.D., five hundred years after the Romans had issued their first silver coinage. Shortage of the precious metals became so acute that the silver content of Roman coins was reduced to 3-4 per cent and galloping inflation raised prices by 1,000 per cent. “...trade and industry (were) ruined, the whole credit and monetary system fell to the ground...the prosperity and order of the early Principate had gone forever.... Not until Constantine introduced the gold *solidus* could the collapse of the coinage two generations earlier be regarded as having been retrieved.”<sup>6</sup>

The world Empire of Rome was economically at the mercy of the Jews. But the triumph of Jewry was short-lived. With the transfer of the Imperial capital from the banks of the Tiber to the shores of the Bosphorus and the adoption of Christianity as the religion of the Empire, the Judeo-Money Power Conspiracy was kept in check for several centuries.

### 1.3 The Empire

As Byzantium is the only Empire to date to have held up the advance of the Conspirators for any appreciable length of time, consideration of its characteristics and the reasons for its partial success and ultimate failure may well be instructive, particularly at the present time when the Conspirators see themselves as being, hopefully, within sight of their goal.

In the ages of faith, the Roman Byzantine Empire was deemed to be the world order ordained by God with a view to the establishment on earth of a kingdom that “would be in harmony with Heaven,” would comprise

all Christians and would last until the end of time. A first attempt to create a world order in conformity with the teaching of Christ, the Empire has to be credited with an approach to civilization which, however imperfect, has yet to be surpassed.

The Constitution of the Empire, inherited from the Principate, was a viable establishment based on principles typical of the ancient world modified by Christian doctrine. In the first place, the Emperor, like the Caesars before him, was **Pontifex Maximus**, head of the official religion as well as of the State, and therefore superior to the Pope except in matters of doctrine. He promulgated the laws of the Romans, on religious as well as secular matters, and formally convened the councils of the Church. This distribution of the spiritual and temporal powers was designed to keep the activities of the Emperor within Christian bounds and those of the Pope outside the arena of worldly conflicts. The success of the system was recognized to be dependent on the mutual understanding of Pope and Emperor. Their harmony was described by Justinian as "essential for the world," a world in which civilization and the Empire were regarded as one and the same and ultimately destined to embrace all peoples.

Secondly, the Emperor was an autocrat. Although autocracy has a bad press in a world that has made a religion of democracy, among the Byzantines, who had inherited it from Rome, it was taken for granted as a rational and responsible form of government, rational because a body with more than one head is a monstrosity, and responsible because an autocrat is directly answerable, on the one hand, to the people who elect him and, on the other, to God from Whom he derives his authority and before Whom he represents them.

Thirdly, the Emperor was the legislator. In the introduction to the *Paradoxa*, Justinian wrote that the Empire was based on Arms and the Law. The Emperor not only made the Law, he also commanded the Armed Forces, including the police necessary in every State for the preservation of order.

The Emperor thus enjoyed the three traditional powers of sovereignty, executive, legislative and judicial, subject always to the constraints of the Constitution and the moral influence of the Church. The union of the three branches of government in a single person is only feasible in a society where the ruler accepts his authority as a trust from God, the people recognize his authority over them as given him by God and the general level of morality is high enough to offset the natural tendency of man to be corrupted by power. In this respect, and by modern standards, the constitution of Byzantium was unrealistic, an attempt to marry the pride of Caesar with the humility of Christ. In practice, however, the Byzantines—Romans as

well as Christians—came exceptionally near to making idealism realistic. Christianity was not only the inspiration of the Byzantine ideal (it was significant that the Emperor had the official status of an Apostle); pride in their common faith was also the bond that held Pope, Emperor and the different peoples of the Empire together. The underlying philosophy of the Byzantines was reflected in the often quoted words of the sixth century Greek merchant, Cosmas Indicopleustes, "I declare confidently that although hostile barbarians may rise briefly against the Roman Byzantine Empire to correct us for our sins, yet through the strength of Him Who maintains us, the Empire will remain undefeated—if no one hinders the expansion of Christianity."

### **1.4 Under attack**

Designed to promote a stable and equitable social order, Byzantium inevitably came under attack from the Money Power; genuinely Christian as well, it was an object of especial odium for the Jews. The Money Power and Jewry, wittingly or unwittingly serving the Conspiracy, have profited by most if not all the wars and revolutions of history when they have not also promoted them. They participated, in the normal way of business, in the financing of Huns, Avars, Bulgars, Persians, Arabs and others in their campaigns against the Empire. Sometimes they openly joined forces with its enemies, as in the seventh century when, taking advantage of the capture of Jerusalem by the Persian Emperor Chosroes II, they massacred the Christian population and destroyed their churches. To finance their wars the Byzantines sold their plate and jewelry rather than borrow, and only borrowed from Jews when no other moneylender was available.

On the religious front the forces of subversion were also active. Throughout the Near and Middle East the Jews promoted or favoured Arian, Nestorian, Monophysite and other heresies all, like Judaism, in one way or another contrary to the doctrine of the Holy Trinity and therefore liable to weaken the faith of the Byzantines and separate them from their Emperor.

Drawing on oriental mystery cults, Hellenistic philosophy, Pythagoras and Plato, the Gnosticism at the heart of these attacks on the State religion, like the Cabbala from which it stemmed, claimed that faith was only a stage on the road to higher knowledge which could put the soul in direct contact with the Godhead. According to some gnostics, this knowledge, revealed by Jesus to a chosen few, had the attraction of being an esoteric doctrine communicated only to an élite as well as the advantage of explaining away sin as a defect of Creation and promising its adepts salvation without suffering, redemption without the Cross.



While pagan philosophers of the Alexandrian School removed the grosser absurdities of pagan myths to make them a more acceptable alternative to Christianity, Jewish members of the same School updated their proselytizing by interpreting Old Testament history allegorically; finding Mosaic sources for the philosophies of Plato and Aristotle; and, finally, supporting their arguments by falsification and forgery.<sup>7</sup>

The masterstroke of the campaign on the religious front was the invention of Mohammedanism. The creation of Mohammedanism is described by Dom Gabriel Théry O.P. as "an episode in the Apostolic history of the Diaspora." Basing his conclusions on analysis of the *Koran*, Dom Théry tells how Mohammed was converted to Judaism by a learned Rabbi, member of the Jewish community of Mecca who needed an Arab spokesman to proselytize the Arabs for him since they refused to listen to a Jew. The *Koran*, according to this author, was neither dictated to Mohammed by Allah as Mohammedans believe, nor the product of Mohammed's literary genius as western scholars have assumed, but was composed by the Rabbi who converted Mohammed. As well as being a book of devotion; it also relates the early history of Mohammedanism in much the same way that the *Acts of the Apostles* relates that of the early Christian Church.<sup>8</sup>

Jewish support was particularly helpful in the expansion of Islam at the western end of the Mediterranean. As early as 693, Jews in Spain had appealed secretly to the Moors to cross the Mediterranean from North Africa and invade the Peninsula. Eighteen years later, when the invasion took place the collaboration of Jews, administering the captured Spanish towns on behalf of the Moors, left the invading forces free to continue their lightning advance to the Pyrenees.

The weakening effects of heresy were strikingly evidenced in the ease with which the Moslems overran the territories where Monophysite and other heresies had prevailed. "...the strong separatist movements, which had taken form in the idiom of the heresies, broke up the Empire before the invaders came, or at least weakened it so much that the invaders had no trouble in Syria, Palestine and Egypt ...the forces breaking off Syria, Palestine and Egypt from the Empire, and those begetting Islam, are part of a single movement."<sup>9</sup>

The advance of Islam was a pincer movement which would have been fatal to the Christian world if it had not been halted by Emperor Leo III at Constantinople in 718 and Charles Martel at Poitiers in 732. Despite the remarkable recovery of the Empire initiated by Heraclius and continued under his grandson Constans II, by the end of the seventh century, although the Emperor was still suzerain of the western nations and the Byzantine remained for another five centuries the monetary standard of the interna-

tional world, Byzantium itself was little more than a Greek State at the eastern end of the Mediterranean with a few possessions in Italy.

### **1.5 The watershed**

The loss of the imperial territories in Africa, Palestine and Syria, was morally crippling as well as materially damaging to the universal ideal embodied in the Empire. Its impact was reflected in the difference between the reactions of the Pope and the Franks to the Lombard invasion of Italy in the sixth and eighth centuries respectively. In 576, when the Lombards first invaded the Peninsula, the traditional concept of the Empire was still generally recognized. In response to the Pope's appeal to the Emperor for help, Justin II, fully occupied fighting the Persians in Asia and Germans and other barbarians on the Danube, advised him to ask the Franks for aid. Although the Franks failed to hold off the Lombards, and the Pope, Gregory the Great, was left to defend Rome alone, both the Pope and the Franks acted on behalf of the Empire and the Emperor as well as in their own interest.

Two centuries later, when the Lombards resumed their offensive and again threatened Rome, the circumstances, superficially similar, were no longer the same. The Empire was no longer the sole world Empire or the sole State professing a universal religion; Islam also claimed to represent a universal religion and a potentially universal Empire. The Carolingians, although as yet only palace officials in the service of the Merovingians, were already acting as a power in their own right and the Germanic peoples, whose conversion had been begun by Saint Boniface in the second half of the seventh century, were a factor whose importance at the international level was beginning to loom up as large as or larger than that of the Near Eastern countries.

In the meantime, although Leo III, defeating the joint attack of Arabs and Bulgars on Constantinople, saved Europe from invasion from the East, he also gave the Jews the chance of scoring a fresh success on the religious front when, under their influence and in order to lessen the attraction for his eastern subjects of Mohammedan spiritual austerity with its prohibition of images, he prohibited the veneration of holy images throughout the Empire. The Emperor's iconoclasm roused intense feeling on both sides of the Adriatic. Fifty thousand monks emigrated from Constantinople and sought refuge in Rome. In 731 the Pope excommunicated the iconoclasts. The Emperor retaliated by removing from Roman jurisdiction all dioceses east of the Adriatic.



It was against the background of this dispute and the many problems confronting the Empire that, in 739, the Pope, Gregory III, offered to abandon Byzantium if Charles Martel would accept responsibility for the protection of the Church. Charles, at that time in no position to offend the Lombards who were assisting him against the Saracens in Provence, could only promise aid which, in fact, he never sent.

In 751 the Lombards captured Ravenna, seat of the Imperial Exarch, and again advanced on Rome. The Emperor in response to the Pope's appeal for assistance could only send an ineffectual embassy to the Lombard King. In 754, the Lombards reached the gates of Rome and the Pope, Stephen III, in need of immediate help, went in person to the Court of Pippin.

Pippin was under an obligation to the Papacy. Three years before, the Pope's predecessor, Zacharias, had sanctioned the deposition of Childeric III, last of the Merovingians, and the accession of Pippin in his place and had sent Saint Boniface to Soissons to anoint and crown the new King. Pippin could now return the favour. Stephen consecrated Pippin King of the Franks a second time and placed the Church under his protection. Pippin invaded Italy and recovered Ravenna and the Byzantine territories in the Peninsula. There was no question, however, of his acting on behalf of the Emperor and the Empire as the Franks had acted under the Merovingians two hundred years before. Pippin refused to return the recaptured territories to the Emperor and gave them instead to the Pope, thus creating the Papal States. The advantages of having the defence of the Church in the hands of a champion who was not his suzerain no doubt influenced the Pope's decision to accept the gift. The relationship between the two powers was, however, anomalous. As temporal Head of the Papal States, the Pope was the vassal of Pippin, although Pippin's occupation of the throne was only legalized by the spiritual authority of the Pope.

In point of fact, the Imperial provinces were not Pippin's to donate, while the Papal adjudication of the throne of the Frankish Kingdom to Pippin as justification for the deposition of the legitimate Merovingian sovereign was an innovation without precedent in the tradition and constitutional practice of the Empire. Despite the subsequent forgery of the "decretales" of Constantine, a clumsy attempt to give a semblance of legality to these transactions, the resulting situation continued for a long time to hamper the endeavours of the Papacy and Western rulers to achieve Justinian's essential harmony in their mutual relations.

## **1.6 For better...?**

Charlemagne, whose respect for Christian and classical culture was almost as boundless as his personal ambition continued his father's Italian policy, enlarging his Empire in the Peninsula and defending the Pope. In 774, he captured the Lombard capital Pavia, proclaimed himself King of the Lombards and confirmed Pippin's gift of the imperial territories to the Pope. As the Imperial throne was occupied at this time by the Empress Irene, (who had supplanted her son for whom she was acting as Regent), Pope Leo III, invoking the opinion of Latin canonists that the throne was vacant on the ground that a woman could not occupy it, crowned Charlemagne "universal" Emperor and Charlemagne in return accepted responsibility for the protection of the Church. Whether Charlemagne insisted on an imperial crown as the price of his protection, or whether the Pope insisted on forcing a "surprise" coronation on him in order to free himself from a heterodox Emperor in Constantinople, the Pope was presumably as ready to secure his independence and effective protection as Charlemagne was to acquire the Empire.

The unity of the Christian world was, however, an ideal that Charlemagne showed some hesitation in destroying. Tacitly recognizing the suzerainty of the Byzantine Emperor, he refrained from claiming to be "universal" Emperor other than as "protector of all Christians." After his coronation, still aspiring to the undivided Empire himself, he offered to marry the Empress. Had he been able to do so, the Empire might have survived. Unfortunately, while his emissaries were on their way to Constantinople, the Empress was deposed.

In 803, the Emperor and Charlemagne signed the Treaty of Seltz. Copies of the Treaty were deposited in Constantinople, Rome and Aix-la-Chapelle but none is known to have survived. The disappearance of the Treaty is perhaps significant of its importance. Together with the fact that Charlemagne desisted from coining gold (traditional prerogative of independent sovereignty) and in the light of the overall situation, it is more than probable that the Treaty granted Charlemagne an imperial title while upholding the Emperor's traditional political and sacerdotal supremacy.

In 812, Byzantium, pragmatic as ever, recognized Charlemagne as co-Emperor in exchange for the renunciation of his claim to Venetia and the coast towns of Istria and Dalmatia. Charlemagne respected to the last the suzerainty of Byzantium. Careful, on the one hand, to avoid giving offence to the Emperor, on the other, he did his best to maintain for himself in the Western Empire similar rights and privileges to those of the Byzantine Emperors, insisting on his status as suzerain of the Pope, convening ecclesi-

astical councils and freely protesting papal decisions. After his death, the situation changed. The Pope and the hierarchy at once asserted their authority over western rulers, and Western Emperors sought to supplant, or disregard, the existence of the "Eastern" Empire.

For the Byzantines, the division of the indivisible Empire was little short of a revolution in the order of nature. The Empire had been the political establishment of the world in the time of Christ, Who had sanctioned it when He said give to Caesar the things that are Caesar's; after the adoption of Christianity as the State religion of the Empire and the amendment of the laws of the Romans in conformity with Christian doctrine, the Byzantines saw no reason to revoke what Christ had taught. For more than four centuries the laws and administration of Christendom had been the laws and administration of the Empire. The gold *solidus*, renamed by Heraclius the *bezant*, the only gold coin struck in Imperial territory, had been both the symbol of Byzantine sovereignty and the recognized monetary standard of all rulers owing allegiance to the Emperor. Suzerain of nearly all the countries of western Europe as well as the Near East and North Africa, the Emperor enjoyed the profits of gold coinage and collected from the subject peoples taxes, tolls and dues in *bezants* or twelve times their weight in silver in conformity with the 12/1 ratio established by Julius Caesar. These revenues, together with the gain on exports of silver to India and China, where the ratio was about 6/1, had sufficed to supply the needs of the Empire prior to the rise of the Moslem Empire. The severe economic loss to the Empire owing to the expansion of Islam had to be offset by the profits of trade.

Separated, the Eastern and Western Empires developed along lines that led them ever further apart. This divergence stemmed in the first place from the difference in the origins of their respective peoples and institutions. Whereas Constantine had given Christianity to the world empire of the Caesars, the Pope gave Charlemagne the western peoples to Christianize as they emerged from barbarism. Instead of an Empire based on the heritage of Roman law promulgated officially with the approval of the people, which made it, as Cicero said, "the foundation of our ...liberty," the Western Empire was begotten amid the general anarchy of the Dark Ages into which Europe had been plunged when its economy was ruined by Moslem command of the Mediterranean.

Administrative chaos following on economic bankruptcy obliged the western peoples to seek safety and protection where they could best find them: the Pope in his newly created independent States defended by the Emperor he had crowned, and the rest in analogous contractual relations with their neighbours or associates, whether as dependents, suzerains or



equals, binding them together in what was to become before long the structure of feudal society. Brought into being as a by-product of the struggle for survival in the midst of the collapsing edifice of Imperial Rome, the western nations and peoples took shape with individualism as ingrained in their character as pride in their common Roman inheritance was in that of the Byzantines, and this individualism made it as hard for the western peoples to create and keep in existence a stable form of union as it was for the Byzantines to conceive of any alternative to the universality of the Empire of Christendom.. Thus, although both Empires throughout their history were or have been constantly at war, the wars of Byzantium were fought either to defend or extend the frontiers of Christendom, whereas those of the western peoples have been due to their inability to unite for long even for a crusade.

### **1.7 Cui bono?**

The coronation of Charlemagne, the end of the united Empire of all Christians, was an even greater triumph for the Jews than the fall of pagan Rome. It compounded a fresh act of revenge for their expulsion from Palestine by the Romans with a crippling blow to the development of Christendom. The election of a Defender of the Faith from among rulers of the western nations dependent on Jewish moneylenders was a very different matter from the appointment *ex officio* of the Emperor in whose Empire Jews were never admitted to public office and moneylending was strictly regulated. The imponderables were many and far-reaching. Byzantium was condemned to isolation and extinction and the door was opened to the intervention of the Conspirators in all sectors of western affairs.

The two Empires, begotten of the broken dream of unity, were mutually exclusive. Each Emperor, ruling a part of the Empire, claimed in theory the title to the whole, the Eastern Emperors by legal right, the Western by virtue of the coronation of Charlemagne, said afterwards to have been the formal transfer of the Empire by the Pope from Byzantium to the West. At the same time, the relations between the spiritual and temporal powers, which the Byzantines had been enjoined by Justinian to maintain in mutual harmony, became in the Western Empire an open issue, to the benefit of the Jews and the Money Power. Previously, in Byzantium, in the event of differences between the two powers, orthodoxy, even if the Pope had to defend it at the price of martyrdom, had always been victorious in the end, and the victory had invariably enhanced the prestige of the Papacy. The Byzantine populace, in particular, looked to Rome to curb possible excesses on the part of the Emperor and sometimes also of the hierarchy. In the

west, the Pope had to seek harmonious relations not only with the western Emperor (as well as, in principle, with the Emperor in Constantinople), but also with the rulers of the nascent western nations, among whom he had to defend, as one sovereign among the rest, the newly acquired temporal interests of the Papal States.

By the eleventh century, the issue was no longer a matter of harmonizing the two powers but of establishing firm papal control of the western Emperor and Kings in order to ensure the successful Christianization of their peoples. The crisis resolved at Canossa, followed under Innocent III by the political as well as religious supremacy of the Papacy, set off a contrary swing of the pendulum, which led in the long term to the doctrine put forward by Cavour of "a free Church in a free State" and, after the Second Vatican Council, to the mirage of "ecumenism" and the near eclipse of true religion.

Although the introduction of division at summit level was to prove in the long term mortal to Christendom, the imperial structure was rooted so firmly in respect for Christian unity that it did not at first noticeably affect many of the more superficial activities of the Empire. Byzantium continued to prosper, its armies and military science remained far superior to those of the Franks, and Constantinople was still the recognized capital of the civilized world. The revenues of the Basileus, which he collected as heir to the Caesars, and to which the Caesars had been entitled in their capacity as Chief Magistrate, Pontifex Maximus and representative of the people respectively, continued to be collected by him at least until the sack of Constantinople in 1204. Likewise, the essential rights of the Basileus, for example, the exclusive prerogative of coining gold, were also still respected. It was only little by little that the Papacy and western rulers began to assert their independence of Byzantium, collecting the same dues and taxes through their own administration.

It was, therefore, another two centuries before the Empire reached its apogee and four more before it could be brought to the ground by the combined efforts of Crusaders, Normans, Venetians, Jews and other open and occult enemies. It was, indeed, only in the twentieth century that the consequences of its fall matured, on the one hand, in the proliferation of rampant nationalism and permanent revolution and, on the other, in a succession of would-be new world orders and the occupation of the Vatican by Jewish "Popes" of the pseudo-religion of the Second Vatican Council.

Bearing in mind the high esteem of Charlemagne for the Jews and the harm to the Christian world that must result from the creation of a second, "Latin," Empire, it would be surprising if the advice of his Jewish counselors had not been a factor in the obscure negotiations between him and the

Pope which had preceded his coronation.<sup>10</sup> Charlemagne's "extraordinary capacity for affairs"<sup>11</sup> and his understanding of the monetary system also suggest Jewish guidance and might well account for his son's appraisal of the Jews as "indispensable."

### **1.8 The second chance**

Among the recurring models of history, one of the most constant is that of the Fall. When Adam and Eve were expelled from the Garden of Eden, Providence, turning evil to good account, gave them a chance to win by their own efforts a Paradise more glorious than the one He had originally given them. The Byzantine ideal, an attempt to establish an order "in harmony with Heaven," a parallel at its own level with the Earthly Paradise, was lost when, as Adam and Eve had preferred forbidden fruit to immortality in Eden, the Pope and Charlemagne preferred independence to the unity of Christendom. Mediæval society was the outcome of the remarkable endeavour of their successors to establish an order even more idealistic than that of Byzantium.

The stability enjoyed by Byzantium was based on the authority of the Basileus protected by a strictly planned and managed economy which made it impossible for members of the industrial, commercial or financial sectors to frustrate official policy by altering the pattern of production, the balance of the foreign account or the value of the currency. Distinguishing between interest and usury, identifying the former as a return for a productive activity and the latter as gain without the provision of equivalent service, and authorizing interest charges at scheduled rates corresponding to the risk involved, the Byzantines were able to borrow at reasonable cost and the moneylenders were prevented from getting the upper hand of the Exchequer and the economy through the practice of usury. For more than three centuries after the reform of Heraclius the value of the gold bezant remained unchanged notwithstanding the wars the Empire was constantly obliged to fight on all its frontiers. Although the soul of Byzantium, the ideal of a universal Christian empire, was lost with the coronation of Charlemagne, the body was, like Charles II's, an unconscionable time dying. Its fate was not sealed until, through neglect of their army, the Byzantines were obliged to grant the Venetians exceptional privileges in return for military aid against the Normans and in so doing dismantled their economic defences, thereby opening the door not only to their Venetian rivals but also to the Jews who dominated Venice commercially, but whose influence in Byzantium had until then been minimal.<sup>12</sup>



The end came in 1453 with the fall of Constantinople. After the Church of Rome and the Eastern Churches had been reunited at the Council of Florence in 1439, three Catholic Patriarchs ruled in succession in Constantinople. The reunion, had it continued, might have given new hope to the Empire and a new lease of life to Christendom.

The sack of Constantinople by the Crusaders (1204) was a wound that had gone very deep. The people and the monks of Byzantium were permanently biassed against "the Latins." Playing on popular feeling, the Jew and humanist George Scholarios, bitterly opposed to the Treaty, did his utmost to increase hostility to Rome and foment trouble for the authorities. On the eve of the siege he rebelled against the Catholic Emperor Constantine XI saying that he "preferred the Turban to the Tiara." During the siege, while still inside the Capital he and his followers turned on the defenders. For this act of treachery the Sultan rewarded him by appointing him the first Patriarch of Constantinople under Turkish rule. Scholarios promptly denounced the Treaty by which the unity of the Church had been restored. For a scholar who was one of the keenest intellects of his day, his political shortsightedness was, to say the least, surprising.

Two centuries earlier, the Western Empire, which had also aspired to universality, had come to an end with the collapse of the Empire under Frederick II who had tried to give it a syncretist foundation including the participation of the Jews. During the four centuries of its existence, the ideal of unity had progressively faded until it finally disappeared amid the internecine wars of its member nations. A period of anarchy, the Great Interregnum, was brought to an end with the election of the Swiss banker Prince, Rudolph of Hapsburg, Emperor of the Holy Roman Empire of modern times, in whose name, three hundred years later, Charles V, and after another century, Ferdinand II, were to defend brilliantly but unsuccessfully the cause of the unity of the western Christian nations. Thereafter, the Empire lingered on, more venerable than potent, until the Money Power, with the Second World War, brought to an inglorious end the last vestiges of the Hellenistic and Christian tradition it represented.

In the meantime, a second model of Christendom came into being in the rural, aristocratic society that had replaced the villas and cities of the Roman world. During the Dark Ages of Europe following the seventh century collapse of the Mediterranean economy, culture had taken refuge in the monasteries. Many of these were ravaged or destroyed by the Vikings, nevertheless, through the labours of the monks and by what can only be described as a miracle of perseverance and supernatural grace, the Church developed the institutions of mediaeval Christendom.

Although both Empires were Christian in inspiration, their institutions reflected the notable differences between their respective peoples. In Byzantium, the structure of society, Roman to the last, was horizontal, comprising, on the one hand, the Emperor, and on the other, his subjects, for whose welfare he was responsible to God and who gave him their obedience as their elected and divinely appointed Autocrat. In the west, the Church, setting the barbarian tradition of tribal loyalty in Christian perspective, gave mediaeval society a vertical, hierarchical and aristocratic structure. The monarch, like the Emperor, was responsible to God for the welfare of his people, but the ideal of harmony between the spiritual and temporal powers, seen as a means of ensuring just laws, was replaced by that of the implementation by everyone, including the sovereign, of the duties of his station—responsibility for his inferiors and loyalty to his immediate superior—regarded by each and all as an act of service to God and a specific contribution to the promotion of the common good.<sup>13</sup>

In Byzantium, freedom was guaranteed by respect for the law and the justice dispensed by the Emperor. In the west, the corresponding guarantee lay in the faith of the individual, which bound each and all to respect their feudal obligations. In Byzantium, the faith of the individual and his loyalty to the Emperor were taken for granted. The Constitution was neither aristocratic nor plutocratic; a civil service based on educational qualifications made it possible for a eunuch or a slave to reach the throne. In the west, comparable advancement was possible but only in or through the Church. If, as has been said, the perfection sought by the Byzantines was beyond the reach even of saints, the ideal of the western Christians—like the Cathedral of Palma, Majorca, so ethereally proportioned that no one can explain quite how it stands—was so otherworldly that only churchmen enamoured of sanctity could have tried to realize it.

### ***1.9 The other side of the looking-glass***

There is no reason in principle why mediaeval Christendom should not have flourished and survived as long as, or longer than, Byzantium, if it had adopted safeguards similar to those established by the Empire. The guild system was in fact taken over from Byzantium but its regulations were before long circumvented through the spread of Jewish commercial methods and the rise of the merchant middle class. Foreign traders were at first subject to restrictions and controls similar to those applied in Byzantium. Like the Byzantines, the Carolingians tried to channel trade through markets and fairs where traders could be kept under observation and regulations easily enforced. Specified exports were prohibited and traders were required



to have passports. As late as the twelfth century foreign merchants were only allowed to stay forty days in London and in the fourteenth century this rule was extended to the whole of England.

On the other hand, the Jewish policy of the Carolingians and their successors was a complete break with that of the Empire. From the reign of Heraclius (610-641) to that of Romanos I (919-944), each century "produced an emperor who outlawed Judaism," but the Jews, though regarded with suspicion, were normally tolerated and only suffered persecution during a total of 50 years out of the 300 of this period. For the next 250 years until 1204, they were undisturbed.<sup>14</sup> Conditions under the Merovingians were similar. The Jews were persecuted from time to time. In 591 the clergy of Arles and Marseilles were reproved by the Pope for forcibly baptizing them; in 629 Dagobert gave them the alternative of baptism or death. After the division of the Empire, however, in one country after another western rulers, despite the favours they bestowed on the Jews, were obliged by popular feeling against them—on account of their usury, abuse of their position as tax collectors, sharp practice in business, insults to the Christian religion, etc—to decree their expulsion. In Byzantium, where the traditional policy continued, mass expulsions were unknown. The Jews were at most banished from particular localities as, for example, from Cherson where their crucifixion of a monk had been overlooked by the exarch, who was a false convert.

With the rise of Islam there was a substantial improvement in the status of the Jews. The Arab conquests eliminated their Syrian competitors, until then the first traders of the Empire. From the seventh to the tenth centuries the division of the world between Christendom and Islam and later, within the Christian pale, between Byzantium and the Western Empire, gave the Jews, the only people who could cross all frontiers freely, a monopoly of international trade. The Radanites (Jewish merchants) traded from China to Spain travelling by four main routes, three through Moslem territory and one to the north through Russia and Khazaria, bringing spices and oriental luxuries to Europe and offering the Arabs in exchange the staples of Jewish trade, the precious metals, armaments, eunuchs and slaves. There were Jewish settlements and communities at various points along the different routes. Ispahan was founded by Jews. On the road to the Chinese border at Khorasan there were Jewish colonies at Ecbatana, Ray, Nishapur, Bokhara and Samarkand (where the Jews were said to descend from the Lost Tribes). Kashmir, closed to all other foreigners, admitted Jewish traders. A Jew controlled the Persian Gulf pearl fisheries.<sup>15</sup> "From the blocking of the trade routes under the Carolingians until the revival of trade following the Crusades, the only spices which entered Christian Europe came in

as a result of the trading activities of the Radanites. Gregory of Tours, at the very beginning of this period of Jewish monopoly, quotes them as selling spices at Tours at exorbitant prices with the complicity of the bishop; in Paris, the Jew Priscus was furnisher of spices to King Chilperic."<sup>16</sup> Professor Rabinowitz suggests that the profits the Jews obtained from the lucrative trade in slaves and spices enabled them to finance the economic recovery of Europe from the eleventh century onwards.

With increasing prosperity, the social position of the Jews also improved. Under the Carolingians "they were transformed from an oppressed, persecuted, element, sharing their trade with the Syrians, to a privileged, prosperous class enjoying a trade monopoly."<sup>17</sup> Under Pippin, Charlemagne's father, they were for the first time granted hereditary lands in the West. Charlemagne favoured them in many ways. Employing the Jew, Isaac, to head an embassy to Haroun-al-Raschid, he created a precedent that was to become customary with the monarchs of Europe and the Court Jews to whom they entrusted confidential business and delicate diplomatic missions. In Narbonne, he allowed them to live in a quarter of their own under the jurisdiction of their own prince or *Naqi*. He even brought a rabbi from Baghdad to instruct them in their religion.

Lewis the Pious, Charlemagne's son, housed a Jew, Abraham of Saragossa, in his palace. He protected Jewish shipping, authorized the Jewish slave trade taking a share of the profits. He granted the Jews five charters, giving them, among other privileges, the right to settle anywhere in his Kingdom. He changed market day from Saturday to Sunday so that they could trade with his subjects without failing in their sabbatical observance. Early in the ninth century Agobard, Archbishop of Lyons, inveighed against the exceptional treatment accorded the Jews, especially the authorization of the slave trade and the permission given them to employ Christians. Despite his protests, collaboration with the Jews not only continued under the King and his successors, but spread from the Court to feudal lords, who used them as their agents, and to the guilds, all of which, except the mintners, finally admitted them. By the end of the eleventh century, the Jews were prominent members of the trading community, permitted by city charters to participate and compete in urban commerce.

To follow down the centuries the progress of Jewry along the road to hegemony through the infiltration and domination of practically all the institutions of the western world, including the Church, would be to rewrite history from "the other side of the looking-glass." It would also call for extensive research, because the Jews have always done their utmost to conceal both their methods and their aims, which non-Jews as a rule discover only occasionally, as often as not by accident, and almost always too late to

do other than note their success. The genius of the Jews, however, like that of the master they serve, is not inventive. Their methods follow more or less standard models, which they improve with practice but do not change. Their aims likewise are constant. For the purposes of this study, it will suffice to outline the nature and structure of the most important of their models, in order to show how the work of destruction has been carried out, rather than follow it in all its ramifications in every branch of activity and at every level of society. The second part of this paper will therefore be devoted to the consideration, regardless of chronology, of some of the main strands of the Red Thread, tracing constants of Jewish policy and the principal arteries through which the Jewish Kahal or Government operates, in the hope that the day will come when this knowledge will induce the Jews to cooperate with the Gentiles in giving a happy ending to the sad story of the World Government Conspiracy into which they have let themselves be led.

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<sup>1</sup> At a meeting of the Bilderberg Group, held from 6 to 8 June 1991 at Sand in the Federal Republic of Germany, David Rockefeller, sponsor of the latest form taken by the Conspiracy, expressed the thanks of the Group to *The Washington Post*, *The New York Times*, *Time Magazine* and other papers, for the discretion they had shown during the previous four decades. It would have been impossible, he said, for them (the Conspirators) to have developed their project for the world, if they had had to work in the full blaze of publicity. The world today, however, was more sophisticated, ready to advance towards a world government, with no more war but only peace and prosperity for all mankind. The supranational sovereignty of world bankers and an intellectual élite, he concluded, was preferable by far to the national self-determination practised in past centuries.

The appointment of Rockefeller to head the Conspiracy conforms to the Jewish practice of selecting a non-Jew as nominal chief of their more destructive undertakings so that Gentiles can share, if not the responsibility for them, at least the odium they provoke.

<sup>2</sup> Ed. Ben Sasson, *A History of the Jewish People* (Tel Aviv, 1969). English translation (London, Weidenfeld and Nicolson, 1976), p. 327.

<sup>3</sup> *Ibid.*, p. 325.

<sup>4</sup> Kastein, Josef, *History and Destiny of the Jews*, in Reed, Douglas, *The Controversy of Zion* (Natal, Dolphin Press (Pty) Ltd, 1978), p. 80.

<sup>5</sup> Sella di Monteluca, *La Rivolta del Popolo*, 15 January 1969.

<sup>6</sup> Grant, Michael, *Roman Imperial Money* (Amsterdam, Adolf M. Hakkert, 1972).



<sup>7</sup> "From Ptolemy Philadelphus until the middle of the third century the Alexandrian Jews, with the object of maintaining and strengthening their propaganda, undertook an extraordinary work of falsification of texts apt to serve in support of their cause. Verses of Æschylus, Sophocles, Euripides, the alleged *Oracles* of Orpheus preserved in Aristobulus and the *Stromata* of Clemens of Alexandria were said to celebrate the One God and the Sabbath. Entire works of history were falsified; a *History of the Jews* was placed under the name of Hecate of Abdère. The most important of these inventions was that of the *Sibylline Oracles*, fabricated entirely by the Alexandrian Jews, which announced the future era and reign of the One God. ... The Jews even attempted to ascribe to themselves Greek literature and philosophy. In a commentary on the Pentateuch which Eusebius has preserved for us, Aristobulus tried to show that Plato and Aristotle had found their metaphysical and ethical ideas in an old Greek translation of the Pentateuch. (B. Lazare, *L'Antisémitisme* [Documents et Témoignages, 1969], p. 24)

<sup>8</sup> Hanna Zakarias, *De Moïse à Mohammed* (Chez l'Auteur, B.P.46, Cahors (Lot), France), t.II, p. 258. See also Berteul, J., *L'Islam - Ses véritables origines* (Paris, Nouvelles Editions Latines, 1981).

<sup>9</sup> Lyndsay, J. *Byzantium into Europe* (London, The Bodley Head, 1952), pp. 21ff.

<sup>10</sup> Curiously, Eliphas Levi, occultist and Freemason, in his *Histoire de la magie* (1860) refers to the *Enchiridion* of Leo III, said to have been given by the Pope to Charlemagne and to be a manual of the Cabbalistic tradition including its most secret details. According to its author, "The sovereign owner of this manual, knowing how to use it, would be master of the world." Made generally available later, Eliphas Levi adds, the manual was condemned by the Church as black magic. (Gougenot des Mousseaux, *Les Juifs, Le Judaïsme et la Judaisation des Peuples Chrétiens* [1886], p. 515.

<sup>11</sup> Del Mar, Alexander, *Money and Civilization* (Hawthorne, Calif., Omni Publications, 1975), pp. 185 ff.

<sup>12</sup> Venice came into being in the fifth century as an asylum for refugees from the invading Huns and later the Lombards, as well as fugitives from justice and other outlaws seeking safety in the islands among the unreclaimed swamps at the head of the Adriatic. Its prosperity began with the signing in 812 of the Treaty between the Emperor and Charlemagne whereby Charlemagne renounced his claim to Venetia in return for recognition by Byzantium of his title as Basileus and co-Emperor. Thereafter the Venetians, subjects of Byzantium enjoying at the same time privileged status in the Western Empire, could trade freely with both whether they were at peace or war. They did not scruple to join in contraband traffic with the Arabs as well and even undertook joint piratical ventures with the Saracens, raiding the

coasts of Provence and other Italian States. Their commercial philosophy was much the same as that of the Jews and they were among the first to introduce Jewish monetary practices and business methods in Europe. Towards the end of the eleventh century, when the Emperor exempted them from most of the duties Byzantine merchants had to pay, it was not long before the Venetians captured not only the international but also the domestic trade of the Empire. In 1204 they were largely responsible for the sack of Constantinople and in 1453 they left the Empire unassisted to fall to the Turks.

<sup>13</sup> "Fulbert of Chartres explains ...how the feudal relation constitutes a complex of reciprocal moral rights and duties centering in the *sacramentum fidelitatis*, and since the relation was in principle a free personal contract it inevitably depended more upon moral sanctions than would be the case in an ordinary political relation. And so the ancient barbarian motive of personal loyalty to the war leader was reinforced by higher religious motives, so that the knight finally becomes a consecrated person, pledged not only to be faithful to his lord, but to be the defender of the Church, the widow and the orphan...." (Dawson, Christopher, *Religion and the Rise of Western Culture*, p. 175).

<sup>14</sup> Starr, Joshua, *Jews in the Byzantine Empire, 641-1204*, pp. 1-10.

<sup>15</sup> Rabinowitz, L., *Jewish Merchant Adventurers* (London, Edward Goldston, 1948).

<sup>16</sup> Ibid., p. 168.

<sup>17</sup> Ibid., pp. 85-86.

## LUCIFER'S LIONS

*"Four corners to my bed,  
"Four Angels round my head..."*

*Matthew, Mark, Luke and John  
Blessed the bed my Dad lay on,  
Darwin, Marx, Einstein, Freud,  
Evangelists of a new die,  
Show me bliss to be enjoyed  
Drained to the lees, before I die.*

*Darwin tells me I'm an ape  
In only slightly different shape;  
For Freud, my ego's wholly bestial,  
The sexual alone celestial;  
An if in Einstein's space-time heaven  
I may be relatively shriven,  
Marx with his messianic creed  
Of envy, slander, sloth and greed  
Will send me soon hell-bound top speed.*

*"Four corners to my bed..."  
Matthew, Mark, Luke and John,  
Let me not be put upon  
By pseudo-science or learned lie!*

*"Four Angels round my head"  
From Satan's pride of Lions deployed  
To baffle, swindle and enslave us,  
Michael, Gabriel, Raphael, save us!*

*Let Truth's writ run, here as on high,  
And Falsehood, wingless, plumb the Void.*

## Part 2

# A Nation Apart

*"Our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any goyim (cattle) who oppose us by word or deed.*

Protocols of the Learned Elders of Zion—Protocol 5

### 2.1 The Diaspora

During a discussion of the Jewish question at a meeting of the French Council of State, Napoleon said that people do not complain of Protestants or Catholics as they complain of Jews. The trouble with the Jews, he explained, is not due to individuals, but to the "very constitution" (*la constitution même*) of the Jewish people. According to a Jewish historian, H.H. Ben Sasson, "The Jewish people...carried with it (into the Middle Ages)...a pulsating sense of continuity with its ancient past. A continuous national unity was merged with the Jews' belief in their divine election ...(and)...an aristocratic attitude towards the outer world.... Jewish law was adhered to thanks to a devoted acceptance of the firm discipline implanted in the Jewish consciousness."<sup>1</sup> This statement indicates five main features of the "constitution" of the Jewish people, each of which tends to make them, as Napoleon said, a problem for the rest of the world.

First, the sense of continuity, which has kept the tradition of their ancient past alive. Secondly, the "pulsating" nature of this sense of continuity, which refers presumably to the alternately overt or covert activities of the Jews in the affairs of other peoples as they have been alternately favoured or persecuted by their willing or unwilling hosts. Thirdly, the fostering of this chauvinistic sense of continuity by the leaders of Jewry, from the founders of the Jabneh Academy to the poorest rabbi in the most remote synagogue of the Diaspora. Fourthly, the "belief in their divine election," not as this had existed before the time of Christ, namely, in the form of the pious expectation of a saviour to be born of their seed, but as that of a people which, having refused a Kingdom not of this world, had set out to conquer the world, with or without a Messiah, counting on the permanent validity of their divine election notwithstanding the transfer of their loyalty from God to Satan. Finally, the "devoted acceptance of firm discipline implanted



in the Jewish consciousness" which has enabled the leaders of the Jewish nation to make "Jewry right or wrong" the overriding principle of Jewish policy in their war against the enemy they have chosen to see in God and the rest of mankind.

The conquest of the world, a technical necessity for the survival of the Money Power, became automatically a built-in imperative of post-Temple Jewry. In both the Money Power and Jewry, and *a fortiori*, in the two combined, the "aristocratic attitude towards the outer world" (read, "arrogance"), typical of Jew and banker alike, is the bombast of the bully or potential bully who knows he is in the wrong but is determined, by force or by guile, to have his way.

## **2.2 The Government of the Jews**

The ways and means used by the rabbis to maintain in the Jewish people a "sense of continuity with its ancient past" were one of the most dangerous features of the "very constitution" of the Jews of which Napoleon complained. An integral part of the Kahal, the system of government and administration of the Jewish nation since the Diaspora, the rabbis have cast the mental and moral outlook of the Jews in a mould that is not only incompatible with peaceful co-existence with other peoples but also and above all destructive of civilization wherever the Jews come into contact with it.

After the repression by Emperor Hadrian of the rising of the Jews under Simeon 'Bar-Kochba (132-135 A.D.), Jewish scholars and members of the leading families of the Jews migrated to Babylon, where they reconstituted the Grand Sanhedrin. The President of the Sanhedrin was also the Exilarch, *Nasi* or Prince of the Captivity. For the next 350 years he was a member of the House of David; later, he was usually a prominent banker. He had absolute authority over all Jews and was officially recognized as their ruler successively by the Parthians, Persians and the Moslem Caliphs of Baghdad. The oriental Jews, in Persia, Georgia, Armenia and other Eastern countries, were directly dependent on him. Those in the Mediterranean and Western countries were governed by the Palestine Patriarch, who also represented the Jews before the Romans and was authorized by the Emperor to collect taxes from the communities of the Diaspora. Concerned at the growing prosperity and power of the Jews in the Empire, Theodosius II, in 429 A.D., withdrew the right of the Patriarch to collect taxes and before the end of the century, when the Patriarch Gamaliel VI died without



an heir, the Patriarchate was abolished. Thereafter, both western and oriental Jews came under the direct rule of the Babylonian Exilarch.

During this first period of their exile, the Jews, although no longer the Children of Israel and spiritual descendants of Abraham, Isaac and Jacob, organized their government along the lines of their former monarchy. The political constitution of Jewry was similar to that of Byzantium. Both were autocracies, the most natural and, setting aside superficial appearances to the contrary, the basic form of every government. Also, just as the Emperor was Pontifex Maximus as well as Autocrat, the Exilarch, chosen among the rabbis, was usually the High Priest as well. The main difference between their respective establishments lay in the divinity they served. This was clearly reflected in the place of the law in their respective régimes.

The Laws of the Romans, compiled by Justinian and adapted to the doctrines of the Church, reflected the "harmony" of the spiritual and temporal powers in the universal Christian and Roman Empire. For the Jews, the law given by God to Moses was also universal. The legal code of Jewry drafted by the rabbis in the Talmud, first in Palestine and in a fuller version in Babylon, adapted the Law of Moses to the oral tradition, and as the rabbis were the only authorized interpreters of the oral tradition, the law of the Jews was in practice whatever the rabbis chose to make it. According to the Talmud, "the object of man in the world is to know and practise the Law... Without the Law, without Israel to practise it, the world would cease to be, God would make it return to nothingness... The world will only know happiness when it will be subject to the universal empire of this Law, that is to say, the empire of the Jews."<sup>2</sup> Thus for the Jews, the object of Creation was the empire of the Jews.

