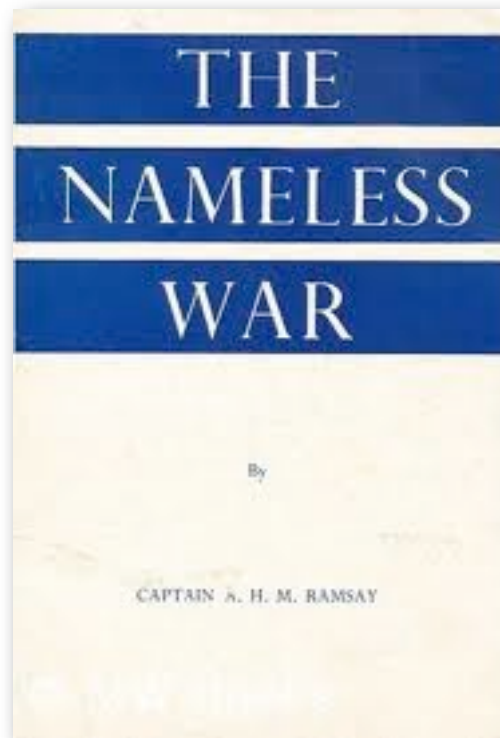


THE NAMELESS WAR

Chapter 1 & 2



by Captain Achibald. H. Maule Ramsay

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THE AUTHOR: Captain Archibald Maule Ramsay was educated at Eton and the Royal Military College, Sandhurst, and served with the 2nd Battalion Coldstream Guards in the First World War until he was severely wounded in 1916 — thereafter at Regimental H.Q. and the War Office and the British War Mission in Paris until the end of the war.

From 1920 he became a Member of H.M. Scottish Bodyguard.

In 1931 he was elected a Member of Parliament for Midlothian and Peeblesshire.

Arrested under **Regulation 18b** on the 23rd May, 1940, he was detained, without charge or trial, in a cell in Brixton Prison until the 26th September, 1944. On the following morning he resumed his seat in the House of Commons and remained there until the end of that Parliament in 1945.

THE NAMELESS WAR

Here is the story that people have said would never be written in our time — the true history of events leading up to the Second World War, told by one who enjoyed the friendship and confidence of Mr. Neville Chamberlain during the critical months between Munich and September, 1939.

There has long been an unofficial ban on books dealing with what Captain Ramsay calls *The Nameless War*, the conflict which has been waged from behind the political scene for centuries, which is still being waged and of which very few are aware. The publishers of *The Nameless War* believe this latest exposure will do more than any previous attempt to break the conspiracy of silence. The present work, with much additional evidence and a fuller historical background, is the outcome of the personal experiences of a public figure who in the course of duty has discovered at first-hand the existence of a centuries old conspiracy against Britain, Europe, and the whole of Christendom.

The Nameless War reveals an unsuspected link between all the major revolutions in Europe — from King Charles I's time to the abortive attempt against Spain in 1936. One source of inspiration, design and supply is shown to be common to all of them. These revolutions and the World War of 1939 are seen to be integral parts of one and the same master plan.

After a brief review of the forces behind the declaration of war and the world wide arrests of many who endeavoured to oppose them, the author describes the anatomy of the Revolutionary International machine — the machine which today continues the plan for supranational world power, the age- old Messianic dream of International Jewry.

It is the author's belief that the machine would break down without the support of its unwilling Jews and unsuspecting Gentiles and he puts forward suggestions for detaching these elements.

Christians say ...

“Captain Ramsay, a Christian gentleman of unflagging courage, believed that the war with Germany was not conceived in the interests of Britain and could lead only to the extension of Communist and Jewish power. Because he warned his fellow countrymen of the forces at work, he was put in prison without trial for 4+ years, for ‘reasons’ so preposterous that those who framed them dared not submit them to a court of law.”

Truth

“For years Captain Ramsay had been a member of the British Parliament. His book is an analysis of the Jewish-Zionist war against Christian civilization.”

The Cross and the Flag

Jews say ...

“There is no limit to the depths of human depravity, Captain Maule Ramsay ... seems to have made a very determined attempt to plumb those depths.”

The Jewish Chronicle

“The publication of such a book, at this time, underlines the urgent need for the law to be reformed so as to make it a crime to preach racial hatred or publish libels on groups in the community.”

The Daily Worker

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To the memory of those Patriots who in 1215 at Runnymede signed *Magna Carta* and those who in 1320 at Arbroath signed the *Declaration of Independence* this book is dedicated.

27th July 1952.

PROLOGUE

Edward I banished the Jews from England for many grave offences endangering the welfare of his realm and lieges, which were to a great extent indicated in the *Statutes of Jewry* [1], enacted by his Parliament in 1290, the Commons playing a prominent part.

The King of France very shortly followed suit, as did other Rulers in Christian Europe. So grave did the situation for the Jews in Europe become, that an urgent appeal for help and advice was addressed by them to the Sanhedrin, then located at Constantinople.

This appeal was sent over the signature of Chemor, Rabbi of Arles in Provence, on the 13th January, 1489. The reply came in November, 1489, which was issued over the signature of V.S.S. V.F.F. Prince of the Jews. **It advised the Jews of Europe to adopt the tactics of the Trojan Horse; to make their sons Christian priests, lawyers, doctors, etc., and work to destroy the Christian structure from within.**

The first notable repercussion to this advice occurred in Spain in the reign of Ferdinand and Isabella. Many Jews were by then enrolled as Christians, but remaining secretly Jews were working to destroy the Christian church in Spain.

