

<html><head></head><body><pre style="word-wrap: break-word; white-space: pre-wrap;">http://www.geocities.com/cliff_shack/articles.html

Scholem Essay:The Messianic Idea In Kabbahsm

Scholem Essay:The Crisis of Tradition in Jewish Messianism

Scholem Essay: Redemption Through Sin

Makow on Frankist/Sabbatean Globahsts

The Rothschild -Frankist Money Link

Sabbatai Tzvi,The Mystical Messiah

288 Sparks & the Messiah

Sabbatean/Frankists Illuminati a.k.a.The Cult of the All-Seing Eye

Chamish's Sabbatean Insight

Oy Vey! Is John Kerry a Frankist too?

To Eliminate the Opiate'. Chapter 8: The Illuminati And Haskala

To Eliminate the Opiate: Chapter 10: Dobrushka,The Red Kabbala and the Jacobins

To Eliminate the Opiate: Chapter 11: The Frankist Ehte

Jews and Freemasons in Europe: Chapter 1: The Problem and Its Background

Jews and Freemasons in Europe: Chapter 2: Early Encounters

Jews and Freemasons in Europe: Chapter 3: The Order of the Asiatic Brethren

Jews and Freemasons in Europe: Chapter 4: The Frankfurt Judenloge

The Rothschilds take Japan

Rothschild's Family Resemblance

Hertzl & the Rothschilds

Rothschild Time Cover

The House of Rothschild: Jewish Questions

The Nazi Arrest of Baron Rothschild

Was Stalin a Rothschild?

The Rothschild Frontmen

Modern Rothschild Russian Oil Interests

M.A. Rothschild: The 7th Most Influential Businessman of All Time

Rothschildian Eugenics & Jewish Breeding

Karl Polanyi's The Great Transformation: the poHtical and economic origins of our time, Chapter 1

Jewish & Armenian Genocide

The Transfer Agreement

Oil & the Holocaust

Why the Holocaust Happened

Secret Origin of the Holocaust

The Privileged Nazi Transport?

Was Hitler Jewish?

Hitler's Secret Father

The Rothschilds & Their Nazi Pope

Hitler's Secret Origins

Hitler's Jewish Bankers

Hitler's Birthplace

The Alhed Refusal to Bomb Auschwitz

A Solution to the "Mid-East Conflict"

The Origins of Modern Zionism

The Origins of Modern Zionism Part 2

Rabbi Antelman

Why the Middle East Conflict Continues to Exist

The Khazars

Hijacking Kabbalah

Who is a Jew?

Marranos

Israel & The Mysterious Execution of Journalist Matthew Paoh

Our Crowd: "Jew versus Jew"

America's Sephardic Elite'. Chapter 1

America's Sephardic E/fVg; Chapter 2

America's Sephardic ^/fVg; Chapter 3

The Beheading of Britain's King Charles I

Marranos II

Antony C. Sutton

Mossad Question

Who's guarding the henhouse?

The Orders & The Holocaust Conspiracy

Is the New World Order Jewish?

Robison's "Proofs of a Conspiracy"

Full Text of None Dare Call It Conspiracy

9/11/2001

Vatican Agenda

Perpetual War for Perpetual Evolution

Congressman Louis T. McFadden's speech against on the Federal Reserve

Taxes and the "Crown"

" Max Warburg"

S.G. Warburg

The Dungeon Democracy

History of Rockefeller & Standard Oil (Exxon)

Was Arafat a Sabbatean-Frankist?

Is President Bush a Sabbatean-Frankist?

CIA, Dachau & Truth Drugs

The CIA & LSD

The Rothschilds & the Lincoln Assassination

John J. McCloy's Sabbatean/Frankist Connection, The Holocaust & JFK

Rothschild Book Resource

Sabbatean/Frankist Illuminati Photos

JFK's Sabbatean/Frankist Illuminati Enemies

Was JFK's Mistress Murdered?

Sabbatean/Frankist Illuminati & JFK

JFK & the Sabbatean/Frankist Holocaust Secret

The Israel/JFK Assassination Connection

JFK Problem

McCloy/Zinsser Holocaust Connection

The Lee Oswald Allen W. Dulles Amazing Link

Did CIA Give L.H. Oswald LSD?

David Icke's important "The Land of the free" (Must read!)

Sabbatean Frankist-Freemasonic Chronology

A Question of Zion

Prophesies from the Book of Offenbach

Did Jacob Frank Predicted Holocaust?

Sayings of the Messiah of the Sabbatean/Frankist Illuminati

The Popular Rabbi & Shabbatai Tzvi

Did the CIA Give Lee Harvey Oswald LSD?

Home

THE MESSIANIC IDEA IN KABBALISM

By Gershom Scholem

•THE NINETEENTH CENTURY, and nineteenth-century Judaism, have bequeathed to the modern mind a complex of ideas about Messianism that have led to distortions and counterfeits from which it is by no means easy to free ourselves. We have been taught that the Messianic idea is part and parcel of the idea of the progress of the human race in the universe, that redemption is achieved by man's unassisted and continuous progress, leading to the ultimate liberation of all the goodness and nobility hidden within him. This, in essence, is the content which the Messianic ideal acquired under the combined dominance of religious and political liberalism—the result of an attempt to adapt the Messianic conceptions of the prophets and of Jewish religious tradition to the ideals of the French Revolution.

Traditionally, however, the Messianic idea in Judaism was not so cheerful; the coming of the Messiah was supposed to shake the foundations of the world. In the view of the prophets and Aggadists, redemption would only follow upon a universal revolutionary disturbance, unparalleled disasters in which history would be dislodged and destroyed. The nineteenth-century view is blind to this catastrophic aspect. It looks only to progress toward infinite perfection. In probing into the roots of this new conception of the Messianic ideal as man's infinite progress and perfectibility, we find, surprisingly, that they stem from the Kabbalah.

When we study the Messianic ideal we simultaneously study the nature of the Diaspora, the Galut. The medieval Jew thought of redemption as a state that would be brought about by the reversal of all that had produced Galut. The Messianic ideal of the prophets of the Bible and other classical Jewish Sources provided no precedent for this view. Both prophets and Aggadists conceived of redemption as a new state of the world wholly unrelated to anything that had gone before, not the

product of a purifying development of the preceding state. Hence for them the world unredeemed and the world in process of redemption were separated by an abyss. History was not a development toward any goal. History would reach its terminus, and the new state that ensued would be the result of a totally new manifestation of the divine. In the Prophets this stage is called the "Day of the Lord," which is wholly unlike other days: it can only arrive after the old structure has been razed. Accordingly, upon the advent of the "Day of the Lord" all that man has built up in history will be destroyed.

Classical Jewish tradition is fond of emphasizing the catastrophic strain in redemption. If we look at the tenth chapter of the tractate Sanhedrin, where the Talmudists discuss the question of redemption at length, we see that to them it means a colossal uprooting, destruction, revolution, disaster, with nothing of development or progress about it. 'The Son of David [the Messiah] will come only in a generation wholly guilty or a generation wholly innocent'-a condition beyond the realm of human possibility. Or "the Son of David will not come until the kingdom is subverted to heresy." These hopes for redemption always show a very strong nationalistic bent. Liberation of Israel is the essence, but it will march in step with the liberation of the whole world.

It is well known that the whole broad area of Messianic expectations which appear in the aggadic tradition and in Midrashim was not deemed worthy of systematic treatment by the great Jewish philosophers and theologians of the Middle Ages (with the sole exception of Saadia Gaon in the tenth century). Thus popular imagination and the religious impulse were left free to dream their own dreams and think their own thoughts, without encountering the opposition of the enlightened part of the community. A whole popular literature grew up in the Middle Ages which prophesied the final apocalyptic war that would bring history to an end, and vividly pictured redemption as the crowning event in the national and communal saga. In this way. Messianic expectation, looked down upon by the intellectual aristocracy, struck roots among the masses of the people, diverting their minds from efforts to solve the problems of the present to the Utopian realm of the "Day of the Lord."

The early Kabbalists—from the twelfth century until the expulsion from Spain in 1492—had little to add to the popular myth of redemption, for their faces were turned not to the End of Days but to the primal days of Creation. They hoped for a particular and mystical redemption for each individual, to be achieved by escaping from the turbulence, perplexity, chaos, and storms of the actual course of history to the beginnings of history.

These early Kabbalists assigned special importance to such questions as: What is the nature of Creation? and: Whence have we come? For they believed that to know the "ladder of

ascent," or, more precisely, the ladder of descent, the order of rungs which link all creatures downward from the source of Creation, from God, "the root of all roots," down to our Own straitened existence -to know the secret of our beginnings, whence the imperfections of this distorted and dark world in which we are stranded, with all the storms and perturbations and afflictions within it-to know all this would teach us the way back to "our inward home." Just as we have descended, just as every creature descends by its particular path, so is it able also to ascend, and this ascent aims at a return to the origin of Creation and not to its end. Here, then, we have a view of redemption in which the foundations of the world are not moved by great Messianic disturbances. Instead, the world itself is rejected by ascent upon the rungs of the ladder which rises to the heavenly mansions in the bosom of God. The Kabbalist who was prepared to follow this path of inwardness would be liberated and redeemed by the fact that he himself in the depths of his own soul would seek a way of return to God, to the source whence he was hewn.

The masterpiece of Spanish Kabbalism is the Zohar, which was written in the last quarter of the thirteenth century in Castile, the central part of Spain. In this book Kabbalah and Messianism are not yet dovetailed into a genuinely organic whole. On the subject of redemption we find utterances that give expression in new form and with the addition of interesting details, but without essential change, to the prophecies of the End recorded in the popular apocalyptic literature referred to above.

The Zohar follows talmudic Aggadah in seeing redemption not as the product of inward progress in the historical world, but as a supernatural miracle involving the gradual illumination of the world by the light of the Messiah. It begins with an initial gleam and ends with full revelation: the light of the Messiah.

"At the time when the Holy One, blessed be He, shall set Israel upright and bring them up out of Galut He will open to them a small and scant window of light, and then He will open another that is larger, until He will open to them the portals on high to the four directions of the universe. So shall it be with all that the Holy One, blessed be He, does for Israel and for the righteous among them, so

shall it be and not at a single instant, for neither does healing come to a sick man at a single instant, but gradually, until he is made strong."

The Gentiles (who are designated Esau or Edom), however, will suffer the opposite fate. They received their light in this world at a single stroke, but it will depart from them gradually until Israel shall grow strong and destroy them. And when the spirit of uncleanness shall pass from the world

and the divine light shall shine upon Israel without let or hinderance, all things will return to their proper order—to the state of perfection which prevailed in the Garden of Eden before Adam sinned. The worlds will all be joined one to another and nothing will separate Creator from creature. All will rise upward by ascents of the spirit, and creatures will be purified until they behold the Shekhinah "eye to eye."

In the last section of the Zohar, this prophecy is supplemented by another foretelling the liberation of Israel from all the limitations which the yoke of the Torah has laid upon her in Galut. The author expresses his vision in the imagery of the Tree of Life and the Tree of Knowledge (from which death depends). Since Adam sinned, the world has been governed not by the Tree of Life (as it properly should be) but by the Tree of Knowledge. The Tree of Life is entirely and exclusively holy, with no admixture of evil, no adulteration or impurity or death or limitation. The Tree of Knowledge, on the other hand, contains both good and evil, purity and impurity, virtue and vice, and therefore under its rule there are things forbidden and things permitted, things fit for consumption and things unfit, the clean and the unclean .. In an unredeemed world the Torah is revealed in positive and negative commandments and all that these imply, but in the redeemed future uncleanness and unfitness and death will be abolished. In an unredeemed world the Torah must be interpreted in manifold ways—literal, allegorical, mystical; but in the redeemed future it will be revealed in the pure spirituality of the Tree of Life, without the "clothing" it put on after Adam sinned. It will be wholly inward, entirely holy.

In this conception, redemption becomes a spiritual revolution which will uncover the mystic meaning, the "true interpretation," of the Torah. Thus a mystic Utopia takes the place of the national and secular Utopia of the early writers. But the author of these latest sections bestows special emphasis on the opposition between the Torah of the Galut and the Torah of the redemption without indicating any transition between them. The two states of the world were still separated by a chasm which history could never bridge.

The efforts of the Spanish Kabbalists had been bent upon a new understanding of Judaism. They re-examined Jewish life, the life of the commandments, the world of the Halakhah, no less than of the Aggadah, delving into the mystery of the Torah, of man's works in this world, of his relation to God. In these matters their convictions had no vital connection with the theme of redemption. But on the heels of the expulsion from Spain, the Kabbalah underwent a pronounced shift which was of momentous consequences for Jewish history generally, even more than for Kabbalah itself. Just as the Kabbalah of the thirteenth century sought to interpret Judaism in a way that would enable a thirteenth- or fourteenth-century man to be a Jew according to the religious

conceptions of that period, so after the expulsion from Spain the Kabbalah sought to provide an answer for questions which arose from an event which had uprooted one of the principal branches of Judaism.

But the attempt to reinterpret the nature of the universe and of Judaism in the light of this experience was not made in the years immediately following the catastrophe of 1492. The Kabbalists like their

fellow Jews in general, believed that complete redemption was around the corner. In the expulsion from Spain they saw the beginnings of the "travail of the Messiah" -the beginnings of those disasters and frightful afflictions which would terminate history and usher in the redemption. There was no need for new religious concepts and principles; the end had already come. At any hour, any moment, the gates of redemption might swing open, and men's hearts must now be awakened to meet the future. For the span of one generation, during the forty years after the Spanish expulsion, we find a deep Messianic excitement and tension almost as intense as before the eruption of the Sabbatian movement. Traditional principles remained untouched; the teaching of the early Kabbalah continued without basic change; the important thing now was propaganda, the dissemination of the apocalyptic message.

The master propagandist of this acute Messianism in the generation after the Spanish expulsion was Abraham ben Eliezer ha-Levi, a rabbi from Spain who lived in Jerusalem and was one of the great Kabbalists of his day. On the basis of all Hebrew literature, from the book of Daniel to the Zohar and the writings of the medieval sages, he proved that the travails of redemption had already begun in 1492 and would end in full glory in 1531. We have other such ingenious books dating from the same period. The teaching of one of them, Kaf ha-Ketoret ("Spoon of Incense"), an anonymous commentary on the book of Psalms (which is extant only in manuscripts), runs like this:

- According to the words of the sages the Torah has seventy aspects, and there are seventy aspects to each and every verse; in truth, therefore, the aspects are infinite. In each generation one of these aspects is revealed, and so in our generation the aspect which the Torah reveals to us concerns matters of redemption. Each and every verse (an be understood and explained in reference to redemption.

- According to this author, every single verse in the Book of Psalms refers to the imminent redemption, and he declares that all the lyrics in the Psalms are battle songs of the final apocalyptic war. That a devout Jew should consider the Psalms as battle hymns is evidence of the depth of the new feelings which had seized the Jews upon the expulsion. But the implication is still that the notions of Galut and redemption do not require new

interpretation.

The redemption, however, did not come, only disaster and travail, and all these powerful expectations were frustrated. And in the measure that hope was disappointed in the external world, the spiritual effects of the Spanish expulsion sought expression in the deeper reaches of the soul. The weight of the event gradually sank, as it were, from the outer strata of man to the deeper strata in the soul, to more fertile strata out of which are formed new visions and new symbols. The prophecy of the imminent end waned, and men began to think the matter out anew. Only then did there begin a movement which involved setting up a new religious climate around the ideas of Galut and redemption.