In the Empire, the "harmony" of the two powers was not easy to maintain. Imperial policy was liable to come into conflict with the teaching of the Church, of which the Pope was the recognized guardian with authority in matters of doctrine superior to that of the Emperor. In Jewry, no such conflict could arise because the two powers were vested in the same person, the Exilarch, whose function in both capacities, as High Priest and as political Executive, was the same, namely, to promote the interests of the Empire of the Jews. His authority was, moreover, in every sense absolute. He might be counselled by the rabbis or doctors of the Jewish Academies at Sura and Pumbedita, but his supreme authority was recognized by all Jews.<sup>3</sup> This was shown in practice by the fact that in Jewish communities throughout the world whenever doubt arose concerning any matter, whether doctrinal, political or other, the question was submitted to Babylon.<sup>4</sup>

### **2.2.1 In Moslem Spain**

The Caliphs of Bagdad, disturbed by the growing prosperity and power of the Jews, abandoned the policy of toleration. At the beginning of the eleventh century, they closed the Jewish Academies, banished the doctors of the Law and executed the Exilarch, Prince Hezekiah. Jews fleeing from Persia migrated to Arabia and further west as far as France and Spain. It is sometimes said that when the Jews left Babylon they ceased to exist as a nation. A Government established with oriental pomp and splendour in Babylon from the second to the eleventh centuries would hardly consent to drop out of existence overnight, especially when Moslem Spain offered an obvious host country for a fresh place of exile.

In Spain, ever since the Jews had invited the Moors to cross from Africa, and helped them overrun the Peninsula they had enjoyed the favour of the Caliphs. Very soon, they ruled their nation from Cordova, capital of Islam in the West, as they had ruled it before from Babylon. Their arrogance, ostentation and devious ways increasing with their prosperity finally made them detested by their Moorish hosts. In 1066 in Granada, known as the City of the Jews, the infuriated populace rose and massacred some thousands of them and in the twelfth century, the Almohad Caliphs expelled them from the whole of Moslem Spain.

### **2.2.2 Under Christian hosts**

The Jews did not suffer greatly by their expulsion from the Moorish kingdoms. They were accepted as readily by the Christian rulers of reconquered Spain as they had been previously by the Moorish invaders. The twelfth to the fourteenth centuries in Christian Spain were the golden age of the Spanish Jews. Notwithstanding the fact that Jews constantly denigrated the Christian religion and sought wherever possible to wean Christians away from their faith, kings and nobles, glad of their services as physicians, moneylenders, tax collectors and civil servants, appointed them their doctors, borrowed from them, farmed out the taxes to them and left the administration of their possessions in their hands. The Jews "became so powerful that the laws against blasphemy could not be enforced against them. It was so plain that they were above the law that the Cathari of Leon used to circumcise themselves that they might freely teach as Jews the heresy for which they would be punished as Christians."<sup>5</sup>

As so often before and after, the ostentatious life style of the Jews, their usurious exactions as tax-collectors and moneylenders, the many privileges accorded them by the authorities and their insulting disparagement of Chris-

tianity intensified the people's hatred, born in this case of sufferings similar to those they had endured before when the Jews had been officially favoured and employed by the Moors.

In Christian Spain the government of the Jewish nation had perforce to be secret. Evidence of its existence is, however, provided by the concern of the Jewish authorities over the problem of informing. The *Encyclopedia Judaica*, which devotes nine columns to the question, refers to the revelation of secrets by informers as being liable to have more or less serious consequences for Jewry as a whole, although it does not state what the secrets were. According to the same authority, denunciations to the political and ecclesiastical authorities were "the canker of Jewish mediæval society." In Castile, the right to pronounce death sentences accorded to Jewish tribunals was withdrawn in 1380, following the execution by the Jews of a Jewish royal favourite, Joseph Picho, accused of informing. The right was, however, restored in the next century. Jews often bribed the authorities in order to obtain this jurisdiction.

The Jews reached the height of their power in Spain in the fourteenth century when the degenerate Pedro the Cruel left the government of the country entirely to them. Their further progress was held up by the Black Death (1347), which in two years halved the population of Europe. In Spain, as in the rest of Europe, Jews were victims not only of the disease, but also of massacres by the half-crazed populace, who believed that Jews had caused the tragedy by poisoning the wells and were not to be persuaded otherwise by the Pope or any other authority. Although the persecution was not so violent in Spain as in Germany, in 1391, the mob in Seville invaded the *Juderia* (the Jewish quarter), where they slaughtered 4,000 Jews and compelled the rest to accept baptism. Similar uprisings took place in other Spanish towns.

The Black Death marked the end of mediæval Europe. The anarchy that followed it was accentuated by the weakening of the moral influence of the Church, due in part to the decline in the quality of the priests hastily ordained to replace the many who had died of the plague and in part to the prejudicial impact on discipline throughout the Church of the seventy years exile of the Papal Court at Avignon (1309-1377) and the simultaneous existence of two or more popes.

The anarchy was intensified by the birth pangs of modern Europe. With the breakdown of the social and economic structure of mediæval Christendom, individual rulers fought each other to create their respective kingdoms, acting more in accordance with the pagan philosophy of the Renaissance than with Christian teaching. Concerned above all with their particular interests, Christian rulers failed to respond to the repeated ap-



peals of the popes calling on them to forget their quarrels and unite in face of the Moslem menace. As a result of this general indifference, the Turks invaded Hungary, captured Constantinople and conquered Albania.

International anarchy, the Moslem menace, and indiscipline and immorality in the Church, were problems common to all Europe, but in Spain they were compounded and overshadowed by the great increase in the number of crypto-Jews, Jews who accepted baptism in the hope that, by simulating conversion, they would save their life and property in time of persecution. Before the Black Death, the Jewish population of Spain was estimated at five or six millions out of a total population of twenty-five or thirty millions. By the reign of Isabella, it had shrunk to 200,000. If two millions can be assumed to have died of the Black Death, at least two and a half millions must have become New Christians. Some of the New Christians were genuine converts; the majority remained Jews at heart when they did not openly mock the Christian religion or continue attending the Synagogue.<sup>6</sup>

Henry, the dissolute half-brother of Isabella the Catholic, who preceded her on the throne, had preferred his Moorish and Jewish to his Christian subjects and had let his crypto-Jewish favourites control the government. Isabella, when she succeeded him in 1474, while depriving the former crypto-Jews of their influence in the affairs of the realm welcomed genuine Jewish converts. Her "closest friend, Beatriz, had married a *Converso*. Her confessor was of Jewish descent. Most of her privy councillors and secretaries had Jewish ancestors on one side or the other—or both."<sup>7</sup>

The Moors, however, still occupied the Kingdom of Granada and the presence in Spain of crypto-Jews, always favouring Mohammedans rather than Christians, made the menace of Islam doubly dangerous. Spaniards had not forgotten that in the eighth century the Moorish conquest had been the revenge of the Jews for their sufferings under the later Visigothic kings. When the crypto-Jews in Cordova offered to buy Gibraltar from King Henry, the people were convinced that they wanted to use it as a base from which to launch another Moslem conquest of Spain.

Besides adding potentially to the danger of the Moslem menace, the Jews in Spain impeded reform of the Church. In order to improve their Christian image, New Christians would have one of their sons take holy orders. Before long, an "impressive number of Bishops in Spain were of Jewish descent. Every church, every chapter, every monastery had influential Jewish connections."<sup>8</sup> Many of these priests made no attempt to conceal their disbelief in the doctrines they taught and openly blasphemed. The faith of the people suffered as well as the Church, and Jewish proselytizing was correspondingly facilitated.



Finally, crypto-Jews in the government service made it more than ever difficult for Isabella and her husband to bring order out of the chaos in the Kingdom Isabella had inherited, a task that "seemed impossible for a young woman and a young man with no money and no troops."<sup>9</sup> As crypto-Jews could enter and rise to the top in any profession, they abounded at Court and in the Church as well as in the civil service. Their abuse of their authority in the positions they obtained as presumed Christians intensified the resentment and hostility of the people who suffered from it.

The Sovereigns had barely time to tackle these problems before they had to repel the attack of Alfonso V, fifty-year old King of Portugal. To be able to claim the throne of Castile, Alfonso had married the twelve-year old daughter of Henry's wife (by one of the favourites of her impotent husband). At the same time, to help the Portuguese and the Spanish rebels who had joined them, Louis XI of France sent troops to invade Guipuzcoa in the north of Spain. Isabella obtained a hard-won victory, but the country was in a deplorable state. "Industries crippled, money almost worthless, a hundred towns defying her (the Queen's) authority under Alcaldes (Mayors) who ruled as petty kings, the people dying of pestilence, rogues everywhere preying on the miserable peasants, a Church in need of reform and a paralysed government..."<sup>10</sup> A year later, visiting Andalusia, "Isabel found Cordoba...in a state of anarchy. Horrible crimes went unpunished. Noblemen fought battles in the streets. The warfare between the *Conversos*...and the Old Christians...blazed forth intermittently." It was clear that an absolute monarchy was the only régime that could give the nation peace and prosperity.

Ferdinand and Isabella reformed the entire executive and judicial systems of the Kingdom. They restored the value of the currency by prohibiting coining outside the royal mint, and respect for the law by re-establishing the *Santa Hermandad*, a local police force with jurisdiction in cases of murder, robbery, acts of violence in general and defiance of magistrates. The recalcitrant nobles were reduced to obedience and the royal possessions and revenues Henry had lavishly bestowed on his favourites were recovered by the Crown. The problems, however, were still only partly solved. What made their solution next to impossible, and pointed clearly to the sole possible remedy, was revealed during the royal visit to Andalusia in 1477.

In Seville, when Queen Isabella demanded reports from nobles and clergy on conditions in the city she learned that Seville, although as beautiful as ever, was "reeking with corruption and trembling with hatred and fear." The law compelling Jews to reside in the Juderia, the Jewish quarter, was no longer enforced. The trouble, however, was not the professing Jews.

"Far more numerous than the sad-eyed Children of Israel were those of their race who lived as *Conversos* among the Christians, intermarried with them, held the most influential and lucrative offices, owned the most valuable property in the city, and derived great incomes from merchandise, from money-lending and from the busy slave market in which Moors and blacks from Africa were bought and sold."

Crimes of murder, arson, rape, sodomy, blasphemy, every sort of theft and robbery were attributed by the authorities, both lay and clerical, to "the contact of the Christian population with *Conversos* who had given up Judaism without sincerely accepting Christianity."<sup>11</sup> Five thousand New Christians had attempted armed retaliation only to be massacred themselves. To put an end to these atrocities, which were constantly repeated not only in Seville, but also in Cordova, Toledo, Segovia and other cities, was "one of the chief objects of Isabel's policy." The basic need was reform of the Church and the revival of traditional moral standards. The Queen's advisers recommended the establishment of the Inquisition. Without it, they predicted, "Christianity would soon disappear from the land."

The Queen was reluctant to have recourse to exceptional measures. Together with the King she was carrying out their programme of reform, restoring order throughout the peninsula by the application and rigorous enforcement of the law of the land. They hoped that the same normal procedure would suffice to deal with the difficulties created by the Jews. Thus, although the establishment of the Inquisition in Spain was authorized by Papal Bull on 1 November 1478, the Bull was kept secret and held in reserve.

The issue was, however, brought to a head by events at the other end of the Mediterranean. In 1480 the Mohammedans under the Grand Turk attacked Rhodes. Repulsed by the Knights-Hospitallers of St John of Jerusalem, they sailed on to Italy. They took Otranto by storm, captured, tortured and killed 12,000 persons, more than half of the inhabitants, including all the priests in the city and the aged Archbishop, whose body they sawed in two. The Pope appealed desperately to the Italians to take up arms. The Italian princes remained unmoved. The King of Naples was at war with Florence. His son, Alfonso, Duke of Calabria, whose subjects were being slaughtered by the Turks, was in Tuscany, fighting in the Tuscan War.

"Of the foreign kings, Ferdinand and Isabel were almost alone in perceiving that the peril of Italy was the peril of all Christendom."<sup>12</sup> The advance of the Turks on the one hand, and on the other, the war with Granada, certain to be re-opened when the truce with the Moors expired in the following year (1481), recalled the eighth century Arab pincer movement. Once again, between the Turks attacking in the east and the Moors in Spain,

Islam threatened the Christian heartland. Seen in this context, the crypto-Jews in Spain were a problem that could not be disregarded. Overriding the law when they did not make it themselves or resort to bribery to obtain its derogation, occupying key positions in the government and administration, the crypto-Jews were within sight of dechristianising the entire nation, after which Spain would become a springboard for their further progress across the Pyrenees. In the meantime, they were also a potential ally of the Moorish King still in possession of Granada.

"The doom of the *Conversos* in Castile, as a nation within the nation, was sealed with the landing of the Turks in Italy." Otranto fell on 11 August 1480. The news reached Spain in September. On 26 September Isabella signed the order establishing the Inquisition in conformity with the Papal Bull of 1 November two years before. The establishment of the Inquisition "marked the beginning of the last chapter in the slow resurrection of Christian Spain."<sup>13</sup>

Meanwhile, fresh criminal activities of the Jews revealed by the proceedings of the Inquisition filled the cup to overflowing. Compounding the long litany of earlier atrocities—such as the crime of the seventeen Jews of Segovia who had crucified a Christian boy in 1468 and been sentenced to death by Bishop Juan Arias of Avila—they brought the question of the coexistence of Christians and Jews in Spain to a head. In November 1491, two Jews and six *conversos* involved in a singularly crude and vicious plot left the sovereigns little choice. The plotters had kidnapped, tortured and crucified an infant boy, Juan Pasamontes. They had taken his heart and used it together with a stolen consecrated host to cast a spell that would "cause all Christians to go insane and die, so that the Jews would remain lords of the land." The mock crucifixion was necessary, they explained, to ensure the efficacy of their black magic. The criminals were sentenced to death by burning. Following publication of the sentence, which made the plot known, there were riots by the infuriated populace throughout the country. (For a full account of the case see W.T. Walsh, *Isabella of Spain*, ch. XXV.).

For some time past, it had been becoming increasingly obvious that expulsion of the Jews would be the only effective way of dealing with the problem. It was the course advocated by Torquemada, the Inquisitor General. The danger of wholesale massacre, such as had followed the Black Death a hundred years earlier, made it seem also in the best interests of the Jews themselves. On March 31 1492, the Edict of Expulsion was issued. Rather than go into exile, the Chief Rabbi of Castile and some others, mostly of the wealthier Jews, were baptized, but they were a minority.

In a century that can boast of the Nuremberg trials and their sequels, the Inquisition needs no defence. The travesty of justice at the former high-



lights by contrast the extreme care taken by the latter to guard against miscarriages of justice. The methods of both were in accord with the climate and practice of their time, but their respective aims coincided with the basic conflict that is the substance of history, the former seeking to give the world over to Jewry from which the latter was designed to save Spain, the issue being in the one case the destruction, and in the other, the survival of civilization. A last manifestation of the spirit of mediæval, absolutist, Christendom, the Inquisition enabled the Faith to strike such firm roots in Spain that in the twentieth century, by which time the same basic conflict had become worldwide, the Spaniards were the only people to defeat Jewish-sponsored communism in the field. In this conflict they were led by a general (Franco) of Jewish ascendancy on both sides, whose work was to be undone by the Bourbon sovereign (Juan-Carlos) of Christian ascendancy, for whom he had saved the Kingdom.

### **2.3 One step back**

The policy of the Catholic Kings was indirectly responsible for the creation of documentary evidence of the continued existence of a supreme Jewish national government after its departure from Spain.

In the second half of the fifteenth century the situation of the Jews throughout Europe was precarious. Banished from England, France, Germany and several other countries, in Spain, the determination of the Catholic Kings to carry out their reforms and the establishment of the Inquisition brought about a radical change in the position of the Jews, since they could no longer count on being above the law or able to bribe the authorities to change the law at their dictation.

In Provence as in Spain, the Jews were many and prosperous, and correspondingly powerful. In 1481, however, Provence became a part of France and the Jews were obliged to comply with French law, which gave them the option of becoming Christians, or leaving the country. Uncertain how to respond, the Rabbi of Arles in a letter dated 13 January 1489 wrote to his coreligionaries in Constantinople asking how the Jews of Provence should act in keeping with the law of Moses.

The answer to their question, dated 21 November of the same year, was given in a formal ruling of the Grand Satraps and rabbis of Constantinople. In this document, the Jewish authorities replied that, in view of the trials and vexations of which the Jews of Provence complained, since they could not do otherwise, they should become Christians as required by the King of France, but should keep the law of Moses in their hearts. Since they said they were ordered to give up their wealth, they should make their children



merchants so that they could despoil the Christians of their riches. Since they held their lives to be in danger, they should make their children doctors and apothecaries, so that they could take the lives of Christians. Since their synagogues were destroyed, they should make their children canons and priests so that they could destroy the Christian's churches. With regard to the many other vexations they said they endured, they should see to it that their children became lawyers and notaries and always concerned themselves with affairs of State, so that by bringing the Christians under their yoke they could dominate the world and be revenged on them. "Do not fail to observe this *order* which we give you, because you will find from experience that, from your humiliation today, you will rise to the summit of power." (*emphasis added*.)<sup>14</sup>

These letters reveal the existence of an occult Jewish executive, exercising the same authority as the former Princes of the Captivity and doctors of the Academies in Babylon. The use of the title of Grand Satrap for their chief reflects the oriental antecedents of the Constantinople body. The use of Spanish, the language in which the letter was written, can be taken to show that the Jewish government, after more than four centuries in Spain, where Spanish became the everyday language of the Jews, had migrated to Constantinople, presumably after the fall of the Empire to the Turks in 1453 which would have made Turkey as a place of exile preferable to Spain under the Catholic Kings.

That a copy of both letters was found in the archives of Toledo indicates further that the reply of the self-styled Prince of the Jews (whose right to order obedience was evidence of his supreme authority) was sent as a circular directive not only to Arles but also to the Jewish communities in Spain. The contents of the letter were wholly in line with both the practice of the Jews in Christian countries, and the perennial teaching of the rabbis, expressed in documents such as the Reichhorn letter and the Protocols of Zion in the nineteenth century and statements such as the Rabinovich address in the twentieth.<sup>15</sup>

Recognition of a supreme Executive of the Jewish nation raises the question of the kind of establishment the Jews maintained in their diaspora throughout the world. The Jews in Babylon had reconstructed their government after the model of the former Government of Judea with its Grand Sanhedrin and Council of Elders and all the available evidence indicates that the same traditional structure was preserved as far as possible throughout the succeeding centuries regardless of the geographical location of the seat of the government. The nature of this government and its administrative structure are considered in the following paragraphs.

## 2.4 The Kahal

Various authorities have tried to pierce the veil of secrecy behind which the inner circle of Jewry shrouds its institutions and activities. Although much is known, the penalties for informing have been and are sufficient to prevent most of those who know the secrets of the Jewish establishment from disclosing them. The following description of the Kahal, the National Assembly of the Jews, is taken from a book published in 1943 by Hugo Wast, Minister of Justice in Argentina, whose office in a country in which Jews abound gave him exceptional facilities for obtaining first hand knowledge of the facts.

"Few problems are as difficult to solve as those connected with the internal government of this people. No mystery is more closely guarded than its secret workings... From the moment a Jew reaches the threshold of life until the moment when his remains, washed with water in which rose leaves have been boiled, are wrapped in a taled and deposited in the "House of the living" (Beth hachaim), he lives secretly subject to the Kahal. Mysterious tribunal, like a society of *carbonari*, it exists wherever there are Jews. If they are few and poor, it is called a Kehilla. If they are many and have a rabbi and a synagogue, it is already a Kahal, and commands all the Kehillas in the region. And if it is a populous capital..., a Grand Kahal is established with jurisdiction over all the Kahals of the country and depending only on the Grand Kahal of New York, veritable Jewish Vatican.... The Kahal is an invisible and absolute sovereign... Commerce, politics, religion, private life in its most minute details (relations between parents and children, husbands and wives, masters and servants), all are governed by the Talmud and judged by the Kahal... Between the rabbi who makes decisions and the Kahal which executes them there is close understanding, unbeknown to the public. The public knows only that it is useless to rebel and advisable to obey. Because if the Kahal is... a capricious tyrant, it is also an omnipotent protector. The Kahal... acts in conjunction with the Beth-din, a secret tribunal which judges every Jewish lawsuit not in conformity with the law of the land but with the Talmud. The sentences are carried out, even if the condemned should hide in the centre of the earth."

"The Jewish Government is a veritable secret society. And just as in all secret societies there are initiates who do not get beyond the lowest ranks and never penetrate behind the scenes, or get to know the directors of the figures they see moving on the stage, so in Judaism there are circumcised in absolute good faith who are unaware of the existence of the Kahal, that is to say of the authority that governs their nation from the shadows.<sup>16</sup>

The rabbis are the most important operative element in the structure of the Jewish establishment or Kahal in which, as already stated, the executive, or decision-taking responsibility is combined with the moral authority of a law-giving theocracy. A self-appointed caste they do their best to fill the vacuum created when the Jews lost not only their country, but also their religion together with its Temple, sacraments and priesthood. They are at the same time typical of the factitious nature of the nation begotten at the Jabneh Academy, based on a claim to non-existent racial purity and messianic promises already fulfilled in Christ, and the artificial form of worship of post-Temple Judaism devised in an attempt to justify an authority its sponsors could no longer claim to derive from God. The authority of the rabbis and the Kahal mafia of mafias lies solely in power based on unlimited wealth and ruthless determination.

## **2.5 Segregation**

### **2.5.1 The Talmud**

The Jews were first segregated when God set them apart as a Chosen People destined to beget His Son made Man. After the Crucifixion, having rejected Christ in favour of Mammon, they were again apart. Later, the people of the Talmud, they segregated themselves, a nation of world conquerors superior to the rest of mankind, more than ever apart.

When the Elders of the Jews brought Christ before Pilate, they knew He was the Messiah if only because He had fulfilled all the Old Testament prophecies. They may not have known for certain that He was also the Son of God, divine by nature, although according to their traditional theology they must have suspected it. When the High Priest asked "Art thou the Christ, the Son of the Blessed One?" Jesus answered "I am." Whereupon without further inquiry "they all condemned him as liable to death."<sup>17</sup> They insisted on the Crucifixion, regardless of whether Christ was God or man or both in one, because the Kingdom He offered them was not the world government they wanted.

During the first centuries of the Christian era the Jews, despite the fact that as deicides they were often unpopular, mingled freely with other peoples. Hellenizing Jews were among the leading philosophers of the Alexandrian School. In Palestine many Jews adopted Greek customs and manners and Jews were prominent among the gnostic sects that proliferated throughout the Near East. Orthodox Jews rivalled the Christians in proselytizing and it seemed possible at times that the pagan peoples, who were looking for something more spiritually satisfying than the often absurd myths and leg-



ends of their ancient gods, might be converted to Judaism. This hope was disappointed when Christianity became the religion of the Empire, although the Jews did not at once admit defeat and continued proselytizing in secret, despite official prohibition.

The reaction of the rabbis to this disappointment was to enclose and discipline their own people ever more firmly within the fold of the new nation they were creating. On the ground of their claim to be sole heirs to the oral tradition, the revelation Moses had received from God on Mount Sinai, the rabbis spelt out their directives in the Talmud, regulating the Jews' every activity, public and private, detailing what was permitted, what was forbidden and what was compulsory. "Everything contained in the Babylon *Ghemara* (explanatory supplement to the Talmud)," Maimonides wrote, "is binding on all Israel. And every town, every country, is bound to act in conformity with the customs established by the doctors of the *Ghemara*, follow their decrees and behave according to their institutions; for the whole body of the *Ghemara* has been approved by the whole of Israel. And the sages who promulgated these institutions, these decrees, established these customs, pronounced these decisions, taught these doctrines, were either all, or the majority of them, doctors of Israel. It is they who received the foundations of the Law from tradition, generation after generation, going back to Moses."<sup>18</sup> Compilation of the laws of the Jews, the Talmud "raised an insuperable barrier between the Jews and the outside world."<sup>19</sup>

The Talmud was, indeed, a most effective means of segregating the Jewish people. The many constraints it prescribed made it virtually impossible for practising Jews to live in contact with other peoples. The precepts invented by the Pharisees were often crude forms of superstition which could only be observed in a ghetto or district inhabited exclusively by Jews. For example, the Talmud states that "When Jewish women come out of a bath they must take care to meet a friend first, and not something unclean or a Christian. For if this happens, a woman, if she wants to keep holy, should go back and bathe again."<sup>20</sup> To comply with this rule Jewish women living in a Christian community would spend a good part of their day running to and from the baths and back again. That these and other such extravagant rules were taken seriously is evinced, for example, by the fact that, to avoid possible Gentilic contamination, Amschel Mayer, founder of the House of Rothschild, reputed the most pious Jew in Frankfort, never ate at other people's tables, even the Emperor's. His nephew had a servant precede him everywhere he went, wiping the door-handles he was going to touch, and only handled bank notes that came fresh from the printing press.



Segregation was reinforced by the fostering of artificial antagonism between Jews and Christians. With scurrilous denigration of Christ, the Talmud kept Jews in ignorance of the true nature of Christianity and the Christian world. Jesus "is generally alluded to as 'that anonymous one,' 'liar,' 'impostor'...the illegitimate son of Mary, a hairdresser's wife, and of a Roman soldier called Panthera.... After his appearance in Jerusalem and his arrest there as an agitator and sorcerer he is turned over to the Sanhedrin and spends forty days in the pillory before being stoned and hanged at the Feast of the Passover; this form of death exactly fulfills... Judaic Law. In hell he suffers the torture of boiling mud. The Talmud also refers to Jesus as 'Fool,' 'sorcerer,' 'profane person,' 'idolator,' 'dog,' 'child of lust,' and more of the like...."<sup>21</sup> Besides execrating Christianity and its Founder, the Talmud fuelled the Jews' fanatical hatred of Christians by various means ranging from simple observances (in a Jewish household, for example, Jesus must never be mentioned by name) to incitement to murder ("Take the life of a Kliphoth and you will please God the same as if you offered him incense.")<sup>22</sup> and the overall injunction to "every Jew to curse the Christian people three times a day and ask God to exterminate them."<sup>23</sup> Even the philosopher Maimonides, who reduced the twelve volumes of the original Talmud to more manageable proportions, in his treatise on homicide ruled that a Jewish Court should not condemn a Jew for killing a non-Jew because killing was only murder when the victim was a "neighbour," or because the Talmud taught that Christians should be wiped off the face of the earth.<sup>24</sup> The only power greater than the Jews' hatred of Christ expressed in the Talmud, is Jesus' love for the Jews manifested on the Cross.

The Talmud also goes to fantastic lengths in exalting the absolute superiority of the Hebrews over all other men. "A Jew must be deemed almost equal to God. Everyone is his, all should serve him, particularly the beasts with human form, that is to say the Christians."<sup>25</sup> Consequent on this privileged status, none but Jews are entitled to possess wealth, in fact all wealth belongs to the Jews by right. Christians are not persons, but things. Hence the Talmud authorizes Jews to take usury from Christians and also to cheat and rob them. Not only is Israel the elect of the Lord, but Jews are free from the consequences of original sin. "According to the Talmud, the serpent when he tempted Eve corrupted her with his poison. Israel, however, receiving the revelation on Mount Sinai was delivered from this evil; the other nations could not be cured."<sup>26</sup> The Jews also enjoy the special protection of Jehovah.

The ghetto was only a particular form of the segregation desired by the Talmudist rabbis. It was often decreed at their request.<sup>27</sup> "In ancient Alexandria...and in mediæval Cairo and Cordova the Jewish quarters were es-

established at the insistence of the rabbis, intent on keeping their flock isolated. In 1084 the Jews of Speyr petitioned the ruling German prince to set up a ghetto; in 1412, at Jewish request, a ghetto law was enacted throughout Portugal. The erection of the ghetto walls in Verona and Mantua was for centuries celebrated annually by the Jews there in a festival of victory (*Purim*). In Russia and Poland ghettos were an essential and integral part of the Talmudic organization....When the Roman ghetto was destroyed at Mussolini's order in the early 1930s "the Jewish press...lamented the event...in such words as these: 'One of the most unique phenomena of Jewish life in *Goluth* is gone. Where but a few months ago a vibrant Jewish life was pulsating, there now remains a few half-destroyed buildings.'"<sup>28</sup>

The "pulsating life" and "pulsating sense of continuity" of Jewry were alike bred of the Talmud and fostered in the hothouse atmosphere of the ghetto, by means of which the Jews, without a country of their own and dispersed in all the countries of the world, were kept psychologically united and on a war footing under the immediate orders of the rabbis. Jews only left the ghetto when they were powerful enough to dominate their hosts or appeared to be within sight of doing so, as for example in Byzantium after the eleventh century, in Spain from the twelfth to the fifteenth centuries, or in the democratic nations of modern Europe following their progressive "emancipation."

### 2.5.2 The price of glory

Although the rabbis succeeded for a long time in keeping the majority of the Jews physically segregated in ghettos, they had more difficulty when it came to separating them morally in the name of religion and still more in achieving their intellectual isolation. The domestic history of the Jewish nation could be told in terms, on the one hand, of the rabbis' determination to make the Jews respect their identity as a nation apart, and on the other, of the repeated endeavours of Jews to escape their oppressive control into either the spiritual freedom of heresy, or the intellectual freedom of rationalism.

During the first Christian centuries, the closer relations of the Jews with other Mediterranean peoples led to a revival of their interest in metaphysical studies, neglected in the last pre-Christian centuries under the growing influence of the Pharisees. While Jews among the philosophers of the School of Alexandria developed rationalistic interpretations of the Old Testament, others, more mystically minded, elaborated different forms of gnosticism; combining vestiges of the Cabbala with oriental creeds, black magic and occult sciences they claimed through contact with the ruling spirit of

the universe to be able to dominate and control the material world. Both trends, the one tending to ridicule, the other to supersede, the new Judaism created by the scholars and rabbis of the Jabneh Academy, were fraught with danger for the rabbinical theocracy. It was above all to guard against this danger that the rabbis drafting the Talmud covered by its regulations every activity in the life of a Jew. Strictly disciplined under their dispensation, they kept their flock on the, perhaps not straight, but certainly narrow path of superstition and xenophobia.

In the eighth century, an attempt to free themselves from the rabbinical constraints was made by the Karaites. According to the *Jewish Encyclopedia*, this sect was "characterized primarily by its denial of the Talmudic rabbinical tradition." The Karaites held their religion to be older than Judaism and asserted that they had had no part in the crucifixion of Jesus. They advocated a return to primitive simplicity. They considered the Bible rather than the Talmud to be the source of true doctrine. They recognized the immutability of tradition but placed no restriction on individual interpretation of Scripture. This marriage of contraries, liberty and law, was typical of the "constitution" or character of the Jews, and more particularly of their mental processes, always ready both to challenge and defend any thesis, indifferently. In the ninth and tenth centuries, the Karaites were persecuted relentlessly by the Talmudists, who, in mediaeval Spain, succeeded in suppressing them altogether. In Russia, on the other hand, they were deemed different enough from other Jews, to be authorized to live and have equal rights with Christians in parts of Russia from which rabbinical Jews were excluded.

In western Europe after the accession of Charlemagne anti-Jewish laws fell into abeyance. When Cordova replaced Babylon as the cultural capital of Jewry, the fame of Jewish scholars spread throughout the western world. In those days, there was no clear frontier between the natural and the occult sciences. Jewish scholars were as renowned for their knowledge of medicine and anatomy and astronomy as for their astrology and Cabbalistic sciences. In the ninth century Jewish medicine was studied in southern Italy and Jewish mystical sciences were disseminated both there and further north. In Spain, from the tenth to the twelfth centuries Jewish translators at Toledo produced Latin versions of Greek and Arab texts which made the classics once again known in the west. At the same time, the Cabbala, key to Jewish philosophy and the anagogical interpretation of Scripture, previously only studied in secret, was taken up by Christian scholars as eagerly as the rediscovered classics. Jewish tutors to humanist popes and princes enjoyed the favours and protection of the Church and the Universities.

Once again, the opening up of Jewry to the outside world roused the



fears of the rabbis. Like Philo and the other Alexandrian Jews before them, Jewish thinkers tried to harmonize Moses and Aristotle. To escape the suffocating atmosphere of Talmudism they explained Old Testament miracles allegorically. These trends were violently opposed by orthodox rabbis, who feared that if Jews neglected the study of the Law they would lose their identity as a nation and disappear, merged with the peoples among whom they lived. In 1232, Rabbi Salomon of Montpellier anathematized all Jews who studied science or philosophy. When Maimonides, in his *Code* of the principles of Judaism, wrote that cheating was displeasing to the Almighty not only when the person cheated was a Jew, but also if he was a Gentile, he was excommunicated by the Elders of the Jews despite the fact that he also wrote that "it was licit to do good even to Christians, but only when it could serve the profit of Israel."<sup>29</sup> Finally, towards the end of the thirteenth century, a Synod of thirty rabbis held in Barcelona excommunicated all Jews who read any books other than the Bible and the Talmud before they reached the age of twenty-five. Jewish scholarship was not entirely stifled, but from then on Jewish scholars studied in isolation. The mass of the Jews was again shut in behind the moral, physical and mental walls of the rabbinical ghetto.

In the seventeenth century, the same conflict between rabbinical and broader-minded Jews led to the excommunication of Spinoza, the greatest Jewish philosopher after Maimonides, who was placed under the ritual ban or *herem* because he criticized the excesses and absurdities of the Talmud. Persecuted and destitute, he died at the age of forty-four.

Similar witch-hunting zeal inspired the excommunication of Henry Kissinger in 1976. The President of the Supreme Rabbinic Court of America who heard the case recalled the *herem* pronounced on Spinoza in 1656, on Trotsky in 1918 and on Rabbi Kaplan in 1945. Kissinger, Secretary of State of the United States of America, was accused of villainous betrayal of the Jewish people, the Jewish State of Israel and the contractual destiny of the Jewish people as defined in the Torah, and of exerting pressure on the Jewish people to abandon territory forming part of the Promised Land assigned to the Jews by God as their perpetual patrimony, whereby "he blasphemes God and the Holy Nation of Israel." The counts on which Kissinger was found guilty included the destruction of Jews and Jewish values in both public and private life, his reproaches addressed to Israel as an "intransigent and inflexible" nation, and his disregard of Talmudic prescriptions, such as his marriage during a forbidden season.<sup>30</sup> The mentality of the Rabbinic tribunal was that of the "group of teachers" who, two thousand years before, "took upon themselves the destiny of the Jewish nation,"



and whose dictates many Jews before Kissinger had also deemed excessive and absurd.

The ever greater fervour with which Jews welcomed each of the successive impostors and self-proclaimed Messias is explained by the hope of the masses that the advent of the "true" Messias would bring the dictatorial rule of the rabbis to an end. Mystical and rationalist Jews alike caught the messianic fever. The first of these false Messias was Bar-Kochba who, at the beginning of the second century, trained a powerful army and held out against the Romans for three and a half years before he was finally defeated and killed.

Discouraged by the failure of the Bar Kochba rising, it was not until the fifth century that the Jews rallied again in pious support this time of Moses of Crete, a new saviour who promised to lead them dry-shod through the sea to Palestine. His followers, having sold all their possessions, forgathered on the shore and plunged into the waves at his command. Many were drowned.

In Persia, at the end of the seventh century, Ishak ben Ya'qub, claiming to be the last of the five *Heralds of the Messias* and to have come to set Israel free, rebelled against the Caliph and was slain together with his followers. After him, a dozen and more false Messias succeeded each other until the most famous of all, Sabbatai Zevi, roused the enthusiastic fervour of Jews throughout the world.

In 1648, Sabbatai Zevi appeared in Smyrna and announced that the millennium was at hand. The rabbis promptly outlawed him and he fled to escape their ban. The Jewish masses refused to be disillusioned. In Holland and England Jews acclaimed him as "King of Kings" hoping he would establish his holy kingdom in Jerusalem. Cabbalists divined the year of the advent of the Messias and decided on 1666. On the strength of their augury Sabbatai, defying the Talmudists, returned to Smyrna in 1665 and declared himself the Messias. He set out to dethrone the Sultan in Constantinople. "In London (as Samuel Pepys recorded in February 1666), bets were made among Jews on the prospects of his being acclaimed 'King of the World and the true Messias'...when he reached Constantinople, he was cast in jail. This merely increased his renown and following, the prison was besieged by clamorous throngs, so that he was removed to a fortress in Gallipoli, which in turn was transformed into a royal residence by gifts from Jews."<sup>31</sup> Denounced by the Jews of Poland as an impostor, Sabbatai became a Mohammedan and ended his days at the Sultan's Court.<sup>32</sup>

Yet again the Talmud was the answer to Jewish restiveness. A Jewish rabbi in Spain, Joseph Karo, produced an updated, abridged, four volume

version of the Talmud, the *Schulchan Aruch*. This manual for the faithful recommended harsher treatment for Christians than the original Talmud, laying down as law what had previously been only legal opinion; for example, the traditional ruling that a Jew may not take interest from a coreligionary but may do so from a non-Jew reappeared as an injunction to take usury from non-Jews. In order to tighten discipline within their fold, the rabbis imposed the *Schulchan Aruch* as the official manual and prayer book of Jewry.

## 2.6 Counter-attack

Sabbatai Zevi was not the last of the false Messias. In Podolia, in 1755, Frank, another pretender, was likewise enthusiastically acclaimed. The overall situation, however, was no longer the same. Although the rabbis continued to promote segregation and did their best to discourage mixed marriages of Jews and Christians, the growing frequency of intermarriage was a fact that had to be accepted. By this time, moreover, the Jews were so firmly established in the Christian world that the rabbis were less concerned with defensive action, to preserve Jews from contamination through contact with Gentiles, than with taking the offensive and Judaizing, the Gentiles, thus opening a new phase in the progress of the Money Power Conspiracy.

Dispersed from China to Peru, but at the same time mobilized and disciplined by the rabbis under the rule of the Kahal and living only for the day of their ultimate triumph, the Jews were already a potential fifth column in the countries of their enemies. This was precisely the danger from which the Byzantines had sought to protect the Empire by excluding Jews from public office.<sup>33</sup> The reversal of the Byzantine policy was for the Jews the most important consequence of the collapse of the Byzantine Empire. It was as important a factor in the decline of Christendom as Saint Paul's preaching of the Gospel to the Gentiles had been in its rise. It meant, moreover, that the attempt to civilize the western peoples under the aegis of the Church, the ideal embodied in the Western Empire and carried forward by the Holy Roman Empire that succeeded it was doomed before it got off the ground. The launching of this phase of the Conspiracy will be the subject of the next part of this study.

<sup>1</sup> Ed. H.H. Ben Sasson, op.cit., pp. 388-389.

<sup>2</sup> Lazare, B., *L'Antisémitisme* (Documents et Témoignages, 1969), p. 14.

<sup>3</sup> In reality, the doctors of modern Jewry are no more doctors than their rabbis are priests. The sacramental imposition of hands which invested the doctors of Israel with their authority was interrupted when the veil of the Temple was rent and could only be restored by the "Messias" the Jews still await. The rabbis not only call themselves doctors but also claim authority superior to that of the Bible and equal to the word of God, which they say they alone are authorized to interpret; in point of fact their title to authority is their own creation, as artificial as the form of Judaism they elaborated at the Jabneh Academy and the laws they compiled in the Talmud.

<sup>4</sup> Writing in the nineteenth century, Moses Hess said "at all times there has been a central union among Jews, even among those who have been scattered all over the globe. It doesn't matter where found, Jews maintained relations with this spiritual center...every suggestion is broadcast with greatest speed to the extreme ends of the national organization." Moses Hess, *Rome and Palestine*, translated by Dr. Waxman.

<sup>5</sup> Walsh, W. T., *Isabella of Spain* (London, Sheed and Ward, 1931), p. 261.

<sup>6</sup> Ibid., p. 124.

<sup>7</sup> Ibid., p. 274.

<sup>8</sup> Ibid., p. 124.

<sup>9</sup> Ibid., p. 141.

<sup>10</sup> Ibid., p. 176.

<sup>11</sup> Ibid., pp. 203 ff.

<sup>12</sup> Ibid., p. 255.

<sup>13</sup> Ibid., pp. 256,257.

<sup>14</sup> The complete text of the letters is given in Copin-Albancelli, *La Conjuration Juive* (Paris, La Renaissance Française, 1909), pp. 359-364.

<sup>15</sup> See below, p. 168.

<sup>16</sup> Wast Hugo, Dom Bosco (Burgos, Aldecoa, 2 vols, 1952, 1954), pp. 30, 31, 50, 51.

<sup>17</sup> Mark XIV, 60-64.

<sup>18</sup> In Drach, P.L.B., op.cit., p. 164.

<sup>19</sup> Kastein, Josef, op.cit. p. 93.

<sup>20</sup> *Iore Dea*, 198 48

<sup>21</sup> Ibid., pp. 89-90

<sup>22</sup> *Sepher Or Israel*, 177b

<sup>23</sup> Rohrbacher, in Mouraux, Abbé, op.cit., N°128, p. 5.

<sup>24</sup> *Zohar*, 1.25a.

<sup>25</sup> *Sanhedrin*, 586.

<sup>26</sup> Lazare, B., op.cit., p. 14.

<sup>27</sup> "One of the most common characteristics of Jewish life in the Diaspora for the past two thousand years is the occupation of a special quarter of a given town, for which the Venetians coined the term ghetto. This is applied in current usage to instances of both obligatory and voluntary segregation, and it is, indeed, difficult to discriminate in Roman and early mediaeval times between the two categories." (Starr, Joshua, op.cit., p. 43.)

<sup>28</sup> Reed, Douglas, op.cit., pp. 95-96.

<sup>29</sup> Maimonides: *Hilkhot Akum* X.6.

<sup>30</sup> *The Review of the News*, 3 November 1976. Article by Rabbi Marvin W. Antelman, President of the Supreme Rabbinic Court of America.

<sup>31</sup> Reed, Douglas, op.cit., pp. 103-104.

<sup>32</sup> The Sultan's physician, a former Jew, advised him (Zevi) that the only means he had of saving his life was to embrace Islam. When he was brought before the Sultan the following day (September 16, 1666), he threw off his Jewish garments and put a Turkish turban on his head. The Sultan was very pleased at this performance, and spared his life. He conferred on him the title "Effendi" and gave him a job as doorkeeper at a good salary." O'Grady, O.M., *The Beasts of the Apocalypse* (Benicia, California, O'Grady Publications, 1959), p. 38.

<sup>33</sup> The reality of this danger, outside as well as within Christendom, is well illustrated by the Dunmeh, the ultra-secret Jewish sect of *maaminim* ("believers"), descendants of Sabbatai Zevi's followers who, like their leader, escaped death by "conversion" to Mohammedanism while remaining Jews at heart. In the twentieth century the Dunmeh number about 10,000 in Istanbul and Smyrna, where, if only by their neo-liberal ideals and their support of the Young Turks, they have lived up to the seemingly inescapable vocation of Jewry for the subversion and overthrow of all established order. (See *Bulletin de l'Occident Chrétien*, n° 31, comments on an article printed in 1977 in *L'Arche*, the monthly journal of French Jewry.



## Part 3

# Evil Communications

*"The Jews have traffic and usury in the blood,"*

pre-Moslem Arab saying

### 3.1 Infiltration

At the end of the Dark Ages, the economy of western Europe was almost entirely rural, self-sufficient and oriented towards the satisfaction of consumer needs. Foreign trade, was for the most part carried on by Jews, the only people free to cross the frontiers separating the Eastern and Western Empires and the Christian and Moslem worlds, and was concerned mainly with the sale of oriental spices and luxuries to the rich in Europe and arms and male and female slaves to the Orient. Money was scarce and eked out by barter. Where industry survived, or revived, the guilds set standards of quality and regulated output, wages and prices in conformity with equity and the common good. Later, with the Cistercian reform, the Crusades, the development of the feudal system, the age of the cathedrals and the great pilgrimages, it seemed that the Christian Empire of western Europe, ideal of the Papacy and Charlemagne, was about to be realized.

Referring to the condition of the Jews at this time, a Jewish historian has written "During the tenth and eleventh centuries Christianity became unquestionably the faith of the masses ... war and chivalry (became) Christian values and institutions ... (Christians became) convinced that they were in duty bound to fight for Christianity and its ideals. ... The main pressure on the Jews stemmed from the penetration of Christianity into the minds and hearts of the common people, who began to regard the Jews among them as the only remaining antagonists to the generally accepted faith of the world."<sup>1</sup> If this means that it was for the most part the common people who regarded the Jews as antagonists, it is correct. Mediaeval sovereigns often shared the piety of their subjects and many were canonized, but most were innocent of the hostility of their people to the Jews. On the contrary, they sought the collaboration of Jewish moneylenders in the economic development of their State. The Empire of Charlemagne was founded under the aegis of the Popes, but prospered with the aid of the Jews. Bankers of Emperors, Kings, and often also of Princes of the Church, the "intimate union of Prince and Jew" is described by Sombart as a "symbolic representation of nascent capitalism and the modern State in process of formation."<sup>2</sup>

Inflation, stemming from Jewish financing of development, was a spur to economic expansion. As a modern economist has commented, "the fall of the silver denier between the tenth and the twelfth centuries ... accompanied a *stupendous surge* of the Western European economy. The only Western country that resisted stubbornly and successfully the inflationary trend was England, at the period an economically retarded nation." (*emphasis added*)<sup>3</sup> In the long term, however, the Jewish option has been as prejudicial to civilization as the surge of the economy was stupendous.