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

Trekking eastwards, these Jews joined other Jewish communities in western Europe; considerable numbers flowed on to Holland and Switzerland.

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

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

A campaign for exploiting this division and fanning hatreds between the Christian communities was soon in process of organization. How well the Jews succeeded in this campaign in Britain may be judged from the fact that one of the earliest acts of '*their creature and hireling*' Oliver Cromwell, after executing the King according to plan, was to allow the Jews free access to England once more.

[1] See **Appendix 2**, which will appear in the final Part of this series.

THE BRITISH REVOLUTION

“It was fated that England should be the first of a series of Revolutions, which is not yet finished.”

With these cryptic words Isaac Disraeli, father of Benjamin Earl of Beaconsfield, commenced his two volume life of Charles I published in 1851. A work of astonishing detail and insight, much information for which, he states, was obtained from the records of one Melchior de Salom, French envoy in England during that period.

The scene opens with distant glimpses of the British Kingdom based upon Christianity, and its own ancient traditions; these sanctions binding Monarchy, Church, State, nobles and the people in one solemn bond on the one hand; on the other hand, the ominous rumblings of Calvinism.

Calvin, who came to Geneva from France, where his name was spelt Cauin, [2] possibly a French effort to spell Cohen, organized great numbers of revolutionary orators, not a few of whom were inflicted upon England and Scotland. Thus was laid the groundwork for revolution under a cloak of religious fervour.

[2] At a ***B’nai B’rith*** meeting in Paris reported in ***Catholic Gazette*** in Feb. 1936 he was claimed to be of Jewish extraction.

On both sides of the Tweed these demagogues contracted all religion into rigid observance of the “*Sabbath*.” To use the words of Isaac Disraeli, “*the nation was artfully divided into Sabbatarians and Sabbath breakers.*” “*Calvin,*” states Disraeli, “*deemed the Sabbath to have been a Jewish ordinance, limited to the sacred people.*” He goes on to say that when these Calvinists held the country in their power, “*it seemed that religion chiefly consisted of Sabbatarian rigours; and that a British senate had been transformed into a company of Hebrew Rabbins*”: and later “*In 1650, after the execution of the King, an Act was passed inflicting penalties for a breach of the Sabbath.*”

Buckingham, Strafford and Laud are the three chief figures round the King in these early stages: Men on whose loyalty to himself, the nation, and the ancient tradition Charles can rely.

Buckingham, the trusted friend of King James I, and of those who had saved his life at the time of the Gowrie Conspiracy (of ominous cabalistic associations) was assassinated in the early years of King Charles’ reign under mysterious circumstances.

Strafford, who had been in his early days inclined to follow the opposite faction, later left them; and became a staunch and devoted adherent of the King.

This opposition faction became steadily more hostile to Charles and by the time that they were led by Pym and decided to impeach Strafford. "*The King*," writes Disraeli, "*regarded this faction as his enemies*"; and he states that the head of this faction was the Earl of Bedford. Walsh, the eminent Catholic historian, states that a Jew wine merchant named Roussel was the founder of this family in Tudor times.

With the impeachment and execution of Strafford, the powers behind the rising Calvinist, or Cohenist, Conspiracy began to reveal themselves, and their focus, the City of London.

At this time there suddenly began to appear from the City armed mobs of "*Operatives*" (the medieval equivalent for "*workers*" no doubt). Let me quote Disraeli:

"They were said to amount to ten thousand ... with war-like weapons. It was a militia for insurgency at all seasons, and might be depended upon for any work of destruction at the cheapest rate ... as these sallied forth with daggers and bludgeons (from the city) the inference is obvious that this train of explosion must have been long laid."

It must indeed; and we must recollect here, that at this time Strafford was still unexecuted, and civil war in the minds of none but of those behind the scenes, who evidently had long since resolved upon and planned it.

These armed mobs of "*workers*" intimidated all and sundry, including both Houses of Parliament and the Palace at critical moments, exactly on the model employed later by the "*Sacred Bands*" and the "*Marseillais*" in the French Revolution.

Isaac Disraeli draws again and again startling parallels between this and the French Revolution; Notably in his passages on the Press, "*no longer under restraint*," and the deluge of revolutionary pamphlets and leaflets. "*From 1640 to 1660*," he writes, "*about 30,000 appear to have started up*." And later,

"the collection of French revolutionary pamphlets now stands by the side of the French tracts of the age of Charles I, as abundant in number and as fierce in passion."

He goes on,

“Whose hand behind the curtain played the strings ... could post up a correct list of 59 commoners, branding them with the odious title of ‘Straffordians or betrayers of their country’.”

Whose hand indeed? But Disraeli who knew so much, now discreetly draws a veil over that iron curtain; and it is left to us to complete the revelation.

To do so we must turn to such other works as the *Jewish Encyclopedia*, Sombart’s work, *The Jews and Modern Capitalism*, and others. From these we learn that Cromwell, the chief figure of the revolution, was in close contact with the powerful Jew financiers in Holland; and was in fact paid large sums of money by Manasseh Ben Israel; whilst Fernandez Carvajal, “*The Great Jew*” as he was called, was the chief contractor of the New Model Army.