What now took place can be defined as the merging of two hitherto disparate forces—the Messianic theme and Kabbalah—into a unified whole. In other words, the Messianic theme became a productive element in the speculations of the mystics themselves. They began to seek explanations for the expulsion from Spain:

What had happened? What brought on the affliction and suffering? What is the nature of this gloomy

world of Galut? They sought an answer to such questions in terms of their basic mystical outlook, which regarded all external being as the sign and symbol of the inward being that speaks through it. And by connecting the notions of Galut and redemption with the central question of the essence of the universe, they managed to elaborate a system which transformed the exile of the people of Israel into an exile of the whole world, and the redemption of their people into a universal, cosmic redemption.

The result was that the Kabbalah succeeded in establishing its predominance over the broad masses of the Jewish people. This is a phenomenon which has always puzzled scholars. How did a movement so highly mystical, individual, and aristocratic as the Kabbalah become a social and historical force, a dynamic power in history? At least part of the explanation is that the sixteenth-century Kabbalah found in the expulsion itself a way of answering the most urgent question confronting the Jews of that period: the nature of Galut and the nature of redemption.

This answer was formulated during the span of a single generation, from 1540 to 1580, by a small, albeit very intense, congregation of saints, devotees, priests, and reformers in the little Palestinian town of Safed. Since the question of Galut and redemption was everywhere troublesome in the same measure, and since the various Jewish communities throughout the world were still more or less homogenous, it was possible for the definitive answer given at Safed to be accepted as relevant in all parts of the Galut.

Of the many systems formulated in Safed, the one which was most highly respected and which achieved authoritative status, both among mystics and the masses of the people, was the Kabbalah of Rabbi Isaac Luria Ashkenazi (1534-72), later called the Ari ("the Lion").

The Ari's basic conceptions are pictorial in character and work upon the imagination, and though their original formulation was quite simple, they lent themselves to extremely subtle and profound interpretation. The Galut the Ari's Kabbalah saw as a terrible and pitiless state permeating and embittering all of Jewish life, but Galut was also the condition of the universe as a whole, even of the deity. This is an extremely bold idea, and when the Lurianic Kabbalists came to speak of it, they shuddered at their own audacity, hedging it with such deprecatory expressions as "one might suppose," "as it were," "to stun the ear." Nevertheless, the idea was developed through the three central conceptions which shape the Lurianic system: limitation, destruction, reparation.

According to the Ari and his school, the universe was created by an action of which the ancients generally were ignorant. God did not reveal Himself overtly in creation, but confined and concealed Himself, and by so doing enabled the world to be revealed. Then came the second act, the fashioning of the universal "emanations," the creations of the worlds, the revelation of the divine as mankind's deity, as the Creator, as the God of Israel.

The original phase of concealment carries many implications. There is voluntary restraint and limitation, something related to the quality of harshness and rigidity in God, for all concentration and limitation imply the functioning of this quality. There is ruthlessness toward Himself, for He exiled Himself from boundless infinity to a more concentrated infinity. There is a profound inward Galut, not the Galut of one of the creatures but of God Himself, who limited Himself and thereby made place for the universe. This is the Lurianic concept of limitation or concentration, tzimtzum, which supplanted the simpler idea of creation held by the Spanish Kabbalists.

To the question of how the world came into being the Spanish Kabbalists had proffered their doctrine of emanations. From the abundance of His being, from the treasure laid up within Himself, God "emanated" the sefirot, those divine luminaries, those modes and stages through which He manifests Himself externally. His resplendent light emanates from stage to stage, and the light spreads to ever wider spheres and becomes light ever more thickened. Through the descent of the lights from their infinite source all the worlds were emanated and created; our world is but the last and outward shell of the layers of divine glory. The process of Creation is thus something like progressive revelation.

In the system of the Ari, the notion of concentration supplies a greater complexity. In order for a thing other than God to come into being, God must necessarily retreat within Himself. Only afterward does He emit beams of light into the vacuum of limitation and build our world. Moreover, at each stage there is need for both the force of limitation and the force of emanation. Without limitation everything would revert to the divine, and without emanation nothing would come into being. Nothing that exists can be uniform; everything has this basic Janus character—the limiting force and the emanating force, retreat and propagation. Only the concurrence of the two disparate motifs can produce being.

The concept of limitation seems paradoxical, but it has vitality; it expresses the notion of a living God—a God thought of as a living organism. But let us consider the continuation of this process.

God was revealed in His potencies and His various attributes (justice, mercy, etc., etc.). By these powers through which He willed to effect Creation He formed "vessels" destined to serve the manifestation of His own being. (It is a binding rule that whatever wishes to act or manifest itself requires garbs and vessels, for without them it would revert to infinity which has no differentiation and no stages.) The divine light entered these vessels in order to take forms appropriate to their function in creation, but the vessels could not contain the light and thus were broken. This is the phase which the Kabbalists call the "breaking of the vessels." And what was the consequence of the shattering of the vessels? The light was dispersed. Much of it returned to its source; some portions, or "sparks," fell downward and were scattered, some rose upward.

This "breaking" introduces a dramatic aspect into the process of Creation, and it can explain the Galut. Henceforth nothing is perfect. The divine light which should have subsisted in specific forms and in places appointed for it from the beginning is no longer in its proper place because the vessels were broken, and thereafter all things went awry. There is nothing that was not damaged by the breaking. Nothing is in the place appointed for it; everything is either below or above, but not where it should be. In other words, all being is in Galut.

And this is not all. Into the deep abyss of the forces of evil, the forces of darkness and impurity which the Kabbalists call "shells" or "offscourings," there fell, as a result of the breaking of the vessels, forces of holiness, sparks of divine light. Hence there is a Galut of the divine itself, of the "sparks of the Shekhinah": "These sparks of holiness are bound in fetters of steel in the depths of the shells, and yearningly aspire to rise to their source but cannot avail to do so until they have support"—so says Rabbi Hayyim Vital, a disciple of Luria.

Here we have a cosmic picture of Galut, not the Galut of the people of Israel alone, but the Galut of

the Shekhinah at the very inception of its being. All that befalls in the world is only an expression of

this primal and fundamental Galut. All existence; including, "as it were," God, subsists in Galut. Such is the state of creation after the breaking of the vessels.

Next comes reparation, the third juncture in the great process; the breaking can be healed. The primal flaw must be mended so that all things can return to their proper place, to their original posture. Man and God are partners in this enterprise. After the original breaking God began the process of reparation, but He left its completion to man. If Adam had not sinned the world would have entered the Messianic state on the first Sabbath after creation, with no historical process whatever. Adam's sin returned the universe, which had almost been amended, to its former broken state. What happened at the breaking of the vessels happened again. Again the worlds fell. Adam- who at first was a cosmic, spiritual, supernal being, a soul which contained all souls -fell from his station, whereupon the divine light in his soul was dispersed. Henceforward even the light of the soul would be imprisoned in a dungeon with the sparks of the Shekhinah under a single doom. All being was again scattered in Galut In all the expanse of creation there is imperfection, flaw, Galut.

The Galut of Israel is only the expression compelling, concrete, and extremely cruel-of this phase

of the world before reparation and redemption. The predicament of Israel, then, is not a historical accident but inherent in the world's being, and it is in Israel's power to repair the universal flaw. By amending themselves, the Jewish people can also amend the world, in its visible and invisible aspects alike. How can this be done? Through the Torah and the commandments. These are the secret remedies which by their spiritual action move things to their ordained station, free the imprisoned divine light and raise it to its proper level, liberate the sparks of Shekhinah from the domination of the "offscourings," complete the figure of the Creator to the full measure of His stature, which is now wanting in perfection, "as it were," because of the Galut of the Shekhinah. Through the "discernment" of good and evil, a decisive boundary is fixed between the areas of the holy and the unclean which became mixed up at the original breaking and then again when Adam sinned. Galut, then, is a mission for emendation and clarification. The children of Israel "lift up the sparks" not only from the places trodden by their feet in their Galut, but also, by their deeds, from the cosmos itself.

Every man amends his own soul, and by the process of transmigration that of his neighbor. This is a crucial item in the doctrine of the "selection" of goodness from its exile in the spheres of evil. Belief in transmigration spread as a popular belief only upon the heels of the movement which emanated

from Safed from the middle of the sixteenth century onward. The causes are easy to understand. In the system of the new Kabbalists, transmigration was not an appendage but an inextricable basic element. Transmigration, too, symbolized the state of the unamended world, the confusion of the orders of creation which was consequent upon Adam's sin. Just as bodies are in Galut, so also there is inward Galut for souls. And "Galut of souls" is transmigration. Isaiah Horovitz, one of the great Kabbalists of this school, writes: "In the blessing 'Sound Thou a great shofar for our liberation' we pray for the ingathering of the souls scattered to the four corners of the earth in their transmigrations .., and' also in 'Gather Thou our scattered from amongst the nations'; these apply to the ingathering of the Galut of souls which have been dispersed." Every living being is subject to the law of transmigration from form to form. There is no being, not even the lowliest, which may not serve as a prison for the sparks of the "banished souls" seeking restoration from their Galut.

In this system, redemption is synonymous with emendation or restoration. After we have fulfilled our duty and the emendation is completed, and all things occupy their appropriate places in the universal scheme, then redemption will come of itself. Redemption merely signifies the perfect state, a flawless

and harmonious world in which everything occupies its proper place. Hence the Messianic ideal, the ideal of redemption, receives a totally new aspect. We all work, or are at least expected to work, for the amendment of the world and the "selection" of good and evil. This provides an ideology for the commandments and the life of Halakhah~an ideology which connects traditional Judaism with the hidden forces operating in the world at large. A man who observes a commandment is no longer merely observing a commandment: his act has a universal significance, he is amending something.

This conception of redemption is no longer catastrophic; when duty has been fulfilled the son of David, the Messiah, will come of himself, for his appearance at the End of Days is only a symbol for the completion of a process, a testimony that the world has in fact been amended. Thus it becomes possible to avoid the "travails of the Messiah." The transition from the state of imperfection to the state of perfection (which may still be very difficult) will nevertheless take place without revolution and disaster and great affliction.

Here, for the first time, we have an organic connection between the state of redemption and the state preceding it. Redemption now appears not as the opposite of all that came before, but as the logical consequence of the historical process. We are all involved in one Messianic venture, and we all are called up to do our part.

The Messiah himself will not bring the redemption; rather he symbolizes the advent of redemption, the completion of the task of emendation. It is therefore not surprising that little importance is given to the human personality of the Messiah in Lurianic literature, for the Kabbalists had no special need of a personal Messiah. But like all mystics, they were at once conservatives and radicals. Since tradition spoke of a personal Messiah they accepted him while revolutionizing the content of the traditional idea.

We have, then, a complete array of conceptions in the new Kabbalah that show an inner logic. Galut and redemption are not historical manifestations peculiar to Israel, but manifestations of all being, up to and including the mystery of divinity itself. The Messiah here becomes the entire people of Israel rather than an individual Redeemer: the people of Israel as a whole prepares itself to amend the primal flaw. Redemption is a consequence of antecedents and not of revolution, and though the redemption of Israel in the national and secular sense remained a very real ideal, it was widened and deepened by making it the symbol of the redemption of the whole world, the restoration of the universe to the state it was to have attained when the Creator planned its creation.

The new Kabbalah had a very important function in restoring to the Jew his sense of responsibility and his dignity. He could now look upon his state, whether in Galut or in the Messianic hope, as the symbol of a profound mystery which reached as high as God, and he could relate the fundamental experiences of his life to all cosmic being and integration. He saw no contradiction between the nationalist and secular aspect of redemption, and its mystic and universalist aspect. In the conviction of the Kabbalists the former served to adumbrate and symbolize the latter. The anguish of the historical experience of Galut was not blurred by this new interpretation; on the contrary, it may be said to have been emphasized and sharpened. But now there was added a conviction that the secret of Israel's anguish was rooted in the hidden sources of the vital sustenance of all creation.

Home

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Redemption Through Sin

By Gershom Scholem

There are three ways in which tradition evolves and develops in history. It can be carried forward with a retention of continuity; it can be transformed through a natural process of metamorphosis and assume a new configuration; and finally, it can be subjected to a break which is associated with the rejection of the tradition itself.

In our time it is the break that stands in the foreground. Our attention is directed to the abandonment of tradition, even to the point of its total negation, in the interest of new construction. This break is the possibility most emphasized by those to whom we today listen most readily: the impetuous youth. But in their case as well the question which will force itself upon us during the course of the discussion remains: What persists even after the break? Is the break in a tradition really a break? Does the tradition not somehow manage to continue in new formulas and configurations even if metamorphosis is seemingly rejected? Is there anything that endures through all of this? And can this enduring element be formulated? Before I begin speaking about the specific problematics of the crisis of tradition and the radical forms in which it has appeared in Judaism under certain conditions, I should like to fill in the background against which my exposition will take place.

Historical Judaism represents a classical form of religious community, one which is most emphatically grounded upon tradition and in which tradition was the vehicle of the vital energies which found their expression through it. Six years ago I spoke at length before this same conference on the meaning and the significance of the concept of tradition in Judaism. Here I should first like to review in brief what at that time I developed in larger scope.

The concepts of revelation and tradition constitute two poles around which Judaism has grouped itself during two millennia. In the view that prevailed in the talmudic development of Judaism, revelation and tradition were both manifestations of Torah, of "teaching" on the shaping of human

life. Revelation here comes to be regarded as the "Written Torah," which is represented by the Pentateuch, and as the tradition, which as "Oral Torah" serves as its ongoing interpretation, dealing with the possibility for application and execution of the revelation in historical time. The word of God in revelation, which is crystallized in the demands of the law, needs tradition in order to be capable of application. In the course of the history of the Jewish religion these categories of revelation and of the tradition in which revelation is refracted in the medium of history have become clearly established and have thereby pushed out all other forms. Thus there arose a traditionalism par excellence which was, however, accompanied and undergirded by powerful mystical accents.

Revelation in Judaism is considered the voice which resounds from Sinai throughout the world, a voice which, although it can be heard, is not immediately meaningful. Rather it represents simply that which is capable of assuming meaning, which needs interpretation in the medium of language in order to be understood. Thus tradition in Judaism is taken to be the Oral Torah, the voice of God turned into words which only here become capable of interpretation, significant and comprehensible.

This, then, is the great Hne of tradition in Judaism: an attempt to render the word of God utterable and usable in a way of Hfe determined by revelation.

In juxtaposition to all of this in the history of Judaism stands Messianism in its manifold facets. It represents the intrusion of a new dimension of the present~redemption~into history, which enters into a problematic relation with tradition. The Messianic idea required a long period of time until it could emerge in post-biblical Jewish literature as the product of very diverse impulses, which in the Hebrew Bible still exist side by side without connection or unity. Only after the Bible did such varying conceptions as that of an idea! state of the world, of a catastrophic collapse of history, of the restoration of the Davidic kingdom, and of the "Suffering Servant" merge with the prophetic view of the "Day of the Lord" and a "Last Judgment." Initially, Messianism runs counter to the revelation idea of the Torah. It does not originate as a continuation or a further development of the idea of a law which obligates the living, or of a tradition regarding its appHcabihty, say, in the End of Days. Rather it comes from a different source. It has its origins in a historical experience, and above all in the counterpart of this experience present in the imagination of the Jews.

