THE GREAT JEWISH MASQUE



or

THE ASS IN
THE LION'S SKIN

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The Great Jewish Masque

or The Ass In The Lion's Skin

by

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Written in 1936, this little book is a fascinating study of the origins of the Jewish faith and customs, demonstrating an impressive knowledge of Middle-Eastern history.

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"Good woods burn silently, but thorns crackle loudly,
crying out all the time 'We are wood! We are wood!'"
—Old Persian Saying

The Jews, like other childish people, enjoy pretending, and when pretending brings them the tribute due to the character assumed, they revel in it.

In this way they have obtained much credit which should not have been given to them.

They first were tricked out in borrowed traditions and supplied with an entirely false idea of themselves about 430 B.C.

Then commenced the Great Jewish Masque, a pretence which has been maintained to the present day.

In recent times it has never lacked support. Indeed, Jewish propaganda has been so insidious and persistent that voluntary aid, in addition to other kinds, has always been available. At a mere hint, troupes of highly placed carpet-baggers don ass's ears, r a long nose, and vie with each other, and with the kosher mummers, in endeavours to lead the rout.

The Masque, naturally, is extremely popular with the Jews. It appeals to their vanity and panders pleasantly to their self-esteem. Special arrangements are made for them, and each may blow his own trumpet confident that his efforts will be supported by blasts from the massed shofers of the management, and cheers from the claque.

Everything possible is done to keep the Jews in the Masque, apart from other people, submissive to the will of the international

directors, and enthusiastically working for the greater glory of the showmen who use them.

The Jews are addicted to propaganda. From small beginnings their propaganda, like their methods of supplying one another with "information," have become very elaborate. They themselves have fallen victim to it; by it they flatter themselves, and, from long and admiring contemplation of themselves in fancy dress, they have become so infatuated that they have made a fetich of the object of their adoration, and are unable to understand why mankind does not pause in its pursuits and join them in adulation.

They like to tell, and be told, of the "lofty idealism," of the "spirituality," and of the "uniqueness" of the Jews, and to pretend that the outstanding personalities of all time, from Adam and Noah to Columbus and many of the Spanish Inquisitors, were Jews, even if they did not know it, to say nothing of the red rulers of latter day Russia.

They feel gratified, too, when they reflect that by this time nearly everybody must be aware that every Jewess is "pretty," and every Jew "a genius," that all Jewish rabbis are "learned" and "great scholars," and that Jews in general are "clever at business," make good spouses, and are kind to animals.

Conceits, such as these, do not call for comment, their accuracy is demonstrated daily in the streets, in the Press, and in the law courts.

Less venial, however, are the other boastings of the Jews, more especially as it is upon these that they base their claims to preferential treatment and special consideration.

When it is pretended, for instance, that the Jews are an unique and exceedingly ancient race, and that they are the originators and sole possessors of unique and original traditions, writings, customs, rites, laws, and religious tenets, peculiar to themselves alone, and different from and superior to those of all other peoples,

investigation is invited and, when undertaken, at once exposes the hollowness and effrontery of the pretence.

What the world would be like, if two or three other sects became obsessed with their own importance, spirituality, and uniqueness, and demanded a part of some populated country from which to inflict their ideas about themselves upon long suffering humanity, and, moreover, organised themselves in order to do this effectually, may be imagined!

The Jews are not, and have never been, a race.

If the Jews were ever a nation with a language and traditions of their own, the place where that nation lived, in ancient times, has yet to be discovered.

Palestine was never in the possession of the Jews; they were never masters of the country west of the Jordan, nor of the sea coast. Many Phoenician and other Canaanitish cities were impregnable to Jewish strategy. The Jews occupied portions of the country only, and even these they had to share with the Canaanites.

The sanctuaries of Palestine, such as Bethel, Beersheba, Gezer, Gibeon, Gigal, Hebron, Jerusalem, Shechem, etc., were not Jewish holy places, but ancient sanctuaries of the Canaanites “adopted” as such by the Jews, who, in most cases, “adopted” also the “hero” of the place.

Among the “heroes” thus “adopted” by the Jews were: Terah, the deer-god; Ram, the god of darkness; Abram, the begetting or father-god of the dark heights, associated with the moon-god of Ur; Sara, the cloud-goddess of the Caucasus, who was likewise associated with the moon; Esau, the goat-god; Jacob, the Hermes-like pillar-god of Bethel; Laban, the white one, lord of bricks and foundations, associated with the moon-god of Haran; Joseph, the divining or interpreting god of the ancient Canaanites; Nun, the fish-god of Northern Palestine; Dan, the judging pole-star god of

Southern Arabia, whose female form was Dinah; Gad, a form of the bull-god; Israel, the Phoenician “Saturn,” to whom children were sacrificed; Lot, the concealing or veiling incense-god; Moab, the rain-god, father of waters; Ashur, the Assyrian archer-god; Saul, the Babylonian sun-god, who came to Palestine, the land of the sons of the ass, to find his father's asses; Rammah, the storm-god: and many others such as Ishmael, Isaac, Leah, Rebecca, Deborah, and Samson, as well as composite “heroes” such as Moses, David, Bathsheba (the daughter of the moon-god), and Solomon, besides fragmentary “heroes” such as Esther, Mordecai, Rafael, and Asmodeus, etc.

Having “adopted” what they did not understand, the Jews became muddled, not only with regard to “heroes,” but also in connection with customs, histories, beliefs, and sites.

Thus the Jews do not know the real site of Mount Zion, nor, apparently, why they are unable to identify it.

Sinai is not the mountain of Jehovah, but, as its name implies, of the Babylonish moon-god Sin, “Lord of Law,” and, especially, “Lord of Hosts”: whose territory, also, is the desert or wilderness of Sin, and whose worship dates from at least 3200 B.C.

Jericho is not the city of delightful odours and palm trees, but is the yellow moon city; and the Jordan is the yellow moon river.

Jerusalem, on the other hand, even if in later times its women did wear “crescents,” is not a “moon city,” it is not old enough; nor, as is pretended, is it the abode of peace; but it is, as its name implies, the city of “Uru,” the plague-god, the war-god, and “Salem,” the sun-god (in his malevolent and destructive role as god of the dead and lord of Hell).

Abdul Shipa, who was Governor of Jerusalem about 1430 B.C., states, in a letter to his overlord Amenophis IV of Egypt, that Jerusalem, or “Urusalem,” is the city of Beth Ninip, (the god of war, whose name there was Salem) and of Uras.

Uru was a disease-demon and god of the pestilence before he became a god of war, and Salem, or Shalem, has been identified with Set, Israel, Saturn, Adar, Dionysus, etc.

In ancient limes, as might be expected from the many caves and caverns found in the vicinity, there was, in the district where Jerusalem now is, a temple of Ninip, the Babylonian creating god who let loose the Flood.

To Ninip the swine was sacred, and, therefore, tabu to his worshippers. Ninip, like Dionysus, was lord of the underworld and of "the spirits of the earth," before he became a sun-god, and the rock Sakhra (Sakhra was the mother of the sun-god) with the cavern or "well of spirits" beneath it, is to the Jews the most sacred part of Jerusalem. Here they say is the "House of the Lord God," here they pretend was the Holy of Holies of the temple supposed to have been built by Solomon, and here "the pestilence was stayed"!

Pigs entered into the rites and myths of Adonis, Attis Tammuz, Set, Semele, Demeter, Rimmon, Dionysus, etc., as well as of Ninip, and were often cast into caverns as a sacrifice. In the cavern at Gezer, which is not far from Jerusalem, many pig-bones have been found.

By the Egyptians pigs were sacrificed only to "Bacchus" and the moon-god.

The Hare, which is tabu to the Jews and the Hottentots, is associated with both the moon—god and the plague-god, and so is the mouse, which the Jews used to eat, as well as swine's flesh, sacrificially (Isaiah LXVI, 17).

The Jews pretend that Jerusalem dates from the time of David, but it has yet to be proved that there ever was a Jewish King David. Jerusalem possesses not a single relic of either David or Solomon, nor of the temple which it is pretended Solomon, the wise fish-god of the Assyrians, built on the "sun-rock" there.

The so-called "Stables of King Solomon" are vaulted foundations

of Roman masonry, and of the church of St. Mary, built by Justinian, about A.D. 529.

Jerusalem was not built by the Jews; the city and its name Urusalem were in use long before the Jews “adopted” them.

Sargon of Akkad incorporated Palestine in his Empire about 2750 B.C., and from the twenty-third century B.C. to the fifteenth, Palestine was under Babylonian suzerainty; it was paying tribute to Babylon about 1780 B.C. From 2200 B.C. to after 1400 B.C. Palestine, thus, remained under the influence of Babylonian culture and Babylonian literature.

From the fifteen century B.C. to the tenth Palestine was a province of Egypt; and after the tenth century B.C. Palestine was a vassal of Assyria, until 608 B.C.

Egyptian bowmen were stationed in Jerusalem in the reign of Amenophis III, and despatches, dating from about 1430 B.C., from the Governors of Jerusalem to their suzerain Amenophis IV, have been found.

The rule of Ramses II extended for more than 100 miles beyond Jerusalem, and Ramses III records that, about 1275 B.C., he pursued his enemies as far as Aleppo and Carchemish. He does not mention any such people as the Jews, who still have to explain when and where their alleged exodus took place.

In 925 B.C. Shashanq I of Egypt marched on Palestine and sacked Jerusalem.

In the meantime Assyria had become a great power, and by 877 B.C. Ashurnazirpal, who had made his name a terror, was hunting lions and other animals in the Lebanon. In 842 B.C. his son Shalmaneser II was receiving tribute from Palestine, which was twice overrun by his troops.

In 795 B.C. Adad-nirari III swept through Palestine and imposed taxes and tribute upon its people.