In *The Jews in England* we read;

“1643 brought a large contingent of Jews to England, their rallying point was the house of the Portuguese Ambassador De Souza, a Marano (secret Jew). Prominent among them was Fernandez Carvajal, a great financier and army contractor.”

In January of the previous year, the attempted arrest of the five members had set in violent motion the armed gangs of “*Operatives*” already mentioned, from the city. Revolutionary pamphlets were broadcasted on this occasion, as Disraeli tells us; “*Bearing the ominous insurrectionary cry of ‘To your tents, O Israel’.*” Shortly after this the King and the Royal Family left the Palace of Whitehall. The five members with armed mobs and banners accompanying them, were given a triumphal return to Westminster. The stage was now set for the advent of Carvajal and his Jews and the rise of their creature Cromwell.

The scene now changes. The Civil War has taken its course. The year is 1647: Naseby has been won and lost. The King is virtually a prisoner, while treated as an honoured guest at Holmby House.

According to a letter published in Plain English [3] on 3rd September, 1921;

[3] A weekly review published by the North British Publishing Co. and edited by the late Lord Alfred Douglas.

“The Learned Elders have been in existence for a much longer period than they have perhaps suspected. My friend, Mr. L. D. van Valckert, of Amsterdam, has recently sent me a letter containing two extracts from the Synagogue at Mulheim. The volume in which they are contained was lost at some period during the Napoleonic Wars, and has recently come into Mr. van Valckert’s possession. It is written in German, and contains extracts of letters sent and received by the authorities of the Mulheim Synagogue. The first entry he sends me is of a letter received;

16th June, 1647.

From O.C. (i.e. Oliver Cromwell), by Ebenezer Pratt.

*In return for financial support will advocate admission of Jews to England:
This however impossible while Charles living. [15]*

*Charles cannot be executed without trial, adequate grounds for which do
not at present exist. Therefore advise that Charles be assassinated, but will
have nothing to do with arrangements for procuring an assassin, though
willing to help in his escape.*

In reply was dispatched the following;

12th July, 1647.

To O.C. by E. Pratt.

Will grant financial aid as soon as Charles removed and Jews admitted.

*Assassination too dangerous. Charles shall be given opportunity to escape;
His recapture will make trial and execution possible. The support will be
liberal, but useless to discuss terms until trial commences."*

With this information now at our disposal, the subsequent moves on the part of the regicides stand out with a new clearness. On 4th June, 1647, Cornet Joyce, acting on secret orders from Cromwell himself, and, according to Disraeli, unknown even to General-in-Chief Fairfax, descended upon Holmby House with 500 picked revolutionary troopers, and seized the King. According to Disraeli,

*"The plan was arranged on May 30th at a secret meeting held at
Cromwell's house, though later Cromwell pretending that it was without his
concurrence."*

This move coincided with a sudden development in the army; the rise of the "Levelers" and "Rationalists". Their doctrines were those of the French revolutionaries; in fact, what we know today as Communism. These were the regicides, who four times "purged" Parliament, till there was left finally 50 members, Communist-like themselves, known later as the Rump.

To return to the letter from Mulheim Synagogue of the 12th June, 1647, and its cunning suggestion that attempted escape should be used as a pretext for execution. Just such an event took place, on 12th November of that year. Hollis and Ludlow consider the flight as a stratagem of Cromwell's. Isaac Disraeli states:

“Contemporary historians have decided that the King from the day of his deportation from Holmby to his escape to the Isle of Wight was throughout the dupe of Cromwell.”

Little more remains to be said. Cromwell had carried out the orders from the Synagogue, and now it only remained to stage the mock trial.

Maneuvering for position continued for some time. And it became apparent that the House of Commons, even in their partially “*purged*” condition, were in favour of coming to an agreement with the King. On 5th December, 1648, the House sat all night; and finally carried the question,

“That the King’s concessions were satisfactory to a settlement.”

Should such agreement have been reached, of course, Cromwell would not have received the large sums of money which he was hoping to get from the Jews. He struck again. On the night of December 6th, Colonel Pryde, on his instructions, carried out the last and most famous “*purge*” of the House of Commons, known as “**Pryde’s Purge.**” On 4th January, the Communist remnant of 50 members, the Rump, invested themselves with “*the supreme authority.*”

On 9th January “*a High Court of Justice*” to try the King was proclaimed.

Two-thirds of its members were Levelers from the Army.

Algernon Sidney warned Cromwell; “*First, the King can be tried by no court. Second, no man can be tried by this court.*” So writes Hugh Ross Williamson in his *Charles and Cromwell*; and he adds a finishing touch to the effect that:

“no English lawyer could be found to draw up the charge, which was eventually entrusted to an accommodating alien, Isaac Dorislaus.”

Needless to say, Isaac Dorislaus was exactly the same sort of alien as Carvajal and Manasseh Ben Israel and the other financiers who paid the “*Protector*” his blood money.

The Jews were once again permitted to land freely in England in spite of strong protests by the sub-committee of the Council of State, which declared that they would be a grave menace to the State and the Christian religion.