Two elements are combined in the Messianic idea and they determine the historical configurations which Messianism has assumed in Judaism. These two elements are the restorative and the Utopian. Conceiving the content of redemption as a pubHc occurrence, which takes place at the end of history or even beyond it, affecting the collectivity and not the individual, Messianism could

be, in the first place, the return to a primeval period, to a state of things which in the course of history, or perhaps even from the very beginning, became decadent and corrupt and which needs restoration, reconstitution, or reintegration. Redemption in this restorative sense means the restoration of a pristine state and, as such, contains an obvious conservative element. Here it is a matter of reinstating a connection with something that was lost and that will be regained in the redemption. In contrast we find the second element, which was bound to enter into natural conflict with the first. It represents the conception of redemption as a phenomenon in which something emerges which has never before existed, in which something totally new is unmistakably expressed. These two elements appear dearly both in the theology of the Jews and in the historical forms of an at times acute Messianism. Of course these restorative and Utopian elements in the Messianic idea could exist side by side as long as it was simply a hope that was projected into the distant future, an affirmation of faith that corresponded to no real experience. As long as the Messianic hope remained abstract, not yet concretized in people's experience or demanding of concrete decisions, it was possible for it to embody even what was contradictory, without the latent contradiction being felt.

In this form the belief in the future redemption itself became a piece of tradition; the state of tension it produced with the other segments of the tradition could be silently passed over or rhetorically veiled. In the imagination which gave shape to these things the still unrealized restorative and Utopian elements could live peacefully side by side or together with each other; for the imagination connects images and seeks to create bridges and roads between them. Thus Messianism could take over even a conservative attitude and in this way become part of the tradition. Messianic activity, however, could hardly do this. The moment that Messianism moved from the realm of affirmation of faith, abstract doctrine, and synthesizing imagination into life and took on acute forms, it had to reach a point where the energies that lay dormant in these two elements would emerge into conflict with each other—the conflict of the tradition of the past versus the presence of redemption.

It is for this reason that in Jewish theology there has not been the problem of a conflict between

Messianism and tradition. The Messianic idea, even if it was not developed logically from the idea of tradition, was regarded as compatible with it. Only where historical experience stirred people's hearts could such experience also find a quasi-theological expression in which the crisis of tradition then very quickly erupted within Messianism.

Thus the obvious question of the status of the Torah in the Messianic world was treated by the early Jewish literature (the Talmud, the Midrash, and the apocalypses) in purely imaginative fashion: in

wishful dreams, in projections of the past upon the future, and in Utopian images which relegated everything new to a time yet to come. These images are more the products of hopes and desires than of historical experiences. Admittedly, here and there some scholars— Victor Aptowitzer with great emphasis —have asserted that certain historical experiences have played a role in the formation of these conceptions; for example, the actions of the Hasmoneans of the second and first pre-Christian centuries, which wide circles viewed unsympathetically. Likewise, it has often enough been claimed that the polemical disputes with Paulinism and the early Christian conceptions of the redemption reactively influenced the development of Messianic ideas in Judaism itself. However, these theories seem to me unsubstantiated and dubious, although I naturally would not deny that Paulinism represents a genuine crisis of tradition within Jewish Messianism that is analogous to the one we must still analyze here more closely in the case of Sabbatianism. But the reactive influence of this crisis upon the development of Jewish conceptions is highly hypothetical in view of the early Church's exceedingly rapid break with Judaism.

Therefore a conception of the redemption, which was not the product of Messianic experience (or anti-experience), required an essentially conservative notion which did not embody any conflict, let alone one that would have insisted upon any such conflict. In the sense of these speculations the redemption instead represents a more complete development of everything that previously was only partially capable of execution—but not its abrogation. This holds true for the familiar literary documents of early Messianism such as the Midrashim.

At times the Messiah who brings about the redemption is viewed simply as a Moses of the new aeon, a Moses redivivus, and the question arises whether the parallel can be pursued any further. Is the Messiah as a new Moses who leads his people out of exile into the world of redemption also perhaps the giver of a Torah for the time of the redemption? Is the Torah and its radiation outward via the tradition the final word of God to Israel or is there in the Messianic or apocalyptic view a new revelation, a new form of the word of God? The Bible knows of no crisis of this kind. Isaiah (2:3) does know that at the End of Days "from Zion goes forth the Torah and the word of the Lord from Jerusalem." But it is simply Torah, not old Torah and not new Torah. It is the untouched Torah, which has not yet known any crisis and which in the prophetic vision is seen in its full development. Related to this is the notion, widely found in the rabbinic literature, that the Torah of the Messianic age will solve the contradictions and difficulties which now exist in regard to several points. On this issue the sources of Jewish tradition are nearly all dear. There is progress in the understanding of the Torah which in the Messianic age reaches its height. But the idea of a radical change or a questioning of the traditional element was eliminated and was not even perceived as a real

possibility. "Since the Days of the Messiah represent the religious and political consummation of the national history and, however idealized, still belong to the world in which we live, it is only natural that in the Messianic age the Torah not only retain its validity but be better understood and better fulfilled than ever before." W. D. Davies, who has devoted a valuable study to the position of the Torah in the Messianic Age and on whom I have drawn to a considerable extent here, has rightly noted that even

the new covenant, of which Jeremiah is the first to speak (3 1:3 Iff.) and which then plays such a large role in the sectarian writings of the Dead Sea Community, was not counterpoised as a contradiction to the old tradition but as its final establishment in the hearts of all mankind, as its final interiorization.

One more factor must be stressed if we would understand why there could not originally be any awareness of a possible conflict between tradition and Messianism. As long as the historical process in which the Torah became the bedrock and life element of Judaism remained in flux, this positive factor of giving shape to life within the realm of the Torah made it possible to draw the productive energies inward. This process, which in the course of more than five hundred years had created the "tradition" itself, left no room for questions affecting the value or validity of this positive element of building a life under the law of the Torah. Only where this process reached its climax did such questions gain historical urgency, and even then, as I have already indicated, only when a new concrete element intruded as happened in the case of acute and activist Messianism.

Quite logically, the infinite estimation of the Torah in its two aspects of "written" and "oral" Torah produced the conception of its essential immutability, even if the interpretation of this immutability could in the course of generations become subject to highly diverse conceptions, especially in the case of the Kabbalists. According to Davies, "The fully developed (rabbinic) Judaism revealed to us in our sources was not a soil in which the belief in any radical changes in the existing Torah was likely to grow nor a soil which would welcome a new kind of Torah." This statement, however, holds up for the world of tradition only as long as the Messianic idea remains an abstraction. Here the only kind of Torah that could be foreseen was a more complete one, but not a radically new form of the Torah, for this reason it is frequently emphasized that in the future the precepts of the Torah will be followed ever more strictly.

In contrast, as early as the Talmud we find hyperboles which express a Utopian vision and suppose a Messianic status of the Torah in which certain demands of the law lose their force. In such cases the hyperbolic nature of the statements is evident. "All sacrifices will be abolished except for the offering

of thanksgiving", "all prayers will be abolished except for the prayer of thanksgiving." "All festivals will one day be abolished, except for Purim which will never be abolished. . . Rabbi Eleazar said:

'Also the Day of Atonement [Yom ha-Kippurim] will never be abolished.'" The contrast between the holiest and the relatively least significant of all holidays—which likely also involves a pun ~ is quite characteristic. The pun is both witty and dangerous for it rests on the equivalent sound present in both the name of the most holy and thoroughly ascetic holiday of the Jewish calendar, Yom Kippurim, and Purim, a day of joy. The Day of Atonement, which is now a day of fasting, of the utmost self-restraint, and of return to God, will one day be "like Purim," and we have to remember that in rabbinic tradition Purim is a kind of Jewish carnival. Thus a Utopian element emerges here which splits apart the Day of Atonement and equates it with its opposite. To be sure, these are statements that are made almost in passing.

Though still remaining in the purely speculative exegetical and literary realm, a remark concerning Psalm 146: 7 goes much further. It decisively removes the words "The Lord releases the prisoners" from the previous undialectical interpretation affording to which the tradition will be completely fulfilled in the Messianic age and, in most descriptions of it, shine forth with undiminished radiance. The Hebrew words of the Psalm lend themselves as well to a more daring but still faithful translation as: "The lord dissolves the commandments" or "The Lord allows the forbidden" (mattir isurim instead

of mattir assurim). "What does this mean? Some say: 'All animals which were forbidden [to be eaten] in this world God will one day again allow, as was the case until the time of Noah. And why, in fact, has He forbidden them? In order to see who would accept His words and who would not. In the time to come, however. He will allow everything which He has forbidden:" This view is indeed immediately followed by another according to which even in the Messianic age the unclean animals will not be allowed. Little wonder that such passages, which were quoted gleefully by Christian apologists and anti-rabbinic polemicists, always disturbed conservative spirits and brought about protests and opposition. It remains unclear from which layer of the Midrash they originate.

Such cannot be said of a no less disputed interpretation which often appears in the sources. It understands Isaiah 51 :4, "For Torah shall go forth from Me," as: "A new Torah shall go forth from me." There seem to have been manuscripts of the Bible in which the verse existed in this form. Here we find the .conception of a new Torah which some then associated with the Torah that the Messiah himself would teach. We are not told whether this new Torah is a reinterpretation of the old without its rejection or whether it represents an internal break, a new combination of the

elements which constitute it. Both conceptions were possible and in fact are expressed in the different readings in which the Torah is cited. But as long as such statements could be found only in books and corresponded to no situation which could provide their contents with historical actuality, their ambiguity and equivocality bothered hardly anyone at all.

We must make mention of an additional element as well. What I have called the imaginative conceptions and portraits of the Messianic age, which were embodied in the literature, represent no active promotion of such Messianic strivings. There seems to be hardly any bridge here leading from imagination to activity. The historian Gerson D. Cohen has recently stressed the great and totally consistent rabbinic opposition to Messianic movements during the 1600 years between the destruction of the Temple and the Sabbatian movement. We know of many Messianic movements in Judaism during this long span of time. But ever since the collapse of the Messianic resistance to Rome led by Bar Kokhba (Kosba) in the first half of the second century, which led to the ruin of the Jewish community in many parts of Palestine, they have always been geographically limited and remained without historical effect. Generally they were lay movements which emerged in every conceivable part of the Diaspora and only in the rarest instances received the support of the local rabbinical authorities. In most cases such movements provoked resistance and were eliminated—which can to a large extent be explained by the circumstances I have outlined here. The preservers of the traditional element—and in the Jewish Middle Ages that meant the bearers of rabbinical authority—perceived in these acute Messianic outbreaks an element of nonconformity which endangered the continuity of the authoritative tradition. Such apprehensions that acute Messianism would lead to a crisis, as also their fear of the anarchic element in Messianic utopianism which they did not acknowledge, without question play a large role in this nearly unanimous opposition to the rabbis. There were many good reasons for this: concern for the stability of the community, concern for the fate of the Jews after a disappointment as suggested by historical experience, combined with a deep-rooted aversion to the "Forcers of the End," as those people are called in Hebrew who could not wait for the arrival of the Messiah but thought to do something for it themselves. All of these factors operate in the direction of removing Messianism into the realm of pure faith and inaction, leaving the redemption to God alone and not requiring the activity of men. The bearers of religious authority, no less than the heads of the communities who were responsible to the powers reigning in the non-Jewish environment, were forced into a position of political quietism on account of the conditions

necessary for sustaining Jewish life in the exile, and for many of them it then became second nature.

If in this connection I have spoken of "lay movements," I use the word "lay" not in opposition to priestly, but to learned rabbinic authority to which representation and interpretation of the tradition were entrusted. After the destruction of the Temple, Judaism no longer recognized a priesthood exercising any real functions and it reserved only a few insignificant liturgical and social privileges to the descendants of priestly families in the male line.

The aggressiveness, the revolutionary element which is part and parcel of the Messianic movements, was bound to scare away the bearers of authority. In turning itself against the status quo, such a movement also called into question its subjection to the existing structure of traditional forms. Thus we find in the reports of the chroniclers no lack of complaints about an attitude of rejection, and even an inclination to break with elements of the tradition, as we have it attested for the movement of David Alroy in Kurdistan in the twelfth century. The more intensive the outbreak and the larger the arena in which such a movement took place, the more clearly was a new situation created in which traditional exegeses were no longer as important as the confrontation with historical realities.

In the history of Jewish Messianism there are two possibilities which determine the content of an actually experienced redemption and the manner of dealing with the emotional states it produces.

A crisis in the tradition which finally leads to its abrogation could receive its direct impulse from the outside, i.e., from an element which demanded confrontation with it. This is abundantly true of the religious strategy of Paul when, as we know from the Acts of the Apostles, in the interest of Christian propaganda he had to forgo demanding of the gentile Christians that they keep the law or accept its obligation. This impulse from the outside did not arise out of any immanent logic which might have forced Paul himself, after accepting Christ as a Redeemer, to break with the law and its tradition in his own life. However, especially in the seventh chapter of Romans, it then received a far-reaching dialectical and downright antinomian justification in the logic whereby Christ could be proclaimed the "End of the Law" (Rom. 10:4). Here for the first time the crisis of the tradition is explained out of the inner dynamic of the redemption itself in which the considerations that led to this theology have become unimportant and have receded completely into the background.

On the other hand, a development could take place on the basis of a Messianic experience which opened up new perspectives in the concept of Torah itself. In this instance the Torah as such was not abrogated by calling into question the validity of the law on account of the influence of propagandistic considerations. Rather the antinomian tendencies, which constitute the eruption of the Utopian elements in Messianism, were built into the Torah itself. The boldness and radicality with

which this was done compares very well with the paradoxes of Pauline theology. The significant interest which this development has for the history of religions rests upon the fact that, in contrast to the very sparse documentation that exists for the movement accompanying these processes in early Christianity, we can here study the relevant processes in the full light of history and with manifold documentation. I am speaking of the Sabbatian movement, to which I shall devote the remainder of my remarks. It was the movement which, beginning in 1665, first encountered the collective Jewish community and later broke into radical and sectarian forms, and into forces smoldering beneath the surface—in all of this affecting wide circles of the Jewish people in Europe and the Near East.

In Sabbatianism as well as in early Christianity the sudden appearance of the redemption, which is

experienced as real and full of meaning, creates the element that releases the crisis of tradition. The Messiah has arrived, in whatever guise he may appear. In the light of such experience, what happens to the validity of the tradition which both at the time of Paul and at the time of Sabbatai Zevi had reached high points of its development: in the middle of the first century in the complete development of Pharisaic Judaism and in the seventeenth century in the complete development of the Kabbalistic world of ideas within rabbinism? The differences between Paulinism and Sabbatianism are great, but the kinship of the basic structures, their antinomianism and the crisis theologies they rapidly developed, should be neither overlooked nor mistaken.

It will be advisable to review briefly the facts which serve as the foundation for our further considerations. By the middle of the seventeenth century Kabbalistic mysticism had become a historical force within the rabbinic tradition, and to a large extent influenced and determined not only the thinking of those circles most affected by religion but, in its consequences, the entire Jewish community as well. This later Kabbalah as it developed in classical forms in Safed in Palestine in the sixteenth century, was in its whole design electric with Messianism and pressing for its release; it was impelling a Messianic outburst which, as it turned out, came approximately one generation after the reception of this Kabbalah by the Judaism of that time. The movement that went forth from Safed required about three generations to gain general acceptance. But after that, one generation, fully imbued with these Messianic conceptions, was enough to create a situation in which a Messiah who seemed to fit these ideas could find a wide-ranging echo. This was true in the case of Sabbatai Zevi from Smyrna who lived from 1626 to 1676 and who, under especially dramatic circumstances, in the year 1665 ignited a Messianic movement which began in Palestine and from this center reached out to the entire Diaspora. In the history of post-Christian Judaism it represents by far

the most significant and extensive Messianic movement. Within it impulses that arose out of the historical situation of the Jews and out of the dynamics of Messianism itself were entwined with others that referred to the personality of the central figure of the Messiah. For the consciousness of the Jewish masses the specifically personal element was almost from the beginning covered by a thick web of legends which had little or nothing to do with the real figure, but which met their religious needs and accommodated traditional and widespread notions. These notions set forth how one should regard the signs which would accompany the coming of the Messiah and his activity. The real Sabbatai Zevi, however, whose figure we can today draw quite precisely, scarcely fits the scheme. That just such a man could become the central figure of this movement is one of the greatest enigmas posed by Jewish history.