According to the Jews' own stories, the alleged kingdom of David

broke up immediately after the death of his son Solomon (despite the promise of their god Jehovah that it would continue for ever), and the Jewish people split into two factions.

There were never, of course, at any time really "twelve tribes" of Jews; the phrase "the twelve tribes of Israel" has the same significance as the phrase "the twelve labours of Hercules." The only sub-divisions, of the Jews, which have been traced with any degree of certainty are a group called "the sons of the jack-ass" (Hamor), and a "post-exilic" clan called Bene Parosh, "the sons of the flea."

Nevertheless, according to the Jews' own stories there were "twelve tribes of Israel," and, after the death of their king Solomon, these divided into two factions; a larger known as "Israel," which consisted, it is said, of "ten tribes" who occupied the country about Shechem, and worshipped a golden calf at Dan and at Bethel; and a smaller known as "Judah," which, it is said, consisted of "two tribes," who occupied the country about Jerusalem, where they worshipped a brazen serpent.

These factions, although each was distracted with internal dissensions, were continually bickering and quarrelling with each other and with their neighbours, so that Tiglathpileser III found it necessary to deal with both. In 738 B.C. he levied tribute on the larger faction, and in 732 B.C. he received homage and tribute from the smaller.

Being utterly unreliable and untrustworthy, these people were constantly giving trouble, and about 726 B.C. Shalmaneser IV had to take punitive measures against the larger group, again. The Jews avoided punishment by offerings of money and fair promises, but it became evident that they were all the time intriguing with his enemies, and Shalmaneser invaded the country, and carried away the "king" into captivity. His troops remained in Palestine until, in 721 B.C., his successor Sargon II carried away both the golden

calves and the “ten tribes,” and together they vanished from the page of history.

Though nothing more is ever heard of the “ten tribes” called “Israelites” (since they were distributed among other peoples and entirely assimilated), the “two tribes,” called “Jews,” continued to give trouble to their Assyrian overlords. No promise or oath was binding to them, and in 712 B.C. they were again intriguing with the enemies of Assyria, and in the following year Sargon II overran their territory and inflicted a heavy fine. About 700 B.C., for precisely similar reasons, his son Sennacherib ravaged Palestine and exacted costly tribute.

By 675 B.C., however, the Jews seem to have forgotten this painful experience, and Esarhaddon found it necessary to invade the country again. He had no sooner been mollified by specious promises than, for the customary reasons, he was forced to return. He carried away the “king” in chains, and cast him into prison for a time as a lesson, and settled strangers in the country about Jerusalem.

He was, however, unable to stop the plotting of the Jewish “priests,” who have always been the bringers of misfortune upon their followers, and during the ensuing half-century the territory occupied by what was left of the “two tribes” fell into its accustomed state of disorder; human sacrifices were offered and bitter religious feuds prosecuted.

According to the Jews’ own stories, it was during this period that the much bepraised Josiah is supposed to have “reigned” at Jerusalem.

Reared by the Jewish priests, who had murdered his predecessor’s son, he developed into a fanatical bigot. The flattery evoked by his religious exploits apparently turned his head, for in 608 B.C. he obstructed the march of the Egyptian army and was killed. For his interference the King of Egypt, upon his return from

Assyria, looted Jerusalem, which remained his vassal until 605 B.C. when it became tributary to Babylon once more.

The Jews continued their usual tactics, and in 597 B.C. Nebuchadrezzar came down to Jerusalem and carried away its wealthier inhabitants to Babylon; but within a few years the Jews were again plotting with the enemies of their suzerain, and in 587 B.C. Nebuchadrezzar, losing patience, marched on Jerusalem, and burned and razed it. He took away the king in chains, and also a great many more of its people as captives. In 582 8.6. the authorities in Babylon found it necessary to deport a third batch of the "Jews."

These three great herds of captives from Jerusalem remained in Babylonia, together with thousands of other prisoners from all parts of the Near East, for half a century.

This "exile" was profitable to the Jews, and they found it so advantageous that, when they received permission to leave Babylon, less than 43,000 elected to return to Jerusalem; and 80 years elapsed before a second and much smaller group could be persuaded to leave Babylon for Jerusalem.

Notwithstanding this, the Jews are under grave suspicion of having intrigued with the Persians to accomplish the downfall of Babylon. Many people believe that the favour shown to the Jews, by Cyrus in 538 B.C., was bought by their services, in spreading sedition, etc., within the city while the Persian troops were still outside. If this is so, and the authorities are correct who hold that the disaffection of the common people in Babylon was due largely to the monotheistic tendencies of the Court and the aristocracy, the Jews must have been either opposed to monotheism, at that time, or guilty of double treachery.

Those Jews who did return to Jerusalem found the countryside occupied by the unfortunate people planted there by Esarhaddon. In order to obtain shelter and ready-made homes, many of the Jews

inter-married with these unsuspecting people, who received the Jews kindly and even offered to assist them in rebuilding Jerusalem. The Jews, however, having established themselves in the country, repudiated these offers of help with scorn and contumely; and, later, in 458 B.C., celebrated the arrival of the second horde of "Zionists" from Babylon by driving out of the district all non-Jewish wives and their children.

Meanwhile Jerusalem was still in ruins, and the "returned Jews" refused to live in it; now, however, they were forced to do so by their priests, who placed guards at the gates and locked in the unwilling citizens at night.

Later these first "Zionists" were required to co-operate in certain crude restorations and rough building. Most of their clumsy efforts were soon swept away, but by 430 B.C. the Masque had been started, and the "adoption" of holy places, heroes, traditions, and religious tenets proceeded apace. The immigrants had brought with them a muddled idea of the Babylonian calendar, the Babylonian system of numeration, weights, measures, and money, and also such scraps of mythology, ritual, sacred writings and philosophy, etc., as they had been able to absorb or obtain; "history" began to be fabricated and sacred writings to be adapted; and the result of there equivocal labours have come down to the present day.

Of the history of the Jews during the 600 years following the fall of Babylon and their coming under Persian rule, little reliable information is available.

Their own highly coloured stories … of their spirituality, lofty idealism, patriotism, endurance, fearless valour, feats of arms, heroism, and nobility of character, etc., … plentifully interspersed with miracles, are unsupported. None of their contemporaries seem to have been aware of the prodigy in their midst, nor even to have liked or respected the Jews; on the contrary, by the Assyrians

and the Medes "the Jews were deemed the vilest of all peoples," and among the Greeks and the Romans they aroused dislike and contempt; Marcus Aurelius said he was "sick of the filthy, noisy Jews."

No other history corroborates the Jewish tales, which are suspiciously like, and appear to have been formed in the same unscrupulous manner as those in the Books of Joshua, Esther, Judith, Daniel, etc., which, likewise, were put together during this period.

The "wonder tales" of the renegade Jew, Josephus, who lived at ease among the Romans and wrote in Greek, are untrustworthy.

It seems, however, that by about 350 B.C. the Jews had so angered their well-disposed Persian masters that the latter plundered part of Palestine and carried off many Jews as captives.

In 332 B.C. the Jews came under Greek rule, and in 320 B.C. Ptolemy took Jerusalem and carried away a number of Jews to Egypt. Palestine remained under the Ptolemys for nearly a century, but by 246 B.C. the country had reverted to its accustomed state of anarchy and disorder.

In 198 B.C. the Jews made submission to Antiochus III, but owing chiefly to the jealousies of the Jewish priests, and their religious feuds, the state of Palestine did not improve. From 175 to 170 B.C. Jerusalem especially seems to have suffered through the greed and brutality of two Jews, who adopted the Greek names of Jason and Menelaus and made the city a bone of contention, until it was sacked by Antiochus IV in 169 B.C.

In 168 B.C. Antiochus IV tried to establish a uniform religion throughout his domain, but the Romans were antagonistic to him and encouraged everything that would embarrass Syria, and this enabled the Jews to revolt in 167 B.C. With the influence of Rome against her and pre-occupied with other troubles, Syria was unable to deal effectually with the Jewish insurrection, which continued

with varying success until about 146 B.C.

The Jews, however, entirely lacked the ability to govern themselves, and jealousies, dissensions, brigandage and civil war speedily brought Palestine to such disorder that it became necessary for the Romans to interfere. In 63 B.C. Pompey took Jerusalem by assault and laid the Jews under tribute to Rome.

Like the Greeks, the Romans soon discovered that the Jews were tiresome subjects; they created a community within a community, lived in a state of ceaseless friction with their non-Jewish neighbours, and were constantly lashing themselves into a frenzy over barbarous customs and ideas which appeared ridiculous to the practical Roman mind.

Nevertheless the Romans granted to the Jews many privileges and immunities, all of which the Jews abused; and from 63 B.C. until they were finally quelled by Hadrian in A.D. 135 (except during the reign of Herod), the history of the Jews is mainly a record of rebellions against Roman rule.

Herod, whose father had been poisoned by the Jews, was appointed King by the Romans, and captured Jerusalem in 37 B.C. He dispersed the bands of robbers and brigands which infested Palestine and inaugurated an era of comparative peace and order. Between 19 and 9 B.C. Herod built for the Jews the only admirable place of worship they have ever possessed.

Since the Jews had no architecture of their own, Herod's temple was built in the Greek style, but no expense or pains were spared by Herod to ensure that its construction should be carried out with meticulous regard for the religious susceptibilities of the fanatical Jews and for the traditions which they pretended were theirs, even to the placing of a great vine bearing clusters of grapes under a golden heaven (the symbol of Dionysus) over the entrance.

It is characteristic of the Jews that, while they have never tired of boasting of the magnificence of the structure, they would not

allow its builder to enter the more sacred parts of the building. They have never evinced the slightest feelings of gratitude to Herod, and have never even mentioned his name if this could be avoided. The principal reason for this attitude seems to be … Herod was not a Jew.