The consolidation of the Western Empire had the advantage for the Jews of keeping the two parts of the former universal Empire of Christendom permanently separate and the western part permanently open to Jewish penetration. In the western countries, economic progress was accompanied by a substantial increase in the Jewish population, which had previously been confined to settlements on the main trade routes and in the larger Roman towns. According to the *Cambridge Medieval History*, from the middle of the eighth to the middle of the eleventh century the Jews became a European people.<sup>4</sup>

The presence of Jews was not an unmixed blessing. On the one hand, they were able to supply much needed capital, lending money to public and private bodies. Owing to the condemnation of usury by the Church, there was for a long time no other source from which to borrow;<sup>5</sup> it was only about the middle of the thirteenth century that the Lombards began to compete with them. In England, where the Jews arrived in the wake of the Normans, since there was no middle class, they also served the Crown as tax-collectors and in other key posts in the administration. On the other, during the same period, in England as in Spain and in so many other places before and after, although kings might value the services of their Jewish moneylenders and civil servants, the difference between Christian and Jewish ideals and lifestyle constantly struck a discordant note in the mutual relations of the two peoples. For the mediæval Christian, life was an opportunity to win the place prepared for him in Heaven. Wealth was only useful in as far as it enabled him to live decorously according to his station. For the Jew, homeless and constantly on the move, wealth was their country and gain their religion. Whether trader or banker, what mattered was the number of profitable deals he could complete and the fortune he could accumulate before he died. As the Talmud taught that whatever benefited Jewry was morally right, Jews at all levels, whether at the top of the Kahal or in the market place, saw nothing wrong in cheating or breaking the law; on the contrary, they deemed sharp practice "realistic morality" as opposed to a system of morals that seemed to them frankly absurd.<sup>6</sup> As bad money drives

out good, the presence of Jews made the spread of corruption almost inevitable.

Whereas in earlier times, the rabbis had insisted on segregation and requested the State to establish ghettos for them in order to protect their flock from the dangers of contact with *goyim*, with growing prosperity Jews had to be confined to ghettos and subject to curfew and other restrictions in order to protect Christians from their exactions and unscrupulous and even criminal practices. Laws were passed excluding Jews from public office. Jews were not allowed to employ Christians in order to prevent them from blaming their frauds on Christian employees or debauching Christian domestic servants in order to use them as prostitutes to blackmail or obtain information from prominent Christians. Endemic hostility was aggravated by ritual murders, of which official records report cases in all parts of Europe and the Near East.

At the same time, although the Jews were protected by the King, on whom as stateless persons they were legally dependant, they were also heavily taxed, so heavily that in England in 1254 they petitioned the Crown to be allowed to leave the country. Finally, in 1290, their expulsion was decreed, and the example of England was followed in many other European countries. The services of the Jews as moneylenders were, however, so valuable that they were almost invariably readmitted, either legally or unofficially.

By and large, while the Church succeeded in bringing into being a Christian order of society evinced in the monastic system, the universities and the masterpieces of Romanesque and gothic art, the Jews, if they did not promote, certainly did not discourage, changes such as the enclosure of common lands, the commercialization of agriculture and collapse of the manorial system, the rise of free communes, the rural exodus and creation of an urban proletariat, and the development of a profit-oriented, competitive market economy, developments implemented with little or no regard for the common good, basic principle of the Christian mediæval economy.

It should not, however, be overlooked that if these developments were prompted by Jews, they were none the less welcomed by many Christians, nobles as well as members of the rising middle class, whose material interests coincided with those of the Jews. For example, when the wool trade became profitable, landowners, who often employed Jews to manage their affairs, needed no special prompting to convert their arable land to pasture, or take possession, with or without title, of as much common land as they could lay their hands on, in order to graze more sheep. As on previous and later occasions, in ancient Greece, eighteenth century England and twentieth century France and Germany, where profit was to be had, the tendency



was for neither Jew nor Gentile to be noticeably moved by the lot of impoverished and ruined peasantry. The ideal of the common good seldom held its own against the prospect of lucre. If the tragedy of Europe has been the work of Jews, the Jews would have been powerless against them if Christians had lived the faith they professed.

### 3.2 Expansion

The progress of the Reconquista in Spain and the success of the Crusades in the Holy Land reopened the Mediterranean route to the East, which had been closed to European traders since the seventh century. Although the Jews lost the monopoly of international trade they had enjoyed for more than three centuries, they none the less benefited from the tenth century onwards from the revival of the European export trade. By the second half of the twelfth century, concomitant with the "stupendous surge" of the European economy referred to above and reflected in the great fairs of Flanders and Champagne, the prosperity of the Italian city States and the development of trade with the Baltic States, Russia and the Far East as well as the Mediterranean basin, the balance of trade of the western nations with the Orient became favourable for the first time.

Following the expulsion of the Jews from Spain and Portugal, Jewish infiltration of the rest of the western nations became much more marked. The Jews spread coastwise round the Mediterranean, northwards to the Netherlands and England and onwards from Turkey to Poland. Before long they were as powerful in Turkey as they had been in Spain, and in the Netherlands, Amsterdam became a new Jerusalem. A century later, *marranos* (Jewish converts) participated in the foundation of the Bank of England and others took the Jewish Government to Poland, where together with the Ashkenazim, Turco-Mongolian converts to Judaism from Khazaria, they were allowed many privileges, including their own Parliament.<sup>7</sup> Sombart, referring to this sixteenth century diaspora, wrote "Like a sun, Israel rises on Europe; wherever it appears, new life surges, while in places it leaves, everything which had flourished till then, fades and withers."<sup>8</sup>

The authorities did not always welcome the Jews. In 1549 and 1550, *marranos* were refused the right to settle in Antwerp. The prohibition was ineffectual for the number of clandestine immigrants rose daily. The brief prosperity of Antwerp as a centre of world trade "began with the arrival of the *marranos* and ended when they left it for Amsterdam." In view of the ruin that followed their departure the authorities appointed a commission to consider the desirability of readmitting them and it was decided that the benefits to be expected from increased trade outweighed the disadvantages



of their fraudulent practices, the impoverishment of Christians resulting from their usury and their monopolization of the city's commerce. In Venice, also in 1550, Christian merchants protested against a decision taken by the Senate to expel the *marranos*. The Jews, they said, held in their hands all the trade in silks and purple, Spanish wool, sugar, pepper, spices and pearls, a great part of the export trade and all money-changing. Without their trade with the Jews, the Christians would be forced to emigrate. In seventeenth century Hamburg the Germans regarded the Jews as a necessary evil and allowed them to build synagogues for fear of losing them.

The most common attitude to early Jewish immigrants—combined hostility on account of their malpractices and desire to benefit from their capital—was much the same in North America as it had been earlier in Antwerp, Venice and other cities of mediæval Europe. In 1654, when Portugal recovered its territories in Brazil, which had been occupied by the Dutch for the previous thirty years, there was an exodus of the Jews who had entered the territory during the Dutch occupation and whose residence there was prohibited under Portuguese law. A group of twenty-three Jews arrived at New Amsterdam (later New York, but at that time a Dutch colony). The Governor of the Colony, Peter Stuyvesant, who considered that the business methods of the Jews made them undesirable, wrote to Amsterdam requesting that "the deceitful race ... be not allowed further to infect and trouble this new colony." In their reply the directors of the Dutch West Indies Company stated "We would like to effectuate and fulfill your wishes and request that the territories should no more be allowed to be infected by people of the Jewish Nation, for we see therefrom the same difficulties which you fear, but ... we observe that this would be somewhat unreasonable and unfair, especially because of the considerable loss sustained by this nation, with others, in the taking of Brazil as also because of *the large amount of capital which they still have invested in the shares of this company*. Therefore, ... we have finally decided ... upon a certain petition presented by said Portuguese Jews that these people may travel and trade to and in New Netherlands, and live and remain there..." (*Emphasis added.*)<sup>9</sup> The lure of lucre once again prevailed.

### 3.3 The secret weapon

While the capital owned by the Jews gained them admission to the nations of the Western Empire and in due course to the rest of the world, their monetary system gave them a secret weapon by which they conquered every nation that admitted them.

According to Bernard Lazare "Energetic, vivacious, infinitely proud, considering themselves superior to other nations, the Jewish people wanted to be a power. They had an inbred taste for domination, since by their origins, their religion, the quality of a chosen race which they had always attributed to themselves, they believed themselves placed above all others. To exercise this sort of authority, the Jews had no choice of means. Gold gave them a power that political and religious laws denied them. It was the only power in which they could hope. Possessing gold they became masters of their masters and dominated them. It was also the only outlet for their energy, field for their activity."<sup>10</sup>

The statement that their gold was the key to the power of the Jews was only part of the story. In the first place it was only true as long as people borrowed the gold from them, and borrowed it at interest. The borrowers must also believe that there was no satisfactory alternative to gold as the standard of sound money. The system rather than the material was the key to their power.

The problem of usury lies in the fact that when the nation's money is made by and borrowed from moneylenders the amount of money in existence at any time can only cover the repayment of the principal of the borrowers' loans, but not the payment of the interest and charges for the same loans. The net profits of usury (gross profits less costs and spent income) remain with the moneylenders and create a shortage of liquidities which can only be put back into circulation through fresh loans compounding the initial shortage.

In theory, rulers could remedy the shortage by exercising their sovereign prerogative and coining gold of their own or supplying some other form of money. The Money Power, however, from the first, even before the Jews took it over, has always done its best to monopolize the supply of gold and also to convince borrowers of the desirability of linking money directly or indirectly with gold and, finally, of backing up its control of the metal by a credit monopoly. In theory also, the shortage could be alleviated by monies received in settlement of a favourable balance of trade, but as one country's surplus is another's deficit the alleviation is only local and temporary.

As the interest paid on every moneylender's loan transfers possession of the same amount of money from the public to the moneylender, and as the profits of usury have to be continually lent back into circulation if the economy is not to be brought to a standstill for lack of liquidities, in the long term all the money of the community will become the property of the moneylenders. The moneylenders will then be obliged to invest in industry and trade, not for economic reasons or for the common good, but as a means of lending their profits back into circulation in order to keep the

monetary system from seizing up. The people, appropriately convinced by the media and television that they have never had it better, will take their place in the system, harnessed to the treadmill of economic growth.

This was the rake's progress on which mediæval rulers launched their nations by financing with Jewish loans the "stupendous surge" of their economy.

The principle is the same whether the medium used as money is gold or some other precious metal, paper, credit or anything else. In fact, the use of a commodity as money tends to be misleading, because the value of money does not depend on that of the commodity of which it happens to be made. Money being itself the measure of value, its value can only be stated in terms of what it will buy expressed as a proportion, or an index such as the price level. In other words, the monetary unit of a nation represents an amount of real wealth corresponding to a fraction of the nation's gross product proportionate to the fraction of the total circulating exchange media represented by the standard coin or monetary unit.

The price level will be stable when the volume of the nation's circulating exchange media is kept in constant proportion (other things being equal) to that of its gross product. A stable price level, which should be one of the first aims of good government, was obtained in Byzantium through a managed economy. The monetary standard was gold and banking and credit were regulated by an official guild. The gold bezant of Heraclius, heir to the *aureus* of Augustus and the *solidus* of Constantine, weighed 4.55 grams of 24 carat gold. National governments were entitled to strike their own silver coins but they had to pay their imperial dues in either gold or twelve times the same weight of silver, the ratio fixed by Caesar. The system worked as long as Byzantium had enough gold to be able to mint and circulate coins of standard fineness in the necessary quantity. Byzantium obtained its gold from Nubia, Thrace or Asia Minor or from the Orient where the silver/gold ratio was 6/1, giving the Byzantines 100 per cent profit on silver exchanged there. After the rise of Islam, although Byzantium lost its gold mines and the route to the East was blocked, thanks to its trade and by keeping its budget and trade accounts in balance, it was able to maintain the value of the bezant for the best part of six hundred years, as well as hold its own for more than a thousand, politically as well as economically, while under constant attack from the Money Power unable to tolerate either its sound monetary system or its true religion.

The Western nations could have followed the example of Byzantium and, within a framework of overall political unity, have based their economy on good housekeeping principles, financing development out of the proceeds of taxation, with money made and issued by them in conformity with



an imperial monetary standard instead of with loans backed only by the credit of Jewish moneylenders. Charlemagne not only respected the counsels of his Jewish advisers but it would have been hardly possible for him to think of creating his Empire without their assistance. The maritime commerce of Merovingian Gaul had been ruined by Arab command of the Mediterranean; Charlemagne's defence of the Pope involved him in war with the Lombards; he had also to fight Saxons in Germany and Moors across the Pyrenees. Apart from the question whether it was inevitable that the Western Empire and nations should have come into being mortgaged to their moneylenders, their rulers appear in any case to have overlooked the dangers inherent in borrowing and to have forgotten the measures indispensable for the defence of a currency, which had been known to Plato and Aristotle, or for the defence of a Christian nation, which had been successfully applied by the Byzantines.

### **3.4 A new ideal**

The self-dedication of the Byzantines to the ideal of a united Christendom, heir to the mantle of Imperial Rome and co-extensive with civilization was not inbred in the western peoples of barbarian origin as it was in the Byzantines. Strangers to the Roman tradition and only weaned to Christianity from the seventh century onwards, their radical individualism was better suited to the ideal of the Western Empire, in which it was hoped that an Emperor vested with his authority by the Pope would bring into being a community of Christian nations not only claiming the heritage of ancient Rome, but also free from the constraints due to the existence of an Emperor who was also Pontifex Maximus. Unfortunately, if the "harmony" Justinian had deemed essential for the world was maintained only with difficulty by Pope and Emperor in Byzantium, the difficulty was many times greater when it had to be sought by the Pope in his relations not only with two Emperors instead of one, but also with individual rulers in whose eyes personal or national interests all too often loomed larger than those of Christian unity. Furthermore, in order to meet their urgent development needs the nascent Empire and nations newly separated from Constantinople, like twentieth century third world countries, were only too ready to be persuaded by their bankers that getting into debt was the only sensible thing to do, if not indeed a civic duty.

Mediæval feudalism, a new universal order based on the ideal of service in a society structured in conformity with the respective rights of God and duties of man, had barely time to show its promise before the key role the nations gave to Jewish moneylenders ruled out any chance of its success.



As always, Jewish money was ubiquitous. Financing the development of the western nations it contributed to the progress of civilization, but financing the wars and self-aggrandizement of the same nations, it also undermined the foundations of civilization. This was not at once noticeable.

Just as the ideal of Byzantium was in principle abandoned with the coronation of Charlemagne three centuries before the Empire reached its apogee, so that of the Western Empire came to grief in the Judeo-syncretist endeavour of Frederick II, three hundred years before Charles V gave its Holy Roman successor a final moment of glory. In short, Charlemagne obtained independence of Constantinople for the Western Empire at the price of the permanent Jewish fomented, Jewish financed and Jewish armed civil war of Christendom.

### **3.5 Loan capitalism**

By loan capitalism is understood an economy in which wealth is measured in terms of debt, or, more specifically, in which the money of the community is almost all created in the form of loans at interest.

Loan capitalism is essentially the application of the Jewish monetary system in conjunction with the toleration of usury. The invention of usury, which antedated the Jews by more than a thousand years, together with the adoption in ancient times of the precious metals as the means of payment for the settlement of international accounts, opened up to early bullioners the prospect of dominating the nations they supplied through control of their money, and to the international bankers who succeeded them that of dominating the world. This was, in fact, the origin of the Money Power with headquarters in Babylon and, finally, of the world government Conspiracy it engendered.

The monetary system of the Jews, established in conformity with Mosaic Law, had several unique features. Forbidden by their religion to make graven images, the Jews, rather than strike coins bearing an effigy or an emblem, were among the first peoples to develop the use of credit instruments.<sup>11</sup> Recognizing (with Aristotle) that money was only a token, instead of coins they often used one form or another of note of hand or paper money, whose value was guaranteed, in the first place by the solvency of the entire Jewish community and, in the last analysis—and this was its unique feature—by the solidarity of their community, rooted in Mosaic Law, which bound practising Jews to come to each other's aid in need. Thus a Jew, unable to honour a promissory note, was, in principle, always able to redeem his note by another drawn on a co-religionary. Safeguards against inflation were provided by the divinely ordered prohibition of usury on

loans granted to coreligionaries, and the cancellation of debts owed by Jews to Jews every Jubilee year.<sup>12</sup>

For the purpose of supplying the monetary needs of a closed community the Jewish system left nothing to be desired. When, however, the Jews apostasized, rejecting God for Mammon and setting out to conquer all nations, what was formerly the best became the worst. As a minority group in an alien community, since Jewish law authorized usury in the case of loans to non-Jews, the Jews automatically tended to acquire the wealth of the host community. With the riches of the world placed at their disposal by the system, they became impregnable in defence and irresistible in offence. Just as the usurious activities of the Jews had caused the decline and fall of the Roman Empire, they were likewise the first economic and efficient cause of the decadence of the modern world.

The impact of usury was made many times greater when it was compounded with what is known as fractional reserve banking. This, the practice of issuing bankers' receipts or notes, or granting loans representing cash ostensibly held by banks although the loans might total in reality from ten to twenty times more than the cash actually held, was not a matter of transferring existing wealth from a nation to its bankers, but of enabling bankers to draw on and transfer to their coffers any amount they chose of the potential wealth of nations. Since bank money, as it passed by cheque or other mode of payment from one customer's current or deposit account to that of another—was accounted a reserve in the books of each new bank in which it was credited, bankers had possibilities of money creation only limited by the volume of loans they were able to sell.<sup>13</sup> The corresponding boundless scope for gain acted as an overall spur to investment, forcing economic growth on the world solely to let bankers feel satisfied that they had made the most of their possibilities of gain.

The use of credit instruments as practised by Jews was current in the early Middle Ages in all European countries except Britain. In the fourteenth century, "the golden age of merchants, manufacturers, speculators and bankers," the success of credit institutions in Italy represented "the complete triumph of capitalistic economy over the feudal."<sup>14</sup> Nevertheless, in Venice in 1421, although the commerce of the city was entirely in Jewish hands, respect for traditional morality was still strong enough for the Senate to prohibit the use of bankers' receipts, or written promises to pay, unrelated to deposits. Bills of exchange, believed to have been introduced in Europe via Venice, were prohibited there in 1593; in Holland, however, where Calvinists as well as Jews were plentiful, by the middle of the next century they were fully authorized. These measures in defence of traditional custom represented the rearguard action of Christians of the Western

Empire, who had tried to create, and in the thirteenth century had come near to creating, an order as Christian in its inspiration and aims as that of Byzantium had been. They can be seen as a largely instinctive endeavour to check the spread of Jewish monetary methods representing the peaceful penetration and occupation of the Christian world by the Jewish nation.

### **3.6 The Central Bank**

The institution that enabled the moneylenders to subjugate the nations was the central bank, a device by means of which they brought government definitively and completely under their control.

In principle, if bankers print their own notes or give their customers credit without official authorization they encroach on the prerogative of issue and since the prerogative of issue is the key to executive power, as a result of their action sovereignty—by definition individual and unique—ceases to exist. In its place, there are two potentially sovereign authorities, King and banker, who are bound sooner or later to be at cross purposes if only because the function of sovereignty is the promotion of the common good, that of banking the acquisition of wealth. Bankers, to give a modern example, would be apt to find the dissemination of pornography or drugs, or the financing of war, a more attractive proposition than the provision of economic housing, the promotion of small-scale biological farming, or infrastructural development, which might be the policy of the sovereign. The central bank was, in fact, a device by which the bankers not only potentially shared but also, in fact if not in law, acquired full possession of sovereignty, in everything except the title and the crown. A new Jacob, they succeeded in depriving the sovereign, Esau, of his birthright.

The philosophy of the bankers was expressed by Amschel Mayer Bauer, founder of the Rothschild dynasty, when he said that if he could issue and control the money of a nation he cared not who made its laws. What the first Rothschild wanted was for rulers to renounce their sovereign rights in favour of the Jews.<sup>15</sup> As rulers who recognized the responsibilities of sovereignty could not be expected to submit voluntarily to this constitutional castration, ways and means had to be found of either persuading them to accept the operation under duress, or tricking them into it by guile. The methods used differed with the circumstances from country to country, and were as devious as the principle was always unconstitutional. They can be illustrated by the early example of the foundation of the Bank of England which was also the leading institution of its kind from the eighteenth until the twentieth century.



The principle embodied in the Bank of England, aptly described by Bishop Berkeley as "a public cheat," was so contrary to common sense and elementary statecraft that it could only have been devised and implemented by authorities who were either ignorant or corrupt, or both. Previous practice, although with interruptions, had been for the Sovereign to make the money of the nation, whether in coin or paper or some other form of token, in amounts corresponding to the needs of the economy, and spend or issue it into circulation. The system advocated by the bankers was for the King not only to authorize the banks to make the money of the nation, but also to borrow it from them at interest to finance his administration. The interest would be paid by the taxpayer. As the money made by the Bank was guaranteed by the wealth of the nation, the taxpayer would be paying interest on what was in reality his own property. There was, therefore, no reason for the King to place this charge on the nation and every reason for him not to do so. In the first place, the proposed system would mortgage the wealth of the nation to the bankers; secondly, it would place the bankers, a private corporation, in control of economic policy, and, thirdly, a monetary system based on usury, it would rule out any possibility of economic stability. How was William III brought to accept such derogation of his authority entailing such prejudice to the well-being of the people?

William III was allowed no choice. Selected by the Amsterdam Jews as their candidate to replace the Catholic James II on the Throne of England, he received from a Jewish merchant, Antonio Lopez Suasso, a loan of two million Dutch gulden without interest to take him across the Channel.<sup>16</sup> Safely on the Throne, the King was nevertheless short of money to finance his war against Louis XIV. Unable to ask Parliament to vote him the money because the war, important for Holland, was of no interest to England, William persuaded the Government to accept the offer of a loan of £1,200,000 made him by a Mr. Paterson acting on behalf of a private syndicate. The proposal was that a corporation called the Bank of England should raise the sum from the public and lend it on to the King at 8 per cent plus £4,000 a year expenses. The terms were considerably more favourable than could have been obtained from the goldsmiths and the offer was accepted. The Bank received a number of privileges, the most important of which was the right to issue notes under the "common seal" of the Crown and the Bank up to the amount of the loan and on the security of the Government. Thus, when a holder of the Bank's notes presented them to be cashed, the Government would be obliged to raise the same amount in taxation in order to refund the Bank. The Bank, in short, used the wealth of the nation as a guarantee for its notes, which, as Mr. Paterson blandly explained, were made by it at no cost. "The Bank hath benefit of



the interest on all moneys which it creates out of nothing." The identity of the ultimate sponsors of the syndicate remained secret.<sup>17</sup>

"The £1,200,000 was easily subscribed. The Bank, however, did not hand over the whole sum to William in cash. They handed over £720,000 in cash and the remaining £480,000 in notes 'under their common seal'. The Government was thus obliged to use the Bank's notes, which gave them prestige. The Bank on its part was left the possessor of £720,000 in notes 'under their common seal' and £480,000 in cash. Now William, in the difficulties of previous years, had been reduced ...to issuing tallies in lieu of payment of his debts. The Bank now determined to use its spare cash and notes to buy up these tallies at a considerable discount, usually of 7 per cent."<sup>18</sup> Thus the Bank acquired at no cost to itself the title to real wealth in the amount of the £480,000 in notes lent to the Government and the additional amount of the tallies bought up with more notes. Before long, the Bank began to print notes beyond the authorized amount of £1,200,000, issuing them signed by the cashier instead of jointly with the Crown "under their common seal." In 1696, two years after the foundation of the Bank, although the King had only received £1,500,000 (the original £1,200,000 plus £300,000 borrowed in Holland), he was in debt to the Bank in the amount of £3,034,576 16s 5d. In the meantime in August 1695, fifteen months after the foundation of the Bank, the price index had risen from 100 to 137. By 1698, the National Debt totalled 16 millions and it went on increasing thereafter. As Christopher Hollis points out "as an abstract proposition in financial theory, ...the King might have cancelled the privileges of the Bank and have filled the gap by paper money of his own. But ...by the Bill of Rights of 1689, he was prevented from doing this without the consent of Parliament—which meant in practice without the consent of the Bank of England."<sup>19</sup>

The "Glorious Revolution" of 1688 was thus a triple victory for Jewry. First, it was a blow to religion. The Bill of Rights (1689), the bargain by which William III obtained the Throne, debarred Catholics from the succession. This made England safe for Protestantism, which suited the new English aristocracy, afraid lest a Catholic monarchy should authorize the restitution of confiscated Church property. More important to the Jews, by placing the champion of the Protestant cause in Europe on the Throne of England it removed the possibility that England, under a Catholic King, might tilt the balance of power on the continent in favour of the Catholic cause and the restoration of true religion.

Secondly, it nullified authority. Government is naturally autocratic. By placing the King in subjection to Parliament, which was already subject to the sponsors of the Bank of England, the Bill of Rights left William power-

less, if only because democratic institutions can always be "rigged." The basic weakness of democracy lies in the virtual impossibility of finding an assembly of 600 men, sons of Adam, of whom 301 are both competent in statecraft and incorruptible.

Thirdly, it undermined the law. By the Bill of Rights the Bank of England was placed in control of the economy. Just as loan capitalism, the system operated by the Bank, is inevitably accompanied by gross economic injustice, so the "Glorious Revolution" guaranteed permanent social unrest. If England was spared the revolutions that afflicted other industrialized countries, it was thanks in part to the exceptionally long-suffering and law-abiding nature of the English, and in part to what Hilaire Belloc described as the "ghastly ferocity" of the persecution by which in the sixteenth century William Cecil had made England safe for the Judeo-Protestant establishment.<sup>20</sup> The eleven million citizens of the British Isles who emigrated to Australia and other colonies during the second half of the nineteenth century witnessed to the on-going misery suffered by the masses in the mother country under the system imposed by the "Glorious Revolution."

The road ahead was, indeed, "gloriously" clear for the Conspirators. They needed only to establish central banks in all nations to have Jewry in absolute power worldwide. Local conditions were not always as favourable as they had been in England. As will be shown below, in order to slip the handcuffs of the system on the United States, it took a hundred and thirty-three years of bankers' intrigues, from 1780, when the Bank of England hired Hamilton to propose the creation of a similar institution in America, until 1913, when Congress passed Paul Warburg's Federal Reserve Act.

### 3.7 Consolidation

*"What is important is not to invent ideas but to find true and, as far as possible, only true ideas."*

Charles Maurras

The expulsion of the Jews from Spain (1492) and the Battle of Lepanto (1571) were the last effective counter-attacks of the western nations against their anti-Christian enemies. Charles V, Emperor from 1519 to 1556, fought a heroic but unsuccessful rearguard action to save the religious unity of the Western Empire, an attempt which was only brought to an inconclusive end after another century of European civil war. Throughout this period economic history was shaped by princes and Jews acting in ever closer concert. At the end of the seventeenth century, when the Jews substituted London for Amsterdam as the centre from which they intervened in the affairs

of northern Europe, the Bank of England became the base from which they also brought the rest of the world under their control. The following paragraphs contain examples of some of the methods used by the Conspirators to further these aims.

### **3.7.1 War**

For the Money Power, war is a multipurpose tool. First, it is a raw material of the money-making industry. As war usually costs more than nations can afford, rulers generally turn to the Money Power to finance their war effort. Secondly, as the Money Power either owns or controls the armaments industries, it profits not only from its loans, but also from sales of arms financed by the loans. Controlling the arming as well as the financing of warring nations, it is in a position to direct the tide of war and has at its disposal the prize of victory; in other words, as far as any human agency is concerned, Jewry, through the intermediary of the Money Power, orders the rise and fall of nations and the destinies of the world.

The rivalries of the barbarian invaders of western Europe made them an easy prey for the Money Power. The Church tried to make wars more humane, but could not prevent the Christian nations from devoting their energies to weakening and destroying each other, with the help of the Jews. The technique was simple but effective. From time immemorial, the policy of armaments manufacturers has been, as the late Sir Basil Zaharoff described it, "bilateral, meaning that (they) always promote arms sales to both sides in preparation for any potential war."<sup>21</sup> There were other ways as well in which warring nations could be "assisted." Supplies could be delayed or withheld, or new weapons invented and sold preferentially to one side or the other. In the third millennium before Christ, Sargon the Great of Akkadia founded the first "world empire" with the help of a secret fire-weapon. In the second millennium, the Hyksos, an Indo-European race, overran the northern part of Egypt surprising the enemy with a new type of chariot manufactured in Syria, in much the same way that the allies in the First World War surprised the Germans with the first tanks. Financiers and armaments dealers, if not the same individuals on both sides, were often relatives and generally Jews. For example, Solomon Medina, the Duke of Marlborough's patron in the time of William III, had as his opposite number, Jacob Worms, who kept the armies of Louis XIV in the field; or again, Paul Warburg, the New York banker, and his brother Max Warburg, banker in Hamburg, who, in the First World War, financed the Allies and Germany respectively and sat on opposite sides of the same table at the Versailles peace negotiations.<sup>22</sup>



At the tactical level also examples of Money Power intervention in war and revolution abound. "It was not the weather, nor the cold, that turned his (Napoleon's) victorious invasion of Russia into one of the most tragic military defeats the world has ever known. The failure of munitions and supplies to reach his armies was due to the sabotaging of his lines of communications." Agents in key positions in supply, communications, transport and intelligence "intercepting orders, issuing contradictory messages, tying up or misrouting transports and counter-intelligence work ... can create utter chaos in the most efficient military organization ... The methods used to ruin Napoleon in the early part of the nineteenth century were used to bring about the defeat of the Russian Armies in ... 1904 and again to cause mutiny in the Russian Armies in 1917, and mutiny in the German Army and Navy in 1918."<sup>23</sup> In a letter to LLOYD George, Bernard Pares (later Sir Bernard) wrote "the guns and munitions promised the Imperial Russian Government were deliberately withheld to create conditions favourable for the revolution then being planned in Geneva and New York by the international bankers."<sup>24</sup> Again, in China, after 1945 in order to permit the spread of communism throughout Asia "Mysterious orders were given which caused millions upon millions of dollars worth of arms and ammunition to be dumped into the Indian Ocean when they should have gone to Chang Kai-Shek."<sup>25</sup>

One of the longer term policy models used by the Money Power was to pit against each other the two leading nations of any period until both, exhausted, lay as nearly as possible prostrate, an easy prey to a third, raised up by Money Power aid only to be in turn brought to the ground by revolution, decadence, or some other disaster, after which a spell of anarchy would be followed by a repeat performance, each cycle being on a larger scale than the one before, pending the final round, prelude to the world government or ending at Armageddon.

This model, applied in Athens and Sparta—wearing down both to make way for Alexander, whose Empire, fragmented after his death, was overrun by the Romans—has been reproduced many times in modern Europe. After the wars in which Catholic France, allied with Moslem Turkey and Protestant Prussia, rent Europe asunder in order to worst Catholic Spain and Catholic Austria, the Money Power raised up Napoleon to overturn what was left of the established order of Christendom and put the pieces together again in a new godless unity, which was brought low, not because it was godless but because the Emperor tried to outwit those who had raised him to power. Finally, Germany and France, nineteenth century rivals, both controlled by the Rothschild dynasty,<sup>26</sup> sowed with their mutual, artificially provoked hostility, the seeds of the two World Wars of the



twentieth century, designed to lay Europe open to a communist walkover to the Atlantic, from which it was only spared because Stalin, despite the example of Napoleon, thought he could ignore the line laid down for him by Roosevelt and the Money Power, and build his own world empire.<sup>27</sup>

As with usury, invented in Babylon, so with war, the traditional sport of kings, the Jews took up and turned a human failing to account. They promoted wars, for example, the Opium Wars, 1840-1842, to open up markets from which they, in this case the Sassoons, were the chief beneficiaries, or the Boer War, 1899-1902, which gave the Rothschilds and their associates South Africa's diamonds and gold. Responsibility for these two wars, two of the most unjust and shameful of all time, was conveniently laid on Britain. Jewish interests in the mineral wealth of the world have similarly often caused or exacerbated domestic and international conflicts. In Spain, when the Rothschild mercury monopoly was in danger of being lost through a Carlist victory, the Rothschilds obtained English and French support for the Queen Regent. The French loaned the Queen the Foreign Legion and England raised a volunteer force financed by Nathan Rothschild to go to her support. The Carlists were defeated and the mercury monopoly was saved. Wars repeatedly served to replace governments to which the Jews took exception by others readier to follow Jewish directives, as in so many of the conflicts between Central and South American Republics.

### **3.7.2 The Renaissance**

On the cultural front, the Jews, through the support they gave to heretics, from the early gnostics to the Albigensians and Reformation Protestants, together with their penetration of the academic world, changed the outlook and ways of thought of the Christian peoples as effectively as by their monetary system and business practices they replaced rural autarky by a usurers' industrial economy.

Jewish scholars were always highly respected. The importance of Hebrew as the language of the Old Testament was alone enough to assure them a prominent place in the academic world whether in the Church or the universities. Medical studies in Europe, in Salerno in Italy, and Guadalupe in Spain, owed much to the pioneer work of Jews. As early as the tenth and from then on to the twelfth century, Jewish scholars at Oria, and, after the sack of this city (925), at Bari and Otranto, specialized in medicine, law, astronomy and astrology. From the first, however, just as astronomy was in those days generally associated with astrology, Jewish philosophy and mysticism were accompanied by the Cabbalistic pseudo-sciences. Aaron of Baghdad, for example, performed feats of magic at Oria and is credited with

having spread oriental mysticism in northern Italy.

Jewish translations of Arabic versions of the works of Plato and Aristotle and Jewish and Arab philosophical works were drawn on by thirteenth century Christian scholastics who raised philosophy to heights that have yet to be surpassed. Where, however, a Saint Thomas Aquinas succeeded in giving the concepts he took from Aristotle a Christian dimension, rationalist or humanist Renaissance intellectuals blinded by the dazzling perfection of classical authors overlooked the need for care in assimilating their message. The spiritual co-ordinates Christianity had given the human mind, which were valid for all time, became blurred or were forgotten. From the Pope downwards, princes, painters and writers, trying to reconcile irreconcilable elements of pagan and Christian culture, revived the babel of doctrines and creeds that had characterized the Mediterranean culture of the pre-Christian and the first Christian centuries.

The literary world was likewise carried away on entrancing winds of change. Its most genial productions were often more pagan than Christian. In *Hamlet*, to take an outstanding example, Shakespeare held up a mirror to the confusion of an age in which pagan, Christian, and post-Christian ideologies existed simultaneously and often inextricably mingled. *Hamlet*, considering himself under an obligation to commit a murder of revenge, was judging as a pagan rather than a Christian, but it was a Christian conscience that paralysed him in the inactivity that enabled his post-Christian Machiavellian adversaries to embroil him in toils as fateful as the doom hanging over any Greek tragic hero. Thomas More died a martyr and saint, but his *Utopia*, inspired by Plato's *Republic*, was more anti-Christian even than pagan in its glorification of the joys of worldly life, and was only surpassed in this respect by Rabelais' similarly inspired *Pantagruel*. In *Don Quixote*, Cervantes, a rare exception, highlighted the basic incompatibility of the Christian ideals of chivalry with those of the nascent modern world, a setting in which his hero could only seem mad.

There was no need for the Renaissance to have taken any such anti-Christian turn. Just as mediæval theologians and scholars had integrated valid and valuable material from the works of classical philosophers to the benefit of Christian learning, so, in theory, Renaissance authors could equally well have drawn on the invention and charm of their classical models without conforming to their pagan inspiration. Under the influence, however, of the Jewish intermediaries through whom the "new learning" reached the West, Renaissance culture became to a large extent a vehicle for the propagation of subversion. The winds of change became indeed so revolutionary that Erasmus, a lover of freedom tempered with moderation, a genius capable, if anyone could be, of reconciling pagan and Christian ideologies,

renounced the task. In his later years, he wrote to Prince Albert de Carpi, saying how shocked he was by the excesses of the protestant "reform" (which he himself had previously encouraged). In reply, the Prince wrote that "in Germany those who had done most to foment the revolt against the Church and society were the poets.... But who had supported these men? Ecclesiastical dignitaries, some of them of the highest rank, who had maintained at their voluptuous court these creatures of half-pagan tendencies who cast scorn on all that the people still hold dear, and have no other aim than to overthrow all that exists."<sup>28</sup> Erasmus' death-bed refusal of the sacraments was tantamount to recognition of the mutually exclusive nature of the two ideologies, between which, in the final analysis, the choice always has to be made.

Among scientists and philosophers, the influence of Plato was singularly unfortunate. Plato's theory that ideas, archetypes in the mind, are the only reality, led Renaissance idealists to assume that truth could be discovered by the human intellect alone. Rejecting Revelation, which gave Christian philosophers a unique hold on certainty, they reverted to the uncertainty of the ancients (certain only that the mystery of the Universe was, for the human reason alone, unfathomable). The substance of their science and philosophy became a matter of hypotheses, to a greater or lesser extent the product of their imagination. Copernicus, for example, decided that astronomy would be simpler if the earth were considered to circle the sun, instead of the sun the earth, and his hypothesis was accepted, regardless of the fact that it could not be proved and was not even probable. Galileo, with typical Renaissance ebullience, but without any justification, championed the theory as proven. Both he and Copernicus, influenced by the ancient cult of Mithraism secretly revived among Renaissance humanists, assumed that the sun was a vivifying force animating the Universe.<sup>29</sup> Just as in Roman times Mithraism had been regarded by intellectual pagans as a preferable alternative to Christianity, so the Copernican Universe, contradicting Genesis, was for the Renaissance intelligentsia a preferable alternative to the geocentric model developed by Tycho Brahe, the foremost astronomer of the day, despite the fact that the latter was scientifically the more satisfactory as well as being compatible with traditional theology.

Galileo apparently upheld the Copernican hypothesis because he had once, in an unguarded moment, said that it was proven and was too proud to admit his mistake, but no such simple explanation can account for his contemporaries' acceptance of it, followed by that of the scientific world century after century ever since. The difference between hypothesis and proven truth was clearly stated by Cardinal Bellarmine. "To demonstrate that the appearances are saved by assuming the Sun at the centre and the



earth in the heavens is not the same thing as to demonstrate that in fact the Sun is at the centre and the earth in the heavens. I believe the first demonstration may exist, but I have very grave doubts about the second."<sup>30</sup>

After the failure of countless attempts to prove the heliocentric thesis, the Michelson and Morley fiasco brought scientists up against the basic issue. Briefly, assuming that "the earth moves around the sun at about 18 miles per second, the speed of a beam of light traveling with the earth's orbital motion should be greater than that of a beam traveling in the opposite direction. Yet Michelson's experiment denied this assumption.... There was only one other possible conclusion—that the earth was at rest." The scientists' response was categorical: "This, of course, is preposterous."<sup>31</sup> Or, to quote another modern scientist: "This is tantamount to assuming that the earth is the central body of the universe, an ancient idea that had been rejected centuries earlier by Copernicus and Galileo."<sup>32</sup>

Einstein came to the rescue. Rather than call in question the Copernican hypothesis, in the *Special Theory of Relativity* he announced that the speed of light in a vacuum was constant regardless of the possible motion of the observer or the source of the light. "That is to say ...whether we approach or recede from a light source, even with a velocity close to the velocity of light, we still will clock that velocity at absolute  $c=300,000$  km/sec. with respect to us." If common sense finds this conclusion difficult to swallow, Einstein comes to the rescue again, assuring us that "common sense is no more than 'a deposit of prejudice laid down in the mind prior to the age of eighteen.'"<sup>33</sup>

The "Copernican Revolution" and the trial of Galileo gave superficial credibility to the enemies of the Church in as far as they made it seem that science and faith could not agree on what was true. But if, on the one hand, the authority of the Church was superficially weakened, on the other, science was divorced from reality. This was not at once apparent. The style of Descartes, who performed a "find the Lady" trick with truth, was disarmingly lucid.

Knowledge, according to Christian philosophy, begins with the direct apprehension of reality. A concept is the reproduction in the mind of the form of the object conceived. The self-evident principles we observe when we reason (for example, the principle of non-contradiction, or that the whole is greater than the part) are valid because they, too, are in conformity with reality. By making doubt the basis of his philosophy, doubting the existence of everything except his own reason (*Cogito ergo sum*), Descartes left nothing for his brain to apprehend. To give his mind something to work on he had to invent something to replace reality, and his invention could at best be only a hypothesis. Hypotheses were, in fact, the idealist substitute for



reality—the Lady, who was never found. Kant, carrying Cartesian idealism a stage further, went so far as to maintain that thought itself was a creation of the mind. It was not surprising, therefore, that scientists should identify hypotheses—which could be mathematically correct even when logically absurd—with substantive truth on the ground that, like Einstein's clocks that run fast and slow at the same time, they are true in the wonderland of philosophical idealism.

Descartes was a guest for a long time of the Rosicrucians in Swabia. The Rosicrucians were "learned cabalists" and Rosicrucianism was "composed of mystic illuminism, in combination with alchemy, astrology, magnetism, and communication with spirits (astral!), if not with the Word itself; it is composed of sometimes one, sometimes several of these forms of the marvellous and occult ...In certain lodges ...they (Rosicrucians) ardently practise theurgy."<sup>34</sup> During his stay with the Rosicrucians Descartes had a typical experience of gnostic illumination. In a dream, he said, he was all at once possessed by the Spirit of Truth, which opened up to him the treasury of all the sciences. There was revealed to him the doctrine that is the cornerstone of philosophy, namely, that the principle of knowledge should be sought in ourselves, not in the reasoning of philosophers but in the intuitory vision of poets. Ideas in the human mind were perfect, apart from any object. God was no greater than man in spirit, only in power... In the light of his gnostic illumination Descartes was led to consider that "science ...should be the creation of a single master, as ...religion is the work of God alone." In other words, science should replace religion, and Descartes, God.<sup>35</sup>

As systematic doubt made it difficult to judge moral issues, where action was required Descartes allowed the principle of doubt to be set aside, decisions should be deemed right because of the grounds on which they had been taken. "When it is not in our power to discern the truest opinions, we should follow the most probable, and even if none seems more probable than the others we should nevertheless decide on some and deem them thereafter no longer doubtful but, as far as concerns practice, very true and very certain because the reason which led us to opt for them was so."<sup>36</sup> This solution of the problem created by the incompatibility of methodical doubt with the need in real life for a practical moral code was patently anti-social and in one who considered himself born with a call, dangerously nihilistic. That Descartes was unaware of the subversive nature of his philosophy appears unlikely when it is remembered that, in order to avoid possible conflict with the Church, he excepted religious dogmas from the doubt on which he based his philosophy, an exception in direct contradiction with the universality he claimed for it.

Both Copernican heliocentrism and Cartesian idealism derived their subversive potential not only from Jewish propaganda and occult support but also and above all from the failure of Christians to discern the contradiction between their subjective idealism and the objective realism of Christian philosophy. Just as the revival of Mithraism among humanists provided Copernicus and Galileo with a model for their theories together with an intellectual climate favourable to their acceptance, so the Rosicrucians and their gnosticism afforded Descartes inspiration for his theories and, by contributing to the decline in the intellectual level of the Christian world, a climate favourable to the dissemination of his idealism.

In the seventeenth century the Jesuits fiercely opposed Cartesianism; Bossuet, too, saw and denounced its dangers. Nevertheless, the spread of the new philosophy could not be stayed. On the one hand, the itch for novelty, so often an attraction in intellectual circles, was too strong. On the other, the same direct or indirect Jewish influence pervading the academic world which had made the Copernican revolution welcome as a blow to the prestige of the Church, could hardly fail to endorse a system so directly contrary to Christian doctrine as the philosophy of Descartes. In France, by the nineteenth century Cartesianism had been adopted as the official philosophy of the Sorbonne and made a compulsory examination subject.

The blessing of the Schools given to Copernicanism and Cartesianism was bestowed with the same candour and the same disregard for intellectual honesty on the successive dogmas of post-Renaissance scientism, the deceptively simple hypotheses of evolution, Marxism, Freudianism and others, all of which shared the same anti-Christian inspiration and aims.