Sabbatai Zevi was a strange kind of saint and far removed from the type a conservative Jew would have acknowledged or even apperceived as the Messiah. He was not a Messiah who represented the consummation of the tradition in the conservative sense and he was certainly not a conqueror who could have made the kings of the world tremble. He was a man affected by the most severe mental imbalance, who tottered between heights of ecstasy and depths of melancholy in steeply alternating manic depressive stages. He was a rabbinically educated Jew, well versed in the talmudic tradition and deeply entwined in the world of the Kabbalah. He was highly unusual in only one respect: in moments of religious exaltation he tended to commit bizarre acts which violated the law. He enjoyed performing deeds which involved a violation of the law, or effecting fantastic demonstrations as if they were particularly meaningful religious ceremonies. In such acts he apparently found a certain meaning which they were to bear in the mystical process of the reintegration of all things. Carrying out such functions, which he dared to do only in ecstatic moments and without later being able to

explain them, was hardly likely to win him adherents.

The type of the "holy sinner" did not belong to the stock of the Messianic tradition in Judaism. As a matter of fact, from his first appearance in Smyrna in 1648 until his proclamation as the Messiah in Gaza in 1665, Sabbatai Zevi had not one adherent who would have regarded him as the Messiah. He was laughed at, declared insane, or pitied. No one cared about him until under especially peculiar circumstances he found a young rabbi of the Talmud schools in Jerusalem who had settled in Gaza. Nathan of Gaza had intensively studied the Talmud and the Kabbalistic mysticism of his time and possessed significant powers of imagination. In March 1665 he had had a vision in which this peculiar Sabbatai Zevi, who he must often have seen on the streets of Jerusalem,

appeared to him as the Messiah. For his part, Nathan convinced the much older man, who was plagued by self-doubt and was struggling with the demons in his own soul, that his mission was legitimate. As the prophet of the Messiah he then embarked upon a wide range of activity and produced that great outburst of Messianism which in the eyes of the Diaspora Jews was substantiated precisely by the appearance of a true prophet—and Nathan of Gaza was considered such—confirming the mission of the Messiah.

In a very short time the movement overwhelmed Jewish communities from Yemen and Persia to England, Holland, Russia, and Poland. It produced something to which the custodians of the tradition had paid all too little attention but which to the historian is quite comprehensible: the experience of redemption as a historical event is anticipated in the experience of redemption as an emotional reality and appears in broad circles with such force that this anticipation is even capable of surviving the conflict. For disappointment in the historical world was ineluctable and was bound to conflict with the religious experience which took place on a different level. The fantastic wave of enthusiasm which swept up Jewish communities for an entire year created a mental reality which had not been anticipated by the rabbis or considered in the ancient books. After one year came the catastrophe: in September 1666 Sabbatai Zevi was brought before the Sultan in Adrianople and given the choice of upholding his Messianic claims and suffering martyrdom, or of converting to Islam. He preferred apostasy from Judaism which for him in some strange manner seemed to—confirm the paradoxical claim of his Messianic mission, a final step of holy sinfulness, in fact, its apotheosis. From that point on a choice between the two levels of outer and inner experience was unavoidable.

We can estimate how strong the force of this Messianic eruption was if we consider that even this act of apostasy from Judaism and conversion to Islam—the most scandalous act imaginable from the viewpoint of faithful Jews—did not immediately lead to the total collapse of the high expectations. All other movements were destroyed by historical disappointment and left no trace in Jewish consciousness; we know about them only through the testimony of chroniclers. But here the transforming power of the movement was so strong that significant groups accepted even this totally unprecedented step of the Messiah, one of which no one had ever previously read in the ancient literature, and indicated they were ready to justify it out of these very writings. Suddenly there opened before the eyes of the "believers"—as the followers of Sabbatai Zevi called themselves—a new view of the ancient writings and documents of the tradition. Now it appeared to the theologians—or one might say ideologues—of the Sabbatian movement that all the pages of the old books really spoke of nothing other than the necessary apostasy of the Messiah, who was required to complete his mission by passing or descending into the underworld of the nations. For the sparks of the holy which

are scattered among all peoples must be brought home if everything is to return to its proper place and the redemption thereby be completed. Induced by a historical event, the conception of the Messiah suffers a dialectical ruin. His mission takes on a destructive and paradoxical quality which

must come into full effect before the positive part of the redemption can become visible. The figure of the Messiah himself takes on a sinister character which calls into question every traditional value. One cannot overlook the abyss which yawns between the figure of the Messiah who died for his cause upon the Cross and this figure who became an apostate and played his role in this disguise. Nonetheless, like the former, this ambiguous and treacherous twilight figure also exercised a seductive fascination.

II

•We have become acquainted with the situation which posed the question of how the crisis of tradition would develop in such an acute Messianic outburst. This crisis emerged especially in the circle of the most determined "believers" indirect connection with attempts to understand the apostasy of the Messiah as a mission which leads into realms inaccessible to believing Jews; realms which the Messiah alone can penetrate and even there complete the mission of redemption. The apostasy of the Messiah necessarily produced a division. Those who regarded the verdict of history and of the exterior world as decisive—because everything exterior also symbolically expresses the inner state—had to turn away from such a Messiah. For some, anticipation of the redemption had become so vivid in their experience that they could endure the dialectical split between exterior and interior experience. But most could not remain loyal to this Messiah who seemed to have disowned himself and betrayed his mission.

Thus Sabbatianism became a heretical movement within Judaism which in Central and Eastern Europe continued to proliferate down to the beginnings of the age of Emancipation in the first part of the nineteenth century while in Turkey, though now dying out, it has preserved itself even down to the present. It took on the forms of a sect operating in the underground of the ghetto, at first treated mainly with silent rejection by the Jewish authorities in the communities, and then in increasing measure vehemently persecuted by them. At first the crisis of tradition appears in an implicit antinomianism which in the radical wing of the "believers" later turns into an explicit one. This process is supported with concepts from the Jewish tradition itself and formulated in a thoroughly Jewish way of thinking. With amazing rapidity this crisis of tradition finds significant expression in the literature of the "believers." The decisive formulations were crystallized as early as the years

1667-79. They by no means appear in the very small group which, while Sabbatai Zevi was still alive, imitated him by apostatizing to Islam, thinking the actions of the Messiah exemplary and obligatory also upon his followers. Rather they appeared just in those circles of "believers" who sought to give their new Messianic consciousness expression within the Jewish community and without taking symbolic steps of separation from it. Sabbatai Zevi himself, who in the last decade of his life led a double life as Muslim and Jew, did indeed possess a very lively imagination and he remained very influential in circles that were close to him personally. But he did not have the ability to formulate his concepts with persuasive force. This was left to the prophets, especially to Nathan of Gaza, and to the theologians of this group.

After 1683, the year of the mass conversion of several hundred families in Salonika, there arose in that city the sect of the Donmeh (literally Apostates), as they were simply called by the Turks, whose members were ostensibly Muslim but in reality crypto-Jewish Sabbatians who felt themselves obligated to carry through in their lives that imitation of Sabbatai Zevi which I just mentioned. This sect maintained itself for more than 250 years, and several of its most important writings have only very recently come into the hands of scholars. They sought to solve the conflict between the exterior

and their interior worlds, which their faith laid bare, by attaching themselves on the outside to the unredeemed world of Islam but on the inside to a mystical. Messianic Judaism which very soon assumed orgiastic-anarchic features. The theological capacity for formulating the crisis of tradition was, however, already forged earlier, and by men who never left the framework of Judaism. They had to justify the same contradiction which loomed in the first Christian generation after the death of Jesus between the apparent reality which knew nothing of any Messianic transformation of the world and their Messianic faith which daily expected the return of the Messiah in his glory. Just as at that time the theology of Christianity emerged from this contradiction, so in this case there arose the theology of Sabbatianism which was all too long neglected by Jewish historiography. Thus it is that the three most upsetting and astonishing texts which document this transformation and crisis of tradition were unable to induce any scholar before my generation to read them.

Here are three men and three texts which show what is possible in an atmosphere saturated with the tradition and the concepts of Judaism when the situation is felt to be revolutionary. The first name that must be mentioned is that of Nathan of Gaza., who died in Skoplje (Turkish: Uskup), Macedonia in 1680, and who appeared in his writings both as prophet and theologian-a very rare combination in the history of religions. He elaborated his ideas in numerous open letters and treatises, but especially

in a manuscript the Hebrew title of which (Zemir Aritzim; cf. Isa. 25:5) implies: "Overthrow of the Enemy Forces" or "Overthrow of the Tyrants," i.e., of those who hinder redemption. It was written about 1670. The second author is Abraham Miguel Cardozo (1627-1706) who was born into a crypto-Jewish Marrano family in Spain, returned to Judaism in Venice in 1648, and whose attachment to the Sabbatian movement grew out of Marrano currents of thought. For him the apostasy of the Messiah represented a kind of highest justification of the apostasy of the Spanish Marranos in 1391 and 1492. Under the influence of the prophet Nathan, with whose writings he was familiar, he composed in Tripoli (North Africa) as early as 1668—two years after the conversion of Sabbatai Zevi—a long open letter entitled Magen Abraham ("Shield of Abraham") .19 His later writings scarcely exceed the sharpness with which his ideas were formulated here. The third author is Israel Hazan from Kastoria in Macedonia, a student and for many years the secretary of Nathan of Gaza. We possess from his hand a commentary to a large number of psalms which he composed about 1678-79 in Kastoria; it is one of the most moving personal documents of Sabbatianism. He interprets every psalm either as a lament of the Messiah who has apostatized in fulfillment of his mission and speaks of his destitution and his hope, or as a triumphal ode for the redemption which has begun and for the upheavals which are associated with it. All of these writings were composed while Sabbatai Zevi was still alive or shortly after his death. They prove how quickly the crisis of Jewish tradition manifested itself within this acute Messianism, while in the case of Paul this crisis received literary expression only about fifteen years after the death of Jesus.

Of what sort, then, are the currents of thought which are presented here and are repeated and varied in manifold ways in the later literature of the Sabbatians, both of those who remained within Judaism and of the Donmeh? In this case we are not concerned with the question of how the apostasy of the Messiah was explained as a necessary descent into the realm of darkness. Our authors do not doubt the legitimacy of Sabbatai Zevi's Messianic mission nor its paradoxical character. The question which agitates the "believers" is: What about the Torah and everything associated with it now that the Messiah has appeared in the flesh and our hearts are filled with this experience? Something must now follow for our lives in the immediate future and even more after his expected return from those realms of darkness. In addition, the new eyes with which the "believers" read the old books had

revealed to them that those books, in fact, spoke throughout of that seeming apostasy of the Messiah which no one had noted there until it actually came about. Thus they searched for conceptions and symbols in which that unnoticed crisis of tradition, which had come to life in the feelings of the

Sabbatians, could have manifested itself. The attitude of Sabbatai Zevi, even before his apostasy, had made dear to them that the Messiah himself at particular moments stood above the way of life prescribed by tradition, violated it in a downright challenging fashion in several of his actions, and thus showed himself a figure standing at the boundary between the validity of the old law and the coming into view of a new level of the Torah's fulfillment. By his concrete appearance the problem of the validity of all previous tradition had become acute. As proof of their faith, Sabbatai Zevi had demanded of a few adherents that they transgress certain prohibitions which were in themselves incomprehensible and meaningless but were expressed with great emphasis in the Torah, such as eating the fat of animals (Lev. 7:23 ff.), a ritual gesture of decidedly symbolic nature since it was not connected with any sensual gratification. After his apostasy he had also required a number of the "believers" to take this same step. Thus from the beginning the problem was not limited to the figure of the Messiah himself but—as some of our authors put it—was posed for all those who came from the same "root" as the soul of the Messiah and were designated "the kin of the Messiah."

As early as 1668 Cardozo expressed this crisis in a radical formulation: "The Torah as it now exists [or: as it is now observed] will not exist in the Messianic age." For him the reason is dear: at that time the world will be cleansed of every defect and be restored to its original state or tikkun. Since fulfillment of the precepts of the Torah serves as the instrument of this reintegration—a fundamental teaching of the Lurianic Kabbalah—the status of the Torah must necessarily change in the Messianic world where the reasons for this fulfillment lose their force. According to later Kabbalistic lines of thought, the Messiah, more than bringing about the redemption, signalizes in symbolic fashion the conclusion of a process which we realize ourselves through our actions. Once we have carried through this process of the integration of all things in their original place—and it is a mystical process in the interior of the cosmos—then the redemption will appear entirely of itself and conclude this process in the exterior realm as well. Once the interior world is put in order, the exterior must manifest it also: it is put into effect because everything exterior is nothing more than a symbol of the interior. Cardozo says:

The two Torahs [the Written and the Oral] correspond to the situation of a person who has fallen "from a high roof into a deep well." Whoever plunges from a height down to the ground, his body becomes bruised all over and he needs various medicaments and cures until all of his 365 blood vessels and 248 organs [i.e., his entire physical organism] are healed. The same is true of events in the upper [divine] lights which are the mystical figure of the Creator. These lights are the precepts of the Torah whose number not by chance corresponds to the number of organs in the human body which they are supposed to cure if wounded or broken. Just as someone who has become

injured or wounded must abstain from foods and beverages which could harm him and must keep to his diet for as long a time as an experienced physician prescribes, so it is also with the observance of the commandments. When the new era and the time of healing will have come and brought about the ascension of the holy sparks [of the divine light] to their original place, the patient will surely no longer have need of the prescriptions of the physician nor of the diet affecting foods and beverages which previously would have hurt him. And this analogy holds directly for the status of the commandments which correspond to the physician's cures. For at that time the lights and all worlds will surely arise to their former level, which of course will become possible only in the days of the

redeemer; he has the power of restoring all worlds because he himself is the first Adam [in his Messianic reincarnation].

At the end of this exposition Cardozo manifestly casts aside the traditional Lurianic conception of the character and the function of the Messiah, which corresponds to his own analogy, in favor of an extravagant conception, widely found among the Sabbatians, according to which the mystical abundance of power resident in the Messiah himself brings the process of healing salvation to its conclusion- According to Cardozo, this gradual advance in the process of salvation manifests itself in the giving of the Torah and its commandments in different stages according to the requirements of various generations; some commandments had already been given to Adam, others to Noah and his sons, still others to Abraham, until finally Israel received the Torah in its entirety "in order to purify all the holy sparks, cleanse them from their admixture [with the unholy powers } and raise them up to their point of origin, for they possess the ability and power to raise those sparks up into the primeval thoughts [of God] since they themselves originate there."

