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THE JEWS IN BRITAIN

The Jews now come into the British story. In 1066 when William of Normandy came to England he had Jews in his train. It is pretty certain that these Jews would have been responsible for the idea of compiling the Domesday Book in order to acquire a complete inventory of the country to give information to guide them in exploiting it by means of usurious money lending.

They became unpopular with the English but appear to have stayed in the country under the protection of successive kings who probably found them useful for revenue purposes until, in 1290, that great king and man of vision, Edward I, decided that it was necessary to expel them from the country for many grave offences endangering the safety of his realm and lieges. Twenty years later, Edward II suppressed the Knights Templar who were the bankers of the period and also the ancestors of Freemasonry. As a result England was prosperous during the 14th, 15th and 16th centuries and was known as Merrie England.

Later the Jews were also expelled from France, the Knights Templar having also been suppressed, as in England. The result in France was also great prosperity until the end of the 18th century when the secret societies and Ashkenazim Jews ruined it with the French Revolution. After that the Jews got a grip on the country and it has been in trouble ever since. A study of Nesta Webster's books on *Secret Societies and Subversive Movements* and on *The French Revolution* are of the greatest importance in connection with this. They are a most exhaustive study of the subject and one which is essential to our understanding of what is going on in the world. One slight criticism of Mrs. Webster's work is that she does not seem to have realised the anti-Christian significance of British Masonry or of its real connection behind the scenes with other societies, such as Grand Orient.

It would probably astonish at least 99 per cent of British Freemasons to be told that it is anti-Christian and, in essence, Judaic. The vast majority just become Masons and leave it at that. They have no understanding of fundamental values and do not think of investigating. Most of them join because they have been told it is a good thing and that it will help them in their trade or profession. But, like all the other secret societies it is, in the final resort, under Jewish control and can therefore be used to exert influence on men

in all walks of life and usually in leading positions, to take courses which are designed to lead, in the long run, to the destruction of Gentile and, in particular, of British and Nordic power and prestige and the eventual complete domination of the world by the Sanhedrin or the inner ring of international financiers or the Elders of Zion or whatever you like to call the body of about 300 men referred to by Disraeli and Walter Rathenau.

Investigation shows that movements like Theosophy, Grand Orient, Freemasonry, Illuminism, The Templars, Rosicrucians, etc., derive their ideas from the Jewish Cabala. It is true that many of the leading lights in these movements have been Gentiles and that some of them have apparently been started by Gentiles. In fact, Adam Weishaupt the Bavarian Illuminist, seems to have been the chief architect of the modern secret society movements, but the control in all cases eventually passes into the hands of the Sanhedrin. In fact, in the final analysis, it all comes from Satan, as is proved by the black magic basis although, normally, this is only known to the most secret and advanced adepts. It is to be noted that the works of all these societies never further but are always to the detriment of the Nordic peoples. They are always against individual and national sovereignty. On the other hand they always work to further destructive purposes by means of Nihilism, Socialism or Communism. Also, they are always in favour of World Jewry purposes and were, for some time, of Pan-Germanism, because Germany was the base of the Jew financiers and Pan-Germanism was a means of greatly weakening the Nordic peoples and of spreading the chaos necessary for the breeding of Communism.

It has been stated above that the Reformation was really the result in England of the age-long resistance of the British Church to Roman domination but this does not mean that Britain was not influenced in any way by the Continental movements of Luther and Calvin. Calvin went to Geneva from France where his name was spelt Cauin, possibly a French effort to spell Cohen. The Jews claim that he was of Jewish extraction. An unfortunate result of his efforts, as far as Britain was concerned, was that he organised great numbers of revolutionary orators who were spread about Western Europe, with a good sprinkling in England and Scotland. These men laid the ground work for revolution under a cloak of religious fervour.

It should be noted that this religious fervour did not show much of the love of Christ. It was much more inclined to display the rigid legalism of the Mosaic Law and of the influence of the Talmud and to contract all religion into rigid observance of the "Sabbath", a Jewish ordinance and regarded as such by Calvin. In fact it was more like Judaism than Christianity. And Judaism,

be it remembered, was based on the Talmud and the Shulchan Aruk and inculcated a spirit teaching that all non-Jews are animals.

Although they had been expelled, it is clear that the Jews retained, or in time regained contacts in England because, during the reign of Charles I, they organised the English Revolution by similar methods to those used later to organise the French Revolution. In both cases the revolutions were brought about by the activities of secret societies and the use of "mobs", organised and paid from behind the scenes in London and Paris respectively. In the case of Paris, at least, the men who made up the ruffianly crowd were definitely imported into Paris for the purpose.

Cromwell was financed by the Amsterdam Jewish Rabbi Manasseh Ben Israel and Fernandez Carvajal, "The Great Jew" as he was called, was the chief contractor of the New Model Army. It was the Jews who insisted upon and had the power to bring about, through the control of money, the execution or really murder of Charles I, in order then to be able to regain admission to England which they did, illegally, under Cromwell.