Perhaps it is due to their protests that the actual act of banishment has never to this day been repealed.

“*The English Revolution under Charles I,*” writes Isaac Disraeli, “*was unlike any preceding one ... From that time and event we contemplate in our history the phases of revolution.*” There were many more to follow on similar lines, notably in France. In 1897 a further important clue to these mysterious happenings fell

into Gentile hands in the shape of the *Protocols of the Elders of Zion*. In that document we read this remarkable sentence:

“Remember the French Revolution, the secrets of its preparation are well known to us for it was entirely the work of our hands.”[Protocol No.3, 14.]

The Elders might have made the passage even fuller, and written,

“Remember the British and French revolutions, the secrets of which are well known to us for they were entirely the work of our hands.”

The difficult problem of the subjugation of both Kingdoms was still however unsolved. Scotland was Royalist before everything else; and she had proclaimed Charles II King. Cromwell’s armies marched round Scotland, aided by their Geneva sympathizers, dispensing Judaic barbarity; but Scotland still called Charles II King. He moreover accepted the Presbyterian form of Christianity for Scotland; and slowly but steadily the feeling in England began to come round to the Scottish point of view. Finally upon the death of Cromwell, all Britain welcomed the King’s restoration to the throne of England.

In 1660 Charles II returned; but there was an important difference between the Kingdom he had fled from as a boy, and the one to which he returned as King. The enemies of Kingship were entrenched within his kingdom now, and as soon as the stage should be set for renewing the propaganda against the papacy and so, dividing once more persons, all of whom considered themselves as part of Christ’s Church, the next attack would develop. The next attack would aim at placing the control of the finances of both Kingdoms in the hands of the Jews, who were now firmly ensconced within.

Charles evidently had no consciousness of the Jewish problem or plans, or the menace they held for his peoples. The wisdom and experience of Edward I had become lost in the centuries of segregation from the Jewish virus. A consciousness of the danger to the Crown in placing his enemies in possession of the weapon of a “*Popish Plot*” cry he did retain.

With James II’s accession, the crisis could not be long delayed. The most unscrupulous pamphleteering and propaganda was soon in full swing against him, and it is no surprise to find that many of the vilest pamphlets were actually printed in Holland. This country was now quite openly the focus for all disaffected persons; and considerable comings and goings took place during these years.

Stories were brought to the King that his own brother-in-law had joined those who plotted against him; but he utterly refused to credit them, or take any action till news came that the expedition against himself was actually under way.

The chief figure amongst those who deserted James at that crucial juncture was John Churchill, first Duke of Marlborough. It is interesting to read in the *Jewish Encyclopedia* that this Duke for many years received not less than 6,000 pounds a year from the Dutch Jew Solomon Medina.

The real objective of the “*Glorious Revolution*” was achieved a few years later 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 committee the Royal prerogative of minting money; converted the basis of wealth to gold; and enabled the international money lenders to secure their loans on the taxes of the country, instead of the doubtful undertaking of some ruler or potentate which was all the security they could previously obtain.

From that time 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, the real wealth which was the birthright of the British peoples.

The political and economic union of England and Scotland was shortly afterwards forced upon Scotland with wholesale corruption, and in defiance of formal protests from every county and borough. The main objects of the Union were to suppress the Royal Mint in Scotland, and to force upon her, too, responsibility for the “*National Debt*.” The grip of the moneylender was now complete throughout Britain. The danger was that the members of the new joint Parliament would sooner or later, in the spirit of their ancestors, challenge this state of affairs.

To provide against this, therefore, the party system was now brought into being, frustrating true national reaction and enabling the wire-pullers to divide and rule; using their newly-established financial power to ensure that their own men and their own policies should secure the limelight, and sufficient support from their newspapers, pamphlets, and banking accounts to carry the day.

Gold was soon to become the basis of loans, ten times the size of the amount deposited. In other words, 100 pounds in gold would be legal security for 1,000 pounds of loan; at 3% therefore 100 pounds in gold could earn 30 pounds interest annually with no more trouble to the lender than the keeping of a few ledger entries.

The owner of 100 pounds of land, however, still must work every hour of daylight in order to make perhaps 4%. The end of the process must only be a matter of time. The moneylenders must become millionaires; 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 mulcting the rich. It has been in reality nothing of the kind. It has been in the main the deliberate ruination of the landed classes, the leaders among the Gentiles, and their supplanting by the Jew financiers and their hangers-on.

THE FRENCH REVOLUTION

The French Revolution of 1789 was the most startling event in the history of Europe since the fall of Rome.

A new phenomenon then appeared before the world.

Never before had a mob apparently organized successful revolution against all other classes in the state, under high sounding, but quite nonsensical slogans, and with methods bearing not a trace of the principles enshrined in those slogans. Never before had any one section of any nation conquered all other sections; and still less swept away every feature of the national life and tradition, from King, religion, nobles, clergy, constitution, flag, calendar, and place names, to coinage.

Such a phenomenon merits the closest attention; especially in view of the fact that it has been followed by identical outbreaks in many countries.

The main discovery that such an examination will reveal is this fact: the revolution was not the work of Frenchmen to improve France. It was the work of aliens, whose object was to destroy everything, which had been France.

This conclusion is borne out by the references to “*foreigners*” in high places in the Revolutionary Councils, not only by Sir Walter Scott, but by Robes Pierre himself.