However, in this exposition of the function of the Torah and the concrete fulfillment of the commandments, Cardozo at other points makes a clear distinction between the Written and the Oral Torah. Leaning upon the mystical speculations of the Kabbalists, he no longer takes the Written Torah to mean what it meant to the Talmudists, i.e., a realm circumscribed by the Bible itself, containing concrete commandments and prohibitions to which the oral law added only further, more explicit statements. Following the mystics, the Written Torah, the revelation as such, is seen as not calling for concrete execution in any realm of application whatever. The Torah becomes applicable only through the medium of the Oral Torah in which the word of God is appropriated to the contingencies of its fulfillment. The concept of the Oral Torah, identical with that of the tradition, encompasses the actual historical tradition of rabbinic Judaism, of the historical form

of Judaism which the Kabbalists sought to interpret. Thus there could be a differentiation here: the crisis of tradition, which the beginning of the redemption was bound to bring about, could conceivably remain limited to the realm of the Oral Torah if the Written Torah were understood as an essentially mystical realm of pure revelation, of the absolute word of God which by nature is immutable—though it may be received in different ways by those who hear it. In this view, the translations of the absolute word into humanly intelligible words capable of articulation already belong to the realm of tradition; they represent a permutation into something that can be spoken and fulfilled. The written law in the normal sense, as a readable book and concrete instruction, thereby becomes itself an initial manifestation of the Oral Torah. Only in this sense does a crisis take place even within the written law, since in the Messianic age the letters which constitute the Written Torah will become subject to different combinations and thus take on new meanings, or at least their old combinations will be interpreted in an entirely new way.

Likewise in the writings of the Sabbatians the differentiations in the concept of the Torah play a part when its position in the Messianic age is to be defined. Cardozo explicitly states that the crisis of the Torah affects the forms of the tradition, of the Oral Torah. For the six orders of the Mishnah and its sixty tractates in which the tradition was first codified correspond to its status in a cosmic order, or rather disorder, which has its symbolic expression in Israel's exile. He therefore has good reason to refer to a passage in the Zohar which gives a mystical interpretation of a verse in the Midrash regarding the beginning of the redemption: "The heart does not reveal it to the mouth." Originally this meant that the date of the Messianic redemption was hidden. One cannot find out anything about the redemption until it begins. However, this was interpreted mystically to mean that where the heart, i.e.,

the heart of the Torah as the secret, absolute word of God, becomes manifest it no longer needs the mouth of tradition by which it has hitherto expressed itself. Where the inner mystical essence breaks forth undisguised and no longer needs any intermediary, the masking expression which veiled this "heart" becomes unnecessary. Whereas the talmudic eschatology expected an infinitely rich development of the oral law in the Messianic age, for Cardozo the law will be "no longer necessary"; in fact, it undergoes a distinct transvaluation, as we shall see shortly.

In their endeavor to develop the crisis of tradition out of the concepts of the tradition itself the Sabbatians were able to refer back to symbols of the earlier Kabbalistic literature whose implicit antinomianism had for more than three hundred years hardly aroused any attention, let alone protests—But now, in the excitement of the Messianic uprising and in the hands of the

Sabbatians, these symbols showed their explosive power in shattering the tradition. There are, above all, three typological descriptions which recur here again and again, and which originate in the most recent layer of the Zohar. In these sections, especially in the "Faithful Shepherd" (Ra'ya Mehemna), and in the Tikkune Zohar, an extensive commentary to the first chapters of Genesis composed as an independent volume, these typological figures are used at many points and are varied in the most diverse ways.

They are:

1. The figure of the two trees of Paradise, the Tree of Life and the Tree of the Knowledge of Good and Evil.
2. The figure of the two pairs of the tablets of the law which Moses received at Sinai. For when Moses came down from the mountain with a pair of tablets and was forced to witness the dance of Israel around the golden calf they had made in his absence, he smashed them upon the ground. Only later, after Israel had again been humbled by Moses' anger, did he receive a second pair of tablets whose content is conveyed in the Torah (Exod. 34).
3. The figure of the six days of the week and the Sabbath as archetypes of world history which runs its course in a great cosmic week and a Sabbath which follows thereafter.

Let us examine the conceptions lying behind these figures.

What do the two trees in Paradise represent? Already in biblical metaphor wisdom, identified by Jewish tradition with Torah, is designated as Tree of Life (Prov. 3:18); thus opens the whole realm of typology. The trees in Paradise are not merely physical trees; beyond this they point to a state of things which they represent symbolically. In the opinion of the Jewish mystics both trees are in essence one. They grow out into two directions from a common trunk. Genesis tells us that the Tree of Life stood in the center of Paradise, but it does not indicate the exact position of the Tree of Knowledge. The Kabbalists took this to mean that it had no special place of its own but sprouted together with the Tree of Life out of the common matrix of the divine world. The two trees are different aspects of the Torah, which have their common origin in revelation. The Tree of Life represents that aspect which has hitherto been unrealizable because, due to the sin of Adam, it remained virtually hidden and inaccessible, and we do not know the taste of its fruits. The law which is concealed in the life of this tree is that of a creative force manifesting itself in infinite harmonies, a force which knows no limitations or boundaries. The paradisaic life under this law never came into

being. The sin of Adam was that he isolated the Tree of Life from the Tree of Knowledge

to which he directed his desire. Once the unity of the two trees in men's lives was destroyed, there began the dominion of the Tree of Knowledge. No longer did unitary gushing, unrestrained life prevail, but the duality of good and evil in which the Torah appears in this aspect of revelation. Since the expulsion from Paradise, in the exile in which we all now find ourselves, we can no longer apperceive the world as a unified whole. The Tree of the Knowledge of Good and Evil under whose law the world now stands corresponds to a condition of this world in which distinctions must be made before the unity of life can be regained: the distinctions between good and evil, commandment and prohibition, holy and profane, pure and impure. For the author of those sections of the Zohar the two trees were not only, as they were for the other Kabbalists, symbols of the sefirot, of the manifestations of God in Creation, of which the Tree of Knowledge represented the tenth and last sefirah, but beyond this they were models for two possible forms of life in the light of revelation. Of course at the present only the one is tangible and capable of fulfillment. Precisely out of those very distinctions and limitations man is to restore the lost form and the violated image of the divine in himself and thus bring the Tree of Knowledge, with which he is mystically associated, to its full development. This Torah of the Tree of Knowledge is, however, nothing other than the world of tradition which represents the law of the unredeemed world since the expulsion from Paradise. Only the redemption, breaking the dominion of exile, puts an end to the order of the Tree of Knowledge and restores the Utopian order of the Tree of Life in which the heart of life beats unconcealed and the isolation in which everything now finds itself is overcome. Thus the inner logic of this conception of the dominion of the Tree of Knowledge of Good and Evil as the legitimate form of revelation in an unredeemed world had to regard the redemption itself as a return home to Paradise where all things will again be in their true place. Although it is not a matter of a physical return to a geographical Paradise, it is in any case life in a state of the world which corresponds to that of Paradise or in which Paradise, for its part, expands into the world. The Torah of the Messianic age will then be that of the Tree of Life, which no longer knows anything of all those separations and limitations. This Torah is still revelation and, in Kabbalistic terms, an evolution of the divine name; but it has nothing further to do with the form under which we have known it until now. It is a Utopian Torah for a Utopian state of the world. The Sabbatians saw in such a vision no contradiction to acknowledging the forms of the tradition, i.e., those of historical Judaism, for the period of exile. Without question this thinking of the Jewish Messianic heretics is structurally connected closely to that of the spiritualistic sects in Christianity. It was not, however, influenced by them in its specific historical appearance and formulation, which remained entirely Jewish.

According to the conception of the Sabbatians, who here again followed the intimations of these same sections of the Zohar, such a state of redemption, of liberation from exile, was achieved at the time of the revelation on Sinai. It is not surprising that when this typological thinking was applied to the exodus from Egypt—the very archetype of exile-revelation should seem the opportunity of redemption. But Israel, which was to receive this revelation, was not equal to the opportunity and it lapsed into worship of the golden calf. Thereupon the Torah under the aspect of the Tree of Life, which would have made up the content of the revelation, reverted to its hidden state, and the tradition, the Oral Torah which encompassed the real revelation like a husk enclosing a kernel, began its dominion under the aspect of the Tree of Knowledge; only in this form could it be realized in history.

At this point the figure of the two trees in Paradise is brought into relation with that of the two pairs

of tablets of the law. The first tablets, which were given to Moses before the people lapsed into the heathen cult of the golden calf, were the laws for a redeemed world and represented a revelation of the Tree of Life. They were the law of freedom. To this the spiritualistic exegesis of the Tikkune Zohar applied the famous passage of the Mishnah regarding these first tablets of which the Torah says (Exod. 32:16) : "And the tablets were God's work, and the writing was God's writing, incised, harut, upon the tablets." The word harut, however, can also be read as herut, which means freedom. While the talmudic exegesis still understood this reading to mean that it was precisely the study of the Torah which lent true freedom, a freedom under the law, the mystical interpretation of the Zohar saw it as the freedom of the redemption expressed through the Torah on the first set of tablets. This idea is taken up and stressed by both Nathan of Gaza and Cardozo. No one has yet read the Torah of the Tree of Life which was inscribed on the first tablets. Israel was entrusted only with that second set of tablets, and they render the Torah as it is read under the dominion of the Tree of Knowledge and Differentiation, which is also called the Tree of Death. But with the redemption the first tablets will again be raised up; they will be a Torah in which the restoration of the state of Paradise is associated with a Utopia that as yet has never been, that as yet has never been capable of realization. In this exegesis of the Zohar we can already notice the unconcern with a passage of the Torah such as Exodus 34:1 which says explicitly that the second set of tablets contained the same words as the first. It did not matter. The parallel between the trees in the primeval history of man and the tablets in the story of the revelation was simply too seductive for the radicals of mysticism.

The third typology is that which saw a parallel between the course of world history and the history of

the Creation. A day for God, according to one interpretation of a verse in Psalms, is a thousand years. Thus the six thousand years of world history correspond to the six workdays leading up to the great cosmic Sabbath, to redemption on the seventh day of the universe. Like a good Jewish exegete, Cardozo argues—even though he carries this exegesis over into heresy—that other laws hold on the Sabbath than on a workday. The activities of the workday are to a large extent prohibited on the Sabbath and other activities take their place. Whoever performs the actions of a workday on the Sabbath violates the law. But on the cosmic Sabbath the Tree of Life reigns, and not the Tree of Knowledge. "Thus there clearly follows from all of this that, with the onset of the order of the Tree of Life on the great cosmic Sabbath, not only shall we no longer need to observe the order of the six weekdays, which corresponds to the mode of life prescribed in the six orders of the Mishnah. But beyond this, everyone who wants to serve God as he does now [i.e., by the traditional way of life] will in those days [of the Messiah] be called a desecrator of the Sabbath and a destroyer of the plantings [i.e., a downright heretic]." The Mishnah is the first codification of the oral Torah and the six orders into which it is divided by subject constitute the framework of halakhic Judaism. The author of the above-mentioned parts of the Zohar indulged abundantly in remarks regarding the inferiority of the Mishnah; he opposes it to the mystical order of life of the Kabbalah and to the Messianic abrogation of those aspects of the Torah which it contains. Cardozo, who was very much attracted by these seditious passages, in his above-mentioned formulation simply drew the consequences. He presents us with the palpable intrusion of implicit antinomianism into the world of tradition. What was commandment becomes downright prohibition. And from here it was only a short step to a further consequence, of which we have yet to speak: acts that had previously been prohibited now become not only permissible but are even considered holy.

However Cardozo, who remained loyal to the tradition in his personal observance, established a safeguard within these channels of thought which put off any explicit antinomianism, at least for a

transitional period. As long as the Messiah has not returned from his mission into those realms where Cardozo does not dare to follow him, believing that they can be entered only by the Messiah—he decisively rejected mystical apostasy for anyone other than the Messiah himself—so long does the tradition retain its undiminished validity. The restoration of the true figure of man, Adam, is not complete as long as the Redeemer himself remains in the world of the "husks," of the powers of the "other side," where he gathers up the holy sparks. With his return, which corresponds to the New Testament conception of the parousia, the law of the renewed world—the Torah of the Tree of Life—

will come into effect. Thus the world of the tradition is liable to collapse at any time, and for the Sabbatians the reasons for this collapse have been given long before it actually takes place.

According to the immanent logic of their conceptions, its crisis cannot be averted.

The real Adam is restored in the figure of the Messiah and now begins his career in a renewed world which stands under the law of freedom. In the writings of the Sabbatians hidden conflicts come to light on this issue and are expressed, for example, in the differences between the positions of Cardozo and Nathan of Gaza. The Messiah could be conceived as one who has completely mastered the Tree of Knowledge and its Torah, and from this experience, which is that of the Jew in exile as well as that of suffering mankind, pushes forward into the new realms of the Tree of Life. He could appear as the heir of the millennia who thereby gives the redemption a plenitude which it might have never had if Adam had not succumbed to temptation. For according to the Lurianic Kabbalah the first opportunity for redemption presented itself to Adam on the day of his creation. Had Adam decided otherwise on the proposition of the serpent, the redemption of all worlds would already have begun then and the first Sabbath would also have been the last—the final cosmic Sabbath. 'But whether the Adam who would never have tasted the fruit of 'the Tree of Knowledge would have been richer than the one who went through this experience could remain doubtful. In fact we find, especially in the writings of Nathan of Gaza, a very different conception of the Messiah which stands in opposition to this one. According to Nathan's view, the soul of the Messiah was from the first and since the beginning of the world inextricably bound up with the Tree of Life and was never subjected to the law of the Tree of Knowledge. Thus he always stood beyond good and evil, commandment and prohibition, because he never left the state of Paradise. Only from our perspective do his actions often seem reprehensible, illicit, and scandalous, when in truth they conform to the laws of his origin. He must be measured by other criteria. But this is not to say that passage through the world of tradition, which is incumbent upon all other holy souls and soul sparks, does not exist at all for the Messiah. In the pre-natal history of his soul—about which Nathan of Gaza relates astonishing things—as well as in his earthly career, he represents the rebellious dement which sterns from his root and is bound by no tradition, the "holy serpent" which from the very beginning struggles against its rival. Motifs which the Zohar carries through in a variety of ways the Sabbatians combine into a coherent imagery of antinomianism. It is by no means disobedience or apostasy which appears in this abrogation of the Torah, but rather a changed situation of the world." When Adam was driven from Paradise and came under the law of the Tree of Knowledge, he had need of clothing and raiment in his exile into the world because in his present situation he could no longer reveal his naked essence. The same is true of the Godhead, the Shekhinah, who manifests herself in the Torah and who accompanies Israel on their way

through
exile. She too needs clothing that must cover her real nature. In exile the Shekhinah wears the somber dress of mourning. The pure spirituality of the Torah requires the physical garments of the commandments and prohibitions. An unveiled Torah would be the Torah of the Tree of Life. But the Torah of the Tree of Knowledge is a veiled Torah and its garments are identical with the tradition, with the Judaism of the commandments and the Halakhah, with Judaism as it is known by history. At

the time of redemption it will no longer need these garments since that redemption will signify a restoration of the state of Paradise in which Adam and Eve stood naked within the context of the pristine life. In exile the inner Torah was unrecognizable, or rather recognizable only by great initiates. But in the redemption it will be visible to every man. Cardozo says: "When the dross of the husks is removed [i.e., after the reintegration of all things}, the world will no longer need to keep those garments in good condition." This keeping in good order, however, is nothing other than the fulfillment of the commandments and prohibitions; in their stead "the Torah will youthfully renew itself."