Herod died in 4 B.C., and immediately the Jews rebelled again. Bands of robbers and marauders, led by slaves and pretenders, sprang up in different parts and plunged Palestine into the turmoil to which it was accustomed. Order was restored by the Romans, but in A.D. 6 the Jews rebelled again, apparently because they objected to the Roman method of taking a census.

The practical common sense and easy-going tolerance of the Romans was hateful to the Jews, while, to the Romans, the Jews seemed a race of bigoted fanatics, whose dire and credulous superstition rendered them the implacable enemies not only of the Roman Government but of all mankind.

An unchanging characteristic of the Jews, too, has been their unfailing success in earning the dislike of the peoples among whom they have settled; sooner or later all these peoples have come to regard the Jews with extreme disfavour. So it was with the Assyrians, the Medes, and the Greeks, and so it was with the Romans.

By A.D. 19 the number of Jews in Rome had become very large, and, as they insinuated themselves among all classes, especially among the women, exploiting frailties, credulity and vice, they became unpopular; and, when their dishonest and disreputable activities came under the notice of the Emperor, he enlisted 4,000 Jews and sent them to garrison Sardinia. About A.D. 39 their genius for exciting dislike led, in Alexandria where they were very numerous, to bloodshed.

Among the privileges granted to the Jews by the Romans was permission to meet together, a liberty frequently denied, after the

establishment of the empire, to the Romans themselves. This immense concession was abused by the Jews, as was the latitude allowed their teachers of religion.

The Jewish teachers of religion used the freedom allowed them to turn the synagogues into schools of sedition. From childhood the ignorant and fanatical Jews were trained by them to hate the adherents of all other sects; while visions of world domination and worldwide empire were kept constantly before them, and a well-organised system of secret inter-communication was maintained.

At the very time that the Aryans were refining and purifying their own religion, and preaching good will to all men, the rabbis were inculcating amongst the Jews a more intense hatred of the Gentiles and all their works. It was an act of disobedience to the Jewish law, they taught, to hold any intercourse whatever with non-Jews. All Gentiles, said the rabbis, were base-born, and all non-Jewish women were unclean. To marry a non-Jewish woman was a heinous offence; the children born of such an alliance were bastards, and could have no inheritance. It defiled a Jew, the rabbis said, to sit at table with non-Jews, or to enter a Gentile's house, which was to be regarded as a fold for cattle is regarded.

Jews were forbidden to counsel or to befriend a non-Jew, and any benefits conferred upon a Jew by a non-Jew were, it was taught, no better than serpent's poison. The Gentiles are not human beings, asserted the rabbis, non-Jews are merely beasts, they are God's enemies and when they make inquiries of a Jew respecting his religion, it is the Jew's duty to answer with a suppressed curse, and to give a false explanation. It is written, the rabbis pointed out, "Every goy who studies Talmud, and every Jew who helps him in it ought to die," and "Those who do not own Torah and the prophets must all be killed" … openly where no risk is incurred, and where there is, by artifices.

This depraved state of the Jewish mind was kept hidden, as far as

possible, from the Romans; and inflamed by the teachings of the synagogue, and greedy for world domination, the Jews broke out into one insurrection after another, usually simultaneously in different parts of the Empire on each occasion.

Thus about A.D. 65 the Jews rebelled again, and having overrun the ill-protected rural districts of Palestine, they directed their efforts against the small Roman garrison. The Romans were so few in number that they agreed to surrender on condition that they be allowed to withdraw from Palestine. The Jews agreed to these terms, and ratified their agreement by solemn oath, but, immediately the Romans laid down their arms, they were basely massacred by the Jews. According to the Jews' own stories, the Romans died without asking for mercy but deriding the sanctity of Jewish oaths; while, it is said, pungency was added to their remarks by the fact that the massacre took place on the Jewish Sabbath.

Palestine must be rid of non-Jews, said the Jews, and wherever they out-numbered the Gentiles they perpetrated revolting massacres; as a result, from about A.D. 66 to about 69, a state of anarchy and bloodshed, extraordinary even for Palestine, prevailed. In A.D. 70 Titus burned Jerusalem and razed it.

By the first century B.C. the Masque was already well organised, and it continued to display great activity for nearly 200 years. The later stages of this activity showed remarkable similarities to those of the Masque as it exists today. It differed, of course, in detail … for example, the Jews, of that time, constantly pretended that their numbers were greater than they actually were, whereas they now constantly pretend that their numbers are smaller than they are; and they also, in those days, devoted much time to proselytizing, especially among the women of other peoples; … but the policy was the same.

The number of Jews living in other countries was already great, and soon increased until they by far out-numbered the population

of Palestine, and the “Jews of the Dispersion” behaved very much as their successors do today.

The overthrow of all Gentile institutions was believed to be imminent; the Messiah was confidently expected; and the assumption, by the Jews, of the Empire of the World and of Domination over all the non-Jewish peoples of the Earth was impatiently awaited.

From the time of Ptolemy to the third century A.D. a great many Jews, chiefly those of Alexandria, devoted themselves to the extraordinary task of forging texts, and other writings, to support and strengthen the Great Masque and Jewish pretensions.

Detribalised Jews, such as Philo (who frequently reached heights of which the rabbis of Palestine had never dreamed) and Josephus (who, according to his own writings, was a very resourceful and remarkable man), made propaganda openly and unashamed, but others, equally sly but less pert, adapted more insidious methods; these usually put forward their ideas under the cloak of some distinguished name.

Thus books were circulated bearing the names of mythical personages, or of people who, although they were well known, had never written a line.

Newly compiled literary productions were put forward as writings of the greatest antiquity; verses were forged, and philosophers had fathered upon them writings which represented them as taking a profound interest in the Jewish scriptures; poets were falsely represented as being deeply impressed by the Jewish religion, and oracles were deceitfully quoted as predicting a mighty destiny for the Jews.

Forgery, indeed, became a science among the Jews … the only one. Among the many fictitious compositions forged by the Jews about this time was the so-called “ letter of Aristeas.”

Orpheus was dragged into the service of the Jews; Hesiod and

Homer were made to sing of the Jewish Sabbath; and Aeschylus, Euripides, and Sophocles were made to avow Jewish ideas of God; while a most impudent forgery of the Jews outside Palestine was a large collection of the Sibylline Oracles. The private manner in which the Sibyl communicated counsel and warning to men rendered her an admirable instrument in the hands of the Jewish propagandists; by them she was transformed into a prophetess of Jehovah: terrible wars and dreadful calamities were foretold, after which, it was said, the Jews would assume the supremacy and lead the nations into a blessed era of universal peace, etc.

In spite of all this mendacity and artfully disguised propaganda, and of the barefaced attempts of Philo and the allegorical school to foist Jewish tales upon the Greeks, the Jews continued to be regarded with contempt by the Greeks and the Romans, who laughed at their vain glorious pretensions and flatly refused to take part in the Masque.

The pretensions of the Jews to an honourable and remote antiquity, for example, were ridiculed. For the Jews to pretend that the gifts of civilisation were made through their instrumentality was, said the Greeks and the Romans, preposterous; what, it was asked, had the Jews done for art, literature 0r science? Instead of being the teachers of Plato and the Greek philosophers, as the Jews impudently pretended they had been, it was pointed out that the Jews were barbarians when Greek culture had arisen, and that of all the horde of small peoples, shifting from slavery in one country to servitude in another, the Jews were the least productive and the poorest in civilisation.

The Jews, the Greeks and the Romans insisted, were the descendants of the dregs of the Egyptian populace, a despicable rabble, suffering from leprosy and “a pestilential disease which disfigured the body,” unclean and diseased morally as well as physically. Jerusalem, they pointed out, was a refuge for “the scum

and refuse" of all the adjoining nations. The Jews, they said, offered human sacrifices (like the worshippers of Israel and Saturn, whose "day" the Jews kept holy) and were "a people of unbridled lust," "tainted with execrable knavery."

Meanwhile the Jews dissimulated, and secretly determined to make another attempt to exterminate their non-Jewish fellow-citizens.

When the exigencies of the Parthian war had depleted the Eastern provinces of Roman troops, in A.D. 116, a sudden pre-concerted uprising of the Jews took place, characterised by revolting atrocities. Humanity is shocked at the horrid cruelties which the Jews committed in the cities of Egypt and Cyprus and in Cyrene, where they dwelt in treacherous friendship with the unsuspecting inhabitants.

In Cyrene, the Jews massacred 220,000 Greek and Roman citizens; in Cyprus 240,000; and in Egypt a very great multitude. Wherever the Jews out-numbered the rest of the population and their uprising was successful, the Jews behaved in the most revolting manner; many of their Gentile neighbours they sawed asunder, in emulation of their mythical King David, and they licked up and smeared themselves with the blood, and devoured the flesh of their victims, and twisted the entrails of the non-Jews about their bodies.

After this exhibition of their "spirituality" the Jews were forbidden to set foot on the island of Cyprus, and Cyrene had to be re-colonised.

This outbreak was suppressed by Roman reinforcements under Turbo, despatched by Trajan, and the Jews learned once again that, however successful their secret machinations might be, the frenzied onrush of Oriental fanaticism was unavailing against the cool bravery of disciplined Roman troops.

Trajan died in A.D. 117 and was succeeded by his relative

Hadrian, and once more the Jewish agitators became active. Rebellion was encouraged by the statement that it was unlawful to pay taxes to a Gentile master, flattering promises were made that a conquering Messiah would soon appear and invest the favourites of Jehovah with the Empire of the Earth and domination over all the non-Jewish peoples.