### 3.7.3 Secret Societies

Werner Sombart wrote that from the end of the fifteenth century Jewish history and the economic history of Europe travelled together the road to modern times. The history of the dechristianization of Europe could be said to have accompanied them. If, however, the transformation of western economic life was facilitated by the material advantages obtainable through the adoption of Jewish business methods, the enthusiastic welcome given to the "new learning" of the Renaissance and its fall-outs is less easily explained.

Here again, the fact that the peoples of the Western Empire had never fully assimilated the ideal of the universal Roman and Christian Empire of Byzantium had a crippling effect on their development. In Byzantium, pride in citizenship of the Empire was pride in being Catholic and Roman, heirs to the culture of Greece and Rome as well as the Gospel of the Church, the

two already harmonized. Among the western peoples knowledge of classical culture was limited and Christianity, which they had adopted independently of each other and often in the form of the Arian or some other heresy, had never been the hallmark of civilization and bond of union that it had been from the first in Byzantium. In Byzantium, there was no Renaissance because there had been no Dark Ages. In the west the rejection of the autocracy destabilized the cultural as well as the political and economic evolution of the nations. Had the Empire remained united or retained the dual imperial title recognized in 812, the "new learning" might have seemed less novel to the western peoples. As it was, prouder of their independent status than of their common membership of the Christian community, they lost with their unity the strength that had enabled the Empire to triumph over so many disruptive religious and political forces.

The sack of Constantinople was a turning point. The principle of authority with its corollary in the collaboration of rulers and ruled, which had forged the unity of Christendom, was everywhere undermined. Social and political traditions were all challenged. Aristocrats sought to curtail royal power, the middle classes demanded no taxation without representation, tradesmen wrested executive power from nobles (in some places even allowed to fight for the State but excluded from government). Instead of rights stemming from responsibilities, opposition became an axiom of political theory and the removal of constraints the first aim of political action.

Constraints can, however, be a safeguard. Exchanging autocracy for independence for its own sake, the western nations acquired the right to strike their own gold coins, but constantly fluctuating precious metal prices, debasement of monies by rulers short of specie or anxious to supplement their income and the widespread activity of forgers made the new establishment a speculators' paradise and opened the door, in the longer term, to the occult domination of the Money Power.

The seeds of all these often incongruous changes were sown in the form of ideas, but ideas are neither generated nor propagated spontaneously. Renaissance culture, hostile to Christian teaching, was to a large extent the creation of secret societies dominated by Jewish influence and linked through the Cabbala with the main stream of subversion and the powers of darkness.

The Cabbala was of two kinds, dogmatic and practical. Originally, in pre-Christian times, the sacred science or philosophy of the Jews, its subject was the nature of God and his relations with man and the world. Its source was the hidden meaning of Scripture given orally by God to Moses on Mount Sinai, passed on by Moses to Joshua, and thereafter handed down secretly from generation to generation by the Elders of Israel. During the



Babylonian Captivity, to ensure its preservation the oral tradition was for the first time committed to writing in the seventy-two books of Esdras.

In the last centuries before Christ, Judaism, corrupted by the Pharisees, became increasingly a matter of external observances. Interest in the philosophical Cabbala declined and the books of Esdras were lost. In reality, this was no tragedy, since the mysteries of the Cabbala were at most a prophetic glimpse given to pre-Christian Jewish mystics of the truths of the Christian Revelation—the Mysteries of the Holy Trinity, the Incarnation, Redemption, the Resurrection—and fully explained to everyone in due course in the Gospel of Christ. Just as Judaism was fulfilled in Christianity, the true Cabbala, except as a historical curiosity, prepared the way for Christian theology.

In the first centuries of the Christian era when Jews of the Diaspora reached the Mediterranean and Jewish philosophers of the Alexandrian School “strove to show that all truths embedded in the philosophies of other countries were transplanted thither from Palestine,”<sup>37</sup> attempts were made to revive the original Cabbala, but the result was nearer to the “practical,” than the dogmatic or philosophical Cabbala.

The practical Cabbala, “impregnated with the ‘fluidic magic—the magnetic fluid of the alchemists, Rosicrucians, and Illuminati—derived from very ancient cults still practised at the time of the Captivity among the Persians and Chaldeans.”<sup>38</sup> It was especially marked by the creed of Zoroaster, who began teaching while the Jews were still in Babylon. In Zoroastrianism death and judgment were replaced by transmigration; Zoroastrians therefore believed they could sin with impunity counting on atonement in their next or some later subsequent life. Pantheistic, it equated God with the world; dualist, it divided creation between a good and an evil principle, evil being understood as misfortune or anything that frustrated satisfaction, good as the indulgence of every pleasure. God evolved with the world through promotion of the good principle by man; Man was therefore identified with the divinity. What was deemed good in true religion, being contrary to the satisfaction of natural desires, was for the Zoroastrians evil, and vice versa. In short, Zoroastrianism was the active propagation of evil by Man made God, and the contrary of true religion.

The notion of Man as the active principle of an evolving godhead brought “practical” Cabbalists and the countless devotees of associated esoteric cults and creeds into the service of Satan. “The practical or magical Cabbala” dealt with dynamistic and theurgic magic, taught the art of commanding spirits, divining the future, clairvoyance from a distance, and making amulets.”<sup>39</sup> It comprised arts ranging from healing to Satanism. It



was banned by the Roman Emperors as a public danger and condemned by the mediæval Church as the science of evil. Nevertheless, according to Albert Pike, Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry, "All truly dogmatic religions (sic) have issued from the Kabbala and return to it: everything ...grand in the religious dreams of all the illuminati (resic) ...is borrowed from the Kabbala; all the Masonic associations owe to it their secrets and their symbols."<sup>40</sup>

In Babylon at the time of the Captivity world conquest was a question of concern to both bankers and Jews. For the bankers, world conquest was imperative for the survival of the system of usury, source of their power. For the Jews, it was implicit in the fulfilment of the Messianic promises. Cyrus, by his Edict authorizing the return of the Jewish exiles to Judea, made it possible to determine the date of the coming of the Messiah due, according to the prophecy of Daniel, seventy-seven weeks of years after the promulgation of the Edict. The Pharisees seeking to turn this knowledge to account created a secret shadow establishment ready to take over the government of the Jews once the Messiah had conquered the world for them. Skilled operators of the Jewish monetary system, potential beneficiaries of God's messianic promises and Cabbalists in contact with Mammon, they were soon admitted to the Money Power which became, under their leadership, the World Government Conspiracy of the Jews.

The Jews who returned to Judea, a minority totalling some 42,000, were the cream of the faithful, concerned first and foremost with their spiritual destiny as God's Chosen People. Even among them, however, as well as among the half million or more Jews outside Judea, the Pharisees already had their following. By the time of Christ, five hundred years later, they were the principal religious and political authority of the Jewish nation.<sup>41</sup> But Jesus was not deceived: "whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all uncleanness. So you also outwardly appear just to men, but within you are full of hypocrisy and iniquity." (Matt XXIII, 27-28) In these words, he accused the Pharisees of having unavowed ambitions and designs which did not correspond to the high-minded religious ideals and political patriotism they professed. A powerful secret society, in virtual control of the Sanhedrin or government of the Jewish theocracy, when Jesus announced that His Kingdom was not of this world and they realized that He was not going to conquer it for them, they showed themselves in their true colours. Setting out to conquer the world for themselves they sought the help of the occult powers, the price of whose aid was the Crucifixion of Jesus.

### **3.8 Strange interlude**

Infiltration by the Pharisees was the model for the subversion of most of the idealistic movements of history. The Order of the Knights Templar was a notable example. Combining the self-dedication of the religious with the self-sacrifice of the soldier, the warrior-monk liberating the Holy Land in the service of Christ was an ideal that inspired Christian youth throughout the western world. Within two centuries, however, infiltrated by gnostic elements, the Order came, consciously or unconsciously, near to being an instrument for the promotion of the long-term aims of Jewry—as Islam had been in the seventh century, and as Communism would be in the first half of the twentieth century.

The foundation of the Templars was part of a burgeoning of Christian life of remarkable promise. The great pilgrimages—Rome, Jerusalem, Santiago de Compostela and others—were knitting the peoples of western Christendom together in their faith. The military prowess for which the Templars were famous was matched by the ardour with which Saint Bernard and the Cistercians carried out the reform of their Order, whose expansion was as spectacular as that of the Templars. In 1115, the Count of Champagne gave Saint Bernard the land on which he built the Abbey of Clairvaux. In 1134 the Cistercians were joined by thirty noblemen, including four of Saint Bernard's brothers. By 1153, when the Saint died, the Order had built more than three hundred Abbeys of which Saint Bernard himself had founded sixty-eight, rivalling in number the castles and preceptories erected from one end of the Christian world to the other by the Templars, of whom Louis VII said that without them, he could not imagine how the Crusaders could have remained for a moment in the Holy Land.

Before he died, Saint Bernard could have looked with satisfaction on the prospects of western Christendom. On the one hand, the Papacy was approaching the height of its power, reached at the end of the century with the reign of Innocent III, under whom Europe became a virtual theocracy. On the other, alongside the monastic orders the Saint had reformed were the military orders he had helped to found. The warrior monks were not only defending the Christian cause in the Holy Land and Spain but also managing the budgets of Christian States and financing the expansion of their commerce.

#### **3.8.1 "Only God is good"**

The Templars have to be seen in the setting of their time. The Order was

created in a period of transition. The loss, with the division of the Empire, of the unity created by Augustan Rome and inherited by Christian Byzantium was an open wound in the heart of Christendom. The Dark Ages were ending, the western peoples were taking shape as independent nations and the revival and expansion of international trade was giving new forms to economic life. In the feudal system, the western world could theoretically have created a vertical order as stable as the horizontal establishment of Byzantium. In practice, although under the guidance of the Church a culture was developing that in many ways excelled anything previously known, western society was essentially unstable. The spirit of enterprise that had brought the barbarian peoples out of Asia was dynamic rather than static. At summit level, instead of Justinian's harmony of the spiritual and temporal powers, Emperors fought Popes, Guelfs Ghibellines, Barons opposed Kings and communes patricians. Between each and all striving to stake out their respective claim on the future, western society achieved at best a precarious equilibrium based on a balance of opposing forces. If the domes of Saint Sophia were a symbol of Byzantium, the flying buttresses of Chartres were their western counterpart.

Towards the end of the eleventh century, Pope Urban II, in the hope of recovering the Holy Land and giving greater cohesion to the Christian world, promoted the First Crusade. In 1099 Godfrey de Bouillon captured Jerusalem. In the same year he built an Abbey and fortress on Mount Sion, south of Temple Mount. The Abbey was occupied by Augustinian monks, canons of the Community of Our Lady of Mount Sion and the Holy Ghost. Knights attached to the Abbey formed the obscure but influential Order or Priory of Sion, said to have elected Baldwin I to occupy the throne of Jerusalem after the death of Godfrey de Bouillon.

Secret or semi-secret societies influential in international as well as national affairs were no novelty. The practical Cabbala had been disseminating gnostic doctrines ever since the second century. Freemasonry claims as one of its origins a Charter granted by King Athelstan in 925.<sup>42</sup> Cathar and Albigensian dualist heresies flourished from the eleventh to the thirteenth centuries. Not much is known about the Order or Priory of Sion except that it has survived until the present day.

### **3.8.2 Shadows on the screen**

In 1104, five years after the capture of Jerusalem, Hugues de Payens, cousin and vassal of the Count of Champagne, one of the richest men of his day, accompanied the Count on a pilgrimage to the Holy Land. The Count of Champagne was the moving spirit behind the creation of the Order of the



Temple, of which Hugues de Payens would subsequently be the first Grand Master. During their stay as pilgrims in Jerusalem the Count and his cousin can be assumed to have learnt, if they had not been familiar with it before, of a belief current among the Jews that just before the conquest and destruction of the Temple of Solomon in Jerusalem by Nebuchadnezzar (587 B.C.), the Ark of the Covenant had been hidden in a sealed cavern directly beneath the *Shetiyyah*, the stone floor of the Holy of Holies of Solomon's Temple. At the time of the Crusades the *Shetiyyah* was still in existence as part of the Dome of the Rock, a sacred edifice of the Moslems out of bounds to Christians.

In 1116, Hugues de Payens paid a second visit to the Holy Land, this time alone. In 1119 he went again to Jerusalem taking with him the eight co-founder members of the Order of the Temple, six of whom were also members of the Order or Priory of Sion. The two Orders were in fact so closely related that they shared the same Grand Master until 1188.

On their arrival in Jerusalem, Baldwin I housed the knights in the former Mosque he had made his Palace. For the first nine years of its existence the Order admitted no new members and from 1119 to 1126 the Knights allowed no outsider to enter their quarters. Their declared mission was to protect pilgrims to the Holy Land and keep the road from the coast to Jerusalem free of bandits. This task was, however, already performed by the Knights Hospitallers of Saint John who had been founded for the purpose in 1070. It was, moreover, out of all proportion to the limited number of the Templars at that time. Furthermore, throughout their stay the Knights were fully occupied excavating sites within their quarters, which adjoined the Dome of the Rock, and in the vicinity.

The Knights' interest in archeological research would seem to indicate that their immediate aim in Jerusalem was not so much to ensure the safety of pilgrims as to search for the Ark of the Covenant. King Baldwin's ready welcome and prompt assignment to them of quarters in his palace adjoining precisely the Dome of the Rock made it look as though the King had been expecting them and might also have been aware of the real nature of their mission.

In Old Testament times the Ark of the Covenant had brought the Jews safely through the desert from Mount Sion to the Holy Land, scattering and annihilating their enemies on the way and performing many other miracles. In an age when the Crusaders made a practice of taking the True Cross into battle with them, it would naturally be assumed that possession of the mysterious artefact built to Moses' instructions, a secret weapon of semi-divine origin, would make anyone who possessed and knew how to use it, invincible. Unfortunately, despite their seven years' dig on and around



the site of Solomon's Temple, the Templars failed to find the Ark of the Covenant.<sup>43</sup>

### **3.8.3 Fortune's favourites**

Notwithstanding the disappointing result of their researches, the Templars decided to continue their existence as a military order and sought to obtain formal and public recognition as such by the Church. In 1126 Hugh de Payens returned to France accompanied by André de Montbard. At the Council of Troyes, with the help of Saint Bernard, André de Montbard's nephew, the Knights were incorporated as the Order of the Poor Knights of Christ and the Temple of Solomon with the explicit mission of protecting pilgrims on the road from the coast to Jerusalem, although assigning them the same mission as the Knights Hospitallers would almost inevitably be the cause of jealousy and strife.

At the same Council Saint Bernard drafted the Rule of the Order, modelled on that of his own Cistercian Order. The Knights were bound by the three monastic vows of poverty, chastity and obedience, together with a fourth, by which they promised to consecrate their speech, arms, strength and life to the defence of the mysteries of the faith and the unity of God. Saint Bernard, the "dominant influence in the religious and political life of his time,"<sup>44</sup> published an apology recommending the Order. Volunteers, fired with enthusiasm by the idea of rescuing the Holy Land from the Infidel, flocked from many countries to enlist.

At the Council of Troyes and afterwards the Templars were given many unique privileges. They owed allegiance only to the Pope and were answerable at law to no one else outside the Order. They were allowed to build their own churches and have their own chaplains and confessors within the Order. The Grand Masters had the status of Prince and in many countries their representative attended meetings of the Privy Council. They were exempt from taxes. In the Holy Land the Military Orders provided the Kings of Jerusalem with a regular army of trained and disciplined soldiers, an invaluable service, in appreciation of which they were given grants of land and other donations. As all recruits on joining the Order transferred their personal property to it, from one source and another, although the Knights themselves were poor, the Order soon became immensely rich.

The Knights of the Order, who were all of noble birth, were only about one tenth of all the Templars. The rest were sergeants, foot-soldiers, retainers and servants. Saint Bernard promised persons excommunicated by the Church, criminals and other outlaws, that by taking the Cross they could be reconciled to the Church and assured of salvation. Thus, troublesome

persons, noble or not, emigrating from Europe, became defenders of Jerusalem. That, wrote Saint Bernard, is how Christ is revenged on His enemies. He transforms them into his servants as He transformed Saul who persecuted Him into Saint Paul, His Apostle. As was only to be expected, alongside many genuinely dedicated Crusaders there were others more interested in their own future than that of the Holy Land.

In the longer term this policy had unsought side-effects. While the absence of unruly barons and other ungovernable elements exported from western Europe facilitated the consolidation of the European monarchies, their presence in Palestine prevented the creation there of a monarchy strong and stable enough to ensure the survival of the Kingdom of Jerusalem. Furthermore, the rise of the nations in Europe brought the papal theocracy to a relatively rapid end. Although Godfrey de Bouillon who captured Jerusalem was "certainly," as Steven Runciman says, "sincere when he declined to wear a crown in the city where Christ had worn a crown of thorns (and) his piety corresponded with the piety of the average Crusader,"<sup>45</sup> the Norman Bohemond I was an outstanding example of the self-seeking type of Crusader and the serious consequences his activities not infrequently provoked.

### **3.8.4 "Doing good, they did well" (popular saying)**

Leaving the main body of the Crusaders to continue their march on Jerusalem, Bohemond stopped to secure for himself the Principality of Antioch. Like nearly all the Crusaders he had sworn allegiance to the Emperor without any intention of being bound by his oath, as he soon showed when he expelled the Greek Patriarch from Antioch and appointed a Latin priest to replace him. "Thus, two rival lines of Patriarchs, Greek and Latin were instituted; and neither would yield to the other. In Antioch, thanks to Bohemond, the schism between the Churches was now made definite...."<sup>46</sup> In 1104 Bohemond went to Europe to levy recruits for a campaign he planned to open with an attack on Byzantium. The Popes who first sponsored the Crusades hoped they might bring about the reunion of the eastern and western Churches, Bohemond, however, convinced Pope Paschal II that the great enemy of the Latins in the East was Emperor Alexis. The Papal legate preached a Holy War against Byzantium. "It was a turning-point in the history of the Crusades. The Norman policy, which aimed to break the power of the Eastern Empire, became the official Crusading policy. The interests of Christendom as a whole were to be sacrificed to the interests of Frankish adventurers. The Pope was later to regret his indiscretion; but the harm was done." The Latins felt justified in their every action against Byzantium; the Byzantines "found their worst suspicions realized. The Cru-

sade, with the Pope at its head, was not a movement for the succour of Christendom, but a tool of unscrupulous western imperialism. The agreement between Bohemond and Pope Paschal did far more than all the controversy (between Rome and Byzantium) to ensure the separation between the eastern and western Churches."<sup>47</sup>

By and large, the Crusades were a magnificent, heroic and often glorious, but also sordid and tragic, fiasco. Destroying Byzantium, they let the Turks into Europe; destroying themselves with their internecine strife, they lost the chance of replacing Islam by a restored Christendom. Steven Runciman, in the "Summing Up" of his three volume history of the Crusades, writes of high ideals besmirched by cruelty and greed ...so much courage and so little honour, so much devotion and so little understanding ...a turmoil of envy, mistrust and intrigue."<sup>48</sup>

The activities of the Templars in the Holy Land were similar to those of other Crusaders but always in a major key, whether good or bad.. The Templars' bravery was proverbial, recognized and admired by friends and enemies alike. They never asked how many were the enemy, but only where they were. When the Marshall of the Temple, Jacquelin de Maille, died on the field of battle, refusing the offer of his life and fighting to the last, the Moslems shouted for joy. He had been mounted on a white charger and because the Christians said that Saint George, always depicted on a white charger, helped them in battle, they imagined they had killed the Saint. They carried off pieces of his weapons and soaked pieces of his clothes in his blood to keep as a talisman, convinced that it would give them some of the knight's extraordinary valour. But the Templars were also sometimes foolhardy and often, especially as they increased in wealth and power, grasping and proud.

Having the right of conquest and of possession for themselves and their heirs of any town or castle they captured or booty they seized, they were only the more eager to be in the forefront of every battle. Their action at Ascalon (1153), was typical of the complexity of their motives. A breach having been made in the defences, the Grand Master sent forty Templars into the town but prevented other Crusaders from following them, wishing to have both the glory and the booty for his Order. When the Saracens, who were already retreating, saw that there were only forty knights pursuing them, they turned back and killed them all while the King and the rest of the army were still outside the town. Sometimes the Knights gave booty priority over duty. Only a few years after their arrival in the Holy Land, when the King of Jerusalem, Foulques d'Anjou, left the Grand Master to defend the capital while he was fighting in Transjordan, the Templars defeated a Turkish army but instead of pursuing the enemy stopped to



collect the booty the Turks had left behind. The Turks returned and inflicted heavy losses on them.

As they grew richer, the Templars became more than ever a law unto themselves. Strictly disciplined within their Order, in their disregard of outside authority the Templars outdid the unruliest of the Crusader Barons. Nor was it easy to discern any policy behind their seemingly anomalous actions. They made their own treaties with the Arabs regardless of the King or his policy. Whenever Christians and Moslems concluded a truce the Templars almost invariably broke it. "There are many indications that the brothers often put the safety, prestige and wealth of their own Order beyond all other considerations."<sup>49</sup> The Barons accused them in particular of letting their financial interests influence their policy. Often, they seemed to choose their options solely to be on the opposite side to the Hospitallers. The hostility of the two Orders was endemic; there were eight serious open conflicts between them before the loss of Acre. On one occasion, in 1257, in a fight between the Templars, the Teutonic Knights, the merchant communities from Venice and Pisa on the one side, and the Hospitallers and traders from Genoa and Barcelona on the other, 20,000 lives were lost. King Baldwin IV asked the Pope, Alexander III, to intervene, as Innocent III had intervened in 1199, and persuade them to settle their differences amicably. The rivals, however, were not reconciled until 1291 when they fought heroically side by side in defence of Saint Jean d'Acre, the last Christian stronghold in the Holy Land; but their reconciliation came too late to save either Acre or the Christian Kingdom.

### **3.8.5 By their actions . . .**

In other cases, however, it is difficult to account for the conduct of the Templars. The career of the Grand Master, Gerard de Ridefort, was an outstanding example. In 1187, when the Count of Tripoli, Raymond III, had agreed to let Saladin's troops cross his territory unmolested during the whole of one day, Gerard de Ridefort, at the head of ninety Templars and sixty knights from the royal garrison, made a surprise attack on the Moslems, regardless of the fact that there were nine thousand against him.. The Grand Master was one of the three survivors of this breach of the royal word and strange piece of bravado. In 1165, on the contrary, twelve Templars were hanged by King Amaury for having surrendered a castle placed in their charge. Again, in 1168, when King Amaury planned an expedition against Egypt, the Templars refused to participate alleging respect for a treaty the King had concluded with the Egyptian Caliph, but in 1185, in a dispute over the succession to the throne of Jerusalem, they supported the



claim of Princess Sybille, overriding that of the Count of Tripoli designated by Baldwin IV before he died.

The same Gérard de Rideford was in large part responsible for the final loss of Jerusalem. In 1187 again, before the battle of Hattin, when the King, after taking counsel with the Count of Tripoli, had decided that it would be wiser not to attack the enemy on the heights of Hattin but to await the enemy on the plain where there was water and pasture, de Ridefort went to the King after dark and persuaded him to change his mind. The next morning, as the Crusaders advanced the Saracens set fire to the dry grass. Parched with thirst and their eyes smarting with smoke, the result, as could have been foreseen, was disaster, "the greatest army the Kingdom had ever assembled was annihilated. The Holy Cross was lost. And the victor was the Lord of the whole Moslem world."<sup>50</sup>

The King, the Grand Master and many Templars were taken prisoner. Saladin offered the Templars their lives if they would abjure their faith. All refused and a band of *Sufi* fanatics requested and was granted the privilege of executing them. The Grand Master alone was spared. In view of his peculiar record it has been suggested that he must have rendered some signal service to be allowed his life. Shortly afterwards, he obtained his release by ordering the surrender of Gaza and other Templar castles. He also, together with the King, Guy de Lusignan, tried to persuade the last Frankish forts in Palestine to surrender. Although two years later de Ridefort died a hero's death covering the retreat of the Crusaders at Saint-Jean d'Acre, he cannot escape his share of responsibility for the crippling blow to the Christian cause at Hattin.

No less disconcerting was the violation by some Templars of the special fourth vow of their Rule which bound them to defend the Faith. For example, when one of their prisoners, son of the Vizier of Egypt, said he wished to become a Christian, instead of assisting him, as could have been expected, they put him in an iron cage and, in exchange for a substantial ransom, sent him to Cairo where the Egyptian authorities, by whom he was wanted for high treason, tortured, mutilated and finally crucified him. Some years later, in 1173, the leader of the Ismaelian sect of the Assassins, whom the Templars had obliged to pay them an annual tribute of 2,000 ecus or gold bezants, sent a messenger to the King of Jerusalem announcing that he and his followers would become Christians if the tribute were remitted. The King undertook to pay the tribute for them and sent the messenger back with an escort to ensure his safety. The Templars, immediately opposed the agreement, attacked the escort and killed the messenger. Asked to hand over the Knight who had perpetrated the assault, the Grand Master refused on the ground that Templars were subject only to papal jurisdic-

tion. The King kidnapped the Knight; but died before he had time to judge him. The death of the King also prevented his fulfilling his intention of putting pressure on the Pope to suppress the Order.

Failure to act in conformity with the same rule is reflected in papal correspondence as, for example, in 1208 when Pope Innocent III, despite the favour he habitually showed the Templars and the high esteem in which he held them as the first Order of Christendom, wrote to the Grand Visitor of the Order saying that he was deeply grieved by the crimes of the brothers on account of the scandal they caused in the Church. "They practise doctrines of the demon; their habit is only hypocrisy." Fifty years later, Clement IV wrote in the same strain "Let the Templars be careful not to try my patience too far, lest the Church be obliged to look more closely into a reprehensible state of affairs borne with too great indulgence hitherto, for then there would be no remission."<sup>51</sup> In 1236 Pope Gregory IX reproached the Templars for protecting the Assassins in return for the payment of an annual tribute and also for planning to use them as allies in their quarrel with the Prince of Antioch.

The relations of the Templars with the Assassins indicate a possible explanation of these anomalies. The Assassins were a semi-secret society of Ismaelian extremists as politically influential in the Moslem world as the Templars were among the Christians. They were in many ways similar to the Templars. Like the Templars, they were ruled by a Grand Master and their structure was hierarchical. They were organized in grades and practised initiatory rites. Both Orders were renowned for their extraordinary bravery. The Assassins terrorized their contemporaries; but the Templars, the only body that ventured to oppose them, had succeeded in reducing them to their obedience. The two Orders admired and respected each other. The Assassins had a secret as well as a published Rule and professed a pseudo-mystical doctrine, drawing on the so-called "primal tradition" propagated by the Cabbala as a more rational and therefore preferable alternative to Christianity, and many contemporary forms of dualism embroidering on the Jewish and Moslem leitmotif, namely, if Jesus was God, He could not die; if He died, He could not be God.

### **3.8.6 One in every twelve . . .**

The confessions of the Templars during their trial to the effect that they had secret statutes and practised gnostic rites in secret are sometimes discounted on the ground that they were obtained by the use of torture. The substance of the confessions was, however, confirmed, not only by confessions of English Templars who were not subjected to torture, but also by the discov-

ery in 1780 in the Vatican archives of a Templar document containing a copy made in 1205 of the official rule of the Order; a copy (made in 1240 by the Attorney of the Temple in England, Robert of Samfort) of the secret statutes composed for the Order by Master Roncelin; and a list of secret signs compiled by Master Roncelin.<sup>52</sup>

Master Roncelin's name was not among those of the known Grand Masters of the Order. He was identified as Roncelin de Fos, a Knight received into the Order in 1281 by Guillaume de Beaulieu. The title of Master was presumably honorary, given him as one of a parallel hierarchy or secret inner circle of initiates. According to the secret statutes this inner circle of Templars professed a doctrine similar to that of the Assassins. The possibility that the Order was infiltrated by the Cabbala and that some Templars were converted to gnostic doctrines is made credible by the papal admonitions already quoted.

### **3.8.7 Plus ça change . . .**

These revelations place the anomalies in the conduct of the Templars in a new light. At the time the Order was founded although the Church was flourishing in Europe, Christendom seemed in danger of being crushed out of existence between the Turks in Asia Minor closing in on it from the east and the Moors still undefeated in Spain to the west. Already in 1073 the Pope, Gregory VII, had planned to send 50,000 soldiers to reunite Christendom, repulse the Turks and rescue the Holy Sepulchre. Unfavourably received by Byzantines and Germans, the project fell through, but twenty years later Urban II, obviously thinking along the same lines, launched the First Crusade.

The Order of the Temple, a semi-secret society, was created among other things to further the projects of its sponsors, the influential and more secret Order of Sion, both Orders having their place in the worldwide community of secret societies, a nation whose citizens are known only to their immediate associates or superiors and as a whole only to Satan, who rules them all. Members of the Order of Sion who were also Templars would keep watch on or direct the activities of the Temple, which might, or might not, be those that were openly declared. The projects of the Order of Sion, on the other hand, would be known, or known in part, to the Templars who were also members of Sion, but not to the ordinary Templars. Bearing in mind the standard model of subversion, it can be assumed that just as the Pharisees had hoped Christ and his followers would conquer the world for them, or as twentieth century illuminized Freemasons would hope Lenin and Stalin would do the spade-work and create a world communist empire



for them and their Jewish sponsors to take over, the Order of Sion looked to the Templars to lay the foundations of a future pluricultural world empire based on the Holy Land, at the crossroads of Africa, Asia and Europe ... the dream was always the same.

### **3.8.8 The long arm of the Cabbala**

Ambitions of this kind were encouraged by the intelligentsia of the time. The pre-Renaissance world was busy widening its cultural horizon. The Templars' faith in the Ark of the Covenant was typical of its readiness to open up new areas of learning, the more exotic the better. At Troyes, seat of the Court of the Count of Champagne and heart of the Templar country, the celebrated Rabbi Salomon Rashi had in 1070 founded a school of Cabbalistic studies. Together with other distinguished rabbis he had collaborated with Stephen Harding in the production of the Citeaux edition of the Bible. The works of Arab and Greek philosophers were being disseminated in the western world in translations made by Jewish refugees from Arab persecution at the Toledo School of Translators. Many leading Templars came from Cathar families and Cathar refugees could always find a safe refuge in the Temple from papal persecution on account of their dualist heresy. After centuries of underground propaganda, the Cabbala had done its work: many Christians had forgotten the unique nature of their religion, which should have prevented them from subscribing to any form of gnosticism or compromise with other confessions. Syncretism not only had the entry of the academic world but had also become a practical proposition in international politics.

For example, in 1189 Richard I offered his sister Joan, widow of William of Sicily, in marriage to el 'Adil, brother of Saladin so that the two could rule Jerusalem together.<sup>53</sup> In the next century, "the synthesis of Christendom and Islam, the reconciliation of east and west" was envisaged by Frederick II, excommunicated western Emperor and the most powerful ruler of his day who, with a harem and semi-oriental court at Palermo, succeeded in obtaining from his Moslem friends the return of Jerusalem (1229), which the Crusaders had been unable to keep by force. There was, however, no mention of Christianity in the Treaty that gave him the Kingdom, and the Temple of Solomon, former headquarters of the Templars, remained in possession of the Saracens. After the death of Frederick and collapse of the Hohenstaufen Empire, another project for the union of east and west took shape, this time under French instead of German auspices. The aims of Charles of Anjou, confirmed by the Pope in his possession of the Kingdom of Sicily, were no less ambitious than those of Frederick had been. Had his



plans materialized, all French possessions outside France from Naples and Tunisia to Palestine and Syria would have been united pending, hopefully, the conquest and establishment of a friendly Latin Empire in Byzantium.

### **3.8.9 Fatal rift**

In 1187, after the loss of Jerusalem, the Order of Sion left for France where, in 1152, Louis VII had endowed it with the Priory of Saint-Samson at Orleans. A year later, the Priory and the Temple appear to have fallen out. The Priory complained of the "treason" of the Grand Master, Gerard de Ridefort, referring presumably to the disaster at Hattin, which had obliged them to leave the Holy Land. The Priory would seem to have preferred to remain discreetly in the wings of a Christian Kingdom of Jerusalem, whereas the Templars entertained projects better served by the elimination of an independent Christian Kingdom, just as in the twentieth century the promoters of a new world order seek to eliminate independent nations in order to make way for their projected areligious and pluricultural European union, stepping stone to world government.<sup>54</sup> In 1188 following a mysterious skirmish between British and French Knights at the Templar stronghold of Gisors, the two Orders no longer had the same Grand Master and the Order of Sion was restructured and renamed the Priory of Sion.

At about this time destiny put the Templars again on the track of the Ark of the Covenant. Hopeful once more of obtaining the weapon that would make them invincible, the Templars may have felt they could afford to launch out on their own, with or without the approval of their original sponsors. In the long term, however, the separation of the Temple from the Priory may well have been similar to that of Napoleon and Stalin from their Freemason promoters. In each case the junior partner in the association opted for independence. Unfortunately in so doing each of them committed the sin of sins: Napoleon with his Continental System menaced the credit monopoly of Jewry; Stalin ambitioning his own world Communist empire rejected subjection to Jewry in partnership with Roosevelt and Churchill; the Temple for the sake of internationally and supernaturally guaranteed power turned down the privileged role assigned it in the still undivulged programme of the Priory. Defying the supra-national world "shadow" establishment each of them sealed the fate of his movement or career, Napoleon of his System, Stalin of universal Bolshevism and de Ridefort of the Temple, consummated for the first on St Helena, the second with the fall of the Berlin wall, and for the Temple on the funeral pyre of the last Grand Master.

This explanation of the split between the two Orders appears to be confirmed by the subsequent development of the Priory. The first separate Grand Master of the Priory was Jean de Gisors, who founded the Order of Rose-Croix Veritas and gave this name to the Priory as a second title. Rosicrucian Freemasonry is connected, when not identical, with "Scottish rite" and "Strict Observance" or 33rd Degree Freemasonry. According to a statement quoted by Michael Baigent et al. "The upper grades or degrees of this (Scottish Rite) Freemasonry were the lower grades or degrees of the Priory of Sion."<sup>55</sup> If this is to be believed, the Priory has since the eighteenth century and probably earlier borne much the same relationship to Freemasonry as it had to the Temple before 1188 and has therefore been closely connected with the main stream of subversion down the centuries. The statement that not all members of the Priory are Jewish, also quoted in the book by Baigent et al., confirms rather than contradicts this conclusion.<sup>56</sup>

### 3.8.10 The Ark again

The source of the Templars' knowledge of the location of the Ark of the Covenant was presumably Prince Lalibela, younger half-brother of King Harblay of Ethiopia, who lived in exile in Jerusalem from 1160 to 1185, having taken refuge there after the King had tried to assassinate him. In contact with Lalibela, the Templars would have learnt from him that the Ark, still in existence, was his country's most venerated treasure.<sup>57</sup> Confirmation of this can be seen in the mysterious letter sent in 1165 by "Prester John," King of Ethiopia, to several Christian Kings. In his letter the Negus complained, among other things, of "Frenchmen among you, of your lineage and from your retinue, who hold with the Saracens. You confide in them and trust in them that they should and will help you, but they are false and treacherous ... may you be brave and of great courage and, pray, do not forget to put to death those treacherous Templars."<sup>58</sup> In 1165 Lalibela had been five years in Jerusalem. It would be difficult to account for this attack on the Templars unless the King was aware that they were already in contact with Lalibela and plotting to help him return to Ethiopia and deprive him of the throne. In 1185, Prince Lalibela, accompanied by some of the knights, did in fact return to Ethiopia and seize the throne. Thereafter the Templars enjoyed his protection and favour throughout his reign.<sup>59</sup>

The activities of the Templars in Ethiopia in the twelfth and thirteenth centuries and the presence there of the Ark of the Covenant, which pious Jews wishing to preserve it from desecration, had taken to Egypt during the reign of the heretic Manasseh (687-642 B.C.) and others after them in the

fifth century B.C. to Ethiopia, are related by Graham Hancock in *The Sign and the Seal*.<sup>60</sup> Facts tending to confirm this author's conclusions are not lacking. Abu Salih, contemporary of Lalibela, who visited Ethiopia in the first years of the thirteenth century, described how he had seen the Ark on ceremonial occasions "attended and carried" by bearers who were "white and red in complexion, with red hair."<sup>61</sup> Father Francisco Alvarez, who accompanied the first official Portuguese embassy to Ethiopia (1520-1526), described the celebrated rock-hewn Churches of Lalibela, rated by UNESCO "one of the wonders of the world."<sup>62</sup> The local priests told Father Alvarez that the churches had been built by white men to the order of King Lalibela. Their construction, inexplicable by normal engineering, had only been possible using the mysterious powers of the Ark.<sup>63</sup>

Towards the end of his reign King Lalibela surveyed a part of the Abyssinian highlands drained by tributaries of the Nile. He planned to divert the course of these rivers southwards to deprive Egypt of the annual rise in the waters of the Nile on which it depended for its agriculture. Whether or not this project was a joint venture of King Lalibela and the Templars, the King died before it could be implemented.

René Grousset in his history of the Crusades states that in 1177 the Pope wrote to King Harblay asking him to attack Egypt in the rear, and in 1218 when the Crusaders laid siege to Damietta at the western end of the Nile Delta the Papal Legate, who shared the command of the operation with the King of Jerusalem, was counting on the support of Lalibela.<sup>64</sup>

Little is known about the Templars further stay in Ethiopia. They presumably remained in the country hoping perhaps to collaborate with a successor of Lalibela as they had hoped to collaborate with Charles of Anjou, or alternatively for a chance of absconding with the coveted relic and creating an empire of their own. In 1270, however, the second successor of King Lalibela abdicated in favour of the heir to the traditional imperial dynasty claiming descent from Solomon which had been dethroned in the tenth century by the forbears of King Lalibela. The new dynasty was under no obligation to the Templars, as the previous one had been. The Ark of the Covenant was, moreover, intimately connected with the Solomonic dynasty because legend attributed the stealing of the Ark to Menelik, son of Solomon, thereby giving it a semi-sacred origin. They would naturally tend to be suspicious of a powerful international Order permanently established in their country and particularly of its singular and enduring interest in the Ark. In 1306 Wedem A'arad, the first strong ruler of the dynasty (1295-1314.) sent a mission to the Pope, then at Avignon. The mission was the first direct contact of Ethiopia with Europe. Its size, thirty members, indicated its importance. Nothing is known of its purpose or of the matters



discussed with the Pope. It is only reasonable to suppose that mention, if nothing more, was made of the Templars, whose suppression took place a year later.

### **3.9 Feudal anarchy**

While the nations of Europe were begotten of the battles of kings and their subjects over their respective rights and duties, in the Holy Land, from where Frederick II and Charles of Anjou after him aspired to rule a syncretist empire, neither had anything to gain from the creation of a strong Christian Kingdom of Jerusalem. Frederick was therefore content to let the Christians of Acre pay only lip service to him as their King and rule, or misrule, themselves exactly as they chose, and when he died Charles went out of his way to frustrate the attempts of Hugh III to bring order out of the prevailing chaos. Their Christian subjects, concerned only with their domestic rivalries and the defence of their feudal liberties, paid no heed to the common good or even to the international situation fraught with immediate danger to themselves.

#### **3.9.1 The vanished unity**

In pursuit of their immediate interests, the Templars were no different. At first, his "beloved brothers of the militia of the Temple"<sup>65</sup> they were an integral part of the theocracy of Pope Innocent III, who not only used them to help finance the Crusades but also relied on their political counsel in international affairs; later, after the turn of the century (1200), with the vast wealth they had accumulated as international bankers or obtained from the exploitation of their many possessions and the profits of trade, they became not only more independent than ever, but their role also was no longer the same. "Rather than constantly attending upon the King of Jerusalem and the Lords of the other crusader states, the Templars went their own way as feudal overlords."<sup>66</sup> A typical example of their independence and the priority they gave to their own interests was the financial agreement they negotiated with the Moslems of Damascus behind the back of Saint Louis IX precisely at the moment when the King was seeking the agreement of the Egyptian Mamelukes to the return of Jerusalem to the Christians in exchange for the rupture of Christian relations with Damascus.

In reality, it was not only the Templars, but also all sectors of the Christian community who went each his own way. The Crusaders, who had conquered Jerusalem through the failure of the Moslems to unite against them, lost it through their failure to unite in its defence, and the loss showed



how far the Crusades had fallen short of achieving the aim of strengthening the unity of the Christian peoples with which the Popes had launched them. A longing for unity was none the less rooted in the mind of the western peoples as part of their Christian heritage. It underlay the theocratical solution of Innocent III for the political future of Christendom in which the Templars were an important element. It was the dominant idea in the mind of Frederick II, Holy Roman Emperor, admirer of Jewish and Moslem culture, who saw in the Kingdom of Jerusalem a bridgehead to the territories of hither Asia which he hoped to integrate, together with Byzantium and his European possessions, in a pluricultural all-powerful Empire professing a syncretist creed, which, by tolerating or embracing all religions, would be, hopefully, acceptable to all comers.

To some of the Templars the project of Frederick II must have seemed an eminently reasonable means of ending the interminable feuds and conflicts of the different peoples of the Near East. Men of action first and foremost, it was not surprising that some of them should have seen in universal toleration or a lowest common denominator of all creeds a broader spiritual basis than the controversial doctrines of Christianity for the peaceful coexistence of Moslems, Mongols, Jews and others, policed, if necessary, by the Templars perhaps jointly with the Assassins. Dependent on and loyal to the Pope, the Templars could hardly envisage collaboration with Frederick, excommunicated leader of the Ghibelline anti-Papal faction, who had in any case shown himself no friend to their Order confiscating their properties and expelling them from Sicily, but when Charles of Anjou, brother of Saint Louis IX of France, defeated the imperialist troops (1254) and was confirmed by the Pope King of Sicily in succession to the Emperor, the situation changed. Charles projected a similarly vast pluricultural Empire, only under French instead of German leadership and in this project he had the full support of the Templars as their actions were soon to show.

### **3.9.2 A lost chance**

In the same second half of the thirteenth century, the Mongol invasion gave the Christians of the Holy Land a unique chance of retrieving their desperate position and destroying the menace of Islam once and for all. The ruler of the Persian Mongols, Hulagu Khan, brother of the Great Khan and grandson of Genghis Khan, who was married to Doquz Khatun, a Nestorian Christian and granddaughter of the Oriental Christian Prester John, was favourably disposed to Christians of all denominations. His occupation of Bagdad (1258) and Moslem Syria (1260) was regarded by Syrian Christians as vengeance for years of Moslem oppression, and consolation

for the disappointing outcome of the Crusades. At the siege of Alep and capture of Damascus, King Hethoum I of Armenia and Prince Bohemond VI of Antioch, fought together with the Mongol army commanded by the Nestorian Christian, General Kitbuqa. The conquest of Jerusalem was expected within a matter of weeks and King Hethoum and his son-in-law Bohemond were hopeful of concluding a Mongol alliance, as a result of which Jerusalem would be restored to the Christians and the Mamelukes, caught between the Mongols from Persia on the one hand, and the Christians of Asia Minor, Syria and the Holy Land on the other, would almost certainly, as the Mamelukes themselves feared, share the fate of the Bagdad Caliphate.

At this critical moment, the Templars were directly and indirectly responsible for ruining the prospects of the hoped for Mongol alliance. Another son-in-law of King Hethoum, Julien, Lord of Sidon and Beaufort, one of the most turbulent of the Frankish Barons, was so deeply in debt to the Templars that he tried to raise money by raiding Mongol territory for booty and prisoners. In one of his raids he killed the nephew of Kitbuqa, Mongol Governor of Syria. As a disciplinary measure, Kitbuqa sacked Sidon, the Baron's fief. At about the same time the Templars themselves participated, together with the Knights of Acre, in a raid on Galilee, also under Mongol jurisdiction, with equally disastrous results. Thereafter, the Christian Barons, resenting the Mongol reaction to their banditry, preferred to reach temporary agreements with the Mamelukes on an ad hoc basis rather than seek a firm Mongol alliance, although the Mamelukes, more cruel and far more treacherous than the Mongols, were as inveterate enemies of all Christians as the Mongols were constant in their friendship.<sup>67</sup>

While these events were taking place in the Near East, the death of the Great Khan in 1259, followed by wars over the succession to the different provinces of the Mongol Empire, ruled out for the time being the possibility of large scale Mongol aid to the Christians.