Following upon these trains of thought we find as early as Nathan of Gaza and Cardozo the appearance of an additional motif which in the Sabbatian heresy of the seventeenth and eighteenth centuries proves to be very effective, but also especially offensive and objectionable: the abrogation of sexual taboos, and of the incest prohibition in particular, as indices of the Messianic Torah. Here the crisis of tradition achieves a symbolically very visible, if also scandalous, expression. The restrictions which originate in the curse of woman after the Fall lose their force in the Messianic world. These restrictions, however, according to a talmudic interpretation, are above all of a sexual character. In Cardozo's view. Eve might, at least in principle, have belonged to several men while she was still in Paradise. In the redemption this promiscuity, be it animal or paradisaic, will be restored, as it were, on a new and hitherto unattained level. The restorative and Utopian elements interpenetrate here in a most characteristic fashion. The abrogation of the sexual taboos finds its expression in heretical rituals. When fulfilling each commandment, the pious Jew says a blessing. But according to the new Messianic formulation, introduced by Sabbatai Zevi himself, he says: "Praised be He who permits the forbidden," a formula which the defenders of Jewish tradition rightly regarded as the epitome of this revolutionary heresy. As so often in the history of spiritualistic sects, the sexual taboos provided a point of application at which Messianic freedom-through libertinism-could find its confirmation and concrete content. Orgiastic rituals were preserved for a long time among Sabbatian groups, and in the circles of the Donmeh until about 1900. As late as the seventeenth

century a festival was introduced called Purim that was celebrated at the beginning of spring. It reached its climax in the "extinguishing of the lights" and in an orgiastic exchange of wives. That such rituals, which anticipated the Messianic Utopia, struck at the heart of the strict sexual morality of the Jewish tradition is obvious. And in fact the bitter struggle against the Sabbatians began in earnest only when the performance of such rituals, about which the Sabbatian texts could leave no doubt, became known to wider circles. Here was an obvious reversal of values that could destroy the moral structure of the Jewish communities.

Especially embittering in this regard was the behavior of a certain Baruchya Russo who about the year 1700 was the leader of the most radical wing of the Sabbatians in Salonika. The Torah knows of thirty-six prohibitions that are punishable by "extirpation of the soul" Varying speculations existed as to the meaning of this punishment, but one thing was clear: it involved particularly heinous sins. Half of them are the prohibitions against incest mentioned in the Torah (Lev. 18). Baruchya not only declared these prohibitions abrogated but went so far as to transform their contents into commandments of the new Messianic Torah.

The new Torah is designated the Torah of atzilut, the Torah of the highest condition of the world, as opposed to the Torah of beriah, the Torah of the sensual creaturely world which exists before the redemption. This pair of concepts also originates in the Tikkune Zohar. There, however, the meaning is somewhat different. The "Torah of Creation" represents the aspect of the one absolute Torah in

which it exoterically presents itself to us in the circumstances of our world; the "Torah of the World of Emanation" represents the Torah on the mystical level, the Torah read with the eyes of the Kabbalist. The creaturely Torah with its explicit commandments and prohibitions is the shell enfolding a mystical kernel which the Kabbalist can reveal. But as early as the Kabbalah of Safed there is a shift in the meaning of this mystical Torah. It contains not only the mysteries of the Kabbalah, but also the law of pure spirituality which will one day be revealed, a kind of Evangelium Eternum as the Franciscan spiritualists understood this concept. As the word of God, this Torah of atzilut existed even in the earliest aeons in the form of combinations and permutations of the name of God and of lights which shine forth with this name. But even before the Creation of the lower, visible world, it was woven into the world of divine emanation as its determining power. It had not yet, however, become-one could say: flowed into-that applicable Torah as which it appears in our world of Creation.

The higher form of the Torah could also easily take on a Messianic dimension in which

at the final redemption it could appear as a higher revelation replacing the existing Torah. In such fashion this pair of concepts was closely identified with the two trees discussed earlier. To be sure, this Torah is still not accessible since it can become visible only in a world transformed in every respect, even externally. Such was the opinion of Nathan of Gaza and his circle. His disciple Israel Kazan of Kastoria says:

"Only at the second and final appearance of the Messiah [the parousia] shall we who have the true faith [in the mission of the Messiah Sabbatai Zevi] apprehend the mystery of our holy Torah, the Torah of atzilut, from the mouth of the Most High." For whereas the previous forms of the Torah come from the tenth sefirah, malkhut, or the central sefirah, tiferet, this final form of revelation will originate in the first sefirah, the highest manifestation of the Godhead which in the Zohar is called "the Holy Ancient One," atika kadisha. This Torah will be the gift of God to the redeemed world and will replace that Torah which was given in the desert under the conditions of a desolate, unredeemed world. Instead of reading the word of God in the form of the Torah of Moses as it has come down to us, we shall receive the gift of reading it as the Torah of atzilut which the Messiah one day will teach us. In other words: as yet he has not taught it, even though he has already-before his apostasy- made his first appearance. We stand in an in-between realm, in transition between the two phases of the Messiah's mission. The Torah of atzilut is thus not identical with the teaching of the historical Sabbatai Zevi, either before or after his apostasy. At that moment it could not even have been described or conceived and therefore could be transmitted only in the most general terms. Only after the passage of thirty years, long after the death of Sabbatai Zevi, was that further step taken whereby Baruchya set up his nihilistic Torah as the content of the teachings propounded by Sabbatai Zevi. From that point on the Torah of atzilut becomes the symbol of a Messianic, anarchic Judaism, even in the circles of those sectarians who remain in the confines of Judaism. This new Judaism has in principle already completed the inner break with the Jewish tradition even where it continues to draw sustenance from it, and it has confirmed that break by symbolic acts and rituals.

The Sabbatian "believers" felt that they were champions of a new world which was to be established by overthrowing the values of all positive religions. And so, from the pen of their last significant leader, Jacob Frank, who appeared as a successor to Baruchya in Poland in 1756, we have a watchword which matchlessly expresses the situation of these mystical "soldiers" in the army of the Messiah: "Soldiers are not allowed to have a religion." In its positive valuation of both the situation of the soldier and the lack of religion in the service of a mystically understood world revolution, this

statement represents the extreme consequence to which a Messianic crisis of tradition, erupting in the very heart of Judaism, could lead. The old mystical Kabbalistic symbols in which this crisis was formulated disappeared. What remained was a wild revolt against all traditions, a movement that found anew, popular content in the biblical books and translated them into a totally untheological, even vulgar language. And all this was happening in the generation directly preceding the outbreak of the French Revolution, the event which left in its wake an intense crisis of a totally different sort, one that shook the very foundations of the realm of Jewish tradition.

Home

Redemption Through Sin

By Gershom Scholem

I

•NO CHAPTER IN the history of the Jewish people during the last several hundred years has been as shrouded in mystery as that of the Sabbatian movement. On one point, at least, there is no longer any disagreement: the dramatic events and widespread religious revival that preceded the apostasy of Sabbatai Zevi in 1666 form an important and integral part of Jewish history and deserve to be studied objectively, to the exclusion of moralistic condemnations of the historical figures involved. It has come increasingly to be realized that a true understanding of the rise of Sabbatianism will never be possible as long as scholars continue to appraise it by inappropriate standards, whether these be the conventional beliefs of their own age or the values of traditional Judaism itself. Today indeed one rarely encounters the baseless assumptions of "charlatanry" and "imposture" which occupy so prominent a place in earlier historical literature on the subject. On the contrary: in these times of Jewish national rebirth it is only natural that the deep though ultimately tragic yearning for national redemption to which the initial stages of Sabbatianism gave expression should meet with greater comprehension than in the past.

In turning to consider the Sabbatian movement after Sabbatai Zevi's conversion to Islam, however, we are faced with an entirely different situation. Here we find ourselves still standing before a blank wall, not only of misunderstanding, but often of an actual refusal to understand. Even in recent times there has been a definite tendency among scholars to minimize at all costs the significance of this "heretical" Sabbatianism, with the result that no adequate investigation yet exists of its spiritual

foundations, its over-all impact on eighteenth-century Jewry, or its ultimate fate. It is impossible, in fact, to read any of the studies that have been done in these areas without being astounded by the amount of invective directed against the leaders and adherents of the various Sabbatian sects. Typical of this approach is David Kahana's *A History of the Kabbalists, Sabbatians, and Hasidim* (in Hebrew), but the angry moralizing that characterizes this volume has not been confined to anyone historical school; rather, it has been shared by writers of widely differing points of view, secular as well as religious. The problem itself, meanwhile, remains as recondite as ever.

Two enormous difficulties, therefore, confront the student of the Sabbatian "heresies": on the one hand, there are the obstacles posed by the sources themselves, and on the other, those created by the attitude generally taken toward them. To a great extent, moreover, these two sets of difficulties have always been related.

Why should this be so?

The Sabbatian movement in its various shadings and configurations persisted with remarkable obstinacy among certain sectors of the Jewish people for approximately 150 years after Sabbatai

Zevi's conversion. In a number of countries it grew to be powerful, but for various reasons, internal as well as external, its affairs were deliberately hidden from the public eye. In particular, its spokesmen refrained from committing their beliefs to print, and the few books that they actually published concealed twice what they revealed. They did, however, produce a rich literature, which circulated only among groups of "believers" (ma'aminim) - the term by which Sabbatian sectarians generally chose to refer to themselves down to the last of the Donmeh in Salonika and the last Frankists in the Austro-Hungarian Empire. As long as Sabbatianism remained a vital force within the Jewish ghetto, threatening to undermine the very existence of rabbinic Judaism, its opponents labored ceaselessly to root it out and systematically destroyed whatever of its writings came into their possession, including {even} the sacred names of God {azkarot} which they contain," as the bans upon them read. As a result many of their writings were lost without a trace, and had it been left solely up to the rabbinical authorities nothing would have come down to us at all except for certain tendentiously chosen fragments quoted in anti-Sabbatian polemics. In addition, although an extensive religious literature was still to be found in the hands of Frankists in Moravia and Bohemia at the beginning of the nineteenth century, the children and grandchildren of these "believers" in Prague and other Jewish centers themselves attempted to obliterate every shred of evidence bearing on their ancestors' beliefs and practices. The well-known philosopher and historian of atheism Fritz Mauthner has preserved the

following interesting story in his memoirs: in the declining days of the movement in Bohemia, Frankist "emissaries" came to his grandfather (and undoubtedly to other members of the sect as well) and requested that he surrender to them a picture of "the Lady" and "all kinds of writings" which he had in his possession. The emissaries took them and left. The incident took place sometime during the 1820's or 1830's. In spite of all this, at least two large manuscripts from these circles have survived.

One must therefore bear in mind that in dealing with the history of Sabbatianism powerful interests and emotions have often been at stake. Each for reasons of his own, all those who have written on the subject in the past shared one belief: the less importance attributed to it, the better.

Authors and historians of the orthodox camp, for their part, have been anxious to belittle and even distort the over-all role of Sabbatianism in order to safeguard the reputations, as they have conceived of them, of certain honored religious figures of the past. Such apologetics have had their inevitable effect upon the writing of history, as has the fundamental outlook of their proponents, tending as it does to idealize religious life in the ghetto at the expense of completely ignoring the deep inner conflicts and divisions to which not even the rabbis were necessarily immune. To acknowledge the Sabbatianism of eminent rabbis in Jerusalem, Adrianople, Constantinople, or Izmir, Prague, Hamburg, or Berlin, has been in the eyes of such authors to openly impeach the integrity of an entire body of men who were never supposed to be other than learned and virtuous defenders of Jewish tradition. Given such an attitude, it is hardly to be wondered at that one should instinctively avoid the kinds of inquiry that might lead to the discovery of heretical opinion, to say nothing of actual licentiousness, in the most unlikely places. One might cite endless examples of this kind of mentality in historical literature dealing with rabbinical and congregational life in the eighteenth century and in at least one case, A. L. Frumkin's A Historical Account of the Scholars of Jerusalem (in Hebrew), the author goes so far as to "acquit" some of the most dedicated Sabbatians we know of the "scandal" of heterodoxy !

Secularist historians, on the other hand, have been at pains to de-emphasize the role of Sabbatianism for a different reason. Not only did most of the families once associated with the Sabbatian

movement in Western and Central Europe continue to remain afterwards within the Jewish fold, but many of their descendants, particularly in Austria, rose to positions of importance during the nineteenth century as prominent intellectuals, great financiers, and men of high political connections. Such persons, needless to say, could scarcely have been expected to approve of attempts

to "expose" their "tainted" lineage, and in view of their stature in the Jewish community it is not surprising that their wishes should have carried weight. Furthermore, in an age when Jewish scholarship itself was considered to be in part an extension of the struggle for political emancipation, the climate for research in so sensitive an area was by no means generally favorable. In consequence, those Jewish scholars who had access to the wealth of Sabbatian documents and eyewitness reports that were still to be found early in the century failed to take advantage of the opportunity, while by the time a later generation arrived on the scene the sources had been destroyed and were no longer available even to anyone who might have desired to make use of them.

The survivors of the Frankists in Poland and of the Donmeh or "Apostates" in Salonika formed yet a third group having a direct interest in disguising the historical facts. These two Sabbatian sects, both of which formally renounced the Jewish religion (the Donmeh converting to Islam in 1683, the Frankists to Catholicism in 1759), continued to adhere to their secret identities long after their defection from their mother faith; the Donmeh, in fact, did not disappear until the present generation, while in the case of the Frankists, whose history in the course of the nineteenth century is obscure, it is impossible to determine at exactly what point in time they were finally swallowed up by the rest of Polish society. There is reason to suspect that until the eve of World War II many original manuscripts and documents were preserved by both these groups, particularly by a number of Frankist families in Warsaw; but how much of this material may yet be uncovered, and how much has been purposely destroyed by its owners in order to conceal forever the secret of their descent, is in no way ascertainable.

Nevertheless, the total picture is not as dark as it may seem to have been painted: despite the many efforts at suppression, which supplemented, as it were, the inevitable "selective" process of time itself, a considerable amount of valuable material has been

saved. Many of the accusations made against the "believers" by their opponents can now be weighed (and more often than not confirmed!) on the basis of a number of the "believers' " own books which were not allowed to perish. Little by little our knowledge has grown, and although many of the historical details we would like to know will undoubtedly never come to light at all, there is reason to hope that this important chapter in Jewish history will yet be fully written. In any event, it is dear that a correct understanding of the Sabbatian movement after the apostasy of Sabbatai Zevi will provide a new due toward understanding the history of the Jews in the eighteenth century as a whole, and in particular, the beginnings of the Haskalah [Enlightenment] movement in a number of countries.

I do not propose in this article to trace the outward history of Sabbatianism in its

several manifestations over the century and a half in which it retained its vitality, nor (although I can hardly conceal my opinion that the entire movement was far more widespread than is generally conceded even today) do I mean to debate the question of whether this or that particular individual was or was not a Sabbatian himself. Suffice it to say that the sources in our possession, meager as they are, make it perfectly clear that the number of Sabbatian rabbis was far greater than has been commonly estimated, greater even than was believed by that anti-Sabbatian zealot Rabbi Jacob Emden, who has almost always been accused of exaggeration. In the present essay, however, I shall put such questions aside and limit myself to the area that has been the most sadly neglected in the entire field, namely.

the origins and development of Sabbatian thought per se.

If one accepts what Heinrich Graetz and David Kahana have to say on the subject of Sabbatian theology, it is impossible to understand what its essential attraction ever was; indeed, if it is true, as both these writers claim, that the entire movement was a colossal hoax perpetrated by degenerates and frauds, one might well ask why a serious historian should bother to waste his time on it in the first place. And if this is the case with Sabbatianism in general, how much more so when one ventures to consider what is undoubtedly the most tragic episode in the entire drama, that of the Frankists, the psychological barriers to the understanding of which are incomparably greater. How, for instance, can one get around the historical fact that in the course of their public disputation with Jewish rabbis in Lvov in 1759 the members of this sect did not even shrink from resorting to the notorious blood libel, an accusation far more painful to Jewish sensitivities than any of their actual beliefs? A great deal has been written about this incident, particularly by the eminent historian Meir Balaban, in whose book. On the History of the Frankist Movement (in Hebrew), it is exhaustively dealt with. Balaban, who makes the Lvov libel a starting point for his over-all inquiry, reaches the significant conclusion that there was no organic connection between it and the Frankist "articles of faith" presented at the disputation. The members of the sect, in fact, were reluctant to make the accusation at all, and did so only at the instigation of the Catholic clergy, which was interested in using them for purposes of its own, having nothing to do with their Sabbatian background. That they finally agreed to collaborate in the scheme can be explained by their desire to wreak vengeance on their rabbinical persecutors.