This propaganda produced an extraordinary ferment among the credulous Jews, who, it is said, had their fanaticism still further stirred up by a rabbi called Akiba. Thus, according to the Jews' own stories, after the Jews had been thrown into another paroxysm by fanatical frenzy by the fact that Hadrian had issued edicts against mutilation and circumcision, and, about ten. 130, had ordered Jerusalem to be rebuilt in Roman style, it was by announcing himself as their long expected Messiah that a man called, apparently, Simon, attracted followers.

His name does not appear in Roman records, and it is not known whether he was a fanatic or an impostor, but he was immediately acclaimed as the long expected Messianic King by the rabbi Akiba, who became his armour-bearer.

The Roman forces in Palestine were, as usual, small, and a "holy war" against the Romans being proclaimed, nearly all the Jewish towns which had no Roman garrison joined the "Mullah," who was thus enabled to persecute cruelly the Christians who refused to follow him, to kill many Jews suspected of desiring to live at peace with Rome, and to raise a formidable revolt.

To his adherents this rebel Messiah seems to have been known as Bar Cocheba, "the son of the star," but by the rabbis he was called Bar Coziba, "the son of deceit."

Severus, recalled from Britain by Hadrian, quelled this rebellion, and the Jews were forbidden to set foot in Jerusalem, which became a Roman town.

Under succeeding emperors, the Jews, taking advantage of the

facilities afforded by the caves and caverns of Palestine for leading a lawless life, sometimes caused disturbances, but these, although professedly patriotic, were mainly outbreaks of brigandage, and never assumed a serious aspect.

Some people imagine that about A.D. 135 the Jews were scattered abroad by some mysterious agency, which, since then, has prevented their return to Palestine. This absurd superstition is encouraged by the Masque and by the misleading phrase " the dispersion of the Jews."

Many Jews were carried off by their conquerors, of course, to such places as Babylonia, Greece, Alexandria and Rome, but a far larger number of Jews left Palestine of their own accord and for their own gain.

This was so, especially, during the later stages of Persian rule, and later, when the Greeks offered special inducements to occupiers of new colonies; and among the very large numbers of Jews who emigrated for their own benefit must be included all those Jews who left Palestine because of the seemingly endless disorder and anarchy maintained there by the few who preferred to remain.

Since the first century AD. the "Jews of the Diaspora," that is the Jews who prefer to live outside Palestine, have always been much more numerous than those who have had to live in Palestine; but the Jews Outside could have "returned" to Palestine if they had desired to do so.

The prohibition by Hadrian against their presence in Jerusalem soon lapsed, and although it was revived by both Constantine and Omar, it never applied to the other parts of Palestine.

The truth is that Palestine fell a victim to Jewish lust for warld power, to religiously fostered hatred, and to selfish greed; after ruining her, the Jews abandoned Palestine.

The Masque, however, the Jews did not abandon; its activities

may be traced in many countries at many periods of history; particularly noteworthy are its phases of feverish activity towards the end of the eighteenth and nineteenth centuries, and in the first few decades of the nineteenth and twentieth centuries A.D.

It is not known what language was spoken by the Jews in ancient times. The Jews like to pretend that the original speech of mankind was Hebrew, and that they originated it; but Hebrew is not even as old as Arabic, and it is not Jewish; even the word "Hebrew" is not Jewish.

Hebrew is a patois of the despised Canaanites; it is a mixture of fragments borrowed from all the languages spoken by the people with whom the Canaanites came in contact, expressed in an alphabet borrowed from the Phoenicians, about 800 B.C. This alphabet and the Hebrew vocabulary are imperfect. Ancient Hebrew had neither vowels nor punctuation marks, nor any division between words or between sentences; while some of its consonants are so like others that mistakes in reading occur repeatedly. Indeed, it is authoritatively stated that some 800,000 various readings of the consonants in surviving manuscripts (which are not very old) have been counted. Copies vary so much that it is impossible to say which is the correct version.

Apart from this difficulty with the consonants, the value of any essay on scientific, legal, historical, or religious subjects written in ancient Hebrew may be demonstrated by setting out in like manner (without vowels, and without punctuation marks, or divisions between words or sentences) a few paragraphs from any modern book.

Hebrew has been "a dead language" since the fourth century B.C., so that, on account of the imperfections of its written form, no one now knows how it should be pronounced. Since, however, it has been resuscitated and become part of the Masque, the Jews are tinkering at it, and no doubt in time, when vowels and a

sufficiency of artificial words have been added, it may become almost as useful as the pidgin German, known as Yiddish, which is spoken by most Jews today.

Nowadays, Yiddish is commonly written in Hebrew characters. This serves several purposes; those who know Hebrew but not Yiddish cannot read it; and these who know Yiddish but not the Hebrew characters cannot read it; it looks like Hebrew, and so pleases the less educated Jews and flatters their vanity.

For centuries the Jews of Palestine spoke Aramaic, and both the Jerusalem and the Babylonian Talmuds are written in a mixture of Aramaic and Hebrew. Many Jews, apparently, were unable to understand even this mixture, and so translations and explanations, called Targums, were made for the more ignorant Jews, who seem always to have found language difficult.

Notwithstanding this difficulty of language, it is pretended that the Jews are the originators and possessors of an unique literature of inestimable antiquity; a literature which is a vast storehouse of knowledge, science, law, poetry, history, and religion, and which is without an equal among the literatures of the world.

Upon examination, however, these claims are found to be exaggerated. The Jewish writings are not unique, except in this that they do not present a single original feature. The language employed, the style, thought, mode of presentation, the metre, the manner in which what is written is set out (for example, the system of placing the title and the first words), many of the phrases, similes, sentences, and even whole portions of works, may be shown to have been “ adopted ” from the writings of the Babylonians and other peoples.

For instance, just as the 23rd Psalm may be shown to have originated in Babylonia, so many verses of the 104th Psalm are alrnost ward for word the same as those of one of the hymns written by Akhnaton, who reigned over Egypt from 1385 to 1375

B.C.

"Hallelujah" is placed at the beginning and end of many Psalms, in exactly the same way as the ancient Greeks used to place "Eleleu Ie" at the beginning and end of the much older hymns to Apollo.

Nor are the Jewish writings old. The Jews, if there were any then, did not possess the art of writing before, at the earliest, 900 B.C. Hence no Jewish "document" can be much older than 800 B.C. That is to say, more than four thousand years after the deeply religious Psalms of the earlier Akkadians had been written … the Jews were learning to write!

In the British Museum are preserved inscriptions recording the expeditions of Sargon I of Akkad and his son Naram Sin to Sinai and to Palestine, which Sargon I incorporated in his Empire. These inscriptions were made about 2800 B.C., the same period as that in which Naram Sin laid a pavement in the south-eastern temple court at Nippur.

At Nippur have been found more than 30,000 contracts and accounts, some of which likewise date from the fourth millenium B.C., in addition to some 3,000 literary texts, many of which date from the Sumerian period. Here no less than twenty-one different strata, representing different periods of occupation, have been noted, and the pavement laid by Naram Sin has been uncovered. The time which elapsed between the laying of this pavement, about 2,800 B.C., and early Arab times, is represented by thirty-six feet of superimposed debris, but it lies thirty feet above the virgin soil!

The Jews' own stories, too, provide a sidelight on the "high antiquity" of their scriptures. Thus the Jews assert that precisely 100 years after the "ten tribes" had been carried away, there occurred the outstanding event which made glorious the reign of the priest-ridden Josiah. In 622 B.C. his priests suddenly "found" the "Book of the Law"! Apparently, in spite of its pretended age, no

difficulty was experienced in reading it, for the king, the high priest, and the people were all alike astonished at its contents. In order to be quite sure that the book "found" was really the word of their god, Jehovah, they asked a woman called Huldah, "the weasel," and she said it was, and that ended the matter.

Hence it is evident that the "ten tribes" never heard of this "Book of the Law," and that less than 40 years before those that were left of the "two tribes" were themselves carried away to Babylon, the latter were still ignorant of its existence and of its contents.

The Jews possess no original documents of any kind whatsoever. The seeker after these is patiently reminded that the originals including the Decalogue and the Targums of Onkelos and Johnathon—all of which were traced by the finger of the god of the Jews, were all destroyed when Jerusalem was sacked. It is explained, however, that this makes no difference worth mentioning, since they were all completely "restored" about 149 years afterwards by a priest called Esra or Esdras, about 444 B.C.

Thus what must be regarded as the second editions of the god-given originals should date from about 444 B.C., but even this is not so. Misfortunes befell these also, and "changes and additions" continued to be made in them until A.D. 287, when some of the latest editions were translated into Greek, and so assumed a fixed form. Other versions did not become fixed until they were translated into Latin about A.D. 401.

The successors of Ezra collected together such works on binary and religion and such songs and sayings as they could obtain, and, "adapting" these to suit their own purposes, added the "modified" versions to the "works" of Ezra. In course of time, the Jews came to regard some of these books as sacred, but they were not agreed as to which were sacred and which were not. The Alexandrian Jews adopted books into the sacred group which the Jews of Jerusalem did not.

This difference of opinion lasted until the second century A.D., when all the books which are comprised in the “Old Testament” acquired “divine authority.” It is not known, however, exactly how or when the canon of the “Old Testament” was formed.

The Jews like to pretend, about these writings, that Moses wrote all the laws, David all the Psalms, Solomon all the Proverbs, etc., but the books themselves fail to support this idea. In every case they prove to be the work of many writers, and, moreover, proof is required that the reputed authors ever lived among the Jews, since nearly all of them are “ composite heroes,” made, apparently, by the Jews who made the books.

In addition, the books of the Torah, and the others, show numerous contradictions, and contain different stories relating to the same things, but disagreeing with each other; for example, in Genesis XX a tale is told of Abram which in Genesis XXVI is told of Isaac, and no less than six acts attributed to Moses are later ascribed to Joshua, who, of course, is a “myth-duplicate” of Moses.