### **3.9.3 Thwarted sovereignty**

In 1269, Hugh III, King of Cyprus, succeeded the last Hohenstaufen on the throne of Jerusalem. After forty years under the rule of absentee sovereigns whose authority no one made any pretence of respecting, the Frankish Kingdom was in a state of total anarchy "no more than a juxtaposition of Italian merchant settlements where considerations of military defence against the Moslem invasion were subordinated to the interests of commerce."<sup>68</sup> The merchants of Pisa and Genoa, Genoa and Venice, fought pitched battles in the streets of Saint-Jean d'Acre. The impoverished com-

munes sought the protection of the trading communities and each of the factions called in Mamelukes to help them in their wars with each other.

The Templars were among the most determined opponents of Hugh III in his efforts to bring order out of the chaos in his Kingdom because a strong Christian Kingdom of Jerusalem would be incompatible with syncretism, and syncretism would be an indispensable basis for the constitution of Charles of Anjou's multicultural project in which they hoped to participate. A strong Christian Kingdom would be no less unwelcome to the Venetian merchants since it would almost certainly prejudice their good relations with the Moslems, who had given them a trading post and special privileges in Alexandria as a reward for their part in the diversion of the Fourth Crusade and sack of Constantinople. The efforts of Templars and Venetian and other merchants to obstruct Hugh's administration were seconded by the irresponsible turbulence of his other subjects, unable or unwilling to see that only a strong central government could save them from the Mamelukes awaiting only a favourable opportunity to capture Acre and finish with the Christian Kingdom once and for all.

In the meantime, the Persian Khan Abagha, son of Hulagu, married to the daughter of the Emperor Michael Paleologue, having secured his throne from domestic rivals, was ready to support a landing at Alexandria or Acre by a simultaneous attack on the Mamelukes in Syria, to be followed by the conquest of Palestine and Islam. Even Bibars, the Mameluke leader, expected a Crusader landing in Egypt. Whether or not Charles was responsible for the decision of his brother, Saint Louis IX, to divert the Eighth Crusade to Tunis, he was the chief beneficiary because it left the Christian Kingdom without any hope of survival and was therefore favourable to his syncretist imperial ambitions. It was in fact a blow as disastrous for the Christian cause in Asia as the sack of Constantinople had been seventy years before.

Citizens, merchants and knights having done their utmost to make his rule impossible, Hugh III finally wrote to the Pope to say that the citizens of Acre were ungovernable and decided to return to Cyprus (1276).<sup>69</sup> At the last moment his subjects, realizing their mistake, appealed to him to stay but as the Templars and Venetians, his principal opponents, refused to subscribe to the appeal, he stood to his decision.

The departure of the King left the way clear for Charles. The Templars, continuing their aid, negotiated the cession to him of the claim of Mary of Antioch to the throne of Jerusalem in return for a substantial annuity to be paid to her by the Temple in Paris. This gave Charles a legal title to the throne left vacant by the abdication of Hugh III. A few years later Charles had almost completed his preparations for an attack on Constantinople, to



be launched in April 1283, when his plans were frustrated by the Sicilian Vespers, riots promoted by Alexis II of Byzantium which drove the French out of Sicily (March 1282).

### **3.9.4 *Quem Deus vult perdere . . .***

The Mongols were not discouraged by the failure of the Europeans to take up their offers. When the various disputes over the succession to the Grand Moghul were finally settled (1284), Arghun Khan, son of Abagha, sent one mission after another to Europe urging joint operations against the Mamelukes. The Khan's delegates visited the Pope—first Honorius IV (1285) and subsequently Nicholas IV (1287, 1289)—as well as Philip IV, the Fair, of France and Edward I of England. In 1287, Philip promised to lead a Crusade as soon as the Mongol troops went into action. The Khan wrote promising to have a remount of 30,000 horses waiting at Acre when the French knights disembarked and to be present with his army before the walls of Damascus on 20 February 1291, provided the Crusaders landed at Acre at the same time. The Pope preached a Crusade, but his call fell on deaf ears. Philip, who had the war with Aragon on his hands and Edward, with trouble in Scotland and Wales, were unable to take any action. On 28 May 1291, Templars and Hospitallers died heroically fighting together in the hopeless defence of Saint Jean d'Acre.

Templar and Hospitaller survivors from the siege of Saint Jean d'Acre took refuge in Cyprus, whence the Hospitallers moved on to Rhodes and the Templars to Sicily. In 1299, the two Orders together with the Mongol Khan won a battle against the Sultan of Egypt. The Khan appealed to the Christian princes of Europe to join him, but none replied. Finding Palestine devastated and its towns in ruins, the Khan withdrew with his army. The Templars and Hospitallers, unable to hold their own alone against the Egyptians, also withdrew. The Hospitallers returned to Rhodes, the Templars rejoined the Knights of their Order in France.

### **3.9.5 Heads I win . . .**

The Templars' support of Charles of Anjou had a boomerang effect because the defeat of Charles (1282) deprived them of the chance of taking a significant part in the establishment and administration of the pluricultural empire he had aspired to create. As it was, the changed international situation brought their relations with the Jews into the forefront of their concerns.

The world economy depends money-wise on its financial capital. For

six hundred years preceding the sack of Constantinople (1204), Byzantium had been the financial capital of the civilized world and the gold bezant the international monetary standard and unit of account. After the fall of Constantinople, anarchy reigned on the international money market. One State after another struck its own gold coins and neither the Jews nor anyone else enjoyed financial hegemony until the fifteenth century when the Jews made Venice their European headquarters, from where they transferred them later to Amsterdam, then London until in the twentieth century they moved on to New York.

There were many similarities between the relations of Jews and Templars and those of twentieth century Zionists and Germans. In the Second World War, the Zionists collaborated with Hitler in his policy of Germany for the Germans and Palestine for the Jews. At the same time, should Hitler succeed, they had him indirectly under their control through the Nazi's esoteric creed (like all such creeds ultimately directed by the Cabbala). But when Hitler showed that he could finance the war plus a successful economic and social policy for Germany despite their international boycott and dispensing with the aid of their credit monopoly, they denounced him for his anti-semitic and fascist heresies and financed his total defeat, insisting on the needlessly murderous victory of the Allied Powers.

Jewish policy in the case of the Templars was in principle little different. While the Templars were growing in importance in world affairs, the Jews, if they did not collaborate with them, managed to live with them. In Aragon, for example, there were Jews among the Templar retainers and the Jews let the Templars charge only ten per cent for their loans whereas they themselves charged twenty. At the same time, by infiltrating the Templars and spreading Cabbalistic doctrines among them, they were in a position not only to influence Templar policy but, also, should they ever need to destroy the Order, in a position to force the Pope—in the last analysis the Templars' only protector—to condemn them for heresy. Thus, when the Templars, international bankers lending to Moslems and Jews as well as Christians, possessing the only standing army of Christendom, enjoying the privileges of national status and dictating to nations, became wealthy enough even to endanger the Jews' credit monopoly, their downfall also became certain.

### **3.9.6 Musical chairs**

Philip the Fair had no reason to like the Templars. They were part of the theocratic papal system from which he had fought to break free. They had refused him admission to their Order. He suspected them also of being

responsible for the monetary stringency which had obliged him to depreciate French money. During the riots provoked by overhasty revaluation after the operation, he had to swallow his pride and seek refuge in the Temple. With their gold, much of which finally came to rest in a Chapel underneath the Castle of Gisors, and their international banking interests, which made them powerful enough to dictate to him and most rulers of the time if they chose to do so, he had good reason to fear their presence in France. Whatever else the King may or may not have known of the gnostic practices and secret plans of members of the Order who had supported Charles of Anjou in his far-reaching ambitions, his action removed any potential menace they might have represented.

The royal order for the arrest of the Templars throughout France was none the less illegal because the Templars were answerable only to the Pope. The Pope himself protested, reluctant to believe that the Knights of his favourite Order could be guilty of the crimes of which they were accused. Finally, however, he ordered the arrest of all the Templars in Europe. His decision followed by the trial and condemnation of the Order has been the subject of endless controversy ever since, which will doubtless never be wholly resolved. If subversive projects and Cabbalistic practices may have existed within the Order as well as high ideals, unmatched courage and genuine piety, the proceedings that led to its suppression were marked by notorious bad faith and criminal injustice.

### **3.9.7 A key to the riddle . . . ?**

The remarkable Templar churches in Ethiopia are a monument to the achievements of the Order. At the same time, the mural painting of a splayed Templar Cross inscribed within a Star of David, noticed by Graham Hancock on the underside of the roof of the Templar Church of Saint Mary of Zion at Lalibela, is an indication of the relations of Templars and Jews. In the pattern of history woven of the warp and woof of human relations, the episode of the Templars can be likened to a patch of brilliant colour which overran the outline of the original magnificent design.

Seen in broader perspective, just as billows in mid-Atlantic tower high above the masthead for a brief moment only to subside, sliding down into the hollow before the next wave, so revolutions, each one more inhuman than the one before it, come and go in the vertical dimension, while—following as ever the model of the Pharisees—the Gulf Stream, the overall trend of subversion, travels horizontally (always eastward, in the direction contrary to that of Creation) the only beneficiaries of both movements



being the same world government Conspirators and their Overlord, the Prince of this world.

### **3.10 The only sure defence**

The influence of the Dark Powers is particularly hard to counteract. As spiritual forces, intelligence alone is not enough to overcome them; a contrary spiritual force is required. The only sure defence against the Cabbala is a high level of public morality and the practice of true religion, individually and by the community as a whole. Wherever the enclosed orders have flourished, their prayers and ritual celebrations have been a formidable bulwark for the defence of civilization.

In the case of the Jews, ritual murder shows the dangers to be guarded against. The "mystery of the blood," one of the most secret rites of the Cabbala, is significant of the on-going drama of the Crucifixion of Christ and the tragedy as well as the power of the Jews. The proved murders are too many for denial to be convincing. A list of over a hundred printed in 1992 in an Italian journal covered most of the countries of Europe as well as Egypt and the Near East and the years from 1071 to 1891 and included an explanation of the rite.<sup>70</sup> In 1401 at Dissenhofen in Wurtemberg, the murderer said that, for ritual purposes, the Jews needed Christian blood every seven years; a second Jew said that child victims had to be under thirteen, and a third, that the blood was used in the celebration of the Passover and some was dried and set aside in powdered form. In 1475, in the case of Simon of Trent, the proceedings showed that many other children had been assassinated for similar ritual purposes by Jews in Tyrol, Lombardy, Venetia, Germany and Poland. In 1840, the kidnapping and murder in Damascus of Father Thomas, an elderly Capuchin priest and his servant Ibrahim, showed that these practices were not confined to mediæval times. The murderers were brought to trial by the Turkish authorities through the insistence of the French Consul. They explained that the blood of the victims was required by the rabbis for their cult. Of the sixteen persons inculpated, two died during the proceedings, four turned State's evidence and were pardoned, and ten were sentenced to death but were released through the intervention of Jewish communities of Europe.

Gougenot des Mousseaux, in his two volume study *Le Juif, le Judaïsme et la Judaisation des Peuples Chrétiens*. (1869), gave a detailed description of these and other notorious cases of ritual murder. The rabbis, he explained, regard the blood of a Christian as a universal panacea, guaranteed to cure countless ailments, ulcers, hæmorrhage, etc., and even to revive the affec-

tions of an alienated spouse. Sometimes, when a baby is circumcised, Jews mix a drop of the child's blood with a drop of Christian blood in a glass of wine, which they pour into the mouth of the baby, convinced that, if circumcision fails of its effect, "the unbaptized child will be saved by the blood of the martyred Christian who has been baptized and whose blood has been shed like that of Christ, in the midst of torture." (t.II, p. 225 ff)

The "mystery of the blood" is not known to all Jews. The secret is shared by the rabbis, scholars and pharisees, the same minority that was conscious of the fact that Christ Whom they crucified was the Messiah. Leaders of the Conspiracy, they attribute magic powers to the blood because they consider that the victims from whom they obtain it continue in their suffering the sacrifice of Christ on the Cross. That it goes to the heart of the Jewish problem is shown by the fact that these leaders of Jewry even credit the blood with power to save those who partake of it from possible punishment for the crime of deicide.<sup>71</sup> Knowing that Christ, today, as on Calvary, asks only for them to repent so that He can forgive them, like Judas, they still refuse to bow their head. Against this minority the only defence, in the long term, is their conversion, to pray for which is an obligation on every Christian.

### **3.11 All is not gold . . .**

Most of the learned societies of the Renaissance included the Cabbalistic sciences among their studies. Aided by Jewish scholars, their members were as a rule either areligious or hostile to the Church. In the fifteenth century, they provided fertile ground for the spread of naturalism as a substitute for Christianity. One of the societies most violently opposed to Christianity was the Academy of Rome, whose members planned to assassinate Pope Paul II and proclaim a Roman republic. In 1468, the papal police arrested the members. Typical of the hold of the forces of subversion on the Renaissance world, the next Pope, Sixtus IV, freed the prisoners and reinstated them in their former official posts and Emperor Frederick III restored their right to confer degrees and crown poets laureate. Another example, linking the Renaissance with modern times, was a society founded in 1545 in Vicenza by Lelio Sozzini, which had as its express purpose the substitution of pure rationalism for Christianity. Informed of its aims, Pope Paul III suppressed it. Some of the members escaped arrest by going abroad, where they again advocated making an end of Christianity and setting up on its ruins a syncretist confession embracing all creeds from free-thinking to the worship of Lucifer. In 1893, Adriano Lemmi, in a speech delivered on the occasion of his election as Grand Master of the Grand Orient of Italy, claimed

that Leon Sozzini, founder of the Vicenza Society in the sixteenth century, was the true father of speculative freemasonry.<sup>71</sup>

Modern Freemasonry was described as speculative to distinguish it from guilds of professional builders, or other secret or semi-secret societies, which had carried on a more or less obscure existence for many centuries.<sup>72</sup> Catholic lodges, for example, had taken part in the restoration of Charles II.

Speculative Freemasonry was launched for the purpose of enlisting non-Jews consciously or unconsciously in the service of Jewry. It was founded in England in 1717 by the merger of four already existing Masonic lodges. The nominal founders were two protestant pastors, Doctor James Anderson and the Reverend John-Theophilus Desaguliers. Desaguliers, son of a Huguenot immigrant, was Professor of Experimental Philosophy at Oxford. Both he and Anderson were members of the mediæval Cabbalistic and gnostic Order of the Rosicrucians. The Constitutions of Freemasonry, drawn up by Anderson under the guidance of Desaguliers, have been described as "a kind of gospel for the use of an intellectual and utilitarian Church."<sup>73</sup>

The inspiration of the Constitutions was reflected in the fact that, although intended for the use of persons at least nominally Christian, Christ was only mentioned once and then in parenthesis as the "Great Architect of the Church." The participation of Jews in the founding of modern Freemasonry was clearly revealed in the obligation placed on every Freemason to observe the moral law "as a true Noahide." Knowledge of the Noahide Laws was rare at that time except among Jewish rabbis or philosophers. There is no reference to the Noahide Laws in the Bible. The only source for them is the Talmud, where they appear as laws laid down by God for Noah and his family as progenitors of the human race after the Flood. Later, when God gave Moses the Tables of the Law, the Jews acquired their own superior Alliance and Law. The Noahide Laws, however, remained binding on the rest of mankind. The Talmud and Talmudists disregarded the fact that with the Christian Revelation the Mosaic Law ("an eye for an eye") was superseded by the universal law of charity, valid for all, Jew and non-Jew alike. In the projected world order of Jewry Christians who refused to abjure their faith would be liable to the death penalty. Moslems, on the other hand, in view of the special relation of Mohammedanism to Judaism and the many features the two religions had in common, would be tolerated, and to a limited extent privileged.<sup>74</sup> Thus, in asking Freemasons to be true Noahides, the progenitors of modern Freemasonry already assigned them their subordinate status in a future world order in which the Jews would be a ruling caste, priests and legislators for all other peoples. Significantly, the same world order was envisaged in the United States Public Law 102-14 of



20 March 1991 promulgated by the Freemason George Bush while the attention of the public was occupied by the Gulf War.

The activities of Anderson and Desaguliers benefited from the eighteenth century environment, in which morality was at a singularly low ebb. The Renaissance had made vice open and attractive, the Reformation made it secret and sordid. Licentiousness and intelligence do not marry well and the philosophy of enlightenment was correspondingly shallow. Only a society which had lost its intellectual and moral bearings could have accepted the conglomerate ritual of Freemasonry, composed of elements taken from the Cabbala, the Talmud and pseudo-mystical and gnostic oriental creeds, as the embodiment of ultimate wisdom and heir to the primal tradition.

Behind a superficially high-minded façade, and in England securely under Protestant control, speculative Freemasonry fulfilled its promise as a powerful instrument for the spread of subversion. The doctrine of toleration, claiming to respect, but at the same time to be superior to all religions, was tantamount to the denial of true religion. Professing loyalty to the State but never expelling members guilty of subversive activities, Freemason lodges provided a forum where in the name of freedom of speech the principle of opposition to authority had free rein, along with a culture breeding the virus of dechristianization and treason in which the overthrow of every established order could be safely planned and prepared. England became the base from which the Jews could launch the last phase of their world conquest, the base the Templars might have afforded them in the fourteenth century if Philip the Fair had not intervened; or a Jewish Spain after the fifteenth but for Ferdinand and Isabella, or communist invested Russia, if Stalin had followed the lead laid down for him.

As time went by, Jewish authorities no longer concealed the role of the Jews in Freemasonry. In 1843 with the foundation of *B'nai B'rith* (Sons of the Covenant), an order of Freemasonry to which Gentiles were not admitted although Jews could enter Gentile lodges, the identity of Jewish and Freemason aims was openly recognized and the Jews brought the entire Brotherhood under their control. In the *B'nai B'rith Magazine* (vol. XLIII, p. 8) the Jew and Freemason Rabbi Magnin wrote that "*B'nai B'rith* is only a stopgap. Wherever freemasonry can openly and without danger avow that it is Jewish in nature as in its aims, ordinary lodges are enough for the task." In 1831, *Vérité Israelite* (vol. V, p. 74) stated that "the spirit of Freemasonry is the spirit of Judaism in its most fundamental beliefs, in its ideas, in its language, almost in its organization."

In 1860, the *Alliance-Israélite-Universelle* was founded by the Jew Adolphe Crémieux who, according to *Archives Israélites*, was in 1869 elected Grand Master of the Scottish Rite of Freemasonry, the highest dignity of

the Masonic Order in France. The aims of the Alliance were precisely those illumined Freemasonry shared with Jewry, namely, the annihilation of Christianity and world hegemony. "He (Crémieux) prepared and loudly proclaimed ...the Messianic reign, the time so long expected when all nations will be subject to Israel."<sup>75</sup>

In the twentieth century, the leaders of Jewry, as Crémieux and others have stated more than once, look forward to the establishment of a world order ruled by Jews. The law passed by the United States Congress, referred to above, paid tribute to a Jewish rabbi, head of the Lubavitch Movement founded in Russia in the eighteenth century and established in the United States in the nineteenth to promote the dissemination of the principles of the Noahide Laws, which Congress described as the moral "bedrock of society from the dawn of civilization." The Congress Law advocated international support for the Noahide Laws in a declaration signed by the United States President and other Heads of State. Professor Easterly of the Southern University Law Center, a Jewish legal expert, has compared the Congress Law to the "first rays of dawn" which "evidence the rising of a still unseen sun." The nature of this sun was indicated by another Jew, David Davis. Interviewed in 1992 by Associated Press, Davis described the Noahide Laws as the forerunner of a new world order of religion. In this new world order, according to Professor Easterly, Jews, subject to the superior law of the Torah would not be bound by the Noahide laws; Christians, however, as worshippers of the Holy Trinity and the Holy Cross, could be found guilty of idolatry and worshipping images, crimes, according to the Talmud, punishable by death. The *Jewish Encyclopedia* envisages a Noahide régime as a possible world order immediately preceding the universal reign of the Talmud.<sup>76</sup>

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<sup>1</sup> ed. Ben Sasson, op.cit., pp. 411-412.

<sup>2</sup> Sombart Werner, *Les Juifs et la vie économique* (French translation: Paris, Payot, 1923). p. 69.

<sup>3</sup> Lopez, R.S., *The Dollar and the Middle Ages*, in *Byzantium and the World Around It*. Economic and Institutional Relations (London, Various Reprints, 1978), p. 221.

<sup>4</sup> *Cambridge Medieval History*, vol. VII.

<sup>5</sup> In the second half of the twelfth century, for example, Aaron of Lincoln lent money for the building of nine monasteries and two cathedrals. "When he died in 1185, 430 persons throughout England owed him a sum total of £15,000, which was equal to three-quarters of the annual revenue of the English exchequer." (Ed. Ben Sasson, op.cit., p. 473).

<sup>6</sup> Sombart, W., op.cit., p. 127.

<sup>7</sup> From the eighth to the tenth century, Khazaria, north of the Caucasus, held at times the balance of power between Byzantium and Bagdad. The Turco-Mongolian Khazars were warriors and traders. About 740 A.D. their ruler, Khagan Bulan, no doubt interested in obtaining a share of the international trade monopoly held by the Jews at that time, adopted Judaism as the State religion. The people were instructed in the new creed by rabbis from Bagdad and Crimea. The mystery and mystification surrounding the conversion of the Khazars and the fact that indigenous Khazars often deemed it prudent to conceal their national origin make it seem possible that Khazaria was taken over and run by the Jews after the style of the Jewish management of Egypt for the Ptolemies or the Judeo-Protestant ascendancy in sixteenth and seventeenth century England to the prejudice of their respective nationals. After the conquest of Khazaria by Russia (c.970 A.D.) most of the Khazars migrated westwards to Hungary and Poland, where they became the majority of the Ashkenazim branch of the Jews. Small groups, never fully assimilated to Jewry although they had forgotten their original mother-tongue, survived in central Europe at least until the time of the Second World War. (See, Milorad Pavic, *Le dictionnaire Khazar* [Paris, Belfond, 1993] translated from the Serbian).

<sup>8</sup> Sombart, W., op.cit., p. 10.

<sup>9</sup> Birmingham, S. *The Grandees—America's Sephardic Elite* (New York, Harper and Row, 1971) pp. 62 and 65.

<sup>10</sup> Lazare, B., op.cit., p. 64.

<sup>11</sup> No national Jewish coinage was struck before the time of the Machabees (Madden, F.W., *Coins of the Jews* [London, Trubner, 1881], p. 51).

<sup>12</sup> "Moses' commandment concerning credit established between God and the faithful a precise institutional pact conferring on the tribe of the Hebrews a specific structure unique in ancient history, because it gave them the nature of a credit cooperative capable of creating out of nothing nominal (paper) money intrinsically worthless but having arbitrary and conventional effective value, which was backed by an absolute guarantee since it was safeguarded by the solvency of the whole people." (Paolo Sella di Monteluce, *La Rivolta del Popolo*, 13 January 1969.)

<sup>13</sup> The system has disadvantages that are apt to be overlooked. On the one hand, the fact that the monetary media created by bank loans are never enough to cover the servicing as well as the repayment of the principal of the loans (as explained above, page 50) has a permanent deflationary impact. The need to grant more loans in order to alleviate the shortage is, of course, to the advantage of bankers. On the other hand, bank loans in the



first instance tend to raise the general level of prices because the money they create is spent into circulation before any corresponding increase takes place in output. By the time the product financed by the loan takes marketable form (which may be years in the case of loans for infrastructure development), the monetary circulation will no longer be enough for the disposal, at the raised price level, of the increased gross product. Here again, the bankers are well served since, in order to give the necessary boost to the monetary circulation, more loans will be needed for which more borrowers will have to be found. The overall result will be a constant see-saw between recession and overheating, featuring unsteady economic growth and an irresistible main inflationary trend. At the same time, since the shortage of exchange media is endemic and can never be fully remedied, any more than the dog chasing its tail can ever catch it, there will always be a varying proportion of failures, firms unable in the absence of the necessary exchange media either to sell their output, or to meet their liabilities to banks, or both. Finally, the constant need to find, or create, openings for more bank loans has the effect of harnessing the population, employers and employed alike, to the treadmill of economic growth, pursued not for the sake of what is produced but to prevent the collapse of the system for lack of liquidities.

<sup>14</sup> *Cambridge Medieval History*, vol. VII, p. 75.

<sup>15</sup> The attitude of the Jews is perhaps easier to understand when it is remembered that according to the Talmud all wealth is by right the property of the Jews and will in the end be theirs. In much the same way that the deception practised by Jacob was justified by Esau's earlier sale of his title for a mess of pottage, Christians falling into the sin of usury justified the Jews in fleecing them.

<sup>16</sup> Ed. Ben Sasson, op.cit., p. 637. and O'Grady, O.M., op.cit., p. 167.

<sup>17</sup> The nationality of the anonymous sponsors of the Syndicate is indicated in the *Encyclopedia Judaica*, which states that : "In the middle of the eighteenth century Jacob Henriques (a Sephardic Jew) claimed that his father had planned the establishment of the Bank of England." (vol. 4, col. 173).

<sup>18</sup> Hollis, Christopher, *The Two Nations* (London, George Routledge and Sons Ltd, 1937), p. 30.

<sup>19</sup> Ibid., pp. 33-34.

<sup>20</sup> Belloc, Hilaire, *Characters of the Reformation* (London, Sheed and Ward, 1936), p. 200.

<sup>21</sup> Cookridge, E.H., *Orient Express* (London, Allen Lane, 1978), p. 17.

<sup>22</sup> Carr, Cdr W.G., *Pawns in the Game* (printed in U.S.A., no date), p. 101.

<sup>23</sup> Ibid., pp. 42-43.

<sup>24</sup> Ibid., p. 88-89.

<sup>25</sup> Ibid., p. 43.

<sup>26</sup> Bismarck was the son of the Jewess, Mrs. (Mencken) Bismarck, mistress of the Jew, Marshal Soult. Napoleon III, whose putative father, Louis Bonaparte, was impotent, was born in the Paris home of the Rothschilds, who helped his mother pay her many debts. (Cherep-Spiridovitch, op.cit., p. 149 ff.)

<sup>27</sup> Stalin, knowing that communism was only being used by the Money Power to further the Jewish Conspiracy, tried to profit by the situation. In a secret order explaining his policy to the general officers of the Soviet Armies, dated 16 February 1943, he stressed that "Our sole goal is, and remains, the World Revolution, the Dictatorship of the Proletariat. We have engaged in alliances because this was necessary ...but our ways part where our present allies will stand in our way in the achievement of our ultimate aim." Stalin persisted in this aim, despite Roosevelt's attempts to win him back to the bankers' obedience. (Carr, W.G., op.cit., p. 173).

<sup>28</sup> Couvert, E., *De la gnose à l'œcuménisme* (F.86190 Chiré-en-Montreuil, Editions de Chiré, 1989) t.II, pp. 57-58.

<sup>29</sup> According to Copernicus, the Sun was the Spirit of the World, a visible god having his seat in all the things of the world, which was his Temple. Galileo said that it seemed to him that there was a very volatile, very tenuous, very rapid substance which, spreading through the Universe, penetrated without any difficulty, heated, gave life to and fertilized all living creatures. It seemed that the senses themselves showed us that the body of the Sun was the receptacle of this "spirit.".. (Couvert, E., op.cit., t.II, p. 84.)

<sup>30</sup> In Koestler, A., op.cit., p. 4 48.

<sup>31</sup> Jaffe, B., *Michelson and the Speed of Light* (New York, Doubleday and Co., 1960), pp. 88,76. In Henry, J.F., *Geocentrism and Heliocentrism* (Chattanooga, Tennessee Temple University), p. 14.

<sup>32</sup> Giancoli, D.C., *Physics: Principles with Applications* (Englewood Cliffs NJ, Prentice-Hall, Inc., 1980), p. 625, in Henry, J.F., Ibid.

<sup>33</sup> Kamp, Walter van der, *The Cosmos, Einstein and Truth* (Victoria B.C., W.v.d. Kamp, 1993), p. 19.

<sup>34</sup> Vulliaud, P. in Miss Stoddard, *The Trail of the Serpent* (Hawthorne Calif., Omni Christian Book Club, no date), pp. 52, 54.

<sup>35</sup> Couvert, E., op.cit., t. I, (*Les sources de la crise religieuse*). p. 60.

<sup>36</sup> Ibid., p. 66.

<sup>37</sup> Albert Pike, Freemason authority, in Stoddard, op.cit., p. 26.

<sup>38</sup> Stoddard, op.cit., p. 25.

<sup>39</sup> Ibid., p. 56.

<sup>40</sup> In Fahey, Rev. D., *The Mystical Body of Christ in the Modern World* (Dub-

lin, Regina Publications, 1972), p. 291.

<sup>41</sup> See Tailhades, E., *La naissance de la secte des Pharisiens in Bulletin de l'Occident Chrétien*, n° 148, September 1990.

<sup>42</sup> Séde, G. de, *Les Templiers sont parmi nous* (Paris, Ed. J'ai lu), p. 212.

<sup>43</sup> In the nineteen-eighties Israeli archeologists discovered, immediately to the south of the Mount, the entrance to a tunnel they identified as having been dug by the Templars. On reaching the territorial boundary of the Holy Places of the Moslems, out of respect for Moslem susceptibilities, the archeologists stopped their excavations and blocked the thirty metres of the tunnel they had already opened up. The tunnel, however, continued further and if it held the same direction would pass immediately beneath the Dome of the Rock and the *Shetiyyah*.

<sup>44</sup> Runciman, Sir Steven, *A History of the Crusades* (Cambridge University Press, 1952-54)

<sup>45</sup> Ibid., vol. I, p. 292-3.

<sup>46</sup> Ibid., p. 320.

<sup>47</sup> Ibid., vol. II, p. 48.

<sup>48</sup> Ibid., vol. III, p. 480.

<sup>49</sup> Burman, E., *The Templars.*, p. 67.

<sup>50</sup> Runciman, S., op.cit., vol. III, p. 460.

<sup>51</sup> Sède G. de, op.cit., pp 100-1.

<sup>52</sup> Ibid., pp. 139ff

<sup>53</sup> Burman, E., op.cit., p. 115-6. This author suggests that the Master of the Temple, who was very close to Richard, may have suggested this "remarkable" "proposition" to the King.

<sup>54</sup> "Western Europe ... is going to form a political federation.... The structure that has to disappear, the bolt that has to be sprung, is the nation." Edmond de Rothschild, reported in *Entreprise*, 18.07.1970, quoted in Coston, H, *Le Traquenard Européen de Jean Monnet* (Paris, 1993), p. 42.

<sup>55</sup> Michael Baigent, Richard Leigh, Henry Lincoln, *The Holy Blood and the Holy Grail* (London, Gorgi (paperback), 1983), p. 205.

<sup>56</sup> Ibid., p. 234.

<sup>57</sup> For the Templars' relations with Ethiopia, see Hancock, Graham, *The Sign and the Seal* (London, William Heinemann Ltd, 1992)

<sup>58</sup> Hancock, G., op.cit., p. 111.

<sup>59</sup> Ibid., pp. 114 ff.

<sup>60</sup> London, William Heinemann Ltd, 1992.

<sup>61</sup> Abu Salih, *Churches and Monasteries of Egypt and some Neighbouring Countries* (English translation, B.T. Evett, Oxford, 1895).

<sup>62</sup> Hancock, G., op.cit., p. 114 and p. 532, footnote 107.



<sup>63</sup> Ibid., p. 119 and Alvarez, Father F. *The Prester John of the Indies* (Englished by Lord Stanley of Alderley, 1881. Reprinted by the Hakluyt Society in 1961.)

<sup>64</sup> Grousset, R., *Histoire des Croisades* (Paris, Perrin, 1991) p. 209 and footnote (3)

<sup>65</sup> Burman, Edward, *The Templars, Knights of God* (Wellingborough, The Aquarian Press, 1986), p. 118.

<sup>66</sup> Ibid., p. 119

<sup>67</sup> Ibid., ch. xx.

<sup>68</sup> Ibid., vol. III, p. xxix. When Edward I leading a small Crusade landed at Acre in 1271, he was scandalized to find that the Christian fleets, particularly the Venetians, were regularly supplying the Mamelukes in Egypt with war materials and even Turkish slaves to serve in their army and were not to be dissuaded from continuing this traffic with Alexandria by the protests of the Crusaders or excommunication by the Pope. When Edward himself protested, the Venetian bailiff in Acre produced a certificate delivered by the Court of Acre authorizing the traffic.

<sup>69</sup> Ibid., ch. XXI, para. 6.

<sup>70</sup> *Sodalitium* (French edition), October 1992. Instituto Mater Boni Consilii—Localita Carbiognano 36, Verrua Savoia (TO), Italy. For a more comprehensive list and bibliography, see Arnold S. Leese, on *Jewish Ritual Murder* (London, 1938). Obtainable from OMNI Publications, P.O. Box 900566 Palmdale, California 93590.

<sup>71</sup> Couvert, E., op.cit., t.II, p. 57

<sup>72</sup> The subversive tradition had been in existence for many centuries before it was taken over by Freemasonry. According to Mgr. Delassus "The oldest authentic document of the Freemason lodges is the Cologne Charter (1535), which reveals the existence for perhaps the previous two centuries of one or several secret societies operating clandestinely in the various States of Europe and in direct opposition to the religious and civil principles which had formed the basis of Christian society ... It proves the existence and activity for at least a century—which takes us back before Paul II and the humanist secret society—of a society already widespread throughout the world. The signatories of the Cologne Charter included Melancthon, Jew and close friend of Luther, various Catholic notabilities in connivance with Protestants (Jacobus of Antwerp, Nicolas von Noot and others) and Coligny, leader of the French Calvinists. (Delassus, op.cit., pp. 80/81)

Joseph de Maistre, on the same topic, wrote "Since the time of the Reformation and even since that of Wycliffe, there has existed in Europe a terrible and unvarying spirit working ceaselessly to overthrow Christianity

and the European monarchies... This destructive spirit has been the stock on which Calvinism, Jansenism, Philosophism, Illuminism and all the anti-social and anti-Christian systems of our time have been grafted." *Œuvres complètes*, T. VII, p. 312).

<sup>73</sup> Faÿ, B., *La Franc-maçonnerie et la révolution intellectuelle au XVIII<sup>e</sup> siècle* (Paris, La Librairie Française, 1961), p. 89.

<sup>74</sup> The privileged status accorded to Moslems by the sponsors of the Conspiracy was highlighted by the war in former Yugoslavia. The basic pattern underlying the hostilities followed the familiar, loosely called right-wing or fascist model with patriotic Serbians led by Karadzic opposing a typical "democratic" régime sponsored or approved by the Judeo-Masonic establishment and headed by Milosevic. As always, nationalism had to be eradicated. The conflict was exacerbated by religious issues. Infiltration of the Catholic Church had led to the election of Freemason Popes, beginning with John XXIII (Roncalli), out of loyalty to whom the majority of Catholics consciously or unconsciously apostasized. Sheep deceived by mercenary shepherds, they were no longer considered an obstacle to the progress of the Conspiracy. Orthodox Christians, however, and particularly those who compounded their faith with patriotism, were not so easily misled despite the presence of Freemasons in their hierarchy. They would therefore be better eliminated. The Bosnian Moslems, on the other hand, together with the Turks were favoured by Jewry because, like Communists, they had their predetermined role in the projected world order, namely, to police for the Jews the world State in which the Communists would be the sole party. Hence, for example, peculiar features of the war in Yugoslavia such as the constant flood of atrocity stories attributed exclusively to Serbians and the equally one-sided aid generously supplied to the Bosnian Moslems. (See Disandro, C. A., "Ortodoxía Griega y Catolicidad Romana" in *La Hostería Volante*, [La Plata, Argentina] n° 37, Nov. 1992.

<sup>75</sup> Miss Stoddard, op.cit., p. 98 and Delassus, Mgr. H. op.cit., p. 112.

<sup>76</sup> Mouraux, Abbé H., *Bonum Certamen*, N° 121, 1992, pp. 3-4. and *Don Bell Reports*, n° 26, 1991.





## Part 4

# Disintegration

*"God writes history straight with crooked lines"*

*Proverb*

### 4.1 The principle of division

In the negotiations that preceded the coronation of Charlemagne, it is impossible to say whether Charlemagne exacted the Crown as the price of his defence of the Pope against the Lombards, or whether the Pope participated gladly or reluctantly in the delivery of the Western Empire or did indeed place the Crown by surprise on the Emperor's head. Whatever the grounds for the epoch-making event, it cannot be repeated too often that the coronation of Charlemagne on Christmas Day 800 A.D. was the negation of the ideal of Christian unity: "that all may be one, even as thou, Father, in me and I in thee, that they also may be one in us ... that they may be perfected in unity" (John XXVII, 21-23). The relations of Emperor and Pope resembled those of husband and wife in that their separation—the loss of the "harmony essential for the world"—was an abnormal condition, for which no solution short of some form of reunion could ever be wholly satisfactory. The division of the Empire would, indeed, have been as impossible without a previous decline in the faith of its citizens, as divorce without the passing of love in marriage; it was, moreover, the beginning of the disintegration of civilization and the opportunity of the Jews.

Disintegration spread like a cancer unnoticed superficially until it was manifested in irreparable disasters, such as the sack of Constantinople. At first, although the Emperor, Autocrat of the Christian world and High-Priest of the Christian religion subject only to the Pope in matters of doctrine, was replaced by two Emperors and the Pope, between whom supreme authority was divided, shared out or fought over, in many areas his suzerainty was still recognized. The bezant was still the money of the international world and for four hundred years neither Charlemagne nor any other western ruler struck gold coins, traditional symbol of sovereignty. As well as the prerogative of issue, the Emperor alone had the right, among other privileges and duties, to grant the higher titles of nobility and adjust the calendar. The Church and the western nations, however, took over within their jurisdiction or territory most of the imperial prerogatives and tended to ignore or even forget the existence of Byzantium. In the Western Empire

Jews, no longer excluded from public office nor bound by the monetary regulations of the Western Empire but commercially privileged and admitted by the Carolingians and their successors to the counsels of Heads of State, were able to influence policy at all levels, controlling the money market and fomenting and financing wars between the Christian peoples.

As relations between the Western and Byzantine Empires were often strained or interrupted, merchants on both sides had recourse to Venetians, who, as subjects of the Empire as well as being on good terms with the Western Emperors, were in an even better position than the Jews to act as middlemen in the trade between the two Empires. The monopoly of international trade the Jews had enjoyed following the rise of Islam was therefore shared with the Venetians, whose prosperity, in fact, stemmed from the division of the Empire.

By the eleventh century, the Venetians were not only rich but also an international power. In 1082 A.D., in return for their aid in repelling a Norman invasion, Byzantium gave them valuable fiscal and commercial privileges. By the time of the Fourth Crusade, the Venetians had taken over much of the domestic as well as the oriental trade of Byzantium. If they were willing, or obliged, to share their profits with the Jews, who were a commercially important and expanding sector of the population of Venice, they were less willing to tolerate Byzantine competition. The suzerain rights which sustained the Empire, were, in their view, an anachronism they could well do without. The diversion of the Fourth Crusade and the attack on Constantinople could only have been welcome also to the Jews.

Officially, the Fourth Crusade had two main objectives, first, to recover the Holy Places in Palestine and, secondly, to restore Isaac II to the Imperial throne occupied by the usurper Alexis III, in return for which service, Isaac's son, Alexis, promised to end the Schism. Unofficially, the Venetians are thought to have planned from the first to attack Constantinople.<sup>1</sup>

On their arrival in the Capital the Crusaders established their Headquarters in the handsome Jewish suburb, which was thus spared the ravages suffered by the rest of the city through the stay of the Crusaders. Differences soon arose between the Latins and the Greeks and neither the holy mission of the Crusade nor the semi-sacred aura of Byzantium could restrain the Crusaders from putting the Imperial capital to the sack.

Whether the Jews were or were not aware of the Venetian project, the collapse of the Empire removed for them a major obstacle to their hegemony, because Byzantium would never have submitted willingly to Jewish rule. It also destroyed the credibility of a Government whose example—since the time of Constantine the Great—had shown the world that in a

Christian nation official regulation of the activities of Jews, including their exclusion from public office, was a necessary safeguard of the common good. In the western nations no longer subject to Byzantium Jews could freely participate in government and manipulate the currency.

## **4.2 Back to square one**

Within less than a generation after the sack of Constantinople, in 1225 gold coins were struck by Frederick II in Naples and Sancho I in Portugal. Within another generation, by 1257, the example was followed by France, Florence, Genoa, Rome and England. Although the coining of gold was an emblem of sovereignty, the independence of the western rulers was relative. Most if not all of them had to buy their gold from bullioners.

Conditions on the money market in western Europe became once again almost as primitive as they had been in Mesopotamia four thousand years earlier, when they brought the Money Power into being. Just as the dealers who had supplied the rulers of the City States of the Fertile Crescent with precious metals to finance their wars or pay their foreign debts, and had used their monopoly of bullion to fix the international price of their clients' products and the value of their currency, so bullion brokers in Europe—often the same Money Power bankers who already financed the administration of western States—were similarly able to dictate the terms of their trade and the exchange rate of their money.

The situation was described by Alexander Del Mar as follows: "After the fall of the Empire ...the monetary systems of Europe (for now there were many systems) fell into the greatest disorder. Every prince and prelate of Christendom hastened to strike gold and silver, and many of them tin, copper and lead coins; some even issued leather notes. These they valued at will; and with little respect to their value in other States. They degraded and debased the coins; they sometimes issued them surreptitiously; they altered their legal function; they changed the ratio between the precious metals ...they resorted to every known device to regulate or else to extort profit from the great materials of coinage."<sup>2</sup>

It would be unfair, however, to lay the blame for the disorder on the princes and prelates alone. The change from the Byzantine to the western European model was the expression of a difference between the Christian philosophy of life and the Jewish religion of gain, and the contrary nature of the two was the cause of much of the confusion that accompanied it. In Byzantium wealth was measured in terms of property, goods or land, and money was a token designed to facilitate exchanges. The standard weight



and purity of the bezant was a symbol of Byzantine solvency, but its purchasing power depended not on its metal content but on its circulation in numbers corresponding to the needs of the economy.

In the western nations, bullion brokers and money-changers who stood to gain from fluctuating prices, played ducks and drakes with bullion and commodity prices and exchange rates; during the Middle Ages the silver/gold ratio varied constantly up and down and from place to place between 4/1 and 20/1. In market dealings, prices were stated in terms of a theoretically stable standard, but payment was made in whatever coins were available whose value at the day's rate of exchange made up the stipulated amount. Under such conditions it was impossible for rulers to provide money of constant weight and fineness, or avoid having frequently to re-issue their coinage. In 1303, for example, Philip IV of France, to find the money to pay his troops, announced that he was going to exercise the prerogative of issue and debase the currency. In 1306 and 1311 royal decrees announced the restoration of standard coinage and promised the withdrawal of the debased coins and compensation to the holders. These measures, however, were implemented too hastily. Citizens considered themselves unfairly prejudiced and rioted. The King was forced to take refuge with the Templars and the monarchy was discredited.

The Jews were well served. As money-changers, supervisors of the Mint for mediæval rulers, merchant bankers, commodity brokers, or mere speculators, they obtained vastly increased opportunities for profit, while the discrediting of the monarchy furthered the social disintegration of the Christian nations.

The monetary anarchy that prevailed from the thirteenth to the sixteenth centuries was a first softening up of the territory taken over from the Empire in preparation for Money Power occupation. A second period began in the fifteen-seventies, when the rising of the Low Countries against Spain was accompanied by the practice of free coinage which served to drain Spain of the silver obtained from America. Free coinage authorized anyone in possession of gold or silver to demand from the Mint the corresponding value in coins, free of charge. This meant that anyone wealthy enough could alter the volume and therefore the value of the currency and in effect legalized the kind of exploitation carried out surreptitiously by Money Power operators during the preceding period of unbridled monetary anarchy. In 1694, the same exploitation was institutionalized by the creation of a central bank (the Bank of England), by which unnamed individuals arrogated to themselves the monetary prerogatives of legitimate rulers.

The three stage advance on the monetary front was accompanied by parallel political action. Venice, the main centre of Jewish financial activity throughout the first period, brought Byzantium low. During the second period, when Amsterdam succeeded Venice as the financial base of Jewry, the Dutch contributed to the decline of Spain. In the third period, London remained for two centuries the capital of the financial world and England kept Europe divided against itself by assuring the Protestant ascendancy.

### **4.3 The price of freedom**

If the Byzantine Empire, headed by the Emperor and Pontifex Maximus, had only with difficulty and intermittently maintained the harmony of the spiritual and temporal powers, deemed by Justinian essential for the just exercise of executive authority, the question of the seat of supreme authority was for three centuries a source of conflict between the successors of Charlemagne, before it was decided in favour of the Papacy, after which, during the twelfth and thirteenth centuries, the future of the western nations, and civilization with it, lay in the hands of the Church.