Thus, though the behavior of the Frankists at Lvov must certainly be judged harshly from both a universal-ethical and a Jewish-national point of view, it is important to keep in mind that the blood libels against the Jews (the indications are that there was more than one) do not in

themselves tell us anything about the inner spiritual world of the sect, in all of whose literature (written one and two generations after the Lvov disputation) not a single allusion to such a belief is to be found. The truly astonishing thing is that although several important texts of Frankist teachings actually do exist, not a single serious attempt has so far been made to analyze their contents. The reason for this is simple. Graetz and A. Kraushar, two reputable scholars, one of whom wrote a full-length study of Jacob Frank and his Polish followers, were both of the opinion that there was no such thing as a Frankist "creed," and that The Sayings of the Lord (Slova Paskie) which has come down to us in a Polish version alone, was incoherent nonsense. According to Kraushar, Frank's sayings are "grotesque, comical, and incomprehensible," while Graetz, whose attitude toward all forms of mysticism is well known, could hardly have been expected to show much insight into the religious motivations of the sect. Balaban, on the other hand, is mainly concerned with the outward history of the Frankists up to the time of their mass conversion, and his reconstruction of their theology is based solely on the positions publicly taken by them in their disputations with the rabbis. It is his reliance on these "articles of faith," in fact, which were actually far from accurate reflections of the Frankists' true beliefs, that leads him to conclude that after 1759 the history of the sect was "determined more by the personalities of Jacob Frank and his disciples than by any intrinsic religious relationship to Judaism."

I myself cannot agree with Balaban on this point, and in the following pages I shall attempt to show, at least summarily, that Sabbatianism must be regarded not only as a single continuous development which retained its identity in the eyes of its adherents regardless of whether they themselves remained Jews or not, but also, paradoxical though it may seem, as a specifically Jewish phenomenon to the

end. I shall endeavor to show that the nihilism of the Sabbatian and Frankist movements, with its doctrine so profoundly shocking to the Jewish conception of things that the violation of the Torah could become its true fulfillment (bittulah shel torah zehu kiyyumah), was a dialectical outgrowth of the belief in the Messiahship of Sabbatai Zevi, and that this nihilism, in turn, helped pave the way for the Haskalah and the reform movement of the nineteenth century, once its original religious impulse was exhausted. Beyond this, I hope to make the reader see how within the spiritual world of the Sabbatian sects, within the very sanctum sanctorum of Kabbalistic mysticism, as it were, the crisis of faith which overtook the Jewish people as a whole upon its emergence from its medieval isolation was first anticipated, and how groups of Jews within the walls of the ghetto, while still outwardly adhering to the practices of their forefathers, had begun to embark on a radically new inner life of

their own. Prior to the French Revolution the historical conditions were lacking which might have caused this upheaval to break forth in the form of an open struggle for social change, with the result that it turned further inward upon itself to act upon the hidden recesses of the Jewish psyche; but it would be mistaken to conclude from this that Sabbatianism did not permanently affect the outward course of Jewish history. The desire for total liberation which played so tragic a role in the development of Sabbatian nihilism was by no means a purely self-destructive force; on the contrary, beneath the surface of lawlessness, antinomianism, and catastrophic negation, powerful constructive impulses were at work, and these, I maintain, it is the duty of the historian to uncover.

Undeniably, the difficulties in the face of this are great, and it is not to be wondered at that Jewish historians until now have not had the inner freedom to attempt the task. In our own times we owe much to the experience of Zionism for enabling us to detect in Sabbatianism's throes those gropings toward a healthier national existence which must have seemed like an undiluted nightmare to the peaceable Jewish bourgeois of the nineteenth century. Even today, however, the writing of Jewish history suffers unduly from the influence of nineteenth-century Jewish historiography. To be sure, as Jewish historians we have clearly advanced beyond the vantage point of our predecessors, having learned to insist, and rightly so, that Jewish history is a process that can only be understood when viewed from within; but in spite of all this, our progress in applying this truth to concrete historical situations; as opposed to general historiosophical theories has been slow. Up to the present' only two men, Siegmund Hurwitz in his *From Whither to Where* (in Hebrew) and Zalman Rubashov [Shazar] in his essay "Upon the Ruins of Frankism" (in Hebrew), have shown any true appreciation of the complexities of Sabbatian Psychology, and their work has by and large failed to attract the attention it deserves..

And now, one last introductory comment. In dismissing the need for objective research on the Sabbatian and Frankist movements, it has often been asserted that since the phenomena in question are essentially pathological, they belong more properly to the study of medicine than to the study of history. Indeed, an article on "Frank and His Sect in the Light of Psychiatry" (Bychowski, *Ha-Tekufah*, Vol. XIV) has actually been published, but it only succeeds in demonstrating how incapable such an approach is of dealing satisfactorily with the problem. From the standpoint of sexual pathology it can hardly be doubted that Frank himself was a diseased individual, just as there can be no question that at the center and among the ranks of the Sabbatian movement (as in all radical movements that spring from certain particular tensions, some of which are not so far removed from those of "ordinary" life) it would be possible to find cases of marked mental aberrance. But what is

the significance of all this? We are not, after all, so much concerned with this or that prominent Sabbatian personality as with the question of why such people were able to attract the following that

they did. The diagnosis of a neurologist would be of little value in determining why thousands of human beings were able to find a spiritual home in the labyrinth of Sabbatian theology, We must refuse to be deluded by such convenient tags as "hysteria" or "mass psychosis,"- which only confuse the issue at the same time that they provide an excuse for avoiding it and comfortably reassure one of one's own comparative "normality." It is undoubtedly true that Jamb Frank was every bit the depraved and unscrupulous person he is supposed to have been, and yet the moment we seriously ponder his, "teachings," or attempt to understand why masses of men should have regarded him as their leader -and prophet, this same individual becomes highly problematic. Even more than the psychology of the leader, however, it is the psychology of the led that demands to be understood, and in the case of Sabbatianism, a movement built entirely upon paradoxes, this question is crucial indeed. Whatever we may think of Sabbatai Zevi and Jacob Frank, the fact is: their followers, while they were certainly not "innocents"-if there was one thing lacking in the paradoxical religion of the Sabbatians it was innocence - were sincere in their faith, and it is the nature of this faith, which penetrated to the hidden depths and abysses of the human spirit, that we wish to understand.

II

•As a mystical heterodoxy Sabbatianism assumed different and changing forms: it splintered into many sects, so that even from the polemical writings against it we learn that the "heretics" quarreled among themselves over practically everything. The word "practically," however, must be stressed, for on one essential, the underlying ground of their "holy faith," as they called it, the "believers" all agreed. Let us proceed then to examine this common ground of faith as it manifested itself both psychologically and dogmatically.

By all accounts, the Messianic revival of 1665-66 spread to every sector of the Jewish people throughout the Diaspora. Among the believers and penitents a new emotion, which was not restricted to the traditional expectation of a political deliverance of Israel alone, began to make itself felt. This is not to say that hope for a divine liberation from the bondage and degradation of exile was not an important element in the general contagion, but rather that various psychological reactions which accompanied it soon took on an independent existence of their own. Prior to Sabbatai Zevi's apostasy, great masses of people were able to believe in perfect simplicity that a new era of

history was being ushered in and that they themselves had already begun to inhabit a new and redeemed world. Such a belief could not but have a profound effect on those who held it: their innermost feelings, which assured them of the presence of a Messianic reality, seemed entirely in harmony with the outward course of events, those climactic developments in a historico-political realm that Sabbatai Zevi was soon to overthrow by means of his miraculous journey to the Turkish sultan, whom he would depose from his throne and strip of all his powers.

In the generation preceding Sabbatai Zevi's advent the rapid spread of the teachings of Rabbi Isaac Luria and his school had resulted in a grafting of the theories of the Kabbalists, the de facto theologians of the Jewish people in the seventeenth century, onto the traditional Jewish view of the role and personality of the Messiah. Mystical Lurianic speculations about the nature of the redemption and "the restored world" (olam ha-tikkun) which was to follow upon its heels added new contents and dimensions to the popular Messianic folk-myth of a conquering national hero, raising it to the level of a supreme cosmic drama: the redemptive process was now no longer conceived of as simply a working-out of Israel's temporal emancipation from the yoke of the Gentiles, but rather as a fundamental transformation of the entire Creation, affecting material and spiritual worlds alike and

leading to a rectification of the primordial catastrophe of the "breaking of the vessels" (shevirat ha-kelim), in the course of which the divine worlds would be returned to their original unity and perfection. By stressing the spiritual side of the redemption far more than its outward aspect the Kabbalists of the Lurianic school, though by no means overlooking the latter, gradually converted it into a symbol of purely spiritual processes and ends. As long as the Messianic expectancies they encouraged were not put to the test in the actual crucible of history, the dangers inherent in this shift of emphasis went unnoticed, for the Kabbalists themselves never once imagined that a conflict might arise between the symbol and the reality it was intended to represent. To be sure, Lurianic Kabbalah had openly educated its followers to prepare themselves more for an inner than for an outer renewal; but inasmuch as it was commonly assumed that the one could not take place without the other, the procedure seemed in no way questionable. On the contrary: the spread of Lurianic teachings, so it was thought, was in itself bound to hasten the coming of the historical Redeemer.

The appearance of Sabbatai Zevi and the growth of popular faith in his mission caused this inner sense of freedom, of "a world made pure again," to become an immediate reality for thousands. This did not of course mean that Sabbatai Zevi himself was no longer expected to fulfill the various Messianic tasks assigned him by Jewish tradition, but in the meantime an irreversible

change had taken place in the souls of the faithful. Who could deny that the Shekhinah, the earthly presence of God, had risen from the dust?

"Heretical" Sabbatianism was born at the moment of Sabbatai Zevi's totally unexpected conversion, when for the first time a contradiction appeared between the two levels of the drama of redemption, that of the subjective experience of the individual on the one hand, and that of the objective historical facts on the other. The conflict was no less intense than unforeseen. One had to choose: either one heard the voice of God in the decree of history, or else one heard it in the newly revealed reality within. "Heretical" Sabbatianism was the result of the refusal of large sections of the Jewish people to submit to the sentence of history by admitting that their own personal experience had been false and untrustworthy.

Thus, the various attempts to construct a Sabbatian theology were all motivated by a similar purpose, namely, to rationalize the abyss that had suddenly opened between the objective order of things and that inward certainty which it could no longer serve to symbolize, and to render the tension between the two more endurable for those who continued to live with it. The sense of contradiction from which Sabbatianism sprung became a lasting characteristic of the movement: following upon the initial paradox of an apostate Messiah, paradox engendered paradox. Above all, the "believers," those who remained loyal to their inward experience, were compelled to find an answer to the simple question: what could be the value of a historical reality that had proved to be so bitterly disappointing, and how might it be related to the hopes it had betrayed?

The essence of the Sabbatian's conviction, in other words, can be summarized in a sentence: it is inconceivable that all of God's people should inwardly err, and so, if their vital experience is contradicted by the facts, it is the facts that stand in need of explanation. In the words of a Sabbatian "moderate" writing thirty years after Sabbatai Zevi's apostasy: "The Holy One, blessed be He, does not ensnare even the animals of the righteous, much less the righteous themselves, to say nothing of so terribly deceiving an entire people And how is it possible that all of Israel be deceived unless this be part of some great divine plan?" This line of argument, which was adopted by many persons from the very beginning of the Sabbatian movement, is known to have impressed even the

movement's opponents, who were equally disinclined to find fault with the entire Jewish people and sought instead some other explanation for what had happened.

During the century and a half of its existence Sabbatianism was embraced by those Jewish circles which desired to prolong the novel sensation of living in a "restored world" by developing attitudes

and institutions that seemed commensurate with a new divine order. Inasmuch as this deliberately maintained state of consciousness was directly opposed to the outlook of ghetto Jewry as a whole, or which the "believers" themselves formed a part, the latter of necessity tended to become innovators and rebels, particularly the radicals among them. Herein lay the psychological basis of that spirit of revolt which so infuriated the champions of orthodoxy, who, though they may at first have had no inkling of the lengths to which it would be ultimately carried, rightly suspected it from the outset of striving to subvert the authority of rabbinic Judaism. Herein, too, lay the basis of all future efforts to construct a Sabbatian theology, to the consideration of which we must now turn our attention.

In the history of religion we frequently encounter types of individuals known as "pneumatics" (Pneumatikoi) or "spiritualists" (spirituales). Such persons, who played a major role in the development of Sabbatianism, were known in Jewish tradition as "spiritual" or "extra-spirited" men or, in the language of the Zohar, as "masters of a holy soul." These terms did not refer to just anyone who may have had occasion in the course of his life to be "moved by the spirit"; rather, they applied only to those few who abode in the "palace of the king" (hekhal ha-melekh), that is, who lived in continual communion with a spiritual realm through whose gates they had passed, whether by actually dwelling within it to the point of abandoning their previous existence, or by appropriating from it a "spark" or "holy soul," as only the elect were privileged to do. One so favored was in certain respects no longer considered to be subject to, the laws of everyday reality, having realized within himself the hidden world of divine light. Naturally, spiritualistic types of this sort have always regarded themselves as forming a group apart, and hence the special sense of their own "superiority" by which they are characterized: from their lofty perspective the world of material affairs tends to look lowly indeed. Here, then, we have all the prerequisites for the sectarian disposition, for the sect serves the illuminati as both a rallying point for their own kind and a refuge from the incomprehension of the carnal and unenlightened masses. The sectarians regard themselves as the vanguard of a new world, but they do not therefore need to renounce the parent religion which inspired them, for they can always reinterpret it in the light of the supreme reality to which they owe their newly discovered allegiance.

For a number of reasons, which cannot be gone into here, such spiritualists were rarely allowed to develop within the Jewish community after the period of the Second Temple. In part this was a consequence of Christianity, to which many of them ultimately passed; but even when they continued to exist within Judaism itself, it was always as isolated and unorganized individuals. It is a well known fact, for instance, that spiritualism particularly abounds in the domain of religious mysticism; and yet, as the history of Kabbalism amply demonstrates, despite the opposition between conventional religion and the ecstasy, at times even abandon, of the pneumatic,

medieval Judaism was capable of absorbing the latter into its orbit. Such was not the case, however, with either Christianity or Islam: here the conflict broke out openly and fiercely on numerous occasions, and the spiritualist sects which it produced went on to play important roles in the development of new social and religious institutions, often giving birth, albeit in religious guise, to the most revolutionary ideas. To take but one example, historical research during the last several decades has clearly shown the direct connection between Christian sectarianism in Europe and the growth of the Enlightenment and

the ideal of toleration in the seventeenth and eighteenth centuries.

The existence of similar forces in Jewish history, on the other hand, has been all but neglected by the historians, an oversight facilitated by the fact that Jewish spiritualism has either long been outwardly dormant or else, as in the case of Kabbalism, has always preferred to work invisibly and unsystematically beneath the surface. Indeed, as long as Jewish historiography was dominated by a spirit of assimilation, no one so much as suspected that positivism and religious reform were the progeny not only of the rational mind, but of an entirely different sort of psychology as well, that of the Kabbalah and the Sabbatian crisis—in other words, of that very "lawless heresy" which was so soundly excoriated in their name!