Deuteronomy was not written until nearly a thousand years after Moses is supposed to have lived, and large portions of Genesis, Exodus, Numbers and Leviticus were not compiled until after the “ two tribes ” had been deported to Babylon. The Psalms are among the most recently compiled books of the “Old Testament”; not one Psalm was composed by David, some are of the Greek period. Proverbs, the Song of Solomon, and the Wisdom of Solomon owe nothing to Solomon, who, if he lived among the Jews before 900 B.C., would not have been able to read or write. These books were put together more than 500 years after Solomon is supposed to have reigned.

The book of Joshua is an example of how the Jews manufactured false history, out of the papular myths of other peoples, to increase their own prestige. It is the work of seven or eight writers.

The books of Isaiah and Judges are each the work of some half a

dozen writers; and the book of Daniel is an example of the manner in which the Jews confused and falsified history to further their own ends. It was written for the purposes of propaganda, to stir up rebellion and gain adherents for the revolt of 167 B.C. against Greek rule. That is to say, it was written about 350 years after the time in which it pretends to have been written, and long after the events "prophesied" in it had taken place. In spite of this, the writer's knowledge of history was remarkably inaccurate. Although it is pretended that the book was written at a time when the Greeks were not yet known, it contains a number of Macedonian words, and refers to events which occurred in the period of Greek rule over the Jews.

The history contained in Jewish books, such as Esther, Judith, etc., is unsupported. The writer of Judith knew little geography and less history. The ancient traditions were systematically altered by the Jews and applied to themselves. The story of Job is not Jewish, it was "adopted" from a Babylonian original. Psalm after Psalm may be shown to have been copied from a Babylonian original.

While the Jews were engaged in putting together questionable books like Judith, Maccabees, the Wisdom of Solomon and the Psalms of Solomon about 100 B.C., writers like Virgil, Horace, Cicero, Ovid, Lucretius, and others, had appeared in Rome, to say nothing of the writers of the Greeks and the Aryans; while the works catalogued under the name "Zoroaster," in the library at Alexandria, contained two million lines!

The oldest Jewish manuscripts belong to the tenth century A.D., and are neither original nor authentic. Each is the work of many writers and has been edited and re-edited many times.

The tales and legends of the Jews are not their own; in nearly every case the Jews have "adopted" these from their masters or their neighbours.

Thus the first eight chapters of Genesis were made from

fragments adapted from the writings of Babylonia. The stories of the Creation, the Garden of Eden, Lilith, Adam and Eve, the Tree of Life, the Serpent, the Temptation, the Fall, the Cherubim, the ten Antediluvian patriarchs, the Tower of Babel, Noah, the Flood, the Ark, the Dove, the Olive branch, the Raven, Noah's sacrifice, the Rainbow, the Covenant, etc., were all "adopted" from the Babylonians. All these stories had been cast into poetic form and written down in Babylonia thousands of years before the Jews appeared.

The stories of Abram's sacrifice, Jacob's wrestling, Jacob's so-called "ladder" (which was a Babylonian "Ziggurat"), Joseph in the pit, Potiphar's wife, the infancy of Moses, his wonder-working rod, the contest of the Magicians, the Plagues of Egypt, the dividing of the waters, the pillar of fire and pillar of smoke or cloud, the striking of the rock, the mountain of the god enveloped in mist and emitting thunder and lightning, the tables of the law, Moses' shining face, his horns, his leading a great multitude, his name, his brazen serpent (a brazen cobra was discovered recently at Gezer), etc., Aaron's breastplate, the golden calf, the sedition of Kora, making the sun and moon stand still, the slaying of the dragon by Jehovah (Isaiah 11, 9, and Psalms LXXIV, 13, etc.), Samson's locks, Samson and the lion, the witch of Endor, David and Bathsheba, the wisdom of Solomon, the judgement of Solomon, his harem, his palaces, his temple and gorgeous court, etc., ordeal by drinking holy water, etc., can all be shown to have been derived from the folklore of peoples very much older than the Jews.

An example of the way in which the Jews became muddled, through "adopting" tales, etc., they did not understand, is the Jewish story of the baby Unicorn which splashed along in the wake of the ark, to which it was tied by its horn. In the original story, which was old before there were any Jews, the ark was towed to safety by a "great fish" (evidently a kind of Narwhal) by a cable tied

to its great tusk or fin.

Moses, David and Solomon were never leaders of the Jews; these are all “composite” or “patchwork” figures, made of “fragments” which were, for the most part, old before the Jews, in order to give greater verisimilitude to their boastings about their “wonderful and age-old past,” “adopted” them.

Thus, “Moses” was made by the Jews from Babylonian originals, to which they added tales from Egypt and Arabia. Whether or not the Babylonian originals are to be identified with Dionysus, few unprejudiced investigators will deny that the acts of “Moses” are merely a later version of the acts of Dionysus. In view of the identification of “Moses” with Dionysus, it is interesting to note that the Greeks and the Romans asserted that when Antiochus entered the innermost shrine of the god of the Jews, at Jerusalem, he found therein “a stone image of a man with a thick beard sitting upon an ass, and holding a book in his hands”: this image, they asserted, represented “Moses.” The story of the infancy of “Moses” was current about 2,800 B.C.

“David” was made by the Jews of “fragments” of the Storm-god and of the Pig-god, with some history added—the history, however, belonged to Assyria, not to Judah.

“Solomon” was made by the Jews of “fragments of the wise-fish Sun-god of Assyria, mixed with some historical tales concerning two or more Kings of Assyria. The descriptions of “King Solomon's world-famous Court,” the gorgeous ceremonial, the harem, the two high priests, the eleven great feudal vassals, the system of worship, etc., were “extracted” en bloc by the Jewish fakers of history from descriptions of the Court of the “King of the Four Quarters of the World,” during those periods of magnificence in Assyria and Babylonia which dazzled the world at a time when the Jewish “kings” were raiding one another's waterholes and dancing naked before their gods.

It is characteristic that while pretending to despise utterly the builders of these great empires, the Jews, nevertheless, appropriated without scruple the legends and heroes and even the history and religious ideas of these great peoples whom they so bitterly hated.

A frequently reiterated boast of the Jews is that they have survived great states such as Assyria, Babylon, and Rome. What merit accrues from this feat is not clear; many sects in India are very much older than the Jews; and it is at least doubtful whether, say, Sargon II, if given the choice, would have exchanged the 16 years of his reign for the 1,600 years of Jewish history which began with his accession.

The hollowness of the Jewish pretensions have forced supporters of the Masque to adopt various subterfuges in Order to hide the sordid truth. This is everywhere apparent. Thus a well-known popular "History of the Jews" devotes a whole chapter to the magnificence of Assyria, and divides the rest of its contents equally between anecdotes concerning individual Jews (including some obscure immigrants in America) and unsupported tales from the Jewish scriptures and the writings of Josephus; while an article on "Jewish art," in a well-known encyclopedia, consists of a description of "King Solomon's Temple" (in style of Josephus) and nothing else!

The truth is that excavation in Palestine, although long continued, has failed to unearth any relic of either David or Solomon or of their alleged works; and not a single example of Jewish work that might be regarded as "art" has been found. Indeed, so careful an investigator as Mr. Osgood has said: "There are few more absolutely crude and hideous human creations than the clumsily daubed pottery of Judea, the almost sole relics of its artistic (?) endeavours. 'Jewish art' is as nearly a contradiction of terms as can be found. The artistic horizon of the ancient Hebrew

was made up of conventional flowers, mythic beasts … and the baldest of architectural lines."

"King Solomon's Temple," complete in every detail of architecture, furniture and ritual, was "taken over" from Babylonia by the Jews. The great brazen "sea" supported on twelve brazen oxen, for example, has no meaning for the Jews, but it is an essential feature of the Temples of Babylonia; it seemed important so the Jews "adopted " it.

The office of High Priest, with hat and dress complete, the hierarchy, the idea that the palace of the king should adjoin the temple in which the king could offer sacrifice, the outer court, the inner court, the great gates, and even some of their names, the chambers for the priests, the columns at the entrance, the two altars, the caverns underneath the temple, the brazen serpent, the sacred tree, the veil, the ever-burning lamp, the Holy of Holies, the ark, the mercy seat, the cherubim, the sacredness of the number seven, the incommunicable name of the god, the seven-branched candlestick, the table of shewbread, the incense, the methods of sacrifice, the qualifications required of victims, the buying and selling in the temple, the smearing of blood on the door-posts, the seers, the prophets, prophetesses, the cantor, the singers, the musical instruments, the sacred vessels, the treasury attached to the temple, the Tabernacle of the Congregation, Sheol complete in every detail, the penitential psalms, "psalms of ascent," the very terms: Cohen, Sabbath, Torah, Kippur, Qorban, etc., were each and all "adopted" from Babylonia by the Jews.

The entire ritual of the Jews is, thus, not their own; not a single feature has been evolved among the Jews; theirs is a ritual made, even to the smallest details, of items "adopted" from the Babylonians. In Babylonia the uncivilised Jews found religious ideas and ritualistic practices, which had not only been evolved but which had also been carried all over the world, ages before the Jews

became acquainted with them. This is the reason why primitive peoples in such widely separated places as South, Central and North America and India, Australia and Africa are found in possession of rites, customs, words and objects which the Masque has always pretended are the unique and peculiar property of the Jews.

The ignorant Jews could not understand nor appreciate as other nations did the wonderful science of the Babylonian astronomers, and looked upon all their elaborate studies for date keeping as mere necromancy. Even after a residence of fifty years in Babylon the Jews knew how to fix the date of new moon only by direct observation, and were unable to give notice of the date beforehand. All the dates in the book of Maccabees are "Greek" dates.