We have the names of several of them, and it is clear that they were not British, or Germans, or Italians, or any other nationals; they were, of course, Jews.

Let us see what the Jews themselves have to say about it;

“Remember the French Revolution to which it was we who gave the name of ‘Great.’ The secrets of its preparation are well known to us for it was wholly the work of our hands.”

Protocols of Zion — No. 7.

“We were the first to cry among the masses of the people the words ‘Liberty, Equality, Fraternity.’ The stupid Gentile poll parrots flew down from all sides on to these baits, and with them carried away the well-being of the world. The would-be-wise men of the Gentiles were so stupid that they could not see that in nature there is no equality, and there cannot be

freedom (meaning, of course, freedom as understood by Socialists and Communists, freedom to wreck your own country).”

Protocols of Zion — No. 1.

With this knowledge in our possession we shall find we possess a master key to the intricate happenings of the French Revolution. The somewhat confused picture of characters and events moving across the screen, which our history books have shown us, will suddenly become a concerted and connected human drama.

When we begin to draw parallels between France of 1789, Britain of 1640, Russia of 1917, Germany and Hungary of 1918-19, and Spain of 1936, we shall feel that drama grip us with a new and personal sense of reality.

“Revolution is a blow struck at a paralytic.” Even so, however, it must be obvious that immense organization, and vast resources, as well as cunning and secrecy far above the ordinary are necessary for its successful preparation.

It is amazing indeed that people should suppose that *“mobs”* or *“the people”* ever have, or ever could, undertake such a complicated and costly operation. No mistake moreover could be more dangerous; for it will result in total inability to recognize the true significance of events, or the source and focus of a revolutionary movement. The process of organizing revolution is seen to be firstly the infliction of paralysis; and secondly, the striking of the blow or blows. It is for the first process, the production of paralysis, that the secrecy is essential. Its outward signs are debt, loss of publicity control, and the existence of alien-influenced secret organizations in the doomed state.

Debt, particularly international debt, is the first and over-mastering grip.

Through it men in high places are suborned, and alien powers and influences are introduced into the body politic. When the debt grip has been firmly established, control of every form of publicity and political activity soon follows, together with a full grip on industrialists. The stage for the revolutionary blow is then set.

The grip of the right hand of finance established the paralysis; while it is the revolutionary left that holds the dagger and deals the fatal blow. Moral corruption facilitates the whole process.

By 1780 financial paralysis was making its appearance in France. The world’s big financiers were firmly established.

“They possessed so large a share of the world’s gold and silver stocks, that they had most of Europe in their debt, certainly France.”

So writes Mr McNair Wilson in his ***Life of Napoleon***, and continues on page 38;

“A change of a fundamental kind had taken place in the economic structure of Europe whereby the old basis had ceased to be wealth and had become debt.

In the old Europe wealth had been measured in lands, crops, herds and minerals; but a new standard had now been introduced, namely, a form of money to which the title ‘credit’ had been given.”

The debts of the French Kingdom though substantial were by no means insurmountable, except in terms of gold: and had the King’s advisers decided to issue money on the security of the lands and real wealth of France, the position could have been fairly easily righted. As it was the situation was firmly gripped by one financier after another, who either could not or would not break with the system imposed by the international usurers.

Under such weakness, or villainy, the bonds of usury could only grow heavier and more terrible, for debts were in terms of gold or silver, neither of which France produced.

And who were the potentates of the new debt machine; these manipulators of gold and silver, who had succeeded in turning upside down the finances of Europe, and replacing real wealth by millions upon millions of usurious loans?

The late Lady Queenborough, in her important work ***Occult Theocracy*** gives us certain outstanding names, taking her facts from ***L’Anti-Sémitisme*** by the Jew Bernard Lazare, 1894. In London she gives the names of Benjamin Goldsmid and his brother Abraham Goldsmid, Moses Mocatta their partner, and his nephew Sir Moses Montifiore, as being directly concerned in financing the French Revolution, along with Daniel Itsig of Berlin and his son-in-law David Friedlander, and Herz Cerfbeer of Alsace.

These names recall the ***Protocols of Zion***, and turning up ***Number 20*** we read;

“The gold standard has been the ruin of States which adopted it, for it has not been able to satisfy the demands for money, the more so as we have removed gold from circulation as far as possible.”

And Again;

“Loans hang like a Sword of Damocles over the heads of rulers who ... come begging with outstretched palm.”

No words could describe more aptly what was overtaking France. Sir Walter Scott in his ***Life of Napoleon***, Vol. 1, thus describes the situation;

“These financiers used the government as bankrupt prodigals are treated by usurious moneylenders, who feeding their extravagance with the one hand, with the other wring out of their ruined fortunes the most unreasonable recompenses for their advances. By a long succession of these ruinous loans, and the various rights granted to guarantee them, the whole finances of France were brought to total confusion.”

King Louis’ chief finance minister during these last years of growing confusion was Necker, “a Swiss” of German extraction, son of a German professor of whom McNair Wilson writes;

“Necker had forced his way into the King’s Treasury as a representative of the debt system owning allegiance to that system.”