In the thirteenth century, which opened with the sack of Constantinople, the Papacy reached the height of its power. It retained its supremacy long enough to enable the Church to lay the foundations of mediæval Christendom, which raised civilization to as yet unsurpassed heights and produced unique monuments and institutions in nearly all branches of human activity, particularly in philosophy and the arts. At the same time, however, the principle of division was carrying disintegration further on a parallel but contrary course to that of civilization. By the end of the century, Papal authority was forced to recognize and to some extent give way to the independent spirit of the nations as, for example, when Philip, replying to the attempt of Boniface VIII to assert his supreme authority "above Kings and Kingdoms," informed him bluntly that the Kings of France held their Kingdom "from God alone."

The government of France under the same King provided a model of an administrative structure that could have evolved into a régime as Christian and stable as that of Byzantium. The feudal system, born of the individual contractual relations by which the peoples of Europe had brought the Dark Ages to an end, had developed into a hierarchical structure embodying the ideal of service in which the respective obligations of the parties carried with them corresponding rights. From the Sovereign downwards neither obligations nor rights could be modified without a new agreement sanctioned by the community in question through the Assembly of

its representatives. "The Kings of the Middle Ages were the head of a confederation of minor governments" (communes, dioceses, universities, corporations, manors, vassals small and great). "with widely varied constitutions" "The sovereign had no right to go to war, do justice, nor change the conditions of his fief, without taking counsel with his vassals." The original mediæval assemblies were, however, in no way analogous to modern parliaments. "No majority rule could oblige dissidents to adopt a measure that did not suit them. Often what is taken for a struggle between the King and local authorities was only an effort at collaboration."<sup>3</sup>

Both the Byzantine and the feudal models were designed to provide a frame for a Christian way of life. The modern system, which superseded them, was better fitted to promote the interests of merchants and Jews. The common good, the well-being of the individual as one of the community, was replaced by the personal good of the individual, making the most of every opportunity to extend his rights and reduce his obligations, with minimal regard for those of his neighbour.

This trend could be seen at the national level in the transformation of the mediæval institution of the assembly, in which the rights of the lowliest had the same title to respect as those of the most exalted, into the modern type of parliament, in which the principle of division was implemented through the technique of opposition. In Byzantium, taxes were heavy, particularly on traders, but they were paid without question. In the western nations, the mediæval Assembly soon changed from an institution facilitating collaboration to an instrument by means of which pressure groups deprived Monarchs of executive prerogatives until their existence became almost meaningless. After the political division of the Empire, which had separated Christendom into East and West, and the spiritual division, which even before the Reformation was dividing it between Catholics and heretics, the parliamentary system introduced a further division weakening the bonds uniting rulers and ruled and preparing the way for the surfacing of the spirit of revolution, the *mystery of iniquity* referred to by Saint Paul.

The part of the Jews in the promotion of these changes could be a fertile field for historical research. Jews were directly as well as indirectly concerned. The letter of the Princes of the Captivity to the Rabbi of Arles, referred to above, although dating from two centuries later, was an official identification of Jewish policy with the subversion of Christendom. Jews were instructed by their rulers to "see to it that their children became lawyers and notaries and always concerned themselves with affairs of State, so that by bringing the Christians under their yoke they could dominate the world and be revenged on them."<sup>4</sup> As the affairs dealt with by mediæval assemblies became more complex, the authorities were obliged to rely in-



creasingly on their legal advisers. By allowing Jews access to all professions including the public service western rulers opened the doors of the Administration to their enemies.

Decline in the faith of Christian communities, which prevented them from seeing where their true interests lay, was as always the first cause of disintegration. At the international level, the Western Empire purported to carry on the Catholic, Roman and universal tradition of Byzantium, but the syncretist principles with which Frederick II tried to update it, collaborating with all comers and especially favouring Moslems and Jews, were a measure of the exhaustion of the spiritual capital which had enabled Constantine the Great to bring the Christian Empire into being and without which it could not hope to endure. The death of Frederick II in 1250 and the end of the mediæval Empire, which died with him, was followed by the anarchy of the Great Interregnum. The Empire revived by the Hapsburgs, despite its claim to be again heir to the Catholic and Roman tradition, was a German institution in which particular interests were all too often given priority over the needs of imperial policy. Efforts of Emperors genuinely anxious to defend the original imperial ideal were frustrated by the inability of individual rulers to look beyond their national horizon. When Marco Polo brought back from China the offer of an alliance from Kublai, the Great Kahn, who was willing to send a Mongol army to join forces with the Christians in a fresh Crusade against the Saracens, Christian rulers were too busy consolidating their individual kingdoms in Europe or carving out new ones for themselves in the Near East to take up the offer. Even the Counter-Reformation, which could have saved the spiritual unity of Europe, came to nought because France, eldest daughter of the Church, joining forces with the Turk against Charles V and with the Protestant Gustavus Adolphus in order to thwart Ferdinand II, gave her national interests priority over those of both the Western Empire and the Christian world.

#### **4.4 *Sine auctoritate nulla vita***

The spread of the divisive principle and the changes to which it gave rise were the outward symptoms of a crisis of authority, an attempt at all levels to deny one of the most elementary facts of life, namely, that, in the last analysis, decisions are always taken by one person alone. The unicity of executive authority is only political realism.

Authority is from God. The task of government is therefore to exercise authority in conformity with the laws of God. Perfect government only obtains in Heaven, where rulers and ruled live and have their being united in the spirit of charity. In the world, good government, or the nearest ap-

proach to it, obtains where rulers and ruled are similarly united by the bond of a common faith. The advice of elder statesmen and counsellors is indispensable to the ruler, and in subsidiary bodies a measure of independent authority has necessarily to be delegated. The harmonious relations of rulers and ruled will always be essential for good government, but the sharing of the sovereign's *ultimate* decision-taking responsibilities with the representatives of the people is incompatible with the executive function. In the fulfillment of his responsibilities, the first help a ruler should receive from the people lies in their union with him in confidence and prayer. Given this spiritual basis, the relations of the two should be potentially as nearly as possible ideal.

The constitution of Jewry has always been autocratic. The strength the Jews have derived from autocracy has enabled them to make other nations their footstool. Among the Jews executive authority is maintained by ruthless exercise of the *herem* or ban, the penalty of excommunication. Jewry only uses democratic institutions as the scorpion uses poison, to paralyse its victims. Needless to say, the supreme autocrat of the Jews, seldom publicly identified, makes no attempt to rule according to the laws of God. He takes his orders direct from Satan.<sup>5</sup>

Byzantium was an attempt to govern an Empire in conformity with the basic principle of political realism, namely, that government can only serve the common good when the State religion has first place in the hierarchy of values of both rulers and ruled. In the western nations, where the divisive principle led to the practice of opposition at all levels, opposition had to be tempered with compromise to make it viable. Toleration, setting limits to opposition, became the supreme political virtue. In the last analysis, however, even political toleration is only possible when equal validity is accorded to all faiths, which is the negation of religion—where all creeds are valid, none is true. Frederick II's dallying with syncretism and projected toleration of all religions, showed how far the Western Empire had travelled from the original ideal of a universal Christian Empire along the road to areligious individualism and, at the political level, from the common sense of political realism to the fantasies of political idealism.

Syncretism, recurrent element of Red Thread strategy, recalled the Gnostic cults combining rationalism and spiritism which had been put forward by Jews in the early Christian centuries as a religion superior to Christianity. Although officially suppressed, these heresies had never ceased to be disseminated underground. By the eleventh century, the same or similar heterodox ideas had penetrated the Church and some even fervent Christians subscribed to the pseudo-mystical fantasies they inspired. Joachim de Flore, a monk in Sicily, claimed to have learnt by divine revelation that in

the year 1260 A.D. the Law of Christ would be superseded by the Law of Reason, opening the era of Love and Liberty. Joachim had numerous disciples, one of whom was Master Eckart, whose doctrine of the fusion of God and the soul, although couched in Christian language was pure Gnosticism, and condemned as such by Pope John XXII in 1329. These ideas, "product of the Cabbalistic gnosis taught by fourteenth century rabbis in the Christian society of their time,"<sup>6</sup> were an important element of Renaissance scholarship which, rejecting the constraints of logic and revelation, opened up the cultural world to the spirit of revolution. The eternal *Non serviam* in the heart of fallen man, curbed in Byzantium by acceptance of the Christian ethos, emerged again in the denial of the authority of the Pope, while at grass roots level the Protestant rebellion prepared the way for the political revolutions that followed it.

Protestantism was in many respects a return to the religion of the Old Testament. The Protestant, personally "saved" in some sects and predestined in others, felt as sure as the Jew of his divine election. The economics of Calvin (Cohen), including his approval of usury in the case of productive loans, which gave a veneer of theological justification to unrestricted loan capitalism, and his interpretation of material success as a sign of predestination were taken straight from the Talmud. Even learned Catholics were misled. Pic de la Mirandole believed that the Cabbala could reveal otherwise unattainable knowledge of the universe. Reuchlin, Hebrew scholar and uncle of Melanchthon, was convinced that Cabbala was divine illumination and that the Jews alone knew God.<sup>7</sup> When Luther, lucid enough to see his mistake but unable to bear his remorse, hanged himself from his bedpost, he paid the rabbis the tribute Judas had paid to Caiaphas.

In 1648 the Wars of Religion ended in a political stalemate after which the western world lacking a common and supreme religious authority no longer had even a coherent culture. The Jews could be well satisfied with their contribution to this disintegration. With the creation of Mohammedanism they had launched an Empire rivalling Byzantium and indirectly responsible for Charlemagne's break with Constantinople. With the Renaissance they had grafted their crude rationalism and gnostic superstition on the cultural stock of Christendom begetting an intellectual climate favourable to the Reformation. With Protestantism they had Judaized a third of the Christian peoples and created a second rift in Christendom. With the "Glorious" Revolution they had offset their expulsion from Spain by the occupation of England, and with loan capitalism and the Bank of England, they had created an instrument to bring the divided nations of the Christian world under their single financial domination.



## 4.5 Permanent revolution

*"...there is no proletarian, not even a communist, movement that has not operated in the interest of money, in the direction indicated by money, and for the time permitted by money—and that without the idealists among its leaders having the slightest suspicion of the fact."*

Spengler, *Decline of the West*.

Sixty years after the foundation of modern Freemasonry, the rapid spread of the Brotherhood on the continent and in America, had prepared the ground for more intensive subversive action. In 1766, a revolution sponsored by Freemason adepts and planned to take place in Prague had been frustrated by the Empress Maria-Teresa of Austria, but had not been enough to open her eyes to the criminal objectives masked by Freemason championship of liberty and equality. In 1769, Voltaire was happy to congratulate Frederick II of Prussia on having converted Joseph, the son of Maria-Teresa, to their libertarian theories. In the following year D'Alembert, writing to Voltaire, could say that "they had with them Empress Catherine of Russia, the King of Prussia, the King of Denmark, the Queen of Sweden and her son, many princes of the Empire and the whole of England."<sup>8</sup>

In 1773, Amschel Mayer Rothschild, banker son of Amschel Moses Bauer of Frankfort-on-Main, convened a meeting of twelve prominent Jewish bankers and other Jewish personalities, to whom he submitted a programme for the conquest of the world and its resources by the Jews.<sup>9</sup> Fanatical Talmudists, the Rothschilds included in their programme the destruction of Christianity and extermination of all Christians as a necessary preliminary to the universal dictatorship of Jewry.<sup>10</sup>

Court Jew to the Landgrave of Hesse-Cassel, the richest of the German Princes and purveyor of mercenaries to the Sovereigns of Europe, Amschel Mayer made use of the Landgrave's capital to found his own fortune. The first stone was laid with the help of eight million pounds Britain paid the Landgrave for the hire of Hessian mercenaries (whom the British Government sent to America in their attempt to crush the American Revolution because English soldiers could not be asked to fight their cousins across the Atlantic). The Landgrave only delivered mercenaries against cash. As the British Government was short of funds, Amschel offered to accept payment in Treasury bonds at a substantial discount. He then told the Landgrave that he had found someone to lend the British the necessary amount and had invested the sum in Treasury bonds, which he said he had bought at par pocketing the discount for himself.

#### 4.5.1 Twin souls, money and revolution

On the first of May 1776, three years after the Frankfort meeting, Adam Weishaupt, a former Jesuit student and Professor of Canon Law at the University of Ingolstadt, founded the Order of the Illuminati, a secret society which had as its aim the destruction of all revealed religion and the overthrow of all established authority. In Weishaupt's own words, "Equality and liberty are the essential rights which man in his original and primitive perfection received from nature. The first attack on this equality was made by property, the first attack on liberty was made by Society and Governments. The sole support of property and Governments are the religious and civil laws. Therefore, to reestablish man in his primitive rights of equality and liberty, we must begin by destroying all religion, all civil society, and end by abolishing all property." Or, as Father Duchesne put it, "To strangle the last priest with the guts of the last king."<sup>11</sup> Rothschild himself could hardly have conceived a better instrument for the realization of his programme.

At the 1773 meeting, Amschel had recommended that the connection of his group with the revolutionary movement should be carefully concealed. Thus, although Weishaupt lived at Frankfort, some authors, mostly Freemasons, maintain that there was no connection between the Rothschild group and Weishaupt's revolutionary Order. According to Miss Stoddard, however, five prominent Jews were "concerned in the organization and inspiration of the Illuminati, namely Moses Medelssohn, Wessely, and the bankers Meyer, Daniel Itzig and David Friedlander." Of these, the last two were associated with Amschel Rothschild in the preparation of the French Revolution and helped to finance it.<sup>12</sup> The Supreme Council of the Illuminati numbered thirteen members, the same total as that of the participants in the Rothschild meeting and, of course, of the founders of Christianity, which both groups were founded to destroy.

The relations between the different parties were in fact many and close. In 1777 (possibly earlier) Weishaupt became a Freemason. A General Assembly of all branches of Freemasonry, held at Wilhelmsbad in 1782, met in a palace belonging to the Landgrave of Hesse, whose property was managed by Amschel Rothschild. At this Assembly, it was decided to move the headquarters of Illuminized Freemasonry to Frankfort, stronghold of the Rothschilds, from where Amschel Mayer ruled the Jewish nation and most of Europe as well. At the same meeting Weishaupt obtained Freemason recognition of his Order and the validity of its first three degrees. The members of the Illuminati were all co-opted Freemasons and before long Illumi-

nism had permeated all the orders of Freemasonry. Mirabeau, close collaborator of Weishaupt, introduced Illuminati to the *Amis Réunis* Freemason Lodge, in which a secret Committee planned the details of the Revolution, including the execution of Louis XVI.<sup>13</sup> Finally, the presence of cabalistic Jews at the birth of the Order and their participation in its counsels referred to by Bernard Lazare in his classic work *L'Antisémitisme*, taken together with the diabolical projects of Rothschild and Weishaupt, support the statement by W.G. Carr that the Illuminati were "organized to carry out the inspirations given to the High Priests by Lucifer during the performance of their Cabbalistic Rites."<sup>14</sup>

As in most conspiracies and secret societies, members of the Order of the Illuminati were known to each other by assumed names. Organized in cells or groups, the members of each group knew only their chief, who was a member of the next higher group, in which he knew only his chief, and so on. Thus, should any member defect, the information he would be able to disclose about the Order would be minimal. Weishaupt himself was the only person who knew the identity of all members of all groups.

The existence of the Conspiracy was revealed by an Act of God. In 1785, documents found on the body of a courier of the Order, who was struck by lightning and killed when riding through Bavaria, were handed over to the Bavarian Government. Official investigation revealed more documents, which were published by the Elector of Bavaria and placed in the State Archives where they were open to inspection by anyone who doubted their authenticity. The Order was banned, but to little effect. There were too many prominent personalities among its members. These included Prince Ferdinand of Brunswick, Duke Ernest II of Saxe-Coburg-Gotha and Prince Karl of Hesse; ecclesiastics high in the Catholic as well as the Protestant hierarchies (Monsignor Hoeffelin, cardinalized after his abjuration of Illuminism, and Professor Moldenhausner, of the Protestant Faculty of Theology at Kiel), as well as many prominent personalities in the artistic and intellectual worlds, including Goethe.<sup>15</sup>

Weishaupt had planned from the first to bring Freemasonry under direct control of his nihilistic order. In 1794, when the Duke of Brunswick, Grand Master of German Freemasonry, realized that he had been duped by Weishaupt, he dissolved his Freemason Order because it was being "mis-used" by the Illuminati. He addressed an appeal to his fellow victims of Weishaupt's deceit, "You who have been initiated, you must join yourselves with us in raising your voices so as to teach peoples and princes ... that the sectarians ... have alone been and will be the authors of present and future revolutions."<sup>16</sup> It was too late. Few members of the Order shared his courage, and most, like the Duke of Orleans, the Marquis of Mirabeau and so



many others, were either securely held by the bribery, corruption or blackmail, practised by Weishaupt and his associates, or were afraid of the penalties they would incur should they break their vow of obedience. Illuminized Freemasonry was therefore able to see the French Revolution through according to plan. "The Governments of France, England, Poland, Germany, Austria and Russia were informed of the international nature of the revolutionary plot, but as has happened repeatedly since, the governments concerned took no serious action to stop the diabolical conspiracy. Why? ...The power of the men behind the world revolutionary movement is greater than the power of any elected government."<sup>17</sup>

#### 4.5.2 The model

In the French, as in the English Revolution, the role of the Jews was decisive; the Jews were also the only beneficiaries. In England, Cromwell was advised by Carvajal, the "Great Jew," who organized the Model Army. He was financed by Manasseh ben Israel of Amsterdam in return for the head of Charles I and the readmission of Jews to England.<sup>18</sup> His work, completed by the "Glorious" Revolution, deprived the King of his sovereignty and his subjects of their freedom, and installed the Jews as the supreme authority dictating policy to King and nation through the Bank of England and the political fiction of a "liberal" constitution. According to the *Jewish Encyclopedia*, John Churchill, first Duke of Marlborough, who betrayed James II to the Dutch invader, was paid £6,000 a year by Solomon Medina (later Sir Solomon) in recognition of his many services.

Similarly, the French Revolution obtained in France the removal of the Catholic monarchy and of all restrictions on Jews. During the years immediately preceding 1789, the Government of Louis XVI was drafting a law for the emancipation of the Jews. This difficult question received the personal attention of the King, anxious to free the Jews from restrictions imposed in mediæval times but to do so without prejudice to his Christian subjects. He proposed to protect Christian traders from unfair competition due to differences between Christian and Jewish commercial practice and safeguard the Catholic way of life and traditions of the French people from the consequences of allowing Jews access to all professions. A project of this kind did not suit the leaders of Jewry, who sought not the removal of outdated restrictions but total emancipation leaving them free to enter and subvert every educational and other national institution in order finally to bring a dechristianized French nation under their domination.

The English Revolution had been a trial run for the French Revolution planned to initiate the era of permanent revolution. Mirabeau said in con-

fidence that the French Revolution was the "theatre chosen for a first explosion of the revolutionary system ...which covered the whole world." In 1795, a revolution planned to take place in Vienna was only discovered by chance and frustrated three days before it was to break out.<sup>19</sup> As all revolutions have to be financed, permanent revolution provided the moneylenders with a never failing source of income; more important still, it ensured that every government was indebted to them for its rise to power. It also set off a form of perpetual motion in which the revolutionaries of today became the *ancien régime* of tomorrow replaced in turn by the next generation of revolutionaries. The same model was followed in parliamentary politics. Tories with Whigs to keep them on the leftward run in the eighteenth century were replaced in the nineteenth by conservatives and liberals respectively, and in the twentieth, by socialists and communists. The political life of every régime or government and political leader was potentially limited—the threat of a revolution, wind of change, or more drastic untoward event held like a Damocles sword always over his head—lest one of them, realizing the anti-constitutional nature of the Money Power system and public spirited enough to wish to end it, might remain in power long enough to do so.

#### 4.5.3 Spreading the net

In 1798, taking advantage of the difficulties of the English banks consequent on the Government's financing of successive continental coalitions against Napoleon, Amschel Mayer Rothschild sent his twenty-one year old son Nathan to found a bank in London and bring the Bank of England under the family wing. Thereafter, the Bank became the principal agent for the expansion and consolidation of the international Money Power and Rothschild its uncrowned Emperor.

Nathan, although only twenty-one, proved his financial genius by multiplying his initial capital several times over. Among other deals, he supplied the Napoleon's armies with English cloth for uniforms, incidentally cheating the Manchester cloth merchants from whom he bought it. As a rule, however, Rothschild activities were hostile to the Emperor. Using, as always, the Landgrave's capital, Nathan smuggled gold across the Channel to his brother James in Paris; the corresponding amount was then transferred to Wellington in Spain who, without this aid, would have been unable to pay his suppliers and have been obliged to withdraw the English army from the Peninsula.<sup>20</sup>

In 1810, Amschel Mayer associated his five sons with his business and when he died, in 1812, the five between them—Anselm at Frankfort, James

in Paris, Nathan in London, Salomon in Vienna and Karl at Naples—covered most of Europe. The Rothschild dynasty, however, was not yet securely enthroned. Had Napoleon been victorious at Waterloo, they would not only have lost the millions they had lent his enemies, but also have risked arrest as undesirable aliens. In 1812, on account of their smuggling and other illegal activities in the Empire, the French police had orders to arrest the two Rothschilds operating on imperial territory. The two suspects, already befriended in high places, were duly informed and retired discreetly to Frankfurt.<sup>21</sup>

The Rothschilds seldom left international issues to be decided on the battlefield alone. At Waterloo, Marshal Grouchy's twenty-four hours' delay in reaching the battlefield "on account of the rain," can be more credibly accounted for by gold sent from London to him in his camp.<sup>22</sup> The uncooperative conduct of Marshal Soult, Napoleon's second-in-command, which the Emperor, as he told General Gourgaud at Saint Helena, found so hard to understand, could also be explained by the fact that for Soult, a Jew, loyalty to Napoleon came second to the orders of the Illuminati and the Rothschilds.

The operation that finally made the Rothschild consortium rich enough to dictate to Governments was Nathan's adroit coup on the London Stock Exchange. Spreading rumours to the effect that Wellington had been defeated at Waterloo, in the financial panic that ensued, he was able to buy back at rock-bottom prices shares he had sold at the top of the market.

#### **4.5.4 The sin against the (Un)holy...**

Waterloo was the total victory always demanded by the Money Power, especially when its enemies were one-time protégés who thought to escape having to pay the price of its earlier support. Napoleon, the Corsican adventurer, friend of the Robespierres and free-thinking revolutionary, grateful to the Money Power for his easy victories in Italy (facilitated by the treachery of Italian freemasons)<sup>23</sup> and rapid promotion, was a very different proposition from the Emperor who had not only discovered the nature of the Money Power system but was trying to replace it by his own "Continental System." Napoleon had become precisely the type of ruler most feared by the Money Power, the independent Executive whose monetary policy could endanger its hegemony and whose rise to power the régime of permanent revolution was precisely designed to prevent.

Napoleon might be an upstart and the personification of the Revolution in the eyes of the European monarchs whose thrones he had shaken, but if they had taken their responsibilities as seriously as he took his, there



need have been no Revolution and no Napoleon. "One has only to consider what loans can lead to in order to realize their danger. Therefore, I would never have anything to do with them and have always striven against them.... It was not part of my system." Under his system, money would no longer be allowed to usurp the prerogatives of sovereignty. Priority would no longer be given to foreign trade over agriculture and industry regardless of the common good, solely because foreign balances were indispensable to enable bankers to transfer their funds to wherever they could be most profitably employed. "Agriculture," he said, "is the soul, the foundation of the Kingdom; industry ministers to the comfort and happiness of the population. Foreign trade is the superabundance; it allows of the due exchange of the surplus of agriculture and industry. ...agriculture and industry ...ought never to be subordinated to foreign trade." He was, above all, directly opposed to the reign of Mammon. "Money, he declared, has no motherland; financiers are without patriotism and without decency; their sole object is gain."<sup>24</sup> Waterloo was not the victory of Britain, the Bourbons and their allies over Napoleon, but the removal, by the Rothschilds acting through their agents, the Bank of England, of a threat to the vitals of the Money Power.

If Napoleon was the first ruler of western Europe to have stressed the dangers of debt, he was less clear-sighted in his Jewish policy. He seems to have failed to realize that the presence of Jews in a nation is incompatible with the well-being of its citizens, since they not only drain the country of its money but also corrupt the morals of its people. Instead of accepting the fact that Jews, as servants of Mammon, are a people apart and treating them as such, Napoleon tried, by convening the Grand Sanhedrin, an assembly of prominent Jews, to do the impossible and turn them into patriotic citizens and loyal Frenchmen. The professions of loyalty and patriotism he obtained from the Jewish rabbis were contrary to the Talmud. In such cases, the Talmud recommends prevarication and the Talmud is for the Jew the supreme authority. Thus, the rights granted the Jews by the Revolution and confirmed by Napoleon only served to bring the French nation more speedily and effectively under Jewish control.

#### **4.6 The caravan marches on...**

Napoleon's economic doctrines went unheeded. The threat to Money Power rule successfully removed, the Rothschilds were the unofficially recognized suzerains of the Emperors and Kings they had restored to their Thrones. Courted and ennobled by Sovereigns eager as ever to obtain Jewish loans,

the five brothers used their millions to generate billions and secure their hold on the expanding economy of the world as it entered on the industrial era. Other Jewish families followed their example, like them setting up as merchant bankers. Although Jewish firms might act independently, sometimes competing with each other, in reality they formed a single worldwide consortium.

During the nineteenth century, development in all sectors was dominated by the Rothschilds and their associates or rivals. From 1820 to 1850, the Rothschilds had a near monopoly of loans to States and other public bodies. In London, in 1819, Nathan lent the British Government £12 million. In Paris, James loaned the French Government 414 million francs. In the same year he was awarded the Legion of Honour for his services. Further loans to France were granted in 1830, 1831 and 1832, totalling 8 billion francs. Another 200 millions in 1844 created a scandal; the Ministry of Finance was accused of sacrificing the interests of France to those of the Rothschilds. Between them the members of the family gave loans to nearly all the States of Europe. Even the Pope borrowed from Karl, the Naples Rothschild. Their loans were often ruinously usurious. In 1818, Prussia contracted a loan of £5,000,000 at 5 per cent, but the Prussian Government received only £3,500,000 in cash, although the bonds were redeemable at par. Salomon Rothschild in Vienna, was a personal friend as well as the financial patron of Metternich, which did not, however, prevent him from paying the Chancellor's Secretary, the Jew von Gentz, 10,000 florins a year to spy on his chief. The Austrian Emperor made all the Rothschilds barons. Metternich who, as Imperial Chancellor and at the same time member of the Illuminati, was in a position to know what he was talking about, described corruption as "that practical element, in the fullest sense of the word, in the modern representative system."<sup>25</sup>

The floating of international loans was a branch of banking whose profits and benefits were very unevenly distributed. The loans were a stimulus to industry and trade because the money borrowed was usually spent on goods exported by the lending country. The goods, however, had to be cheap enough to be competitive, a condition which tended to force wages in the lending country down to the level of the country where they were lowest. Nor was labour the only prejudiced party. When borrowers defaulted, investors who had subscribed the loan footed the bill. In these all too frequent cases, the net result was that manufacturers were paid with the investors' money and the borrowers got their goods for nothing. Apart from the flotation profits of the financial sector, the benefit to the lending nations, if any, was negligible.

In 1836, Nathan Rothschild was succeeded as head of the family by his brother James. The Rothschilds made the financing of railways a second major area for the expansion of the family fortune. Their activities and those of others who participated in railway building throughout the world were accompanied by ever greater corruption and intrigue. "It would take a book to list all the irregularities brought to light at the time of the exploitation of the Northern Railway. England itself was involved: the Government, which had received shares of the Company at par for some service or other, decided suddenly to unload the shares onto the market. Disconcerted, then alarmed, small shareholders also sold. The price collapsed amid indescribable panic on the French Stock Exchange. Advised by his brother in London, the Paris Rothschild bought secretly. When calm was restored, the shares rose again to their normal price. The bankers who had skilfully orchestrated the operation, gained a handsome few millions.

"After speculating in the shares, Rothschild proceeded to traffic in the work and materials. He trafficked so much and so well that the Barentin viaduct, one of the works of art constructed by his Company, collapsed before it was even finished..."<sup>26</sup> For the financing of the same Northern Railway, the French Government undertook to spend 100 million francs on the roadbed. James Rothschild put up some 60 millions for material. "He received during 40 years 17 millions yearly by way of income, i.e., 620 millions in interest, plus the principal of 60 millions."<sup>27</sup>

In 1838, it was recommended in the French Parliament that railways should be built by the State. Under this plan, the State would have been given a monopoly of banking and transportation. The proposal was blocked with the help of the press. The Rothschilds and the Foulds were thus able to acquire the concession of the Western and Southern lines in 1840 and by 1845 they owned all the big lines.

Mining and minerals, primary commodities, were a third area in which the Rothschilds obtained vitally important monopolies, their lead being followed by other Jewish families. The example of the Rothschilds, referred to above, in engineering the defeat of the Carlist rising in order to keep rights of the Bank over the Almaden quicksilver mines in Spain, was typical of the way the all pervading Money Power combined the pursuit of profit with intervention in the political affairs of nations in ways tending almost invariably to assist left wing movements or further the revolutionary cause. Every product of any importance in world markets, from diamonds to oil, and drugs to uranium, has given rise to similar intrigues, corruption, scandals and abuse of the public on the part of the same Money Power monopolists and world government Conspirators.



<sup>1</sup> Henri Grégoire, *The Diversion of the Fourth Crusade*, Byzantium XV, 1940-41, in Lopez, R.S., *Le reveil économique de l'Occident* (Byzantium and the World around it (IX)., p. 618

<sup>2</sup> Alexander Del Mar, *The Science of Money* (Hawthorne, Calif., Omni Publications reprint, 1967), pp. 75-76.

<sup>3</sup> Levis Mirepoix, *Le siècle de Philippe le Bel et La monarchie française*.

<sup>4</sup> See p. 32 above.

<sup>5</sup> See below, p. 114 footnote 14.

<sup>6</sup> Couvert, E., op.cit, t. II, pp. 43-45.

<sup>7</sup> Ibid., pp. 52-53.

<sup>8</sup> Barruel, Abbé A., *Mémoires pour servir à l'histoire du Jacobinisme* (F. 86190, Vouillé, Diffusion de la Pensée Française, 1973), t. 1, p. 162.

<sup>9</sup> Carr, W.G., op.cit., pp. 25-31.

<sup>10</sup> The orthodoxy of the Rothschilds was so rigid that lapses from it were responsible for the death of three members of the family. When Anselm, the eldest son of Amschel Mayer learnt that his brother Nathan intended to apostasize in order to facilitate his success in England, he summoned his other brothers to Frankfort and the four gathered round the tomb of their father solemnly convicted and condemned Nathan. The sudden death of Nathan followed (1836). The grandson of Nathan, who rebelled against the then reigning Rothschild, committed suicide, cutting his throat. The great-grandson of Nathan, grandson of Lionel, was found in London in 1923 also with his throat cut. (Cherep Spiridovitch, *The Secret World Government* [Hawthorne Calif., The Christian Book Club of America, 1926]), pp. 121 and 129.

<sup>11</sup> Coston, H., *La Conjuraton des Illuminés* (Paris, La Librairie Française, 1979), pp. XXVII and XXXI.

<sup>12</sup> Miss Stoddard, op.cit., p. 69 and Carr, W.G., op.cit., pp. 38.

<sup>13</sup> Miss Stoddard, op.cit., pp. 71 and 74 and Reed, Douglas, op.cit., p. 148.

<sup>14</sup> Carr, W.G., op.cit., p. 32.

<sup>15</sup> Coston, H., op.cit., p. XXXIV.

<sup>16</sup> Reed, D., op.cit., pp. 146-147.

<sup>17</sup> Carr, W.G., op.cit., p. 36. Joseph II of Austria recognized the errors of his deplorable policy (Barruel, Abbé, op.cit., t. 2, p. 497). He denounced the Freemasons as "nothing but a body of crooks and jugglers" and was doing his best to stamp out Freemasonry in the Empire when he prematurely died (1790). His son Leopold, was poisoned while suppressing a revolution aimed at the whole of Germany (1792). The Prince of Lichtenstein and other respected citizens of the Empire who had been deluded into joining the Illuminati withdrew from the Order. The damage, however, was done. Religion in Austria had suffered a crippling blow.

<sup>18</sup> Carr, W.G., op.cit., pp. 20-21 and Reed, D., op.cit., pp. 121 ff.

<sup>19</sup> Barruel, Abbé, op. cit., t. 2, pp. 495 and 503.

<sup>20</sup> Coston, H., *Les Financiers qui mènent le monde* (Paris, La Liberairie Française, 1955), p. 61.

<sup>21</sup> Ibid., pp. 56-57.

<sup>22</sup> Cherep Spiridovitch, op.cit., p. 98.

<sup>23</sup> Barruel, Abbé, op.cit., t. 2, p. 4 87.

<sup>24</sup> McNair Wilson, R., *God and the Goldsmiths* (Hawthorne Calif., Omni Publications, 1933), pp. 96,97 and 92.

<sup>25</sup> O'Grady, O.M., op.cit., p. 218.

<sup>26</sup> Coston, H., *Les Financiers qui mènent le monde*, op.cit., p. 125.

<sup>27</sup> Cherep Spiridovitch, op.cit., p. 125.

## Part 5

# The Modern Establishment

### 5.1 United States "Illuminized"

For the Jews, the most important of all monopolies was the credit monopoly. In order to fulfil its function in bringing and keeping the nations under the heel of Jewry, the credit monopoly would have to be ultimately worldwide. The potential wealth of the United States, made it doubly important that America should not be allowed to develop outside the Money Power system long enough to become independent of it.

The Jews were very early interested in the New World. They financed Columbus, ran the slave trade and were among the first to exploit the natural resources of Central and South America. North America, whose wealth was less easily tapped, seemed for a time to have escaped their notice. In the foundation Charters of the Colonies, England granted the Colonists the right to make their own money, a right of which the Jews had by devious means, as described above, deprived the English and were doing their best to deprive the other European nations. Whether granted the colonies by an oversight or as part of some undisclosed bargain made secretly with them, the possession of it by the Colonies became the cause of endless conflicts promoted by the Money Power in its determination to take it away from them.

Pretexting errors and abuses in the use of their prerogative, Parliament "in 1751, ...enacted a law forbidding any further issue of legal tender or bills of credit by the New England Colony, and in 1764 this earlier prohibition was extended to all other Colonies." This was a first attempt to include the Colonies in the money and credit monopoly of the Bank of England. A letter from Benjamin Franklin to Joseph Galloway, dated 13 June 1767, shows that Parliament had already been informed by the Bank of England of the long term Rothschild project. "...in the House, Franklin wrote, when the Chancellor of the Exchequer had gone through his proposed American revenue, viz. by duties on glass, china ware, paper, pasteboard, colors, tea, etc., Grenville stood up and undervalued them all as trifles; and, says he, 'I will tell the honorable gentleman of a revenue, that will produce something valuable in America; make paper money for the Colonies, issue it upon loan there, take the interest, and apply it as you



think proper.' A Mr. Townsend stood up and assured the House that a bill was prepared for that purpose and that it would be brought before them."<sup>2</sup> As the colonists were only allowed by Parliament to trade with England, they had no means of obtaining money with which to pay for deliberately overpriced English manufactures, or pay the taxes imposed by the 1765 Stamp Act. They had perforce to take up British loans.

This was also one more example of the fact that wherever Jewry controls the establishment, corruption sooner or later prevails. In eighteenth century England, less than a hundred years after the foundation of the Bank of England, corruption had become so general that, in another letter to Joseph Galloway dated 13 March 1768, Franklin could write, "Four thousand pounds is now the market price for a borough. In short, this whole venal nation is now at market, will be sold for about two millions, and might be bought out of the hands of the present bidders (if he would offer half a million more) by the very Devil himself."<sup>3</sup>

### 5.1.1 Repeat performance

In America there was no such simple way of depriving the Executive of its independence as there had been in England, where William III had signed away his sovereignty in exchange for the money he needed to obtain the Throne. Nevertheless, the basic strategy was the same. As William Paterson had acted for the Money Power in England, Alexander Hamilton acted for it in the Colonies, and as Paterson had the backing of venal members of Parliament, Hamilton procured similar support in Congress.

Hamilton was the son of Rachel Levine, wife of a wealthy West Indian planter, who divorced her. Hamilton took the name of his mother's second husband, James Hamilton. Like William Paterson, he had an unidentified sponsor, about whom all that is known is that he gave Hamilton one of the first copies of Adam Smith's *Wealth of Nations*. Recommended by influential acquaintances, Hamilton was appointed Secretary to George Washington, in which post he became a close friend of Robert Morris, who had relations with international bankers.

In 1781, Hamilton proposed the foundation of a Bank of North America, modelled on the Bank of England and Morris asked Congress to request the States to approve the project and *prohibit every other bank*. In January 1782 he subscribed \$254,000 to the Bank's stock, the total of the funds then in the Treasury, for which he was responsible. The Bank was, to quote Dewey, "practically founded on government funds, but managed by officials of its own selection." It failed to obtain the approval of most of the States and was dissolved in 1790.

From 1781 to 1789 (when the Constitution of the United States was adopted), the constitutional basis of the Government was the Articles of Association, drafted in 1777. To finance the war effort, Continental Congress issued paper money, although not, in fact, empowered to do so by the Articles of Association. Money was also issued by private banks and money-lenders. Traders and bankers acting in concert with these institutions only accepted payment in the privately issued money. Government notes therefore lost value and Hamilton was able to advocate cooperation with the moneyed interest as the only means of ensuring monetary stability.

In 1790, the death of Franklin, who had fought so hard to have the exclusive prerogative of the Government to issue money included in the United States Constitution, removed the only serious obstacle to the realization of the bankers' plans. Appointed Secretary of the Treasury on the recommendation of Morris, Hamilton was able to launch with every prospect of success a second attempt to found a "national" bank.

The charter of the bank had to be approved by Congress. In England, Paterson's scheme had been approved by members of the Whig oligarchy anxious to secure their possession of stolen Church property. In the United States, the votes of members of Congress were also given in exchange for gain, the only difference being that the bribe was provided at the expense of the people instead of the Church.

At that time, the public debt of the United States, including debt incurred by the States to pay for the war, totalled approximately \$75,000,000. Hamilton first recommended that Congress should authorize the conversion of the public debt into interest bearing bonds and, in particular, that the certificates issued during the war, which had depreciated to 15 per cent of their face value through the contrivances of traders and private money-lenders, should be converted into bonds at face value. This recommendation was an official secret but Hamilton allowed knowledge of it to leak out prematurely. "Communications were slow. The uninformed rural regions gave up their paper for 15¢ on the dollar. One Member of the House actually sent two fast vessels to the South to purchase the paper."<sup>4</sup> The depreciated certificates were bought up by 45 percent of the Members of Congress. Thereafter, if members were to cash in on this windfall Hamilton's recommendations had to become law, just as in England for Members of Parliament to secure their tenure of former Church property Paterson's project had to be adopted.

Instead of Hamilton's scheme, the public debt could have been converted into legal tender issued by Congress providing the community with exchange media in the amount of about \$19 per head. As it was, the conversion made the fortune of Members of Congress but did nothing to pro-

vide the citizens of the newly independent United States with ready money for their everyday needs. This deficiency, however, had the advantage for Hamilton of seeming to justify his main proposal, namely, that a privately owned central bank, the "Bank of the United States," should be founded and authorized to make the money of the people, although this was in open violation of the exclusive prerogative of issue (right to make money) accorded the Government by the new Constitution.

"The new Bank (founded in 1791) was capitalized for \$35,000,000. Of this amount \$28,000,000 was subscribed by European bankers, which the Rothschilds controlled." Thus, by founding the Bank of the United States, Alexander Hamilton acting on behalf of the Rothschilds had taken an important step towards making America a Rothschild fief, as surely as the William Paterson's "Bank of England" had placed England under Money Power rule.

Having served his purpose, Hamilton was discarded, the traitor's usual reward. When he saw that he no longer had the favour of his former masters, he wrote to the new Secretary of the Treasury recommending the issue of Treasury notes, which would have been not only sound money but also money authorized by the Constitution. He died soon after, killed in a duel.

### **5.1.2 Recourse to arms**

Meanwhile, leading politicians, Thomas Jefferson and Andrew Jackson among others, had drawn attention to the dangers of allowing private individuals to make the money of the nation. Thinking that the existence of competing banks would make it difficult for any one of them to control the monetary system, States chartered private banks to which they granted the same privilege of issue. In 1811, when the Bank's Charter expired, there were some ninety of these banks operating in different States.

The prospect of opposition to the renewal of the Charter of the Bank of the United States had been one of the reasons why, in 1798, Amschel Mayer Rothschild had sent Nathan to London to bring the Bank of England and the British Parliament with it under his control together with the rest of the international banking system. It was, therefore, a simple matter for the international bankers to create difficulties for the private banks in America in 1811, and in 1812 to get Britain to declare war on the United States. Impoverished by the war, the United States had to seek financial aid, which was only forthcoming against renewal of the Bank's Charter. In 1816, the Charter was prolonged for another twenty years.

Significant of the power of the Illuminati, William G. Carr notes that, despite their fight to save America from financial bondage to international



Jewry, Franklin, Adams and Jefferson all joined Weishaupt's Jewish dominated Order and that the insignia of the Order were adopted as the Great Seal of America.<sup>6</sup>

By 1830 the Bank of the United States had opened thirty-seven branches in large cities throughout the country, but many independent State banks were still in existence (in 1837, 637 in all). In 1832 President Jackson vetoed the Bill proposing to grant the Bank a third Charter. The international bankers had failed to obtain the creation of a Central Bank vested with the exclusive right to make money, which would have given them control of the United States monetary system and economy.

Changing their strategy, the leaders of the Conspiracy decided that the United States would have to be divided and, weakened by civil strife, brought to heel. It was intended that the northern States should become a British colony again and the southern dependent on France. According to Gertrude Coogan, "The American Civil War was planned in London in 1857."<sup>7</sup> A group of French bankers supported the South and a British group, the North. Napoleon III was loaned 201,500,000 francs for his Mexican campaign, launched in 1861 with troops contributed by five powers (Austria, Belgium, England, France and Spain). In 1863, when the Confederate States needed assistance, Napoleon was offered Texas and Louisiana in exchange for French intervention against the Northern States.

Tsar Alexander II, informed of these negotiations, gave formal notice to the Powers that military intervention by them against the North would be regarded as a declaration of war. In the same year, 1863, he sent his Atlantic and Pacific Fleets to New York and San Francisco respectively, and placed them at the disposal of Abraham Lincoln. The warning was effective. The heavy losses and exorbitant cost of the Crimean War, fought to please the Rothschilds made the Allies reluctant to renew the fight against Russia only to serve the same alien interests. American independence was saved. The frustration of the bankers' plans, however, was something the Rothschilds were not going to forgive or forget and was one of the motives for repeated attempts to murder the Tsar as well as constant, Jewish-sponsored, subversive activity in Russia.

Russian intervention having enabled the United States to escape political subjection, the Money Power determined to bring the American people under its direct financial rule. The situation was complicated by the fact that Lincoln was the rare phenomenon of a statesman who not only appreciated the importance of the monetary issue but was also prepared to give his country sound money. He realized that money issued by the State in amounts corresponding to the country's productive capacity would not only enable him to finance the war but was also the only way to keep the Ameri-

can people debt-free and prosperous after it.

The prospect of a United States financing itself by honest money represented for the Rothschild Empire a potential danger across the Atlantic compounding that of Russia to the east. In 1865, fear bordering on panic inspired outspoken criticism of Lincoln's monetary policy. The London Times wrote "If that mischievous financial policy, which had its origin in the North American Republic during the late war in that country, should become indurated down to a fixture, then that Government will furnish its own money without cost. It will pay off its debts and be without a debt. It will have all the money necessary to carry on its commerce. It will become prosperous beyond precedent in the history of the civilized governments of the world. The brains and the wealth of all countries will go to North America. That government must be destroyed or it will destroy every monarchy on the globe."<sup>8</sup>

The bankers succeeded in having Congress pass a bill ruling that Lincoln's money (Greenbacks) would not be accepted in payment of import duties or interest on government bonds. As a result, the notes depreciated to 30 per cent of their face value and the bankers were able to buy them up and exchange them for their full value in government bonds.

In 1862, disregarding the international bankers, Congress authorized an issue of Treasury notes, free of interest. In July 1862, the Bank of England distributed the *Hazard Circular* to all banking interests. The Circular stated "Slavery is likely to be abolished by war power. This, I and my European friends are in favour of, because slavery is but the owning of labour, and carries with it the care of the labourers, while the European plan, led on by England, is that capital shall control labour by controlling wages.