The money, monetary system, names of "coins," the weights and measures, names of "weights," etc., the calendar, and (so far as the Jews could follow these, which was not very far) the methods of measuring time, the names of the days of the week, the idea of a week of seven days, the sabbath, the sabbatical year, the names of the months, feasts and fasts, and the time of the year at which these were held, observance of the new moon, etc., used by the Jews are not their own, but were each and all "adopted" fully evolved from the Babylonians by the Jews.

The numerical system, "Gematria," and the assigning of numbers to names, and the "dates," etc., used by the Jews were "adopted" from the Babylonians and the Greeks. From Babylon the Jews "adopted," too, the idea that the capital is the centre of the world; the Jews, evidently, did not know the age-old reason for this, but as the idea seemed likely to add to their own importance, they "adopted" it and applied it to Jerusalem.

The customs in vogue among the Jews are not their own; nor are these customs "unique" except in this, that the peoples among whom they arose have, almost without exception, outgrown them.

The Jews “adopted” what they did not understand and often became muddled, but they cling tenaciously to what they have “borrowed”—mostly because they are continuously subjected to an intensive propaganda designed by their exploiters to keep them “separate” from other people. For some reason they have been permitted to discard the “cast mar” which they “adapted” under Persian rule, but the other customs which they have “adopted” they are compelled by strong pressure to continue, just as they are compelled to subscribe to many “funds.”

Circumcision is not peculiar to the Jews, nor did the Jews originate it. Circumcision, indeed, was many thousands of years old and had been carried all over the world, to Australia, Central and South America, and to many Pacific Islands, before the Jews “adapted” it. The Egyptians practised circumcision at least as early as the time of the Fourth Dynasty (about 3766 to 3566 B.C.).

Neither Greek nor Roman culture was sufficiently potent to suppress this barbarous practice, although under the influence of the beauty-loving Greeks many Jews became ashamed of so ridiculous a mutilation, and some even underwent a second operation designed to hide the disfigurement caused by the first. About 100 years later, however, during a period of fanatical frenzy, the Jews modified the methods used so as to render the mutilation more difficult to hide.

Tabus, such as those against eating the flesh of the pig, the hare, the sinew of the thigh, blood, etc., and the custom of eating fish, garlic and pepper on Friday evening, etc., were not evolved by the Jews, but were “adopted” by them, “ready-made” from other peoples who had. The idea that anyone who touched a dead body became unclean and might communicate the uncleanness to others, for example, was “adopted” by the Jews from the Babylonians.

The “Passover,” it is pretended, “celebrates the formation of the

Jewish people," whereas it may be shown to be an equinoxial festival which the Jews "adopted," complete with Paschal Lamb and the sprinkling of blood on the door-posts, etc., from Babylonia. The bunch of Hyssop was "adapted" by the Jews from the Mazdean priests; and the word "Pascha" (or "Passover") is Babylonian; but the festival and the customs connected with it had been carried to the most distant parts of the earth, even to the Americas, before ever the Jews so much as heard of them.

The "Feast of Lights, or Dedication, or Chanuka" is not peculiar to the Jews, nor did the Jews originate it; they "adopted" it "late," from the Babylonians, and seem to have muddled it with other festivals. The "Feast of Lights," like the "Feast of the Dead " (including "All Saints" and "All Souls"), the lighting of wax candles to Saturn and the burning of lights for Osiris, etc., were customs "age-old" before 165 B.C., the date at which the Jews pretend the "Feast of Chanuka" was instituted. Ancient custom, and what the rabbis call "the garish lights of the Christmas Tree," proved so alluring and so many Jews "went after" these that their "great scholars" had to condone the lapse and gloss it over, in comparatively recent times, with fanciful history; and, just as the book of Ester was composed to explain the "Feast of Purim," so, many maintain, the story of the "Dedication of the Temple" was invented to explain the "Feast of Lights or Chanuka."

The "Feast of Tabernacles or Booths" is not Jewish, and did not originate in the wilderness, as the Jews pretend. It was a very ancient festival which appealed to the Jews on account of its licentious character, and so they "adapted" it from their masters and neighbours. Plutarch said this feast of the Jews was "exactly agreeable" to the rites of Bacchus, that is, it was Bacchanalian. At the "Feast of Jehovah" (that is, of Iaou, Iao, or Bacchus), as the "Feast of Tabernacles" was called, the Levites were in the habit of shouting "Hallelujah" or "Alleluia" ("Praise ye Ia") at frequent

intervals, just as at the triennial festival of Bacchus or Dionysus the same repeated cry of "Ia" was made; moreover it was said "The time and manner of the greatest and most holy solemnity of the Jews are exactly the same as the holy orgies of Bacchus."

All booths or Succoth of ancient ritual were connected with the Kodeshoth, or "consecrated women," devoted to the great goddess of Syria; and "Succoth Benoth" may be translated "Booths of the women consecrated to Venus." It is, however, undesirable here to discuss more fully the original forms of this feast, or to deal with the indelicate aspects of Jewish life, thought, customs and religion, which such discussion would involve.

The "Feast of Weeks" ("Pentecost"), the Jews pretend, commemorates "the receiving of the Law on Mount Sinai," but it is not Jewish; it is a harvest festival of the despised Canaanites, which the Jews have "adopted." Apart from the fact that the Jewish scriptures contain three versions of the "Ten Commandments," and that the "Feast of Weeks" is mentioned in the version of Exodus XXXIV, 14-26, which is regarded as older than the versions of Exodus XX and Deuteronomy V, the Jewish story fails to impress. A much more admirable code had been in use in Egypt for ages, and a highly developed Organisation of law had already existed in Babylonia for a thousand years before the alleged "receiving of the Law" is supposed to have occurred.

The Jews have lamented Jerusalem for a long time, and one of their most cherished customs is that of going to a sacred place in Jerusalem to weep, wail and rend their garments. They pretend, and some of them believe, that they weep and wail for the loss of "Jerusalem" and the "greatness" which they imagine the Jews formerly enjoyed.

According to the Jews' own stories, although the Jews were forbidden by the Romans to set foot in Jerusalem, nevertheless, afterwards they were permitted to go, once a year on the 9th day of

the month Ab, “the anniversary of the capture of Jerusalem” (?), to a sacred stone, called “lapis pertussus,” in the city and to anoint this perforated stone with oil and to weep and wail around it.

The Jews pretend to attach great importance to this custom, and the universal (but obviously artificial and insincere) outcry raised by the Jews of the world recently—when the authorities in Jerusalem compelled the Jews there to abide by the terms of the agreement whereby they are privileged to wail on ground belonging to another sect—is an illustration of how the Jews regard an agreement with non-Jews and also of how the Masque works.

The reasons given by the Jews for this wailing are unconvincing, and other considerations make their acceptance difficult. Thus, lamentations for a lost city are not peculiar to the Jews, many small peoples have bewailed the loss of their towns—even on a cuneiform tablet from Taanach, the author, Akhi-yami asks whether there is still lamentation for the last cities, Or have they been recovered—but surely no people ever bewailed the loss of their city annually within the city itself.

Moreover, this annual mourning, weeping, wailing, tearing of hair and rending of garments was common to most of the peoples of the East and took place in Palestine most frequently just after midsummer, that is, about the 9th day of the month Ab.

The women of Egypt wept for Osiris, the Greek and Roman women wept for “the bewailed” or “the lamented” one, Bacchus, just as the women of China wept for Wutyune, and the women of Assyria and Phoenicia wept for Tammuz, as did the women of Babylonia, and the women of Jerusalem (Ezekiel VIII, 14).

Since the fourth century A.D. the Jews have managed to get into Jerusalem to indulge in this custom; at first annually, but later by bribing the soldiery they managed to prolong their lamentations and their stay in Jerusalem, until today they have an agreement

with the Moslems, and wail ostensibly every Friday, but actually every day. At the "wailing place" they weep, wail, kiss the stones and pray, putting their mouths to the crannies and thrusting written petitions into holes in the wall.

That the wailing now takes place on the west of the "Sakhra," on Fridays especially, and that prayers are whispered and thrust into apertures in the wall, may be accidents; but the anointing of the perforated stone was not an accident. This "lapis pertussus" was invested with a sanctity second only to that of the Kaaba at Mecca, with which it is associated in myth, just as it is associated with "the well of spirits," and is identified with the sacred rock "Sakhra."

"Sakhra" was the mother of the sun-god, and Tammuz, Attis, Dionysus, Bacchus and Adonis (with whom were associated the boar and such things as "perforated stones") were all sun-gods, who may be identified with Ninip, "the great hog," Lord of "the spirits of the underworld." Ninip appeared to his worshippers in the form of a swine; the malignant Saturn was his planet, and Jerusalem was his city. Ninip was also "Lord of the veil," the veil being symbolic both of the underworld and of mourning; later he became a war-god, a patron of hunting, and a sun-god.

Wailing enabled the Jews to enter Jerusalem, it enabled them to prolong their stay there, despite the prohibition; is it an artifice of the Masque, part of a political game, the ultimate object of which is to gain for the Jews possession of the "lapis pertussus," the "Dome of the Rock," and the "temple hill"?

The "Day of Atonement" is not Jewish. It is not noticed in the older Jewish writings; the Jews "adopted" it from their Persian overlords, as they did also the use of "the ashes of a red heifer" and the myth of a bridge (over the valley in Jerusalem).

The sending forth of a "scape-goat" as a propitiatory offering to Azazel, "the prince of fallen angels," is specially mentioned in the Mishnah, and appears to have been observed down to the time of

the destruction of Jerusalem. This annual propitiation of a demon (?Lucifer or Satan) belongs to the later Jewish ritual and seems to be connected with the Devil-worship of the Yezidis, which is similar in character but later in development.