We can easily imagine what policy that allegiance inspired in Necker; and when we add to this the fact that his previous record was that of a daring and unscrupulous speculator, we can understand why the national finances of France under his baneful aegis rapidly worsened, so that after four years of his manipulations, the unfortunate King’s government had contracted an additional and far more serious debt of 170,000,000 pounds.

By 1730 Freemasonry had been introduced into France from England. By 1771 the movement had attained such proportions that Phillipe Duc de Chartres afterwards d’Orleans became Grand Master. This type of freemasonry was largely innocent, both in policy and personnel in its early days; but as events proved, the real moving spirits were ruthless and unscrupulous men of blood.

The Duc d’Orleans was not one of these latter. Though a man of little principle, and an extravagant, vain and ambitious libertine, he had no motives beyond the ousting of the King, and the establishing of a democratic monarchy with himself as that monarch. Having in addition but little intelligence, he made the ideal stalking horse for the first and most moderate stage of revolution, and a willing tool of men whom he probably scarcely knew; and who sent him to the guillotine soon after his base and away role had been played.

The Marquis de Mirabeau who succeeded him as the leading figure of the Revolution was cast in much the same role. He was a much abler man than d’Orleans, but so foul a libertine that he was shunned by all his own class, and imprisoned more than once at the instance of his own father.

He is known to have been financed by Moses Mendelssohn, head of the ***Jewish Illuminati***, and to have been more in the company of the Jewess Mrs. Herz than was her husband. He was not only an early figure-head in French Freemasonry in the respectable years, but introduced ***Illuminism*** into France.

This ***Illuminism*** was a secret revolutionary society behind freemasonry.

The ***Illuminati*** penetrated into all the lodges of ***Grand Orient Freemasonry***, and were backed and organized by cabalistic Jews. It is interesting to note that the Duc d'Orleans and Talleyrand were both initiated into ***Illuminism*** by Mirabeau shortly after the latter had introduced it into France, from Frankfurt, where its headquarters had been established in 1782 under Adam Weishaupt.

In 1785 there happened a strange event, which makes it seem as though the heavenly powers themselves made a last moment attempt to warn France and Europe against these massing powers of evil. Lightning struck dead a messenger of the ***Illuminati*** at Ratisbon. The police found on the body papers dealing with plans for world revolution. Thereupon the Bavarian Government had the headquarters of the ***Illuminati*** searched, and much further evidence was discovered. French authorities were informed, but the process of paralysis was too far advanced, and no action resulted.

By 1789 there were more than two thousand Lodges in France affiliated to the ***Grand Orient***, the direct tool of international revolution; and their adepts numbered over 100,000.

Thus we get ***Jewish Illuminism*** under Moses Mendelssohn and ***Masonic Illuminism*** under Weishaupt established as the inner controls of a strong secret organization covering the whole of France. Under the ***Illuminati*** worked ***Grand Orient Freemasonry***, and under that again the Blue, or National, Masonry had operated until it was converted over-night into ***Grand Orient Masonry*** by Phillippe d'Orleans in 1773. Little [27] did Egalité suspect the satanic powers that he was invoking, when he took that action, and satanic they certainly were. The name Lucifer means "*Light Bearer*"; and ***Illuminati*** those who were lit by that light.

By the time the Estates General met at Versailles on 5th May, 1789, the paralysis of the executive authority by the secret organizations was complete.

Paralysis by control of public opinion and publicity was well advanced by then also.

This was the manner of its accomplishment.

By 1780 d'Orleans' entire income of 800,000 livres, thanks to his reckless gambling and extravagance, was mortgaged to the moneylenders. In 1781, in return for accommodation, he signed papers handing over his palace, estates, and house the Palais Royal, to his creditors, with powers to form there a centre of politics, printing, pamphleteering, gambling, lectures, brothels, wine-shops, theatres, art galleries, athletics, and any other uses, which subsequently took the form of every variety of public debauchery. In fact, Egalité's financial masters used his name and property to install a colossal organism for publicity and corruption, which appealed to every lowest instinct in human nature; and deluged the enormous crowds so gathered with the filthy, defamatory and

revolutionary output of its printing presses and debating clubs. As Scudder writes in *A Prince of the Blood*,

“It gave the police more to do than all the other parts of the city.”

It is interesting to note that the general manager installed by the creditors at the Palais royal was one de Laclos, a political adventurer of alien origin, author of *Liaisons Dangereuses*, and other pornographic works, who was said, *“to study the politics of love because of his love for politics.”*

This steady stream of corruption and destructive propaganda was linked with a series of systematic personal attacks of the vilest and most unscrupulous nature upon any public characters whom the Jacobins thought likely to stand in their way. This process was known as *“L’infamie.”*

Marie Antoinette herself was one of the chief targets for this typically Jewish form of attack. No lie or abuse was too vile to level at her. More intelligent, alert, and vigorous than the weak and indolent Louis, Marie Antoinette presented a considerable obstacle to the revolution. She had, moreover, received many warnings regarding freemasonry from her sister in Austria; and no doubt was by this time more awake to its significance than when she had written to her sister some years previously;

“I believe that as far as France is concerned, you worry too much about freemasonry. Here it is far from having the significance that it may have elsewhere in Europe. Here everything is open and one knows all. Then where could the danger be? One might well be worried if it were a question of a political secret society. But on the contrary the government lets it spread, and it is only that which it seems, an association the objects of which are union and charity. One dines, one sings, one talks, which has given the King occasion to say that people who drink and sing are not suspect of organizing plots. Nor is it a society of atheists, for we are told God is on the lips of all. They are very charitable. They bring up the children of their poor and dead members. They endow their daughters. What harm is there in all that?”