The "Levellers" and the "Rationalists" in the army had the same doctrines as the French Revolutionaries and they were what we, to-day, know as Communists. The evidence for all this is available from Jewish sources, e.g., the writing of Isaac Disraeli, father of Benjamin, Earl of Beaconsfield, the writings of Benjamin himself and in the *Protocols of the Elders of Zion* which fell into Gentile hands in 1897, is the sentence "Remember the French Revolution, the secrets of its preparation are well known to us for it was entirely the work of our hands."

But Cromwell, even with the assistance of his Geneva sympathisers, dispensing Judaic barbarity, failed to subdue Scotland where Charles II was still called King. It is of interest that Charles accepted the Presbyterian form of Christianity for Scotland and that this form is probably more like the old British Church than that of any other kind of modern times. Steadily the feeling in England came round to the Scottish point of view and, on Cromwell's death, all Britain welcomed the restoration of Charles II.

Unfortunately, Charles had no idea of the Jewish problem or plans. The wisdom and experience of Edward I had become lost in centuries of segregation from the Jewish poison. And the enemies of Kingship were now entrenched within his kingdom. Charles was, however, aware of the dangers of a "Popish Plot" cry and worked against it but, with the accession of James II the Jews developed propaganda against the Papacy and got the people divided on it, while, under cover of it, plans were prepared for placing control of the finances of both England and Scotland in their hands.

The chief figure amongst those who deserted James at the crucial moment was John Churchill, first Duke of Marlborough. According to the Jewish Encyclopaedia this duke, for many years, received not less than £6,000 a year from the Dutch Jew, Solomon Medina.

For further evidence on what is said above, reference should be made to *The Nameless War* by the late Capt. A. H. M. Ramsay, M.P. Nesta Webster's books and Isaac Disraeli's two volume *Life of Charles I*, published in 1851 and referred to by Ramsay.

After the Amsterdam Jews had successfully financed the rebellion against James II, in 1689, the chief of them, Solomon Medina, followed William of Orange to England. The result was to bring about a closer connection between the London and Amsterdam Jewish communities and the transfer of the centre of finance from the Dutch to the English capital. According to Disraeli its practice in England has been equally injurious. (*Sybil*, Book I.)

The real objective of the "Glorious Revolution" was achieved in 1694 when the Royal consent was given for the setting up of the Bank of "England" and the institution of the National Debt. This Charter handed over to an anonymous and private committee the Royal prerogative of creating money and converted the basis of wealth to gold. The money thus created was "negative money", a book entry, a debt which, by virtue of the mechanism itself could never be repaid. The charter enabled the international money-lenders to secure their loans on the taxes of the country instead of on the doubtful undertaking of some ruler or potentate which was all the security they could previously obtain.

From then on economic machinery was set in motion which ultimately reduced all wealth to the fictitious terms of gold which the Jews control and drained away the life blood of the land which was the birthright of the British peoples.

Shortly afterwards the political and economic union of England and Scotland was forced on Scotland with wholesale corruption and in defiance of the adverse vote of every county and borough. The main objects of the Union, suppression of the Royal Mint in Scotland and Scottish responsibility, too, for the National "Debt", were then achieved. The grip of the money-lenders was now complete throughout Great Britain but there was a danger that the members of the new Joint Parliament might, in time, in the spirit of their ancestors, challenge this.

So, to provide against this, the party system was brought into being, thus frustrating true national reaction and enabling the wire-pullers to divide and rule. The financiers used their newly established power to ensure that their own men and their own policies should secure the limelight and that they should have sufficient support from their newspapers, pamphlets and banking accounts to carry the day. This state of affairs is still in full blast to-day.

As Capt. Ramsay points out, gold was soon to become the basis of loans, ten times the size of the amount deposited. That is £100 in gold would be legal security for £1,000 of loans. At 3 per cent therefore, £100 in gold could earn £30 interest annually with no more trouble to the lender than the keeping of a few ledger entries. The owner of £100 of land, however, still must work every hour of daylight in order to make perhaps 4 per cent. It is inevitable that moneylenders must become millionaires and those who own and work the land, the Englishman and the Scotsman, must be ruined. The process has continued inexorably till now, when it is nearly completed. It has been hypocritically camouflaged by clever propaganda as helping the poor by mulching the rich. In reality it is nothing of the kind. In the main it has been the deliberate ruination of the landed classes, the leaders among the Gentiles and their supplanting by the Jew financiers and their hangers-on.

The Whig philosophy, descended from Calvinism and other Puritan movements, is always the attack of the black-coated theorist on the practical man, such as the farmer, the sailor, the engineer and the pioneer. Basically it denies personal initiative and judgments and substitutes a set of transcendental values incapable of and, indeed, almost resenting any attempt at proof. Once this is understood, it becomes clear how the philosophy is essential to the supremacy of the financial system and those who control it. What appear to be failures of policy are really the greatest successes. Words become reversed. Stealing is a crime but unnecessary taxation is statesmanship.

With the return of the Jews, Freemasonry also started and developed to such an extent that the country is now riddled with it, particularly in the higher grades of Government Service and the Church of England.