Instead of a goat in modern times, Jewish fathers of families sacrificed a white cock on the eve of the "Day of Atonement." Among the ancients goats were sacrificed to Dionysus.

According to their own stories, the Jews murdered about 70,000 Babylonians in the reign of "Ahasuerus," and in memory of that massacre they celebrate their holiday, "Purim," with "great merriment and rejoicing, springing rattles and giving vent to noisy demonstrations of anger, contempt and scorn when the name of Haman is mentioned in their Synagogues."

"Purim" has always been a Saturnalia among the Jews. The author of a tract in the Talmud lays it down as a rule, that at the feast of Purim every Jew is bound to drink until he cannot distinguish between the words "Cursed be Haman" and "Blessed be Mordecai"; and in recent times the Jews made pyramids of wax tapers, burned effigies, and acted a comedy which ended in ribaldry; "gluttony and intoxication began in the afternoon, and went on until the whole community seemed to have taken leave of their senses; Jewish men and women changed clothes, they ate and they drank, they ran about and cut capers, they reeled and they staggered, they shrieked, yelled, stamped, clattered, and broke each other's heads," and the horse-play often ended in murder and crime.

However, notwithstanding the pleasure it has afforded the Jews, this festival is not Jewish; the Jews "adopted" it from the Babylonians. On the Black Obelisk, Shalmaneser says: "For the second time I celebrated the Pur-festival of Assur and Hadad"; and a deed of sale of 734 B.C. is dated in the eponymy of Bel-daman "in the year of his Pur-office." Even the word " Pur" is not Jewish; and,

as with the “feast of Lights,” the Jews appear to have muddled what they “adopted” of the Put-festival with relics of the “Feast of Booths” and of the “Passover.” In ancient ritual wax tapers were placed on the altars of Saturn.

A common complaint of the Jews is that the other peoples among whom they have chosen to dwell cruelly “herded the Jews into Ghettoes.” This is misleading. The idea that the Jews should live in an area specially reserved for them came from the Jews themselves, and their hypertrophied sense of their own importance and other unpleasant qualities made the Jews so unpopular that their neighbours agreed to their request and set aside an area in which the Jews might practise the rites and customs which they claimed were theirs, and indulge their cravings for “feeling superior,” “secrecy,” and “separateness.”

It has been said that there is nothing original about the Jews, except their “feeling of separateness,” but the Jews had no “feeling of separateness” before they came into contact with the Aryans and with a state of society based on “castes.” From the conquering Aryans the Jews “adopted” a “sense of superiority” and a “feeling of separateness” and these, like the “monotheism” which the Jews “adopted” at about the same time, Speedily became an obsession.

An oft-repeated boast of Jews is that they “invented monotheism.” This foolish pretence is, of course, entirely misleading, for the Jews were among the most ignorant and uncultivated of the peoples who had monotheism thrust upon them before they were ready to receive it.

The Jews were polytheists who became, first, monolaters, and then, later and in comparatively recent times, under the influence of the Babylonians and the Persians, monotheists. It was not until they had been in Babylon for some time that idolatry ceased among the Jews. It was in Babylon, too, and at about the same time, that the Jews “adopted” the hostile genius Satan, the demon Asmodeus,

the angels Gabriel, Raphael, Michael, Uriel, etc., the stories of the rebel angels and of the battle in heaven, and, half-heartedly, the idea of the immortality of the soul and the resurrection of the dead.

Before about 430 B.C., when the Great Masque commenced, the Jews did not differ from their neighbours except that they were less cultured and less civilised, but having become worshippers of one god (even though that god was a borrowed god), the Jews became fanatics obsessed with a ludicrously exaggerated idea of the importance of themselves and this god.

There is, however, nothing unique or original about either the Jews or their gods. According to their own stories the Jews worshipped stones, revered an oak tree, bowed down to images, and adored a bull. The Jewish "patriarchs" had idols or teraphim; Rachel stole the images of her father; David had images in his own house, and was saved by placing in his bed the figure of his house-god (I Samuel XIX, 12-17). Hosea seems to have regarded things like these idols, the teraphim, and the Urim and Thumin, the star, the Ephod and the Stone Pillar, as indispensable parts of the religion of the Jews. Amos attributes the worship of Moloch and Saturn to the Jews: "… ye bare the booths of your Moloch and Chiun your images, the star of your god, which ye made for yourselves."

Chiun was the Arab Kiwan or Saturn, whose emblems were the booth and the star, to which may be added the pillar and the serpent.

Saturn or Cronus was the "ancient one," the father of all the gods, who was worshipped by various Semitic tribes as a stone, and, in Phoenicia, under the names of Israel and Saturn, with human sacrifices.

To call upon Saturn it was necessary to don black garments, to approach the sacred place at a suitable time (Saturday) like a man sunk in sorrow, to burn specially made incense, and, at the moment when the smoke rose, to raise the eyes to the star and say:

"... O Lord Saturn ... the dark, the harmful, ... crafty sire who knoweth all wiles, who art deceitful, ..." grant this or that.

In Assyria Saturn was honoured by crowds of "sacred women" attached to the temple of Anu.

The Jews adored a "Queen of Heaven," Astarte or Mylitta, and burned incense to her. The Jews worshipped also Moloch, and, in addition, Baal and Chemosh, and offered human sacrifices to them, after which, in some instances, they ate the victim. Some authorities, indeed, believe that the "Passover" was originally a sacrificial cannibal feast in which the "first-born" was the victim.

At Jerusalem there was a regularly appointed place where parents burned their children, both boys and girls, in honour of Baal and Moloch. Ahaz burnt incense in the valley of Hinnon and burnt his children in the fire, so did Manasseh.

Monotheism developed early among the Aryan races and was taught by them to the demon-worshipping Semites. Monotheistic tendencies, which in those days represented an advanced stage of free-thinking, manifested themselves among the educated classes in Egypt as early as the end of the sixteenth century B.C., and, somewhat later, among the Babylonians. The Chaldean savants knew of but one god, and his name, which was fastidiously concealed from the vulgar, was, in English, "One."

Such, however, has been the success of the Great Jewish Masque that numbers of people have been persuaded to believe that "monotheism" was specially revealed to the Jews and that it is a great idea distinctive of Semitic genius.

At no time before about 430 B.C. was monotheism a distinctive feature of Jewish worship. From the propitiation of the demons of the ghost-world and the lords of Hell, such as Ura, the plague-god, and Ninip, Lord of Swine (whose star was the planet Saturn and whose city Jerusalem was), and others such as Bacchus, Dionysus, Tammuz, Adonis, Set and Typhon, to whom the ass and the pig

were sacred, as well as Sabazios (or Sabos, Sbat, Sabaoth or Tsebaoth), “the Lard of Hosts,” whose profligate and always discreditable rites were performed in secret and at night, and Israel,

Saturn, and the Saturnine “El,” who were also fire-gods, whose holy day was Saturday and to whom children were sacrificed, and the worship of gods like Yerahme’el, Ramman, Moloch, Chemosh, Asshur, Ashtoreth, Nergal and Marduk, etc., the Jews advanced slowly and unsteadily to the monolatry of one of the Elohim called Jehovah.

Like his predecessors, Jehovah was not Jewish; his name has been found in inscriptions dating from about 2,800 B.C. and again in others dating from about 2,100 B.C. He was associated with the moon and took on the attributes of such of his predecessors as Yerahme’el, Ura, Ramman and Asshur, and gradually came into prominence in Northern Arabia as a disease-demon, fire-god, stormgod, and perhaps also as an earthquake-god.

Though Jehovah was already very old when the Jews “ adopted ” him, he (if a god that was both male and female may be called him and he) is represented in the writings of the Jews as a most unlovable deity; like the people who “ adopted “ him, he was a vagrant, vain, jealous, treacherous, insatiable, vindictive, a butcher who consigned all peoples other than the Jews to ruin, who trampled people in anger, making them drunk with his fury, and who defiled his raiment with blood; he dwelt in thick darkness, before him went the pestilence; the sight of him was death, he was a consuming fire, and fiery bolts went forth at his feet; he rode on a cherub and sometimes in a chariot, thundered from heaven when he uttered his voice, shot out lightnings and hailstones, and made the earth tremble, shaking the foundations thereof—sometimes he caused the earth to open and swallow up houses and individuals.

His worship, in times preceding the coming of the sun cultus,

was a religion of fear, of stone monuments and holy trees, of serpent worship and lacerations, of circumcision and female self-devotion, of child immolation and human sacrifice.

After the coming of the Aryans and the sun and dawn cults, a general improvement in religious thought took place; the gods of the underworld assumed pleasanter features and became gods of light and sun-gods; among those who completely emerged from the darkness of Hell were: Ura, Ninip, Bacchus, Dionysus, etc., while others lagged behind and retained many features of demon worship, such were: Israel, Saturn, El, Sabaoth, and Jehovah.

Still later, after about 500 B.C., the Jews "adopted," for their "adopted" god Jehovah, the attributes of the good Ahura Mazda of the Persians, and little by little learned to endow Jehovah with higher moral qualities than they had been able to conceive for themselves. At the same time they "adopted" (for the Jews are by nature imitative rather than creative) the dualistic system of the Akkadians and Zarathrustra, and brought with them from Babylonia, side by side with the reformed ritual for their god, the propitiation of the prince of demons, Azazel, by the scapegoat; having thus reformed the worship of Jehovah, the Jews reformed, in their own fashion, the ritual of the scapegoat by pushing the unfortunate animal over a precipice to prevent its return to Jerusalem!