What harm indeed if these blameless pretensions masked no darker designs? Doubtless the agents of Weishaupt and Mendelssohn reported on to them the contents of the Queen’s letter; and we can imagine them shaking with laughter, and rubbing their hands in satisfaction; hands that were itching to destroy the very life of France and her Queen; and which at the appropriate hour would give the signal that would convert secret conspiracy into the *“massacres of September”* and the blood baths of the guillotine.

In order to further the campaign of calumny against the Queen, an elaborate hoax was arranged at the time, when the financiers and grain speculators were deliberately creating conditions of poverty and hunger in Paris.

A diamond necklace valued at nearly a quarter of a million was ordered at the Court jewellers in the Queen's name by an agent of the Jacobins. The unfortunate Queen knew nothing of this affair until the necklace was brought round to her for acceptance, when she naturally disclaimed anything to do with the matter, pointing out that she would consider it wrong to order such a thing when France was in so bad a financial way. The printing presses of the Palais Royal, however, turned full blast on to the subject; and every kind of criticism leveled at the Queen. A further scandal was then engineered for the presses.

Some prostitute from the Palais Royal was engaged to disguise herself as the Queen; and by the forged letter the Cardinal Prince de Rohan was induced to meet the supposed Queen about midnight at the Palais Royal, supposing he was being asked for advice and help by the Queen on the subject of the necklace.

This event, needless to say, was immediately reported to the printing presses and pamphleteers, who started a further campaign containing the foulest innuendoes that could be imagined concerning the whole affair. The moving spirit behind the scene was Cagliostro, alias Joseph Balsamo, a Jew from Palermo, a doctor of the cabalistic art, and a member of the ***Illuminati***, into which he was initiated at Frankfurt by Weishaupt in 1774. When the necklace had finally served its purpose, it was sent over to London, where most of the stones were retained by the Jew Eliason.

Attacks of a similar nature were directed against many other decent people, who resisted the influence of the Jacobin clubs. After eight years of this work the process of paralysis by mastery of publicity was complete.

In every respect therefore by 1789, when the financiers forced the King to summon the Estates General, the first portion of their plans for revolution (i.e. paralysis) were accomplished.

It now only remained to strike the blow or series of blows, which were to rob France of her throne, her church, her constitution, her nobles, her clergy, her gentry, her bourgeoisie, her traditions, and her culture; leaving in their place, when the guillotine's work was done, citizen hewers of wood and drawers of water under an alien financial dictatorship.

From 1789 onwards a succession of revolutionary acts were set in motion; each more violent than the one preceding it; each unmasking fresh demands and more violent and revolutionary leaders. In their turn each of these leaders, a puppet only of the real powers behind the revolution, is set aside; and his head rolls into the basket to join those of his victims of yesterday.

Philippe Egalité, Duc d'Orleans, was used to prepare the ground for the revolution; to protect with his name and influence the infancy of the revolutionary club; to popularize freemasonry and the ***Palais Royal***; and to

sponsor such acts as the march of the women to Versailles. The “*women*” on this occasion were mostly men in disguise.

Duc d’Orleans was under the impression that the King and Queen would be assassinated by this mob, and himself proclaimed a democratic King. The real planners of the march, however, had other schemes in view. One main objective was to secure the removal of the royal family to Paris, where they would be clear of protection from the army, and under the power of the Commune or Paris County Council in which the Jacobins were supreme.

They continued to make use of Egalite right up to the time of the vote on the King’s life, when he crowned his sordid career by leading the open vote in voting for the death of his cousin. His masters thereafter had no further use for his services; and he very shortly followed his cousin to the guillotine amidst the execrations of all classes.

Mirabeau played a similar role to that of Egalite. He had intended that the revolution should cease with the setting up of Louis as a democratic monarch with himself as chief adviser. He had no desire to see violence done to the King. On the contrary, in the last days before he died mysteriously by poison, he exerted all his efforts to get the King removed from Paris, and placed in charge of loyal generals still commanding his army. He was the last of the moderates and monarchists to dominate the Jacobin club of Paris; that bloodthirsty focus of revolution, which had materialized out of the secret clubs of the ***Orient Masons*** and ***Illuminati***.

It was Mirabeau’s voice, loud and resonant, that kept in check the growing rage of the murderous fanatics who swarmed therein. There is no doubt that he perceived at last the true nature and strength of the beast, which he had worked so long and so industriously to unchain.

In his last attempt to save the royal family by getting them out of Paris, he actually succeeded in shouting down all opposition in the Jacobin club. That evening he died by a sudden and violent illness; and, as the author of ***The Diamond Necklace*** writes:

“Louis was not ignorant that Mirabeau had been poisoned.”

Thus, like Philippe Egalité, and later Danton and Robespierre, Mirabeau too was removed from the stage when his role had been played. We are reminded of the passage in Number 15 of the ***Protocols of Zion***;

“We execute masons in such wise that none save the brotherhood can ever have a suspicion of it.”