"The great debt, that Capitalists will see is made out of the war, must be used to control the value of money. To accomplish this government bonds must be used as a banking basis. We are not waiting for the Secretary of the Treasury of the United States to make that recommendation. It will not do to allow Greenbacks, as they are called, to circulate as money for any length of time as we cannot control that. But we can control the bonds, and through them, the banking issues."

In conformity with this policy the National Banking Act became law in 1863 despite the protests of President Lincoln. The role of the Rothschilds in these operations is clearly stated in the following letter dated 25 June 1863 to Messrs. Ikelheimer, Morton and Vandergould of New York, referring to the Banking Act.

"Dear Sirs: A Mr. John Sherman has written us from a town in Ohio, U.S.A., as to profits that may be made in the National Banking business, under a recent act of your Congress; a copy of this Act accompanies this

letter. Apparently this Act has been drawn up on the plan formulated by the British Bankers Association, and by that Association recommended to our American friends, as one that, if enacted into law, would prove highly profitable to the banking fraternity throughout the world.

“Mr. Sherman declares that there has never been such an opportunity for capitalists to accumulate money as that presented by this act. It gives the National Bank almost complete control of the National finance. The few who understand the system, he says, will either be so interested in its profits, or so dependent on its favours, that there will be no opposition from that class, while on the other hand, the great body of the people, mentally incapable of comprehending the tremendous advantages that capital derives from the system, will bear its burden without complaint, and perhaps without even suspecting that the system is inimical to their interests. Your respectful servants, ROTHSCHILD BROTHERS.”

The “tremendous advantages of the system” were revealed when the bankers, restricting credits, once again drove borrowers into bankruptcy.. After this fresh crisis Lincoln in his famous speech referred to his fears of a coming “era of corruption in high places” during which “the money power ...will endeavour to prolong its reign ...until the wealth is aggregated in a few hands and the Republic is destroyed.” Shortly afterwards, he was re-elected President but before he could thwart the endeavours of the Money Power he was assassinated by the Jew, John Wilkes Booth, at the instigation of the international bankers.<sup>10</sup>

### **5.1.3 Demonetization of silver**

In 1816, England demonetized silver and adopted the gold standard. Thereafter, as England (the Rothschilds) owned or controlled the supplies of a substantial part of the world's gold and fixed its price, wherever other countries could be led or induced to adopt the same gold standard the Bank of England could control their monetary system. The United States had ample supplies of silver from which to coin all the money it needed and had no interest in buying gold for the purpose. Thus, the problem for the Rothschild Empire was how to get Congress to demonetize silver and adopt the gold standard making itself, to its own prejudice, dependent on the London bullion brokers.

In 1873, a Mr. Ernest Seyd took to the United States the text of a Bill for the demonetization of silver. The text had been drafted in London, and he had been given £100,000 and promised that “as much more as was necessary” (in his own words) would be placed at his disposal to see the Bill through Congress. The Bill was sponsored by Senator Sherman, referred to



in the Rothschild letter reproduced above, and recommended to Rothschild Brothers as possessing "in a marked degree, the distinguishing characteristics of a successful financier.... Whatever his feelings may be they never cause him to lose sight of the main chance." Mr. Sherman and possibly some members of the House Committee he chaired, were the only representatives who had any idea that the Bill they passed was designed to demonetize silver. The law was "passed by fraud ...never having been printed in advance, ...never having been read at the clerk's desk, ...without discussion, debate being cut off by operation of the previous question." (Mr. Bright of Tennessee); the bill "was doctored" (Senator Allison); "the bill "never was understood by either House of Congress" (Senator Beck); "the measure and the method of its passage through this House was a 'Colossal Swindle'" (Mr. Holman). "Here we certainly have a strange state of facts to explain. The whole of official Washington, from President down through the Cabinet, Senate, House of Representatives, officials of the Mint, newspaper reporters and correspondents appear to have been totally ignorant of the passage of a Bill that abolished the coinage of the silver dollar, which had been coined continuously since 1792." (Mr. Thurman) "People will not now comprehend the far-reaching extent of that measure—but they will in after years" (Mr. Seyd, to Mr. Luckenbach, statement sworn in Supreme Court, Colorado).<sup>11</sup>

In 1878, the Bland-Allison Silver Purchase Act, overriding the Presidential veto, passed both Houses and authorized limited monetization of silver once again. For twelve years monetary stringency was partially alleviated. The bankers' opposition increased and, in 1891, a confidential bankers' circular sent to all American bankers informed them that "On September 1, 1894, we will not renew our loans under any consideration.... We will foreclose and become mortgagees in possession..." This move prepared the way for action to ensure definitive demonetization of silver. In 1893, the "Panic Circular" was sent to all National Banks by the American Bankers' Association (connected with the Rothschilds). The Circular began "The interests of the National Banks require immediate financial legislation by Congress. Silver, silver certificates and Treasury notes must be retired, and National Bank Notes upon a gold basis made the only money.... You will at once retire one-third of your circulation and call in one-half of your loans. Be careful to create monetary stringency among your patrons, especially among influential business men.... The life of the National Banks, as fixed and safe investments, depends upon immediate action, as there is an increasing sentiment in favour of government legal-tender notes and silver coinage."<sup>12</sup>

The panic was duly created. Silver was finally and definitively demonetized despite the arguments and campaigns of William Jennings Bryan and other opponents of the measure. When the clamour died down, the Conspirators obtained the passage of the Gold Standard Bill (1900). This Act was again unconstitutional. By fixing the value of gold in dollars and authorizing private conversion of the one into the other, it gave private persons the right to vary at will the volume of the monetary circulation, which, according to the Constitution, should have been the exclusive prerogative of Congress. It was the same system practised by the bankers and bullioners of ancient times from whom the Jewish moneylenders learnt it; by the bankers and bullioners of mediæval Europe; by the Dutch rebels against Spain, and institutionalized by William's Jewish sponsors in England in 1694. It was, above all, in complete accord with the principles of the Talmud, namely, that, regardless of laws or morals, whatever serves the interests of Jewry is right.

In 1899, after the International Bankers' Convention in England, J.P. Morgan (jumping on the Jewish band wagon) was appointed chief representative of the Rothschilds in the United States. The bankers Morgan and Drexel of New York, Grenfell of London, Morgan Harjes of Paris and the Warburgs of Hamburg and Amsterdam affiliated with the House of Rothschild. Morgan-Drexel later affiliated with Kuhn-Loeb, in whose bank Rothschild bought a partnership for Jacob Schiff, later head of the United States Jewish Community. This combine created the "Wall Street Panic" of 1907. Public feeling ran so high that the Government was forced to appoint a National Monetary Commission to study financial practice and recommend banking and currency reforms.

Senator Nelson Aldrich, appointed to chair the Commission, was a close friend of the Rockefellers and Paul M. Warburg, his chief adviser, was a member of the Hamburg Bank associated with the Rothschilds. After studying central banking methods in Europe for two years, the Commission was unable to make any definite recommendation. In 1910, a top secret meeting of America's leading financiers and industrialists, hosted by J.P. Morgan, was held on Jekyll Island, Georgia, to discuss "Ways and means to ensure that proposed legislation to curb financial racketeering and monetary manipulation in the U.S.A. be sabotaged and legislation favourable to those attending the secret meeting be substituted."<sup>13</sup> Warburg's advice, later submitted as the findings of the Aldrich Monetary Commission, was adopted by Congress as the Federal Reserve Act of 1913. At long last, the United States had its Central Bank, binding it in the same fetters that had been fastened on England by the Act of 1694 and subsequent banking acts.

## 5.2 The last lap

With the United States successfully drawn into the system, France after a century of permanent revolution held fast in the grip of a Jewish dispensation, the United Kingdom, crippled by corruption, running to the same form, it only remained to subjugate Russia to have the principal nations of the civilized world once and for all securely within the Rothschild fold.

The situation in Russia was similar to that which had obtained in pre-revolutionary France under Louis XVI. In the case of Russia, however, the idealization of revolution in democratic propaganda and demagogic slogans was no longer enough to mask what was in fact only a latter day phase of the ongoing war of the Jews on civilization aiming, through the launching of Bolshevism, at the establishment of a worldwide communist dictatorship.

### 5.2.1 The Byzantine inheritance

Russia was still to a large extent the heir to Byzantium. When the Grand Dukes of Muscovy, four years after the fall of Constantinople, assumed the title of Tsar, they took over from the Empire, not only the imperial title, but also the spirit of the original Byzantine "genuine attempt to set up a Christian commonwealth on earth that would be in harmony with Heaven."<sup>14</sup> When the Tsars finally established their authority over all Russia they believed as genuinely as Byzantine Emperors before them, that they held their Empire in trust from God. Addressing his troops on the eve of the Battle of Poltava, Peter the Great said, "You are not fighting for me, but for the Empire, which I merely hold in trust, for your Faith, for the Church of God."<sup>15</sup> The piety of the Russians recalled that of the Byzantines, who could be roused to frenzy by religious issues whereas political questions left them for the most part indifferent. Like the Byzantines who, in the thousand years of their history never questioned the principle of autocracy, the Russians regarded autocracy as in the natural order of things. The Autocrat was, on the one hand, the Servant of the nation responsible for its independence and, on the other, the Protector of the people, their "Little Father." Russians were only induced to "demand" democratic institutions by the dissemination among them of aberrant political theories and the misrepresentation of reality.

There were many similarities between the Russian and the Byzantine administration. In Byzantium, a slave could become Emperor and in Russia, the Monarchy was also elective until Peter the Great legalized the practice, common also in Byzantium, whereby the reigning Sovereign nomi-



nated his successor. In Russia, the law was held in Roman respect and, as in Byzantium, justice was in general ably and wisely administered. Peter the Great made an educational qualification necessary for entry to the civil service, in which promotion was by merit and carried with it, above a certain grade, a title of nobility. Likewise in Byzantium "...in the Greek-speaking provinces in the fourth century ...since society was neither an aristocracy nor a plutocracy, education had become the chief determinant of social status."<sup>16</sup> In Russia, the role of the Cossacks, settled with land in return for assuring the defence of the Empire, was similar in principle to the Byzantine system of military themes manned by soldiers endowed with land in return for the obligation to defend the imperial frontier. The pride of the Byzantines in their citizenship of a multinational Empire co-extensive with Christendom was paralleled by that of the Russians in having taken civilization to some hundred and fifty different peoples of Europe and Asia. As the separation of the Orthodox Church from Rome had been mainly the work of the hierarchy, the Russian people, conservative by nature, had remained catholic in spirit and in some ways even more firmly attached to catholic tradition than members of the Latin Church themselves.

### 5.2.2 Oil and vinegar

Although Russia when it entered the community of European nations was already reformed by Peter the Great, it never became a fully European nation. A Russian, however steeped in European culture, remained a product of Slavonic stock reared in the shadow cast by Byzantium in the days when Kiev was one of the Capitals of the civilized world. Russians were always to some extent out of place in a world that had abandoned Byzantium and the Byzantine system almost a thousand years before in favour of the divisive principle and, subsequently, the gospel of Machiavelli. Like the Byzantines, Russians in principle still attached primary importance to the common good, took professions of idealism seriously and honoured their word even when it was to their disadvantage, principles in flat contradiction with those ruling in the world of *realpolitik*.

After the victories of Peter over the Swedish army on land at Poltava (1709) and the Swedish fleet in the Baltic (1714), and those of his daughter Elizabeth some forty years later when the Russians defeated Frederick so roundly that he contemplated suicide (Kunersdorf, 1759; occupation of Berlin, 1759, and capitulation of Kolberg, 1760), the western nations not only recognized Russia as a European Power, but regarded it as one which,

like Spain after the exploits of the Spanish infantry in Flanders and Italy, was a potential menace to its neighbours and to the modern European international establishment.

If modernized Russia, as an autocracy and at the same time a model that could always be copied, was regarded as a threat to the security of England and France, it was even more to be feared as an obstacle to world government. To remove the threat and the obstacle, the western nations and Jewry repeatedly applied the divisive principle, promoting, at the international level, wars to weaken and isolate Russia, and, within Russia, fomenting social unrest and revolution to prevent the mutual understanding of the people and their rulers.

In a secret instruction to his Ambassador at St Petersburg dated 10 September 1762, Louis XV wrote "the object of my policy with Russia is to separate it, as far as possible, from European affairs." The Ambassador was ordered to do what he could to strengthen opposition parties at Court and the aspirations of Moscovite gentry favouring the creation of a republic, which would weaken the Empire. "Anything which can plunge it (the Russian nation) in chaos and force it back into obscurity is advantageous to my interests." In a letter to his Ambassador after the Russian victory at Kunersdorf, the King wrote "Sound policy should not permit the Court of Petersburg to benefit from the advantages of its present state to increase its power and extend the frontiers of its Empire. A country almost as large as the united territories of the greatest Princes of Europe, and needing only a small number of men for its own safety, can put formidable armies into the field outside its frontiers... a country whose troops are today seasoned, and whose government is absolute and almost despotic, must necessarily appear fearsome."<sup>17</sup>

Sometimes, individual rulers showed a more statesmanlike attitude. George III, for example, advocated an Anglo-Russian alliance as in the best interests of both countries. Nicholas I shared his view. Both were overruled by the occult powers. British policy, dictated by the Bank of England, established it as an axiom that England and Russia were natural enemies.

Russian affairs during the reign of Elizabeth, and especially after the first attack of the mysterious illness from which she died, were a fair sample of the ramifications of the divisive principle in operation. The Court of St Petersburg was the centre of a network of espionage in favour of the King of Prussia, in which the chief actors were Sir Charles Williams and Sir Robert Keith, successive Ambassadors of George III, ally of Frederick II. The spy system benefited from the collaboration of Grand Duke Peter himself, abnormal son of Anne and heir-apparent, who was a passionate admirer Frederick. Through the intermediary of Sir Robert Keith, British Ambassador,

Peter passed on to Frederick State secrets concerning military operations until the Empress, having discovered his treachery, excluded him from meetings of the Council of State. Both Peter III and his German wife Catherine of Anhalt-Zerbst were involved with Sir Charles Williams in an intrigue as a result of which Field Marshal Apraxin, instead of following up his victory over the Prussian Field Marshal Lehwald, was ordered to withdraw to Poland. Recalled to Petersburg, Apraxin died suddenly on the way. Catherine, having barely escaped being sent home to provincial boredom in Germany with her mother, was more cautious thereafter. Nevertheless, constantly in need of money, like her husband she accepted loans from Frederick conveyed to her through the intermediary of the British Ambassador.

### **5.2.3 The plans of mice...**

During the reign of Peter the Great and that of his daughter Elizabeth, both the domestic and the foreign policy of Russia were still, despite modernization, essentially traditional. Peter's reorganization of the social hierarchy was a revival of the sixteenth century system set up by Ivan IV. Aristocrats were bound for life to the State service in the Army, the Navy or the Administration. Above a certain grade, service carried with it a title of nobility. To provide for the nobles' support the peasants were bound to the land. Peter's foreign policy was based on defence of the northern frontier against Sweden, maintenance of the integrity of Poland on the west and good relations with the Turkish Empire to the south. His military campaigns were likewise traditional, aimed, as those of the Byzantines had been, at ensuring the safety of the Empire (a difficult problem for a country like Russia which had no natural frontiers) civilizing Asia and defending Orthodox and Armenian Christians living under Turkish rule.

Thirty years later, in 1762, Peter III reigned for six months before he was forced to abdicate and murdered. In those six months he not only reversed his grandfather's foreign policy, but also undid some of the most essential parts of his reform. Like his father, Charles Frederick of Holstein-Gottorp, he was alcoholic and degenerate. If it is true that his wife was not the niece, but the illegitimate daughter of Frederick II,<sup>18</sup> the marriage, making her a future Tsarina, becomes easier to understand.

As is often the case with the mentally deficient, within his limited horizon, the Tsar was lucid and single-minded. He had no sooner reached the Throne than to please his hero Frederick II, he ordered the immediate cessation of hostilities, and invited Frederick to draft the terms of the Peace Treaty to end the war in which Russia had roundly beaten him. To gain the



support of the nobility, he relieved them from the compulsory service to which they were subject under the social order set up by Peter the Great. He did nothing, however, to release the peasants from their obligations under the same order; on the contrary, he bound them to the person of their landowner instead of to the land. The injustice of these laws, which corrupted the nobility and made slaves of the peasants, was the cause of repeated uprisings culminating finally in the Bolshevik Revolution.

Catherine took the role of Empress of Russia as an adventure rather than a responsibility. According to her memoirs, to reach the Throne had been her secret ambition for some years before her husband's death.<sup>19</sup> She encouraged his treasonable surrender to Frederick so that she could pose as saviour of the Empire. She was not, however, a free agent. By her part in the Anglo-Prussian espionage system during the reign of Elizabeth, her role in the withdrawal of the victorious Russian armies from Prussia during the war and the subsidies she received from Frederick, she was so effectively compromised that she could not afford to displease the King of Prussia if she did not want to be discredited and deposed.

After Elizabeth's death, when General Saltykov reoccupied East Prussia and Frederick was about to renew the offer he had made Elizabeth to cede it to Russia, Catherine, ordering the withdrawal of the Russian armies, repeated Peter III's treason. From then on, her foreign policy was as subservient to Frederick as that of Peter III had been and, based on the partition of Poland instead of its defence and the breakdown of the Ottoman Empire instead of good understanding with it, no less contrary to that of Peter the Great and Russia's true interests. Within the country, lavishing money, properties and privileges on the nobles of her entourage and her lovers, whom she changed on an average once every two years, her policy continued to corrupt the aristocracy and keep the serfs in subjection. Barely more than ten years after her accession the pretender, Pugachov (1773-1774), was able to rally the serfs to his support by promising them the liberation to which they considered themselves as entitled as the nobles. In short, Russia had no sooner entered the community of European nations than agents of the western Powers began constant secret intervention in Russian affairs, operating at all levels from the Imperial Court downwards.

#### **5.2.4 The parting of the ways**

In a memorandum reviewing Russian policy in the reigns of Catherine, Paul and Alexander I, von Brunnow, German baron in the Russian Foreign Service, wrote "Empress Catherine, during her thirty years reign, ceaselessly contributed to the aggrandizement of Russia, using all her efforts to shake

the power of the Ottoman Porte and annihilate that of Poland." In reality her reign, which he described as "one of the most memorable pages in Russian history," garnered for Russia little, if anything, more than the bitter enmity of both neighbours.

"On the other hand, the memorandum continued, if we compare the principles that directed the conduct of the Imperial Cabinet at that time with those that guide it today, we cannot but recognize that the means chosen by the Empress Catherine for the execution of her plans are far from conforming to the character of uprightness and loyalty which are today the invariable rule of our policy." The comment "and of our veritable force," added in the margin by Nicholas I in his own hand,<sup>20</sup> stemmed from the reproach of a latent Byzantine conscience brought face to face with *realpolitik*.

The government of Peter III, whose only wish was to serve the Prussian King, was acceptable to western governments and their occult masters because it was prejudicial to Russia, the potentially dangerous giant. Count de Broglie, Director of the secret Cabinet of Louis XV, wrote of Peter, "The extravagant conduct of the Tsar and his devotion to our enemies were no danger to us. They made an end of the union of the two Imperial Courts (Russia and Austria), and they left us full freedom to incite the Turks and Poles against the Russians."<sup>21</sup> Although Catherine rose to power on a tide of popular feeling, she, too, was *persona grata* with Russia's enemies because, despite professions of patriotism, she followed the same Prussian lead.

Paul I, who succeeded Catherine, was cultured and intelligent, although he had inherited traits of his father's instability and life at the Court of Catherine during the forty years before he reached the Throne did nothing to make him more balanced. In a climate of licentiousness and conspiracy, his attempts to counter general laxity and, in particular, the corrupting influence of French enlightenment and British Freemasonry, could only intensify the conflicting political pressures to which he was subjected and increase the danger of assassination, which he had every reason to fear.

The favourable attitude of Paul I to the reunion of the Catholic and Orthodox Churches brought matters to a head. While it showed a broad-minded approach to international affairs rare in divided western Europe, which, with the Peace of Westphalia (1648), had agreed to disagree on matters of faith, it was not calculated to endear him to the Judeo-Masonic Conspirators who were at that very moment congratulating themselves on having driven the last Pope from his throne.

Napoleon, whom the Illuminati had launched on his all-conquering career as a means of destroying the Church and overturning the established order throughout Europe, had come fully up to expectations. Pope Pius VI,

expelled from Rome, died in exile at Valence (1799). The Sacred College dispersed, it was impossible to elect a successor. Insurrection in Rome, instigated by the French Ambassador, was followed by the abolition of Papal rule and the proclamation of a Roman Republic. Revolution reigned on the Capitol and commanded in the Vatican.<sup>22</sup> All at once the situation changed. Paul I, with Austria, Britain and Turkey, drove the Republicans out of Italy. The Directory fell. Under the protection of the Tsar, a conclave convened in Venice and elected Pope Pius VII. In 1801 Napoleon, appreciating the political advantages of coming to terms with the Pope, signed the Concordat. There was again a Pope in Rome and Catholicism was again the State religion of France.

In the meantime, after the occupation of Malta by the French (1798), Paul I had accepted the offer of the Grand Mastership of the Order of the Knights of Malta. Such good relations with Rome could only be interpreted as heralding the reunion of the Catholic and Orthodox Churches. Paul, through the intermediary of King Ferdinand IV of the Two Sicilies, initiated negotiations with the Holy See. The end of the Schism, the spiritual division which had enabled the Jews to reduce united Christendom to a memory, was, however, a contingency the Conspirators could not allow. The fate of Paul was sealed. Calumniated and enmeshed in a web of Masonic intrigue, he was brutally murdered. The same desire for the reunion of the Churches—latent hankering after the lost unity of Byzantium—and the same fear it inspired in Jews and Freemasons was one of the reasons for the assassination or untimely death of the subsequent five Romanov Emperors.

Byzantine universalism was also apparent when the next Tsar, Alexander I, after the defeat of Napoleon in Russia in 1812, sent Russian troops to save Europe from the dictatorship of Napoleon. Many Russians were of the opinion that, having got rid of the invader, Russia should leave Europe to save itself. Alexander, convinced of Russia's European vocation, refused to abandon Europe to its fate. His altruism brought Russia no relief from Masonic intrigues. In 1825, the Decabrist rising had the blessing of Freemasonry and the backing of British money. The rising was, however, only a temporary success for the trouble-makers who had promoted it; as the grounds for the closing, in 1826, of all Freemason lodges in Russia, it gave the Empire a period of progress and prosperity unhampered by further Masonic subversion and misguided propaganda.

By the Holy Alliance, another expression of Russian idealism, the Tsar, Alexander I, together with the Emperors of Austria and Prussia, invited all nations to recognize Christ as their Sovereign and be guided by Christian principles in their political conduct. Article 2 of the Alliance stated that the



three Princes saw themselves only as "delegated by Providence to govern three branches of the same family, namely; Austria, Prussia and Russia." Statesmen in the habit of giving only lip service to Christianity could not be expected to take the Holy Alliance seriously. Liberal opinion promptly smeared it as hypocrisy, a velvet glove covering the mailed fist of reaction, although Alexander himself was a liberal rather than a conservative. Incompatible with the political realism of the western nations, the Holy Alliance was even more clearly contrary to the interests and aims of Jewry, always favoured by war and political unrest.

In 1853, the Rothschilds engineered the Crimean War in order to isolate Russia. James Rothschild told Duke Ernest of Saxe-Coburg-Gotha (according to the Duke's *Memoirs*) that unlimited funds were available for the financing of war against Russia. The Rothschilds incited the Turks to massacre Armenians as a means of provoking Russia to intervene to stop the slaughter and at the same time encouraged the bellicose policy of Napoleon III and lent him the money he needed to implement it.

War was declared by Turkey, assured of British support, in October 1853. In November, the Russians annihilated the Ottoman fleet at Sinope. Nicholas I, who was not expecting open allied intervention, failed to follow up his victory by occupying the Bosphorus and blocking the entry to the Black Sea. The western allies were therefore able, in 1854, to land a Franco-British-Turkish army in the Crimea. In September 1855, Sebastopol fell after an improvised but sustained defence. This victory was insignificant compared with that of the Russians two months later when they captured the fortress of Kars defended by a Turkish army directed by the British General Sir William Williams and his staff, who were taken prisoner. The way to the Bosphorus lay open once again; crossing Anatolia the Russians could have cut off the retreat of the allied armies. Alexander II, who in the meantime had succeeded Nicholas, failed, as Nicholas had failed before him, to follow up his advantage. Counsellor by Nesselrode, Chancellor of the Empire who, German-born son of a Jewish mother and admirer of Metternich, was anxious to resume friendly relations with Austria and Prussia as quickly as possible, the Tsar signed the Treaty of Paris, "an act of cowardice" as he himself described it later.<sup>23</sup>

This seemingly incomprehensible action of Russia stemmed from the dichotomy that had become an integral feature of Russian policy after the death of Peter the Great. At the time of the 1736-1739 Russo-Turkish War, Russian foreign policy was described by the German Commander-in-Chief of the Russian armies, General von Münnich, writing in his Diary, in the following terms: "Anne mounted the throne with the firm intention of following the rules established by her uncle, Peter I. But she decided to

accomplish what had been begun by him by counting on the loyalty and talents of foreigners rather than on those of Russians. Given this attitude, it was found necessary to occupy the army as well as the whole nation on something external, following at the same time the plans of Peter I. Thus, *since it had been adopted as a maxim not to increase henceforth its (Russia's) possessions at the expense of western powers*, eyes were turned towards the East (*emphasis added*).<sup>24</sup> An early example of the congenital weakness of this policy was shown in 1739 when the Peace of Belgrade was signed on behalf of Russia by the Marquis de Villeneuve, French Ambassador at Constantinople. Vested with full powers to negotiate by Anne "counting on his loyalty and talents," the Marquis used "this unlooked for opportunity to annihilate completely the results obtained by Russian arms."<sup>24</sup>

The determination "not to increase Russia's possessions at the expense of western Powers" was an attitude beyond the horizon of the divisive philosophy. For the western powers Russia on account of its size alone was a potential menace, which the reliance of its rulers "on the loyalty and talents of foreigners" only made it the easier to neutralize, because foreigners, accustomed to thinking in terms of *realpolitik*, could hardly be expected to respect a code abandoned by the "civilized" world when the Crusaders sacked Constantinople instead of liberating Jerusalem. In the Russian mind, however, the Byzantine tradition of Christian unity was still real enough for them to regard other European nations as members of the same "club," Christians like themselves although "separated." Russia was as constitutionally incapable of entering fully into the European system of cut-throat rivalry as the western Powers were of believing in Russian sincerity. In addition, the German concept of the nation as the apanage of the Sovereign gave the Tsars a very personal concept of dynastic relations and responsibilities, which made them reluctant to take action hostile to brother Sovereigns, who were often related by ties of blood as well, and ever ready to discuss problems with them round the conference table, or even over the port, on the assumption that the supreme aim of each and all was the common good. The afterglow of Byzantium seemed to have blinded Russians to the fact that in realistic politics neither loyalty nor the given word implied any obligation, and that it was not only an anachronism but suicidal folly, as time was to show, to assume that the common good could outweigh national interests in a system dominated by the school of Machiavelli and manipulated by the Money Power.

The "act of cowardice" by which Alexander II left the Powers in Paris to draw up the Treaty ending the Crimean War instead of carrying the war on to total victory was an example of the constant preference of the Tsars for peace rather than war with other European Powers, a naïvete turned to

account by Nesselrode, Imperial Chancellor, to the advantage of Austria and Germany. Thus, in 1856, as in 1739, and as happened again at the Congress of Berlin after the Turkish War of 1877-1878, Russia lost at the conference table the fruits of the victories her armies had won in the field.

The persistence of Russia in practising as well as preaching the reintroduction of Christian criteria in the conduct of international affairs was, as already stated, a serious obstacle to the success of the Conspiracy. The cession of Alaska to the United States in 1867 for a token sum, and the Hague International Peace Conference, convened by Nicholas II in 1899, were further gestures typical of this political philosophy and the Byzantine tradition according to which Christian nations fought the enemies of Christendom but not each other. The same tradition was manifested in Russian intervention on behalf of the persecuted Christian minorities under Turkish rule. As Professor Sarolea wrote, "English writers who criticize the 'aggressive' nature of Russia's Balkan policy ... seem to forget that during a whole century when English politics were helping to maintain the cruel tyranny of Turkey over defenseless peoples in the Balkans, Russian politics brought freedom to Greece, Rumania, Bulgaria and Serbia. Four nations thus owe their freedom to the 'tyrannical' Moscovite State."<sup>25</sup>

The contrast between international policies based on the divisive principle and those inspired by the ideal of Christian unity respectively could hardly be more clearly evidenced than it was on the occasion of the Tsar's peace conference proposal. This point was well taken by Robert K. Massie in his biography *Nicholas and Alexandra*, where he wrote "In August 1898, a Russian note lamenting the economic, financial and moral effects of the armaments race was delivered to all the governments of the world proposing an international conference to study the problem.... The strange proposal from St Petersburg astonished Europe. From some quarters Nicholas was hailed as a tsar who would be known to history as 'Nicholas the Pacific.' Sophisticated folk, on the other hand, dismissed it in the tones of the Prince of Wales, later Edward VII, who described it as 'the greatest nonsense and rubbish I ever heard of.' The Kaiser was instantly, frantically hostile. 'Imagine,' he telegraphed the Tsar, 'a Monarch ... dissolving his regiments sacred with a hundred years of history and handing over his State to Anarchists and Democracy.'

"Despite apprehensions, in deference to the Tsar and Russia, a conference was convened at The Hague in May 1899. Twenty European powers attended along with the United States, Mexico, Japan, China, Siam and Persia. The Russian proposals for freezing armament levels were defeated, but the convention did agree on rules of warfare and established a permanent court of arbitration. In 1905 Nicholas himself referred the Dogger



Bank incident between Britain and Russia to an International Commission of Inquiry, and in 1914, on the eve of the First World War, the Tsar pleaded with the Kaiser to help him send the dispute between Austria and Serbia to The Hague."<sup>26</sup>

Acts such as these, by which the Tsar did his utmost to foster good relations between Christian nations, were liable to deprive the Money Power of income obtainable from the financing of wars and the rabbis of the satisfaction of seeing Christians kill each other. Russian intervention in the American Civil War, foiling the bankers' plan for the division and return of the United States to colonial status, had been an even graver offence. Open defiance of the international bankers, it was the more unpardonable because successful. Finally, when Nicholas II, wishing to preserve his country's independence, refused to authorize the creation of a central bank in Russia, he signed the death warrant of his Empire.

During the second half of the nineteenth century revolution was the chief arm brought to bear against the Tsars. Revolution in Russia was not intended, like earlier Money Power sponsored revolutions, to give Russians a Jewish-controlled democratic constitution. Inspired by Marx and his Communist Manifesto, financed by international bankers, remotely controlled by "illuminized" Freemasons and powered by the demagogically roused masses, the object was to give the Jews control of the vast territory and economic potential of the Russian Empire as a base for the spread of revolution worldwide. As Lenin said, he cared not what happened to Russia or the Russians as long as communism ruled the world.

The revolutionary leaven was supplied by Jewry. Until the second half of the eighteenth century, with some exceptions Jews had been excluded from Russia, an even more drastic policy than that of Byzantium. With the partition of Poland (1772-1795), all at once more than half the world's Jews were brought within Russia's frontiers. Although by law Jews were only authorized to live in the western part of Russia, this prohibition was liberally interpreted and Jews were numerous in the larger Russian cities. The intelligentsia, like most ill- or disinformed intellectuals, were enthusiastic peddlers of the small change of Jewish sophistry, "enlightened" eighteenth century French culture and the spiritist philosophy of British Freemasonry. Coffeehouse politicians, they were easily convinced that the future would always be rosy as long as the world kept moving left and that by failing to keep pace with the general leftward drift, Russia was betraying the cause of democracy, which they mistakenly identified with civilization.

Even the Tsars, persuaded that they ought to give their peoples the blessings of democracy, drafted or carried out liberal reforms, only to find, as Louis XVI had found in France, that reforms were not what the Jews

wanted. The Jewish thesis being that under Tsarist tyranny reforms could only be obtained by violence, Emperors must not be allowed to belie it. Alexander II was none the less able to free twenty-three million serfs and, among other reforms, give Jewish university graduates the right to settle and take up employment, even in the government service, in any part of Russia, before, on 13 March 1881, Jewish terrorists eliminated him, as in 1793 the Illuminati had eliminated Louis XVI.

The assassination of the Tsar provoked a violent reaction against Jews and terrorists throughout the country. Some of the most dangerous revolutionaries were executed, others were arrested or went into exile. Alexander III passed the May Laws limiting the educational facilities accorded the Jews and their right to live outside the *Pale of Settlement*. For several years Russia again enjoyed social peace and prosperity.

Anti-Russian propaganda was, however, intensified. Baron Ginzberg, official representative of the House of Rothschild in Russia protested formally to the Tsar against the May Laws. The Tsar, in reply, published an official report explaining the Jewish problem in Russia. The international bankers responded by imposing sanctions on Russia, including an embargo on Russian trade. After 1897, terrorism in Russia was revived, financed by the New York banker Jacob Schiff who made the downfall of the Russian Empire a personal crusade.

## **5.3 Broadside on**

### **5.3.1 Cost what it may**

The international bankers decided to back up their support of the revolutionaries inside Russia, by financing outside it a Russo-Japanese war that would end in a Russian defeat. On the one hand, the Rothschilds would give the Russian Government to understand that it could count on their aid, which it would withdraw when it was most needed; on the other, the Rothschilds' New York associates, the Kuhn-Loeb Company (of which Jacob Schiff was a senior partner and later President) secretly financed the Japanese Government.

During the war, Russian lines of communication across Siberia were sabotaged creating chaos and confusion in the Russian armies. Revolutionary propaganda was distributed among Russian prisoners of war in Japan. Jacob Schiff, in a letter he wrote to Count Witte, the Tsar's plenipotentiary at the peace negotiations in 1905, openly threatened that "If the Government now being formed (the Constitutional Assembly created in Russia after the war) should not succeed in assuring safety, and equal opportunity throughout the Empire, to the Jewish population, ...you, who are not only

a far-seeing statesman, but also a great economist, know best that the fate of Russia, and its doom, will then be sealed."<sup>27</sup>

In 1914, the outbreak of war, although it had for a long time seemed inevitable, came at the last moment as a surprise. Russia's military plans were based on the defence of a strategic line to the east of Poland, behind which she hoped to complete her military preparations before taking offensive action. These plans were upset by the German lightning advance on Paris. The French and British armies were in full retreat. The fall of the French capital appeared imminent. Thanks to Grand Duke Nicholas, the Russian Commander-in-Chief, who "reversed the entire Russian strategic plan and ... ordered a full-scale advance into East Prussia," on 31 August, at the height of the battle, the Germans were obliged to transfer two army corps and one cavalry division to the eastern front. "Triumphal advance on Paris was transformed a few days later into defeat on the Marne." The east Prussian campaign ended in military disaster for Russia but Paris and France were saved. As Marshall Foch said later "We are primarily indebted to Russia for the fact that France was not wiped off the face of Europe."<sup>28</sup> Commenting on this operation, General Cherfils wrote "As Russian Commander-in-Chief, the Grand Duke behaved more like an ally than a Russian and deliberately sacrificed the interests of his own country to those of France. In these circumstances his strategy can be termed as anti-national."<sup>29</sup>

In this sense, Russian strategy was repeatedly "anti-national." During the first fifteen months of the war, it was Russian action on the Eastern Front that enabled the allies to consolidate their lines in the West. In 1916, in response to an urgent appeal to relieve German pressure on Verdun, the Russian offensive planned for June was advanced to February. In May, after the rout of the Italian army by the Austrians and in response to another appeal from the Allies, a Russian surprise attack obliged the Austrians to abandon their offensive in Lombardy. Notwithstanding these exceptional impromptu military efforts, by the end of the year Russia's military preparedness enabled her—as Churchill was to write—to look forward to the common offensive planned for the spring of 1917 with "a far larger and better equipped army than that with which she had started the war."<sup>30</sup> From the point of view of the enemy, as Hindenburg wrote in his Memoirs, "the only solution to relieve a desperate state of affairs is a policy of defence on all the fronts, in the absence of some unforeseen and untoward event."<sup>31</sup>

### 5.3.2 The Mad Hatters Tea Party

The policies of the several parties engaged or intervening in the war were multiple, conducted simultaneously at different levels, with different and



sometimes conflicting aims. Without exception, when one of these aims was the promotion of revolution in Russia, it was given priority, regardless of the nationality of the operators required to serve it, their patriotic duty or possible feelings, or the interests of their respective countries.

At grassroots level, British Tommies, French poilus, Russian moujiks and the soldiers of all nations on both sides gave their lives in the belief that they were fighting for their respective countries.

At the national level, most governments served two masters, on the one hand, their national interests and, on the other, their occult overlords. In some cases the interests of the two coincided. The Germans, by transferring funds to the revolutionaries in Russia (from the Reichsbank, Warburg and Company of Hamburg and other international bankers), although helping the Jews, were also furthering their own cause by hampering the war effort of their enemies. Britain, however, could not help the revolutionaries without betraying an ally and prejudicing its own chances of victory.

The Conspirators also gave practical assistance to the revolutionaries through their influence with national authorities. Just before the Revolution, they facilitated the return of Trotsky to Russia, obtaining his release when he was detained by the Canadian authorities and enabling him to continue his journey by procuring him a safe conduct through the British blockade zone. They likewise obtained the cooperation of national authorities in dispatching Lenin from Switzerland to Petrograd by special train routed through Germany, Denmark, Sweden and Finland.

Armaments manufacturers also lent a hand. In 1915 armaments supposed to have been sent to Russia had not arrived and were five months overdue. Russian soldiers in the front line had only one rifle to every six men with which to face well-armed German troops. These conditions and the consequent severe reverses on the Russian front weakened the morale of the Russians and created an overall situation eminently favourable to revolution. When the situation was made known by the press, the Cabinet decided to send Lord Kitchner to Russia to help reorganize the Russian army. The death of Kitchener, drowned on the night of 5 June 1916 when HMS Hampshire which was taking him to Russia mysteriously sank, also served the revolutionary cause because the reorganization of the Russian Army could have prevented the Revolution. In this case, as in so many fortuitous happenings favouring the Revolution, Jews were never far away. The Vickers Maxim Company which failed to deliver the guns and munitions was controlled by Sir Ernest Cassel, business associate of Kuhn, Loeb and Company, Rothschild affiliates in New York.

At the international level the Revolution was financed and directed by the Conspirators in conformity with the long term programme of the Illu-

minati. Well before the war "there existed in America a veritable syndicate of Jewish bankers . . . supplying funds for Russian revolutionary propaganda." In February 1916, persons known to be taking part in promoting the Revolution included Jacob Schiff, Kuhn, Loeb and Company, Guggenheim and Max Breitung.<sup>32</sup> In the summer of 1917, a meeting convened in Sweden to decide how Lenin and Trotsky were to be financed was attended by international bankers from countries on both sides in the war, from Germany as well as Britain, France, Russia and the United States. It was agreed that Kuhn, Loeb and Company of New York should place \$50,000,000 to the credit of the two revolutionaries in the Bank of Sweden.<sup>33</sup>

Jacob Schiff's grandson, writing in the *New York American Journal* of 3 February 1949, stated that his grandfather had paid the revolutionaries twenty million gold dollars. This was a trivial sum compared with the profit the same bankers made on the subsequent exploitation of the vast economic resources of Russia.

<sup>1</sup> Dewey, *Financial History of the United States*, in Gertrude M. Coogan, *Money Creators* (Hawthorne Calif., P.O. Box 216, 1935), p. 179. Unless otherwise stated the data concerning the United States given in the following pages are taken from chapter XI of the book by G.M. Coogan.

<sup>2</sup> Coogan, G.M., op.cit., p. 179-180.

<sup>3</sup> Ibid., p. 185.

<sup>4</sup> Ibid., p. 185.

<sup>5</sup> Carr, W.G., op.cit., p. 51.

<sup>6</sup> Ibid., p. 63 footnote.

<sup>7</sup> Coogan, G.M., op. cit., p. 210.

<sup>8</sup> For "Monarchies of the globe" read "the Money Power Establishment throughout the world."

<sup>9</sup> The text of *The Times'* article, the *Hazard Circular* and the Rothschild Brothers' letter are reproduced in the works of Carr, Cherep Spiridovitch, G. Coogan and other authors.

<sup>10</sup> Carr, W.G., op.cit., p. 57.

<sup>11</sup> Coogan, G.M., op.cit., pp. 219 ff.

<sup>12</sup> Ibid., p. 231.

<sup>13</sup> Carr, W.G., op.cit., p. 62.

<sup>14</sup> Runciman, S., *The Byzantine Theocracy*. (Cambridge, C.U.P., 1977), p. 162.

- <sup>15</sup> Goulévitch, A. de, op.cit., p. 54.
- <sup>16</sup> Mathew O.P. G., *Cambridge Medieval History*, vol. IV, The Byzantine Empire, pt I, ch. II, p. 46.
- <sup>17</sup> Mouravieff, B., *La monarchie russe* (Paris, Payot, 1962), p. 57, 58.
- <sup>18</sup> Cherep-Spiridovich, op.cit., p. 62.
- <sup>19</sup> Mouravieff, B., op.cit., p. 65.
- <sup>20</sup> Ibid., p. 107.
- <sup>21</sup> Ibid., p. 57.
- <sup>22</sup> Créteineau Joly, *L'Eglise romaine en face de la révolution* (Paris, Henri Plon, 1861), t.I, Livre deuxième, pp. 210 ff.
- <sup>23</sup> Mouravieff, B., op.cit., p. 172.
- <sup>24</sup> Ibid., p. 39.
- <sup>25</sup> Professor Sarolea in *The English Review*, June 1925, quoted in Goulévitch, A. de, op.cit., pp. 172-173.
- <sup>26</sup> Massie, Robert K. *Nicholas and Alexandra* (New York, Dell Publishing Company, 1969, pp. 67-68.
- <sup>27</sup> Carr, W.G., op.cit., p. 68.
- <sup>28</sup> Goulevitch, A. de, op.cit., pp. 184-185.
- <sup>29</sup> General Cherfils, *La Guerre de la délivrance*. p. 172, in Goulevitch A. de, op.cit., p. 184.
- <sup>30</sup> Goulevitch, A.de, op.cit., p. 267.
- <sup>31</sup> Ibid., p. 194.
- <sup>32</sup> Ibid., pp. 224 and 231.
- <sup>33</sup> Carr, W.G., op.cit., p. 92.



### Prière de temps de Pentecôte pour les Juifs

Seigneur, Vous les connaissez mieux que moi,  
Mais ils m'ont trop fait de mal pour que je ne  
les connaisse pas bien,  
Ils m'ont fait aussi trop de bien pour je les  
connaisse mal;

C'est pourquoi je Vous prie,  
Seigneur,  
Pour les Juifs.

Sieigneur, Vous savez comment ils souffrent,  
Et comment ils font souffrir,  
Et Vous m'avez permis de le savoir.

Seigneur, Vous savez comment ils aiment  
Et comment ils haïssent,  
Et Vous m'avez permis de le voir.  
C'est pourquoi je Vous prie,  
Seigneur,  
Pour les Juifs.

Seigneur, Vous savez tout ce que Vous avez  
mis dans les Juifs,  
Vous savez comment Vous les avez faits  
Et défaites.  
Glorifiés et abaissés, exaltés puis écrasés;  
Vous savez comment Vous leur avez donné  
Votre loi à tenir,  
Votre nom à louer,  
Votre Fils à crucifier.  
Je le sais, et quand je regarde les Juifs  
J'ai peur de VOUS,  
Seigneur.

C'est pourquoi je Vous prie,  
Seigneur,  
Pour les Juifs.  
Saint-Martin-de-Ré, Pentecôte '48

Fay, Bernard, *From the prison of this world—Diary, Thoughts and Prayers 1944-1952* (Bulle, Switzerland, Editions du Sapin Vert, 1952)

(Bernard Fay, Professor, Collège de France; Librarian, Bibliothèque Nationale, arrested in his office, 19 August 1944; sentenced to hard labour for life for collaboration with Marshall Pétain. Imprisoned at Saint-Martin-de-Ré, Angers. Escaped, critically ill, 30 September 1951.)

## **Part 6**

# **Footing the Bill**

### **6.1 Needs must...**

**I**n the financing of her war effort Britain had spent all the capital she had accumulated in the two centuries during which London had been the financial capital of the world. To continue the war financial support was necessary. American bankers were the only possible recourse and the price of American aid was the overthrow of the Tsar, as the price of Jewish aid to Cromwell had been the head of Charles I.