Thus ultimately the Jews attained to a distorted monotheism. An exuberant demonology admitted all kinds of interfering causes in the field of human life, and above the Jew on earth rose rank on rank of angels in seven heavens, powers of a well-marked animistic type, corresponding somewhat to the Chinese Shin. The god of the Jews has never been the father of all men, an ideal of love, justice, mercy, compassion, etc., but, on the contrary, the god of the Jews has always been a god of vengeance down to the tenth generation, just and merciful only to the Jews, and a foe to all other

peoples; denying the latter human rights and commanding their subjection to the Jews, so that the Jews may appropriate their possessions and rule over them, exterminating all those who object to this arrangement.

Inevitably, in spite of themselves and of the Masque, the Jews became influenced by the higher conceptions of deity held by the peoples among whom they lived, and so Jehovah became God, but, be it noted, God in the strictly limited sense described; and, in the meantime, many Jews came under the influence of the "Deists" of the eighteenth century, of the rationalists, agnostics, atheists, nihilists, positivists and even the "Magicians," all of whom have appealed strongly to large numbers of Jews, and Jehovah has changed accordingly. Many Jews are thus Positivists and Nihilists, with this important qualification that when they speak of "God" they do not mean "Humanity," but only the Jewish part of it, and while they yearn to destroy, they wish to destroy only what is "Gentile."

As of old, the Jews continue to "adopt" from the non-Jews and to imitate every new thing, idea and institution as it appears in the "Gentile" world. Of late, a tendency to borrow from Islam has been noticeable, and, in quite recent times, the Jews have "adapted" a symbol in imitation of the "cross" of the Christians and the "star and crescent" of the Moslems.

The symbol which the Jews have "adopted" consists of two interlaced triangles, and although it is called the "Seal of Solomon" and the "Shield of David," it is not Jewish; as a symbol it antedates the Jews by thousands of years. As "adopted" by the Jews the symbol is composed of two interlaced triangles, one white and the other black. In older representations a woman is depicted in the inverted black triangle, and a man in the white triangle; but, nowadays, the figure of "an uninitiated person," represented as a fool, is depicted in the inverted black triangle, while in the apex of

the white triangle is depicted the figure of “an adept,” represented as a wise man, and the whole is often surrounded by a snake with its tail in its mouth.

The symbol signifies a great many ideas, which need not be enumerated here; nor is it necessary to examine the associated symbol of the “five-pointed star,” which signifies, among other ideas, “under control,” though the studious may be tempted to trace a connection between “the illuminated instrument,” the “red star” which adorns the “red army” of Russia, and the “star” of Saturn or Israel.

The Jews like to imagine that they are “male” and all other peoples “female,” and they like to believe that they have so insinuated themselves into and entangled themselves with Gentile affairs that they cannot be dislodged.

The secret meaning of the symbol is as follows: The “uninitiated” creates god as a magnified image of himself projected on a background of ignorance, represented by the black triangle, below which he cowers in terror of his monstrous conception. The “adept” also creates god, not however by projecting his likeness upon the unknown, but by conceiving his power and knowledge as a symbol, represented by the white triangle, over which he is poised, because the intellect is above that which it creates. The initiate is therefore “god” for the profane, the “adept” is the actual finite deity who stands on earth for the hypothetical “god” he has created, and he has complete power over any particular conception of divinity which he has formed and which may at any time receive the reverence of the populace.

“Jehovah is he who overcomes nature,” say the magicians; “The decisions of the Talmud are words of the living God. Jehovah himself asks the opinion of earthly rabbis when there are difficult affairs in heaven.” “Jehovah himself in heaven studies the Talmud standing, he has such respect for that book,” say the rabbis.

Thus, at last, Jehovah has become the god-creating "adept" who has "the power of a completely emancipated mind over the slaves of superstition and ignorance"! and so, very often, when the Jews of today speak of "God" they mean "the Jewish people," the "adepts" of their secret societies, or "the god of Humanity," "the Jew of the Cabala," etc.

Thus, too, a "Neo-Messianist," named Baruch Levy, wrote to Karl Marx (a Jew whose real name was Mordecai) as follows:

"The Jewish people, taken collectively, will be its own Messiah. His reign over the Universe will be obtained by the unification of the other human races, the suppression of frontiers and of monarchies who are the rampart of particularism, and the establishment of a 'Universal Republic.' … In this new organisation of humanity the sons of Israel … will become without opposition the directing element everywhere; above all they will succeed in forcing on the working-men masses the stable control of certain among them. The Government of the nations forming the Universal Republic will all pass, without effort, into Israelite hands, by favour of the victory of the Proletariat. Individual ownership will then be suppressed by the governors of the Jewish race who will administer in all places the public wealth. Thus will be realised the promise of the Talmud that, when the Times of the Messiah are come, the Jews will hold under their keys the properties of all the peoples of the world."

This is the end towards which the activities of all who participate in the Masque, whether Jews or their dupes, are directed; and, in modern times, the "six points" of the star, formed by the interlaced triangles, have been made to symbolise, among many other ideas, the principal means whereby this end is to be reached.

These "six points" may be outlined, roughly, as follows:

- First—Religious: to undermine and discredit all Gentile, and especially all Christian, creeds; and to introduce, encourage and propagate crazy cults, unhealthy mysticism, pseudo-science, and sham philosophies.
- Second—Ethical: to introduce and propagate debasing codes and practices[1]; to corrupt morals, weaken the marriage bond, destroy family life, and abolish inheritance (and even heritable names) among all other peoples, especially among the Northern races.
- Third—Aesthetic: to introduce and foster the cult of the ugly and the aberrant, and whatever is decadent, debasing and degenerate in Art, Literature, Music and the Theatre, etc.
- Fourth—Sociological: to break up large estates and abolish aristocracy; to set up plutocracy and a "money standard "; to encourage vulgar display, extravagance and corruption, to provoke the proletariat to envy, discontent, incendiarism, "sabotage," and to foment "class warfare."
- Fifth—Industrial and financial: to bring about "unemployment" and want; to lower ideals of craftsmanship and abolish pride in handicraft; to encourage greed for "profit," and the standardisation of the cheap and shoddy; to bring about "Centralisation" and the formation of Trusts and Cartels; to abolish private ownership and to establish "State monopolies," "Reserve Banks," and a "World Bank"—with the control of gold in the hands of the International Directors.
- Sixth—Political: to secure control of the Press, Broadcasting, Cinema, Stage, and all means of publicity; to secure the presence of "agents" on all Gentile councils, committees, etc., and in confidential posts (such as "private secretary" to highly-placed persons), to maintain an effective espionage upon all Gentile activities; to start and keep alive dissensions

> in all Gentile institutions and thus break up all other political groups into their component parts and set these at enmity with each other; to discourage, decry and extirpate Patriotism and Pride of Race; and, in the name of "Progress" and "Evolution," and under pretence of promoting "Universal Peace" and "Human Brotherhood," to set up "Internationalism" as an ideal, thus undermining national unity and weakening government; to bring about "Disarmament" and the establishment of an "International Police Force," controlled by a "United Nations Organisation"—thus preparing the way for those who, unobtrusively, will gain control of the "United Nations Organisation" and the "International Bank," and, through these, rule the world.

The International Directors, however, never act openly or directly: they keep always in the background and work secretly and indirectly; pressure is brought to hear from all points, but whence it comes is carefully concealed—"no Gentile must be allowed to discover its source."

Thus it is evident that however ridiculous the mongrel Judean ass may appear in the royal skin of the Babylonian lion, his ludicrous posturings and ungainly capers must be viewed with suspicion.

His dubious antecedents include vile strains from the "Bolshevik" followers of the Ass of Typhon, from the outcasts who worshipped the Swine of the Satanic Set, from the run-a-gate refugee rabble of Jerusalem, and from the lawless and predatory banditti of Palestine.

Conceived in dishonour, he was born in inglorious captivity, schooled in the dark practices of savage cults (such as those of Saturn, of the gloomy Israel, of the disreputable Tsabaoth, and of

Asthoreth), and reared amid scenes of perfidy, turbulence and anarchy.

Flattered by lying tales of a “wonderful past” and deluded by borrowed prophecies and plagiarised promises of a “still more glorious future,” he is consumed with lust for “World domination,” and, under the lion's skin, wears hatred as a garment and nurses a sinister purpose.

The impersonation has continued so long and has proved so advantageous that its perpetuation, at any cost, has become the dominant idea which obsesses his vain, selfish mind.

Devoid of scruples and realising his inability to fight his way Openly to leadership, he has determined, with all the stubbornness of which his obstinate nature is capable, to reach his end by cunning, by duplicity, by any means however ignoble—even if these entail the destruction of all who are nobler than he and the degradation of the rest to a position lower than even his own—so that at last he may “reign” unassailed, in “Universal Peace,” over such dregs of the once human race as may still remain to soil the desecrated ruins Of a besmirched and polluted world.

In every country subversive, disruptive and disintegrating forces of every kind are to be encouraged and organised by professional propagandists and trained organisers, who, after the manner of all revolutionaries, will “invent fictitious rights, thus creating imaginary wrongs; exploit real grievances, and create want, thus producing discontent and an atmosphere of revolt; and then blame the existing social and industrial systems and point to the Red Road of Revolution as the only way of escape.”

When the “aristocracy” and “bourgeoisie” of all Gentile peoples have been “removed,” and all non-Jewish institutions have been discredited and trampled under foot by a systematically bestialised and scientifically depraved “Proletariat,” the International Directors hope that their Jewish mummers, under cover of great

secrecy and protected by armies of agents-provocateur and a vast network of secret police will be able to continue their soul-destroying Masque in the character of a “Wealth-controlling, World-dominating, Ruling Race.”

[1]
including “the illicit drug trade,” “the illicit liquor trade,” and “the white-slave traffic.”