And again;

“In this way we shall proceed with those goy masons who know too much.”

As Mr E. Scudder writes in his *Life of Mirabeau*;

“He died at a moment when the revolution might still have been checked.”

The figure of Lafayette occupies the stage on several important occasions during these first revolutionary stages.

He was one of those simple freemasons, who are borne they know not wither, in a ship they have not fully explored, and by currents concerning which they are totally ignorant.

While a popular figure with the revolutionary crowds, he very severely handled several incipient outbreaks of revolutionary violence, notably in the march of the women to Versailles, during the attack on the Tuilleries, and at the Champs de Mars. He, too, desired the establishment of a democratic monarchy, and would countenance no threat to the King even from Philippe Egalité, whom he treated with the utmost hostility during and after the march of the women to Versailles, believing on that occasion that Egalité intended the assassination of the King, and the usurpation of the Crown.

He evidently became an obstacle to the powers behind the revolution, and was packed off to a war against Austria, which the Assembly forced Louis to declare. Once he did dash back to Paris in an effort to save the King; but he was packed off again to the war. Mirabeau's death followed, and Louis' fate was sealed.

The wild figures of Danton, Marat, Robespierre, and the fanatics of the Jacobin club now dominated the scene.

In September of 1792 were perpetrated the terrible “*September massacres*”; 8,000 persons being murdered in the prisons of Paris alone, and many more over the country.

It should be noted here, that these victims were arrested and held till the time of the massacre in the prisons by one Manuel, Procureur of the Commune.

Sir Walter Scott evidently understood much concerning the influences which were at work behind the scenes. In his *Life of Napoleon*, Vol. 2, he writes on page 30;

“The demand of the Commune de Paris, [4] now the Sanhedrin of the Jacobins, was, of course, for blood.”

Again, on page 56 he writes;

“The power of the Jacobins was irresistible in Paris, where Robespierre, Danton and Marat shared the high places in the synagogue.”

Writing of the Commune, Sir Walter Scott states in the same work:

“The principal leaders of the Commune seem to have been foreigners.”

[4] **The Paris County Council**, equivalent to the **L.C.C.** in London.

Some of the names of these “foreigners” are worthy of note. There was Choderlo de Laclos, manager of the Palais Royal, said to be of Spanish origin.

There was Manuel, the Procureur of the Commune, already mentioned. He it was who started the attack upon royalty in the Convention, which culminated with the execution of Louis and Marie Antoinette. There was David the painter, a leading member of the Committee of Public Security, which “*tried*” the victims. His voice was always raised calling for death. Sir Walter Scott writes that this fiend used to preface his “bloody work of the day with the professional phrase, ‘*let us grind enough of the Red*’.”

David it was who inaugurated the Cult of the Supreme being; and organized “*the conducting of this heathen mummary, which was substituted for every external sign of rational devotion.*” (Sir Walter Scott, **Life of Napoleon**, Vol. 2.)

There were Reubel and Gohir, two of the five “*Directors*,” who with a Council of Elders became the government after the fall of Robespierre, being known as the Directoire.

The terms “*Directors*” and “*Elders*” are, of course, characteristically Jewish.

One other observation should be made here; it is that this important work by Sir Walter Scott in 9 volumes, revealing so much of the real truth, is practically unknown, is never reprinted with his other works, and is almost unobtainable.

Those familiar with Jewish technique will appreciate the full significance of this fact; and the added importance it lends to Sir Walter Scott’s evidence regarding the powers behind the French Revolution.

To return to the scene in Paris. Robespierre now remains alone, and apparently master of the scenes; but this again was only appearance. Let us turn to the Life of Robespierre, by one G. Renier, who writes as though Jewish secrets were at his disposal. He writes;

“From April to July 1794 (the fall of Robespierre) the terror was at its height. It was never the dictatorship of a single man, least of all Robespierre.

Some 20 men (the Committees of Public Safety and of General Security) shared the power.”

“On the 28th July, 1794,” to quote Mr. Renier again, “Robespierre made a long speech before the Convention ... a philippic against ultra-terrorists — uttering vague general accusations. ‘I dare not name them at this moment and in this place. I cannot bring myself entirely to tear asunder the veil that covers this profound mystery of iniquity. But I can affirm most positively that among the authors of this plot are the agents of that system of corruption and extravagance, the most powerful of all the means invented by foreigners for the undoing of the Republic; I mean the impure apostles of atheism, and the immorality that is at its base’.”

Mr Renier continues with all a Jew’s satisfaction;

“Had he not spoken these words he might still have triumphed!”

In this smug sentence Mr Renier unwittingly dots the i’s and crosses the t’s, which Robespierre had left uncompleted.

Robespierre’s allusion to the “*corrupting and secret foreigners*” was getting altogether too near the mark; a little more and the full truth would be out.

At 2 a.m. that night Robespierre was shot in the jaw and early on the following day dragged to the guillotine.

Again let us recall ***Protocol 15***:

“In this way we shall proceed with goy masons who know too much.”

Note; In a somewhat similar manner Abraham Lincoln was shot and killed by the Jew Booth on the evening of his pronouncement to his cabinet that he intended in future to finance U.S. loans on a debt free basis similar to the debt free money known as “*Greenbacks*,” with which he had financed the Civil War.