At a meeting on the conduct of the war held in London on 5 September 1916 "England was compelled to agree to the cession of the Straits (Bosphorus) to Russia. However, she firmly decided that a 'fortuitous event' would prevent Russia from ending the war and so realizing the age-old dream of the Slav World: 'Constantinople and St Sophia' This 'fortuitous event' had somehow to be brought about and Sir George (Buchanan) and Lord Milner were instructed to apply themselves to the task."<sup>1</sup> The British diplomats became two of the most active promoters of the Revolution, distributing to the revolutionaries funds contributed by the Morgan-Lazard-Rothschild banks and Rockefeller. The contrast between the divisive principle and the one-time unity of Christendom, between Foreign Office treachery in the service of Jewry and Russian soldiers fighting the Germans with sticks and bare hands in the allied cause, speaks for itself.

### **6.2 Next year in...**

In 1917 the consummation of Jewish control over Bolshevism in Russia and the prospect of a Jewish State in Palestine seemed to have brought Jewish world government once again within reach.

#### **6.2.1 Military aid**

The discovery of the fabulous value of the Dead Sea mineral resources stepped up Zionist insistence on obtaining Palestine as a national home.<sup>2</sup> The Pales-

tine hurdle once again highlighted the conflict between British and Jewish interests, British patriotism and Judeo-Masonic obedience.

Britain needed military as well as financial aid. In Palestine, the British armies were only able to defeat the Turks with the help of the Arabs. Colonel Lawrence had obtained the support of Shereef Hussein of Mecca by promising the creation after the war of an independent Arab Kingdom. The frontiers of this Kingdom, drawn in agreement with Hussein, included Palestine. On the western front the Allies could only defeat the Central Powers with the help of the United States. The Allied need was the Jews opportunity. With the advance of the British and Arab troops on the Turkish front Jewish hopes of receiving Palestine from a victorious Germany receded, the Zionists therefore transferred their offices from Berlin to London and New York. Help for the Zionists in obtaining Palestine was the price of United States military aid.

Thus, while Colonel Lawrence was assuring his Arab friends that the British Government would honour its word, on 5 April 1917 "the British Government announced that it was sending the Rt.. Hon. Arthur James Balfour, the Foreign Secretary, to the United States, to notify the American bankers that the British Government was prepared to officially endorse their plans for political Zionism provided they would bring America into the war on the side of the Allies."

On 18 July 1917 Lord Rothschild wrote a letter to Mr. Balfour, which included the following draft declaration:

- "1. His Majesty's government accepts the principle that PALESTINE should be reconstituted as a national home for the Jewish people.
2. His Majesty's government will use its best endeavours to secure the achievement of this object and will discuss the necessary methods and means with the Zionist organization."

The covering letter containing the draft read "If His Majesty's government will send me a message in line with this formula, and they and you approve it, I will hand it to the Zionist Federation at a meeting to be called for that purpose."<sup>3</sup> The substance of the draft declaration was essentially the same as that of Mr. Balfour's letter to Lionel Rothschild of 2 November 1917, known as the Balfour Declaration, by which the United Kingdom publicly committed itself to support the Jewish claim to Palestine. The fact that Palestine was to be turned over to the Jews was not made public until after the Arabs had helped Allenby occupy the Holy Land. The general impression was that Palestine would be a British Protectorate.



The betrayal of the Arabs together with that of the Russians, at Jewish behest, risked losing Britain the war. In February 1918 Lloyd George, eager to fulfil his Zionist commitments, compelled the allied military command, against their better judgment, to send troops from France to Palestine, undermanning the main front of the war in order to ensure prompt capture of the Promised Land for the Jews. In March 1918 the Germans, transferring to the Western Front the armies released by the Bolshevik Revolution, launched a last desperate offensive against the Allies, which came very near to giving them the victory.

### **6.2.2 Delenda est... (1453—1917)**

The Russian Revolution started in February 1917. The Tsar abdicated on 15 March. "Jacob H. Schiff, senior partner of Kuhn, Loeb and Company of New York, immediately removed the restrictions he had imposed on extending financial aid to the Allies." He ordered his son Mortimer Schiff to cable Sir Ernest Cassel "Because of recent action in Germany and developments in Russia we shall no longer abstain from Allied government financing."<sup>4</sup> American loans followed.

To quote Churchill again "In spite of errors ...the régime he (Nicholas II) personified ...had at this moment won the war for Russia... With victory in her grasp she fell upon the earth ...the giant mortally stricken had just time, with dying strength, to pass the torch westwards across the ocean.... The Russian Empire fell on March 16th, on April 6th the United States entered the war."<sup>5</sup> On April 5th Palestine was promised to the Jews, on June 7th the first American troops landed in France, just in time to save the Allies from defeat and the New York bankers from disastrous losses.

The "unforeseen and untoward event" of 1917, respite for Hindenburg and peg for Churchillian rhetoric, was for the Jews one more nail in the coffin of Christendom.

## **6.3 What price victory?**

The war was won, but who were the victors? None of the nations that took part in the fighting won anything worth having. In September 1917, a British economic mission to the United States, headed by Lord Reading (formerly Sir Rufus Isaacs of Marconi scandal fame), negotiated a loan from the American Government to be repaid at the full gold value of sterling, which would have taken more gold than Britain had ever possessed. The precise terms agreed have never been disclosed. "It is known, however, that

the deal had to do with the Bank of England, because it (the Bank) was completely reorganized, under American supervision, and physically rebuilt after 1919.”<sup>6</sup> Britain had bought American aid at the price of crippling debt and had lost the lucrative position of principal agent of Jewish hegemony. The Russian Empire overthrown, the Russian people were subjected to seventy years of inhuman Communist tyranny. The Austrian Empire was divided up, ostensibly in accordance with the principle of the self-determination of the peoples but in fact in such a way as to ensure future dissension. The German Empire ceased to exist and the Germans were forced to accept the terms of the Versailles Treaty, which were not only impossible to fulfil but also economically disadvantaged the victorious countries.

The victims of the war—whose graves bear witness to their number—compounded by the sixty million victims of the Jewish sponsored holocaust in Russia were not, however, sacrificed for nothing. They were offered because the Talmud teaches that the murder of Christians is pleasing to God.

The fall of the three continental Empires, Austria-Hungary, Germany and Russia, completed for the only victor, Jewry, the overthrow of the traditional order in Europe, begun by Napoleon. Their collapse, which Britain had sold its soul to achieve, had a disastrous fallout; it showed the coloured peoples that the white demigods of Europe also had feet of clay and led to the loss of India and demise of the British Empire, another milestone on the road to the eclipse of civilization ...and Jewish hegemony?

## 6.4 Illuminist Spring

Since the middle of the eighteenth century, when the Rothschilds had assumed the government of Jewry, the Jews had grown steadily more powerful. Freemasonry, as autocratic as the Jewish system of which it was a subordinate branch, suborned persons in authority under the threat of penalties as dire as those formerly imposed on recalcitrant Templars. Persons outside the control of Jewry or its agencies were excluded from any position in which they could exert unwanted influence. The rare politicians who were independent of Jewry or Freemasonry often followed Jewish directives without realizing they were Jewish. In short, no decisive action took place unless it was authorized by Jewry either direct or through Freemasonry.

Hilaire Belloc, in his book *The Jews*, referred to “the complete control exercised over things absolutely necessary to the nation’s survival by half a dozen Jews.” A French observer wrote “For some years a group of financiers

whose families, for the most part, are of German-Jewish origin, has assumed control of political power and exerts a predominant influence over Mr. Lloyd George. The Monds, Sassoons, Rufus Isaacs ... representatives of the international banking interests, dominate England, own its newspapers and control its elections..."<sup>7</sup> Conditions in Germany were similar. "...since the beginning of Kaiser William II's reign, the Jews have been the real rulers of the German Empire. For the last fifteen years those in immediate personal contact with the Kaiser were the Hebrew financiers, Hebrew manufacturers, and Hebrew merchants such as Emil and Walter Rathenau, Ballin, Schwabach, James Simon, Friedlander-Fuld, Goldberger, etc." Rathenau and Ballin, in much the same way as Bernard Baruch in America, "took over the organization of the economic side of the war." Mrs. Asquith and her husband had an extensive circle of Jewish friends. These included the German born international financier Sir Edgar Speyer, whose naturalization certificate was revoked—but not until 1921—on the ground of assistance given to the enemy during the war.<sup>8</sup> Thus, apart from the fact that the immediate cause of the war, the assassination of Archduke Franz Ferdinand of Austria at Sarajevo on 29 June 1914 by the Jewish student, Gabriel Prinzip, was planned at the Narodna Odbrana Masonic lodge (as appeared from the evidence obtained in interrogations at the subsequent trial)<sup>9</sup> the upper classes in all the belligerent countries were riddled with Freemasonry. If Freemasons were fewer in Russia than elsewhere, they none the less included ten of the eleven Ministers of the Provisional Government which obtained the abdication of the Tsar and also, when a separate peace could have saved their country, opted to fight on, ensuring the success of the Revolution.<sup>10</sup>

As always, where Jews are allowed to go freely about their occasions, their peculiar ways and morality are contagious and lower the general moral standards of the community that harbours them. By the beginning of the twentieth century, which can probably be credited with more and bigger political and financial scandals than any other in history, gross corruption had permeated every sector of society from Church and Government downwards. The century opened with the Dreyfus affair in France, when the coreligionaries of a Jewish officer obtained, by procedure contrary to French jurisprudence, the annulment of the verdicts of two courts which had found the officer guilty of high treason; the Panama scandal in France and the Marconi scandal in England, in both of which Jews and high political personages were heavily implicated. Examples of the devious ways used by Jews and Freemasons to intervene in world affairs are legion, one alone will be indicated here because it is not only typical but also relates to a turning



point in history, the outbreak of war in 1914.<sup>11</sup>

Lord Haldane was one of many prominent persons who claimed close friendship with Lord Rothschild in the years preceding the First World War. He himself relates that a bedroom was for many years kept permanently reserved for his weekend use at the Tring Park Rothschild mansion.

Lord Haldane's Peace Mission to Germany in 1912 had been arranged by some of his Jewish friends, in particular, Sir Ernest Cassel, close friend of Edward VII, and Albert Ballin, the Kaiser's most intimate adviser. On his return from Germany, Lord Haldane concealed his misgivings with regard to Germany's warlike plans and did his best to reassure the nation. In January 1914 he even declared that "there was a far greater prospect of peace than there ever was before."

The German Chancellor had proposed "that in return for British neutrality Germany would undertake not to annex any portion of France. Through ordinary diplomatic channels Germany had been unable to elicit any indication of what Britain would or would not do." Nearly all the Chancelleries of Europe were hoping for a clear statement of British intentions. "About a week before Germany was at war, Herr Albert Ballin visited London and dined with him (Haldane) at his house. Sir Edward Grey (Foreign Minister), who was staying in the house, and Lord Morley (Lord President of the Council) were also present at this dinner.... After dinner Ballin "spoke to Grey and myself (Haldane) separately about the position of Britain, and our relations with Germany. We both told him that so far these were quite good, but their maintenance was dependent on Germany not attacking France. In such a case Germany could not reckon on our neutrality.' On August 3, the day before Britain presented her ultimatum to Germany, Lord Haldane received a letter from Herr Ballin ...sent to London by special messenger." In this letter, Herr Ballin's version of the dinner party conversation read "Last week you gave me in your clear manner the impression that England would only be induced to make a martial intervention if Germany were to swallow up France; in other words, if the balance of power were to be greatly altered by German annexation of French territory." There was an enormous discrepancy between these two renderings of the conversation. Lord Haldane's version was on the same noncommittal lines as the British statements ...during the crisis. Herr Ballin's version was a favourable answer to the German Chancellor's proposition." Lord Haldane did not answer the letter, which, he said, "did not appear to me of any importance.... Questioned about it in the House of Lords I replied that it was a private letter ...thanking me for hospitality, and that it contained no information that could be useful to the public (sic). I therefore refused to read it aloud."

On the same third of August, the day before Britain delivered her ultimatum to Germany, an unambiguous statement by the British on the side of France and Russia, could still, as the French Ambassador to Germany reported, have led Germany to decide against aggression. The Cabinet meeting held on that last day of peace was attended by Lord Rothschild, at the invitation of Lloyd George.<sup>12</sup> No green light for any such "unambiguous statement" was given, either direct by Jewry (Lord Rothschild, for example) or through the intermediary of its Freemason henchmen (Lord Haldane or Lloyd George). The ambiguity and Herr Ballin's misinterpretation of Lord Haldane's statement were allowed to stand. These sins of omission were tantamount to the answer Germany wanted. In short, war was not decided upon by William II, any more than it had been by Nicholas I in the case of the Crimean War, but by the occult powers by whose intrigues both wars and countless other similarly scheduled conflicts were made to seem ineluctable.

## 6.5 Changing the Guard

After the First World War the Red Thread, all that could be seen of the Conspiracy in its earlier days, became the entire warp on which the woof of life in the world was woven. Jews controlled not only financial and foreign policy, and almost every other public and private activity, turning one and all to account for their personal or national profit.

In the United States the role in the direction of government policy, which in the United Kingdom since 1694 had been filled more or less discreetly by the Bank of England, fell to personal advisers of the President, who only rarely sought to avoid the limelight of publicity. The relations of the President's Jewish advisers with their coreligionaries abroad, who were often relatives, made the international nature of the Money Power more than ever evident. Sir Cecil Spring-Rice, British Ambassador to the United States, wrote that negotiating with Paul Warburg (German born Jew naturalized an American citizen in 1911 who "practically controlled the financial policy of the Administration") was "exactly like negotiating with Germany."<sup>13</sup>

Justice Louis Brandeis, the President's adviser on Jewish questions, was an ardent Zionist. His nomination by President Wilson—the first Jew to be appointed to the Supreme Court—had been obtained by blackmail.<sup>14</sup> The Chicago Daily Tribune of 22 July 1922 said he ruled the White House by secret telephone. According to the Jewish owned New York Times (28/1/34) "The underlying philosophy of the New Deal is the philosophy of Justice Brandeis."

The power of the Presidential advisers was personified by Bernard M. Baruch. Speaking before a select committee of the United States Congress, he explained that thanks to his position on the War Industries Board in control of war supplies "final determination ... rested with me; the determination of whether the Army or Navy would have it rested with me; the determination of whether the railroad administration could have it, or the Allies, or whether General Allenby should have locomotives, or whether they should be used in Russia, or used in France ... I probably had more power than perhaps any other man did in the war; doubtless that is true."<sup>15</sup>

For many years after the war, Bernard Baruch was still as powerful as ever. He epitomized the institution of personal adviser to the American President. "A man who ... sat quietly in the background but was acknowledged the 'king' over all American bankers and undoubtedly one of the select few who, in our time, has been 'The Secret Power' behind the scenes of international affairs."<sup>16</sup>

The side-effects of the direction of international affairs by the select few were as far as possible consigned to oblivion. "Millions upon millions of rounds of small arms ammunition sent from America were absolutely useless, as proved to be the case later with a large proportion of the shells. I never heard, however, that the money paid for these munitions was ever refunded."<sup>17</sup> "In order to try and stop the many ugly stories and rumours which were circulated, an 'Investigation Committee' was appointed ... Sir Arthur Michael Samuel (a Jew) was appointed Chairman but the first preliminary evidence was so damning that in a few weeks this 'Investigation Committee' and everything in connection with it, was shut down.... No proper accounts had been kept. Very large sums could not be traced, especially in the munition accounts dealing with the United States of America. But by far the worst part of this conspiracy was shown up by the reports of our Armies in the field regarding the large quantities of faulty shells which killed thousands of our own men—these shells often bursting over our own trenches. Most of the dangerous ammunition came from the U.S.A. Enormous quantities of shells from the U.S.A. had to be scrapped...."<sup>18</sup>

Business as usual for the Jews, the war went on. In 1916, an Austrian peace offer was rejected. The Conspirators' targets—the downfall of Russia and the two Central European Empires, the promise of Palestine for the Jews—had not yet been reached. After another two years' hostilities draining away the lifeblood of Europe, total victory was obtained.

Peace was negotiated according to plan. On 28 May 1919, lest the negotiators forget, Jacob Schiff sent President Wilson in Paris a two thousand word cable "instructing" him "what to do in regard to the Palestine Mandate, German Reparations, Upper Silesia, the Saar, the Danzig Corri-



dor and Fiume." The cable was sent in the name of the Association of the League of Free Nations, a body dominated by five American bankers.<sup>19</sup> The victors were no more free than the defeated to reject or modify the peace terms dictated by the Jews surrounding Wilson, Lloyd George and Clemenceau. Having reduced Europe to a shadow of its former self, the same select few launched the Capitalist/Communist Cold War charade, designed to carry the overall conspiracy one stage further.

## **6.6 Fruits of victory**

Lord Grey, British Foreign Minister at the beginning of the First World War, said "It is certain that if there be another such war, civilization will never recover from it." As Herbert Hoover put it "Another war would be the cemetery of civilization." Civilization was, indeed, already moribund. For the Conspirators, the rest of the century was only a matter of completing the destruction of what was left of its Christian laws and heritage and dividing the spoils.

During the immediate post-War period, economic disorder was ensured by the anomalies of the Peace Treaty. Immense sums demanded of Germany in reparations obliged the Germans, in a hopeless attempt to pay them, to undercut the goods of the victors with their exports. War debts, under the terms of Lord Reading's deal, could only be repaid in the gold value of sterling, which was several times the value of the inflated currency in which they had been contracted. In 1925, Churchill's reckless attempt to put sterling back on gold gave the British working man another taste of the misery he had known in the nineteenth century. To make the orthodox gold standard system viable, wages in Britain to be kept at subsistence level or below, so that British exports would be competitive enough to enable bankers to transfer funds overseas wherever they could be most profitably invested. During the second half of the nineteenth century the misery the system inflicted on the working classes in England drove eleven millions of them to emigrate to Australia and elsewhere.

The United States, although it had replaced Britain as the world's capital market, was unwilling to sacrifice American workers to the banking interest, as the British workers had been sacrificed before. American policy protected wages by high tariffs, and the American investor by prudent foreign lending. As goods could not cross the tariff wall and America refused to lend its former allies money with which to pay its war debts, the debtor nations had perforce to pay them in gold and when their gold came to an end they could only default. In the meantime, domestic prosperity and easy credit in the protected economy of the United States fed wild speculation.

The combined result of these policies, plus a gentle nudge by the bankers' elbow when prosperity was deemed to have had its innings, brought the boom of the late 1920s to an end in the slump and depression of the 1930s. As Sir Montagu Norman, Governor of the Bank of England, is reported to have said, "it is not good for people to be well-off too long."

President Roosevelt, blaming the Federal Reserve system, its sponsors and directors, for the depression, said "Sixty families in America control the wealth of the nation ... One-third of the nation's population is ill-housed, ill-fed and ill-clad ... I intend to drive the money changers from the Temple." The money changers were not so easily driven. The President was taught to be more chary of his criticism, as Churchill had been taught in 1921 after his open condemnation of the Illuminati. Disregarding their critics, the international bankers in the postwar period set up central banks after the Federal Reserve model in 26 more countries.

While central banks laid down the financial infrastructure of the future world government, Freemasons and Communists did their best to create the superstructure. In November 1918, Rosa Luxemburg and the Jewish dominated Spartacists started a Revolution by which they hoped to repeat in Germany the 1917 Communist success in Russia. The Kaiser abdicated but Rosa Luxemburg was assassinated and the overlords had to accept a temporary reverse and tolerate the interim survival of Germany as a democracy. In the same year, in Hungary after a Communist reign of terror under the almost entirely Jewish Government and Administration of Bela Kun, national reaction brought Admiral Horthy to power as Regent. His patriotic régime was reluctantly tolerated by the same overlords who, by the Treaty of Trianon (1920), cut the country down to less than a third of its former size and refused to allow its Hapsburg King to occupy the throne. In Romania, Bulgaria, Greece and Yugoslavia, similar experience of Judeo-Communist penetration provoked similar nationalist movements likewise invariably hamstrung by the same semi-occult authority and replaced as soon as possible by democratic or authoritarian régimes under Freemason control.

The inability of the democracies to check Judeo-Masonic subversion leading to Communist terrorism was responsible for movements such as those of Mussolini in Italy, Hitler in Germany, Degrelle in Belgium, Codreanu in Romania and General Franco in Spain. Irrespective of the merits or demerits of their respective political systems, based on creeds ranging from the pagan mythology of Hitler to the fervent Catholicism of Degrelle, these movements were an instinctive reaction of European peoples in defence of their national patrimony and independence. Mussolini was very conscious of the dangers of Freemasonry. He warned General Primo de

Rivera, who tried to save Spain for Alphonso XIII, not to underestimate its strength. His warning unheeded the General's Government fell. The King abdicated and, if it had not been for General Franco, between a Communist Spain to the west and the Soviet Union to the east, the Dark Powers would have held the European heartland once again in their favourite pincer-movement ploy. Hitler was keenly aware of the role of money and loan capitalism as the secret weapon of Jewry. Advised by his finance Minister Schacht, he succeeded in financing the German war effort without gold reserves and despite economic isolation, but his monetary policy settled his fate as surely as the fate of Napoleon had been settled by his plan to free Europe from the bankers' hegemony.

The problems created by a Jewish minority, always apt to arise where Jews have the freedom of a Christian community, were particularly evident in Germany in the twenties and thirties. Sir Arthur Bryant, in his book *Unfinished Victory* published just before the outbreak of the Second World War, commented on the position of the Jews in Germany, their control of industry and trade, their predominance in the world of the press and entertainments, "the general moral degradation" they promoted and exploited, their "undisguised scorn for Christianity" and their preponderant influence in the Government and Administration. Although the Jews comprised only one per cent of the population, "their control of the national wealth and power lost all relationship to their numbers." Major Francis Yeats-Brown in his *European Jungle* said that even Dr Chaim Weizmann, President of the Republic of Israel, spoke "disparagingly of the Jews in Germany.... Jewish intellectuals in Germany, he said, were most overbearing and aggressive, and quite intolerable ... he referred to them as "a race apart, differing widely from the native races."

Generalizations are apt to be misleading. The distinction between Jews of the Sephardim and Ashkenazim is sometimes adduced to enhance the aristocratic refinement of the former by contrast with the less pleasing characteristics of the latter, attributed to their Khazar origin. The Court Jews favoured by European monarchs or the Jews who administered the estates of the aristocracy may have given rise to the belief that some Jews are "better" than others, although, as noted above, Amschel Rothschild founded the fortunes of the family by cheating his patron, the Prince of Hesse. There are always good and less good individuals in every race or community. None of these differences, however, alter the fact of the existence of the Jewish nation, government and uncrowned King or executive authority, or that no Jews, tolerable or intolerable, "native" or not, refuse to benefit from the quite intolerable overall policy and activities of their leaders.



A more convincing explanation of this particular aspect of the Jewish problem can perhaps be found in a pattern that often recurs in the relations of Jews with their willing or unwilling hosts in Christian countries.

When Jews in the course of their dispersion first reach a Christian country or community, if the Christians are as fervent in their faith as the rabbis are in theirs, the relations of the two peoples will tend to follow what can be called the ghetto model. The Christians will keep the Jews at arm's length to avoid contact with the decide race and their corrupting ways (the reaction of the Dutch Colony of New Amsterdam was a typical example), while the rabbis will seek the protection of segregation, with or without a formal ghetto, to save their flock from spiritual contamination or from discovering that Christianity is not an abomination, that Christians are no less human than themselves and that Christianity is indeed the fulfilment of Judaism.

A second phase in the relations of the two peoples begins when Christians let themselves be convinced that it is uncharitable to differentiate between their brothers in Christ and non-Christians and that the law to love one's neighbour as oneself is only fully observed in an egalitarian society in which human rights have priority over the rights of God. With the propagation of the Jewish inspired gospel of toleration the Jews emerge from the ghetto and mingling freely with their hosts tend to lower the moral standards of the community as a whole. The emancipation of the Jews in France, for example, obtained by Mirabeau (advised by Moses Mendelsohn, co-sponsor of the Illuminati), was followed by the Judaisation of France in the nineteenth and twentieth centuries.

A third phase in the evolution of the relations of Jews with their host peoples comes about when Judaisation and the spread of Talmudistic moral standards leads to the disintegration of the host society. The Jews, parasites feeding on the corruption their presence has provoked, give free rein to the arrogance that has time and again made them hated by the people they dominate, who have either to accept inferior status, or, as happened in Soviet Russia and Hungary, to bear the yoke of Jewish terrorism.

The relations of the Jews with their hosts in most of the Central and Eastern European countries had reached this third phase either before or immediately after the First World War. This was especially noticeable in Germany where the position of the Jews closely resembled that of the Jews in fifteenth century Spain. The words used by Sir Arthur Bryant and Dr Chaim Weizmann to describe the Jews in Germany were often the same as those William Thomas Walsh in his book *Isabella of Spain*, had applied to the Jews in fifteenth century Spain. The Kings of Spain averted the danger of a Jewish takeover by the expulsion of the Jews. The nationalist movements in Germany, Italy and other countries were an eleventh hour at-

tempt on the part of their leaders, misguided or not, to save their country from a similar takeover.

The Second World War, said to be fought to save democracy (the screen behind which the Illuminati concealed their operations) was in reality the Jews' reply to the menace they saw in the revival of nationalism. Thirty years later, when democracy was no longer credible, Edmond de Rothschild, interviewed by the journal *Entreprise* (18.07.1970), could say quite openly "Western Europe, ...is going to form a political federation ...the structure which has to disappear, the bolt that has to be sprung, is the nation!" In the meantime it seemed that the alliance of East and West might even achieve Jewry's age-old dream. The Jews in occupation of the Soviet Union with its vast natural resources and Europe as well, which Stalin would be allowed to overrun, would, hopefully, control a world Communist empire in association with the rulers of the western nations, continuing the alliance of Prince and Jew referred to by Sombart as the origin of the capitalist system. This project had to be shelved, as noted above, because East-West understanding came to an end when Stalin, despite the example of Napoleon, thought he could outwit his occult patrons and make the world empire his own.

"The dogs may bark but the caravan marches on" was another dictum of Montagu Norman, the celebrated Governor of the Bank of England. Between the Wars Zionists cooperated with the Nazi régime in organizing the flow of German-Jews to Palestine.<sup>20</sup> By this policy German Jews, contributing their skills and capital to the development of the country, prepared the way for the conquest of 1948 in conformity with the Zionist "Grand Design," the plan launched by Theodore Herzl in the nineteenth century to deprive the Palestinians of Palestine and make Jerusalem the capital of Israel and the world.

The fall of the Berlin Wall marked the end of one more phase of the overall programme. Communism, given a free hand for seventy years, had failed to unite the peoples of the world in subjection to the One World mafia. A new strategy had to be thought up for the next campaign.

The Devil is not inventive. He learns from experience. Reviving an old gambit under a new name, Neo-Liberalism, he launched a project similar to the gnostic dream that had served to infiltrate and subvert the Order of the Knights Templar six centuries before. Just as some of the Templars had hoped to unite eastern and western peoples in a pluricultural, multiracial union backed by syncretist toleration of all creeds excluding only true religion, the United Nations and the World Council of Churches would be invited to supervise the creation of a New World Order, keeping the peace if necessary with the help of a striking force of Blue Helmets or the collabo-

ration of Islamic extremists benefiting from the privileged position Moslems would enjoy under the Noahide Laws.

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<sup>1</sup> Goulevitch, A. de, op.cit., p.230.

<sup>2</sup> The value of the Dead Sea mineral resources was discovered before 1918 by Cunningham-Craig, consulting geologist to the British Government, but "was not allowed to leak out until the United Nations had partitioned Palestine in 1948 in such a manner that over five trillion dollars' worth of minerals are now known to be located in the State of Israel." Carr, W.G., op.cit., footnotes on pp. 48 and 108.

<sup>3</sup> Carr, W.G., op.cit., p. 87.

<sup>4</sup> Ibid., pp. 86-87.

<sup>5</sup> Goulevitch, A. de, op.cit., p. 268

<sup>6</sup> Carr, W.G., op.cit., p. 87.

<sup>7</sup> Field, A.N., *All these Things* (Hawthorne Calif., Omni Publications, 1963), pp. 104-105.

<sup>8</sup> Ibid., p. 38-9.

<sup>9</sup> Ibid., p. 83.

<sup>10</sup> Berberova, Nina, *Les Franc-maçons russes du XXe siècle* (Lausanne, Les éditions noir sur blanc, 1990), French translation, p. 41.

<sup>11</sup> The facts related and the quotations reproduced in the following paragraphs are taken, unless otherwise stated, from Field, A.N., op.cit.

<sup>12</sup> Cherep-Spiridovich, op. cit., p. 48.

<sup>13</sup> Field, A.N., op.cit., p. 54-5.

<sup>14</sup> Bordiot, J., op.cit., p. 32 footnote 9.

<sup>15</sup> Field, A.N., op.cit., pp. 112-115.

<sup>16</sup> Carr, W.G., op.cit., p. 155.

<sup>17</sup> Baker-Carr, Brigadier- General, in Field, A.N., op.cit., p. 115.

<sup>18</sup> Lane, Col. A.H., in Field, A.N., op.cit., p. 116.

<sup>19</sup> Carr, W.G., op.cit., p. 102-3.

<sup>20</sup> The emigration of German Jews principally to Palestine was a constant feature of Nazi policy. In *The secret contacts: Zionism and Nazi Germany, 1933-1941*, Klaus Polkehn, a journalist in the German Democratic Republic, quotes Alfred Rosenberg, "the chief ideologue of the Nazi party"



who wrote "Zionism must be vigorously supported so that a certain number of German Jews is transported annually to Palestine or at least made to leave the country."

According to Polkehn, the Zionists and the Nazi SS and secret services collaborated from the first days of the Nazi domination. In 1933 "the Zionist citrus-planting Company Hanotea ... was already applying to the Reich Ministry of the Economy for permission to transfer capital from Germany..." (p.63.) Following the success of this experiment, in the summer of 1933 the Haavara agreement was negotiated by the Reich Ministry and the Zionists notwithstanding the fact that the agreement broke the international boycott of Nazi Germany. For a minimum payment of one thousand pounds German Jews could emigrate to Palestine where they received the equivalent of the sum they had paid in Germany, which the Jews used to pay for German goods exported to Palestine. The Palestine Shipping Company was formed by the Zionists for the transport of the Jewish emigrants. The German ship Hohenstein, renamed Tel-Aviv, with her new name written in Hebrew characters across the stern and flying the swastika at the masthead, sailed on her first trip from Bremerhaven to Haifa captained by a registered member of the Nazi Party. (p.65.) The Haavara Agreement gave "valuable support to the establishment of a Jewish national home with the help of German capital" while Palestine was "the country in which German goods are not boycotted on the Jewish side."

Collaboration became closer in 1937 after the Berlin visit of the Zionist emissary Polkes, who invited Adolf Eichmann to visit Palestine as guest of the Haganah, the Zionist underground army. Zionists in order to conceal the truth about Eichmann's visit have spread many false allegations concerning Eichmann's activities and aims. These allegations as well as the false declaration extorted from Eichmann during his trial in Palestine are belied by Eichmann's travel report found in Himmler's secret archives (RFSS film roll 411). (p.74.) Following Eichmann's visit the Gestapo discussed with emissaries of the Mossad "how to promote and expand illegal Jewish immigration into Palestine." (p.75.)

"After the outbreak of the Arab rebellion of 1936-39 members of the Nazi Government and the Office for Foreign Trade expressed the fear that Arab opinion might be alienated by the German contribution to "the tremendously rapid building of Palestine." (p.68.) In 1938, the Office for Foreign Trade asked for the "overdue cancellation of the Haavara agreement." The question was brought before Hitler, who "laid down the fundamental decision that 'Jewish emigration should be further promoted by all available means.'" Thus guaranteed by Hitler, the Haavara transfers contin-

ued and were only halted on the outbreak of the Second World War. (p.69.) Also in 1938, after the occupation of Austria by the Nazis, "the Central Office for Jewish emigration was established (in Vienna) and placed under the charge of Adolf Eichmann." Eichmann collaborated with the Mossad in creating training camps to prepare young Jewish emigrants for their work in Palestine. Similar camps were established in Berlin.

An official Ordinance dated July 4 1939 changed the name of *The Reich Deputation of German Jews* (founded in 1933 with "the participation of all large Jewish organizations") to *The Reich Union of Jews in Germany* and made membership of the Union obligatory for all Jews. Paragraph 2 of the Ordinance read "The *Reich Union* has as its goal the promotion of the emigration of all Jews." (p.61.)

## Part 7

# The Darkest Hour . . .

### 7.1 Recapitulation

**L**ong before the Babylonians launched their Conspiracy, Nimrod, following the lead of Adam and Eve, staged an early attempt of men to “be like Gods.” The Tower of Babel, built in defiance of God, was designed to make another Flood impossible. It was also intended to provide Nimrod with a worthy mausoleum at its summit. The Tower collapsed amid the confusion of Babel, as all subsequent efforts after the same model have collapsed.

Heber, who alone refused to take part in the building of Nimrod’s Tower, was rewarded by the privilege of siring the Chosen Race. Abraham, descendant of Heber, was removed by God from among the magicians and sorcerers of Chaldea. As is often God’s way, He favoured the lowliest. In the second millennium B.C., the Jews (Abiru) were mostly outcasts, fugitives from the law and other refugees, earning their living as seasonal workers or mercenaries in Mesopotamia, working on the Pyramids in Egypt, and later, in the time of Nebuchadnezzar, fleeing before the Assyrian invader to Egypt and Ethiopia, where they intermarried with Negroes and became the Black Jews, the African Falashas.

The Jews were constantly guided, protected and blessed with gifts of incomparable wisdom taught by their Prophets and recorded in their Scriptures. They as constantly, with their Chaldean memories, dabbled in magic and sorcery. Moses himself, brought up at the Court of the Pharaohs, was skilled in the arts of the Egyptians, including witchcraft. Nevertheless, as the depositaries of true religion, every time the Children of Israel fell into sin, after due chastisement, God brought them back into His fold and favour.

In Babylon during the Captivity knowledge of the exact date of the advent of the Messiah—seventy seven weeks of years from the date of the promulgation of the Edict of Cyrus—made the Jews look forward to the fulfilment of the Messianic prophecies, which they interpreted in terms of world conquest. Contact with the flourishing banking community of Babylon and the mystery cults of Persian and Chaldean magi led some of them, the sect of the Pharisees, to found a secret society in preparation for the promised Jewish hegemony. This was the origin of the World Government Conspiracy.



In the time of Christ, the Pharisees were the most powerful party in Jerusalem. They professed extreme piety but were in reality above all else materialistic. Their first interest was power. When they realized that Christ was not going to conquer the world for them, they obtained His Crucifixion by a parody of justice and at once set about the task of preventing their coreligionaries, either by guile or by force, from accepting His Gospel. Fully aware that Jesus was indeed the Messiah, they rejected Him because His Kingdom was not of this world.

When the Devil saw that the Crucifixion had been a victory for Jesus instead of a defeat, he made the Jews the offer Jesus had turned down: he would give them the world if they would bow down and worship him. The Jews who accepted were already a power to be reckoned with. When they raised the standard of revolt at the turn of the first century, they massacred half a million people in Lower Egypt and Cyprus and defeated a Roman army under Lupus before the rebellion was finally suppressed by Hadrian. From then on, founders and leaders of post-Temple Jewry, little by little, century by century, they advanced towards the fulfillment of Satan's promise. By the twentieth century, barely a nation had escaped the octopus-like embrace of their financial system or the gangrene of moral corruption that made them its easy victim.

## **7.2 Sweeping back the ocean**

Léon de Poncins, authority on secret societies, said that the subversive forces that will have to be overcome to restore the world to sanity are Freemasonry, Judaism and Occultism.<sup>1</sup> Freemasonry and Occultism stem from paganism. The Cabbala, esoteric science of Judaism, enables the Jews to trap the unwary, and sometimes even the wary, promising them unique wisdom and secret powers. Through Freemasonry it has placed all sectors of the former Christian social structure in the hands of Jewry. "Everything seems to point to the cabbalistic and revolutionary Jew as the Mastermind working behind the many secret and occult societies both of yesterday and today, using them as pawns in his great gamble and worldwide conspiracy, which would disintegrate and destroy not only the Christian Faith, but the entire traditions of Western civilization."<sup>2</sup>

Jews and non-Jews alike seem to have forgotten "The Great Gulf" to which the parable of the Rich Man and Lazarus refers. "Abraham said ... 'between us and you a great gulf is fixed, so that they who wish to pass over from this side to you cannot, and they cannot cross from your side to us.'" (Luke, XVI, 26) The hereafter is transcendental. Man cannot cross from one side to the other. He only leaves this world when he passes finally—

happily or unhappily—to the next. If he dabbles in the occult, he does so at his peril and seldom escapes spiritual death at the hands of the powers he evokes.

The *Fata morgana* of world government has been mooted for centuries. In modern times it has been recommended or promised by one political thinker or soothsayer after another. In 1950 it was put forward as a thinly veiled threat by Paul M. Warburg, son of the sponsor of the Federal Reserve system. This member of the Brotherhood told the United States Senate "We shall have world government whether we like it or not. The only question is whether we shall have it by conquest or consent." Fifty years later what we have without any question is the sorry spectacle of democratically elected "representatives of the people" falling over themselves in their haste to hand over their country or community to Jewry. Yet despite the Conspirators' endeavours and notwithstanding occult aid, world government is still, as the earthly paradise promised by one prophet after another from Lucifer to Lenin, always another twenty years or more ahead.

The Conspiracy is irremediably handicapped. All authority is from God. Contrary to God by definition, the efforts of the Jews can only be negative: no matter how many times negative action is applied or multiplied, it can never create anything positive. The end-result is always destruction. As the Bolshevik experiment showed, even terrorism is ultimately self-defeating.

### 7.3 The outlook

In the long term government has to be by consent and consent is only possible when the governed share a common creed with each other and with those who govern them.<sup>3</sup> The creeds and customs of the different peoples are too diverse to be covered by any common legal system. Even if it were feasible, democratic toleration of differences would mean the establishment worldwide of what was described in 1917 by Dr Ellis Powell, Editor of *The Financial News*, as the "squalid and sordid system of intrigue, selfishness and corruption, known as Party Government."

This "liberal option" broke down irrevocably in the vote on the Maastricht Agreement when Denmark was given a second chance to come up with the right answer. The second Denmark "referendum" revealed in its true colours what the Conspirators understand by Government by consent. Europe, degenerate and disintegrating, is, however, still the heartland of civilisation, and in Europe the spirit of independence, given leadership, could yet revive. The mass immigration of coloured people is designed to weaken European stock and prevent any such revival. To the same end, European agriculture is being deliberately ruined by the Brussels agents of

the Conspiracy so that Europeans can, if necessary, be starved into obedience.

The project, outlined by Amschel Rothschild in 1773, set forth in the Reichhorn Letter in 1869 and expanded in *The Protocols of Zion* before the end of the same century, was confirmed by Rabbi Emanuel Rabinovich at a special meeting of European Rabbis in Budapest on 12 January 1952. "The goal for which we have striven so concertedly for three thousand years is," he said, "at last within our reach." He could "safely promise that before ten years have passed, our race will take its rightful place in the world, with every Jew a king, and every Gentile a slave." (*Applause*) After an imminent third world war, he went on, "We will openly reveal our identity with the races of Asia and Africa. I can state with assurance that the last generation of white children is now being born. . . . white women must cohabit with members of the dark races, the white men with black women. . . . Our superior intelligence will easily enable us to retain mastery over a world of dark peoples. . . . There will be no more religions. Not only would the existence of a priest class remain a constant danger to our rule, but belief in an after-life would give spiritual strength to irreconcilable elements in many countries and enable them to resist us. We will, however, retain the rituals and customs of Judaism, as the mark of our hereditary ruling caste. . . ."<sup>4</sup>

## 7.4 The heart of the matter

*"The harmony of all the parts of the body makes it a single whole,  
full of health and beauty; and this harmony can only subsist  
by the accord of all those who form it, but principally  
by the union of the priests."*

Saint Leo the Great

In the last analysis, all government is autocratic. Either on a throne or in the wings, there is always an authority whose decision is final. Autocracy can take different forms; it can be either veiled or open, Christian or pagan. In Byzantium, Government was openly autocratic and Christian. The common faith of Christendom gave the temporal power an unshakeable foundation. As Saint Jerome said, at the head of the Church "one alone was chosen in order that, the head once constituted, there should be no pretext for schism." If the Faith had still been as firmly held by Government and people in the sixteenth century, the Reformation would have been impossible; failing any such faith, not even a Pope as holy as Saint Pius X could check the disintegration of the established order and the progress of the veiled autocracy of the World Government Conspiracy.



The election of the Freemason Cardinal Rampolla as Pope at the beginning of the twentieth century was significant of the successful infiltration of the Church by the Conspirators. The veto of the election by Emperor Franz-Joseph of Austria-Hungary through the exercise of an Imperial privilege dating from the days of Byzantium was a reminder that the Constitution of the Christian Roman Empire of Byzantium had been soundly conceived. The Emperor's veto did not, however, change the plans of the Conspirators; it merely deferred their realization for half a century. After the Second Vatican Council, the official Church, ruled by successive Jewish Freemason "Popes," was only a hollow façade. The disappearance of the substance behind it was evinced by the general acceptance of the sophistries promulgated in post-Conciliar Vatican documents and the equally general absence from them of the wisdom of the catechism formerly shared even with children.

It was no longer considered relevant to political or everyday life that the sacraments of the Church give Christians a unique privilege, a channel through which God's Grace reaches them across the gulf separating the transcendental from the created world, and with it the necessary guidance and strength to live their Faith. The Conciliar Church, obedient to the Conspirators, did its best to remove the idea of any such otherworldly privilege from the minds of the faithful, rationalize Christianity and reduce it to the lowest common denominator of all religions. It taught them instead that Grace was not transmitted through the Pope and the Church as a gift from God, but was distributed by the hierarchy through their purely human powers. Orphaned of true religion and left to the care of mercenaries, the sheep could only look forward to the coming of the wolves.

The world today sinks into ever deeper confusion. The principle of division, the cult of opposition and the farce of popular democracy giving priority to rights over duties, camouflage the autocracy of Jewry, incapable of bringing order out of the chaos it has created. Nevertheless, there is no reason why the formerly Christian nations should not repeat or better the achievements of Byzantium and mediæval Europe, the nearest approach to civilization yet known. Even if the aims of Christian society can be deemed unrealistic, it is only when man strives after the ideal that the real becomes tolerable.

According to Christian tradition, during the reign of Antichrist, amid widespread anarchy, terror, wars and disasters, Elijah will return and convert the Jews who, awakened from their delusions, will join the Gentiles, reconverted from their apostasy by Enoch, in putting together again the pieces of the civilization they have destroyed, the Jews by attacking Christianity and the Christians by failing to implement their Faith. Saint Paul

foretold that the apostasy of the Jews, necessary to make way for the conversion of the Gentiles, would be followed by the apostasy of the Gentiles and the conversion of the Jews. Francisco Suarez, sixteenth century Spanish Jesuit and philosopher, said that according to the Scriptures, the conversion of the Jews would take place at the height of three and a half years' persecution, which the Church would suffer at the hands of Antichrist.

Two things are certain. First, no matter how near perfection the blueprint of the new world order planned by Jewry, the Illuminati, Freemasonry or their associates, the "new" world order they eternally seek to create, intrinsically evil, can never be other than destructive. Tried out for seventy years in the earthly paradise of the Soviet Union, it claimed not sixty, but more than sixty million victims. As long as its promoters remain the same creatures of Mammon, whether they exchange communist terror for the liberal option, the Phrygian bonnet for the silk hat, or the Red Flag for the Fleur de Lys, the Rose by any other name . . . Secondly, no matter how many failings or crimes can be imputed to Christians down the centuries, civilization without Christianity is as inconceivable as salvation outside the One, Holy, Catholic and Apostolic Church.

Vienna, 1996

<sup>1</sup> Miss Stoddard, op.cit., p. 124.

<sup>2</sup> Ibid., p. 318.

<sup>3</sup> Once again, Byzantium is an object lesson in the principles of statecraft. Steven Runciman, in *The Byzantine Theocracy* wrote "No form of government can survive for very long without the general approval of the public . . . the ordinary man and woman in Byzantium believed the Empire to be God's holy empire on earth, with the holy Emperor as representative of God before the people, and representative of the people before God. For eleven centuries, from the days of the first Constantine to those of the eleventh, the theocratic constitution of the Christian Roman Empire was unchanged. No other constitution in all the history of the Christian era has endured for so long." (op.cit., p. 164.)

<sup>4</sup> Carr, W.G., op.cit., pp. 105-106.

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**NOTE \***  
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