In the Sabbatian movement, which was the first clear manifestation (one might better say explosion) of spiritualistic sectarianism in Judaism since the days of the Second Temple, the type of the radical spiritualist found its perfect expression. To be sure, illuminati of the same class were later prevalent in Hasidism too, particularly during the golden age of the movement; but Hasidism, rather than allow itself to be taken over by such types, forced them after a period of initial equivocation to curb their unruly spirituality, and did so with such success that it was able to overcome the most difficult and hazardous challenge of all, that of safely incorporating them into its own collective body. Unlike Sabbatianism, whose followers were determined to carry their doctrine to its ultimate conclusion, it was the genius of Hasidism that it knew where to set itself limits. But the Sabbatians pressed on to the end, into the abyss of the mythical "gates of impurity" (sha'are tum'ah), where the pure spiritual awareness of a world made new became a pitfall fraught with peril for the moral life.

Here, then, were all the materials necessary to cause a true conflagration in the heart of Jewry. A new type of Jew had appeared for whom the world of exile and Diaspora Judaism was partly or wholly abolished and who uncompromisingly believed that a "restored world," whose laws and practices he was commanded to obey, was in the process of coming into being. The great historical disappointment experienced by the Sabbatian had instilled in him the paradoxical conviction that he

and his like were privy to a secret whose time had not yet come to be generally revealed, and it was this certainty which, in Hebrew literature of the period, imparted a special meaning to his use of the terms "believer" and "holy faith," the peculiar shadings of which immediately inform us that we are dealing with a Sabbatian document even when there is not the slightest allusion therein to Sabbatai Zevi himself: by virtue of his "holy faith" in the mysterious realignment of the divine worlds and in the special relationship to them of the Creator during the transitional period of cosmic restitution (tikkun), the "believer," he who trusted in the mission of Sabbatai Zevi, was exalted above all other men. Hidden in the "believer's" soul was a precious jewel, the pearl of Messianic freedom, which shone forth from its chamber of chambers to pierce the opaqueness of evil and materiality; he who possessed it was a free man by power of his own personal experience, and to this inner sense of freedom, whether gotten during the mass revival that preceded Sabbatai Zevi's apostasy, or afterwards, in the ranks of the "holy faith," he would continue to cling no matter how much he knew it to be contradicted by the outward facts.

All Sabbatian doctrine had as its aim the resolution of this contradiction. The conflict was bitterly clear. Those who were disillusioned by Sabbatai Zevi's apostasy were able to claim that nothing had really changed: the world was the same as ever, the exile was no different than before; therefore the Torah was the same Torah and the familiar Kabbalistic teachings about the nature of the Godhead and the divine worlds remained in force, A great opportunity had perhaps existed, but it had been

missed; henceforth the one recourse was a return to Israel's traditional faith in its God, The "believers," on the other hand, could say in paraphrase of Job, "our eyes have beheld and not another's": the redemption had begun indeed, only its ways were mysterious and its outward aspect was -still incomplete. Externals might seem the same, but inwardly all was in the process of renewal. Both the Torah and the exile had been fundamentally altered, as had the nature of the Godhead, but for the time being all these transformations bore "inward faces" alone.

The Sabbatian movement soon developed all the psychological characteristics of a spiritualist sect, and before long many of its followers proceeded to organize themselves along such lines. The persecutions against them on the part of various rabbinical and congregational authorities, their own special feeling of apartness and of the need to preserve their secret, and the novel practices which their beliefs eventually compelled them to pursue, were all factors in bringing this about. I do not propose to dwell at length on the history of any of these groups, but I do wish to emphasize briefly at this point that large numbers of Jews, especially among the Sephardim, continued to remain faithful

to Sabbatai Zevi after his conversion. Even such opponents or Sabbatianism as Jacob Sasportas, who claimed that the followers of the movement were now an "insubstantial minority," was forced to admit on other occasions that the minority in question was considerable indeed, particularly in Morocco, Palestine, Egypt, and most of Turkey and the Balkans. Most of the Sabbatian groups in these areas maintained constant contact with each other and kept up a running battle over the correct interpretation of their "holy faith." From these regions came the first theoreticians of the movement, men such as Nathan of Gaza, Samuel Primo, Abraham Miguel Cardozo, and Nehemiah Hayon, as well as the believers in "voluntary Marranism." who went on to form the sect of the Donmeh in Salonika, in Italy the number of Sabbatians was smaller, though it included some of the country's most important Kabbalists; within a generation after its appearance there, Sabbatianism had dwindled into the concern of a few rabbis and scholars (chief among them Rabbi Benjamin Cohen of Reggio and Rabbi Abraham Rovigo of Modena), in whose hands it remained for a century without ever penetrating into wider circles. In Northern Europe Sabbatianism was also restricted at first to small groups of adherents, devotees of such "prophets" as Heshel Zoref of Vilna and Mordecai Eisenstadt in Hungary; but after 1700; following the commencement of a "Palestinian period" during which organized Sabbatian emigrations to the Holy Land took place from several countries, the movement spread rapidly through Germany and the Austro-Hungarian Empire. In Lithuania it failed to take root, but in Podolia and Moravia it became so entrenched that it was soon able to claim the allegiance of many ordinary Jewish burghers and small businessmen (according to Jacob Emden, the numerical value of the Hebrew letters in the verse in Psalms 14, "There is none that doeth good, not even one," was equivalent to the numerical value of the letters in the Hebrew word for Moravia!) In Prague and Mannheim Sabbatian-oriented centers of learning came into being. The influence of the "graduates" of these institutions was great; one of them, in fact, was the author of the heretical treatise Va-Avo ha-Yom El ha-Ayin ("And I Came This Day Unto the Fountain") which provoked so much furor at the time of the controversy surrounding Jonathan Eibeschtz (1751) and led to a polemical "battle of the books" which has enabled us to trace the identities of many Sabbatians of whom otherwise we would have known nothing at all. In the middle of the eighteenth century many of the Sabbatians in Podolia converted to Christianity after the example of their leader Jacob Frank, but still others remained within the Jewish fold. Finally, a Sabbatian stronghold sprang up again in Prague, where Frankism was propagated in a Jewish form. After 1815, however, the movement fell apart and its members were absorbed into secular Jewish society, like the Frankist ancestors of Louis Brandeis.

It is now time to turn our attention to the actual content of the spiritualism of these Sabbatian groups, for although the details of their theosophical teachings cannot be understood by anyone not already familiar with the intricacies of Kabbalistic speculation in both the Zohar and the writings of the Lurianic school, other vital questions which concerned them, as well as their doctrine of the Godhead in its more general form, can be rendered intelligible even to those who are not fully versed in the esoteric side of Jewish mystical thought.

Ill

•The question which first confronted the "believers" after the apostasy -of Sabbatai Zevi, and one to which they never ceased returning, was of the following order: since by all external tokens the redemption had already been at hand, and since the Messiah, the authenticity of whose mission was beyond doubt, had actually revealed himself to his people, why had he forsaken them and his religion, and why had the historical and political deliverance from bondage which was to have naturally accompanied the cosmic process of tikkun been delayed? To this a paradoxically compelling answer was quickly offered: the apostasy of the Messiah was itself a religious mystery of the most crucial importance! No less an authority than Maimonides himself, it was argued, had stated that the actual details of the redemptive process were not to be known in advance; and although the truth of the matter was that everything that had happened was fully alluded to in the Holy Scriptures, these allusions themselves could not be correctly understood until the events they foretold had come to pass. All might be found to have been predicted in the relevant prophecies and legends, which Nathan of Gaza, and even more so Abraham Cardozo, now proceeded to expound in the form of a new doctrine to which Sabbatai Zevi himself apparently subscribed.

As long as the last divine sparks (nitzotzot) of holiness and good which fell at the time of Adam's primordial sin into the impure realm of the kelipot (the hylic forces of evil whose hold in the world is particularly strong among the Gentiles) have not been gathered back again to their source—so the explanation ran -the process of redemption is incomplete. It is therefore left to the Redeemer, the holiest of men, to accomplish what not even the most righteous souls in the past have been able to do: to descend through the gates of impurity into the realm of the kelipot and to rescue the divine sparks still imprisoned there. As soon as this task is performed the Kingdom of Evil will collapse of itself, for its existence is made possible only by the divine sparks in its midst. The Messiah is constrained to commit "strange acts" (ma'asim zarim; a concept hereafter to occupy a central place in Sabbatian theology), of which his apostasy is the most startling; all of these, however, are necessary for the

fulfillment of his mission. In the formulation of Cardozo; "It is ordained that the King Messiah don the garments of a Marrano and so go unrecognized by his fellow Jews. In a word, it is ordained that he become a Marrano like me."

Before proceeding to take a closer look at this bold and heretical doctrine, one might well dwell for a moment on Cardozo's own words, which provide in my opinion an invaluable clue to the motivation behind it, as they do in fact to nearly every other feature of the Sabbatian movement as well. Underlying the novelty of Sabbatian thought more than anything else was the deeply paradoxical religious sensibility of the Marranos and their descendants, who constituted a large portion of Sephardic Jewry. Had it not been for the unique psychology of these reconverts to Judaism, the new theology would never have found the fertile ground to flourish in that it did. Regardless of what the

actual backgrounds of its first disseminators may have been, the Sabbatian doctrine of the Messiah was perfectly tailored to the needs of the Marranic mentality. Indeed, we know for a fact that Abraham Cardozo, one of the movement's most successful proselytizers, was of definite Marrano origin—he was born in Spain in 1627—a particular which goes far to explain the remarkable zeal and sincerity with which he defended the new doctrine. Historians in our own day have pointed out at length the degree of contradiction, of duplicity and duality, which was involved in the religious consciousness of the Marranos. For these undercover Jews "to don the garments of a Marrano" was by no means an unjustifiable act; in its defense they were fond of citing the story of Queen Esther, as well as various other biblical fragments and verses. Formal apostasy had never been considered by them to represent an irreconcilable break with their mother faith. And now along came a religious metaphysic which exalted just such a form of life to the highest possible level by attributing it to the person of the Redeemer himself! Certainly all kinds of implications, which we shall deal with later on, were contained in this original idea. Let us examine it more closely.

To begin with, the new doctrine could no longer be harmonized with the traditional Messianic folk-myth held to by the Jewish masses unless room could be found in the latter for such a "contradiction in terms" as the apostasy of the Redeemer. At first it was no doubt believed that the Messiah's descent into the realm of the kelipot was but an incidental aspect of his mission, "as happened to King David [when he sojourned] with Achish King of Gath," but it soon came to be realized that such an extraordinary event must occupy the center of any Messianic schema, which if necessary would have to be rebuilt around it: if the Messiah's task indeed contained a tragic element, as was now being proposed, support for this belief would have to be found in the sources and attitudes of Jewish

tradition. What now took place in Sabbatianism was similar to what happened in Christianity at the time of the apostles, the chief difference being the shifting of the tragic moment in the Messiah's destiny from his crucifixion to his apostasy, a change which rendered the paradox in question even more severe. And to this novel conception another was soon added, one which indeed had a basis in aggadic literature, but whose hidden implications had gone unnoticed as long as no pressing reality had existed to force its application outside of the domain of pure theory and imagination; this was the notion that the King Messiah was to give "a new Torah" and that the commandments of the Law (mitzvah) were to be abrogated in Messianic times. Speculations of this nature could be found in various Midrashim and Aggadot, but possessed no particular authority -and were easily challenged by means of other exegetical passages to the opposite effect, with the consequence that, in Jewish tradition, the entire question had hitherto been allowed to remain in abeyance. Even those visionaries who dreamt through the ages of a new Word of God in a redeemed world did not, in fact, particularly connect this idea with the activities of the Messiah himself, and it was not until it was seized upon by the new "Marranic" doctrine that its latent explosive power was revealed.

The doctrine of the necessary apostasy of the Messiah did not originate in the realm of literature, but was rather rooted in new religious feelings that had come to exist. It was only after the initial manifestation of these that the effort to justify them on the basis of authoritative sources began, and with truly remarkable results, for practically overnight a new religious language was born. From bits and pieces of Scripture, from scattered paradoxes and sayings in the writings of the Kabbalah, from all the remotest corners of Jewish religious literature, an unprecedented theology of Judaism was brought into being. The cynicism of most Jewish historians toward these "inaneities" does not reveal any great understanding of what actually took place. Suddenly we find ourselves confronted by an original Jewish terminology, far removed from that of Christianity, yet equally determined to express

the contradictions inherent in the life of the Redeemer and in redemption itself. Striking as it did a hidden wellspring of deep religious emotion, one can hardly deny that this gospel must have possessed a powerful attraction, nor that it often managed to inject new meanings into familiar phrases and figures of speech with a fascinating profundity. Such a dialectical eruption of new forces in the midst of old concepts is rare indeed. Because Graetz and other historians insisted on regarding its articulation as being nothing more than a pretext for a monstrous debauchment of moral and spiritual values, they completely overlooked its true significance. To be sure, the doctrine of an apostate Messiah did serve as a pretext too, but it was also a great deal more; and had it not appealed

(and by virtue of its very paradoxicality !) to vital components in the spiritual make-up of the Jew, and above all to his sense of spiritual mission, it would never have succeeded in attracting a following in the first place. This missionary ideology reached a peak in the writings of the Lurianic Kabbalah, which strove to inculcate in every Jew a sense of duty to "elevate the sparks'" and so help bring about the ultimate tikkun of the Creation.

Here the 53rd chapter of Isaiah played a key role, for as it was now reinterpreted the verse "But he was wounded because of our transgressions" was taken to be an allusion not only to the Messiah ben Joseph, the legendary forerunner of the Redeemer who according to tradition was to suffer death at the hands of the Gentiles, but to the Messiah ben David as well, who "would be forceably prevented from observing the Torah." By a play on words, the Hebrew ve-hu meholal, "but he was wounded," was interpreted as meaning "from sacred he [the Messiah] will be made profane [hoi]."- Thus, all Gentiles are referred to as profane [hoi] and kelipah, and whereas Israel alone is called sacred, all the other nations are profane. And even though a Jew commit a transgression, as long as he remains a Jew among Jews he is called sacred and an Israelite, for as the rabbis have said, "Even though he has sinned, he is still an Israelite." It follows that there is no way for the King Messiah to be made profane except he be removed from the Community of Israel into another domain.

Many similar homilies were written on the rest of the chapter, especially on the verse, "And he made his grave with the wicked," Yet another favorite verse was Deuteronomy 33:7 ("And this for Judah, and he said: Hear, Lord, the voice of Judah, and bring him unto his people"), which was assumed to allude to the Davidic Messiah of the House of Judah, whose destiny it was to be taken from his people (hence Moses' prayer that Gad bring him back to them), 6 Endless biblical verses were cited to prove that the Messiah was fated to be contemned as an outcast and criminal by his own people. Clothed in Messianic radiance, all the typical arguments of the Marranos were applied to Sabbatai Zevi:

- And similar to this [the apostasy of Sabbatai Zevi} is what happened to Esther, who was the cause of great salvation to Israel; for although most of the people, being ignorant, most certainly despised her for having given herself to an idol-worshiper and a Gentile in dear violation of the bidding of the Torah, the sages of old, who knew the secret [of her action), did not regard her as a sinner, for it is said of her in the Talmud: "Esther was the ground of the entire world."

- In the same vein, the familiar aggadic saying that "the last Redeemer will be as the first" was taken to mean that just as Moses lived for many years at the court of Pharaoh, so the Messiah must live with "the Turk," for as the exile draws to a close the Messiah himself must be exiled to atone for Israel's sins.

Next came the turn of the Zohar, and here too, with the help of major or minor distortions, a world of

new symbols was made to emerge, such as the figure of "the king who is good within but clothed in evil garments." In vain it was argued against this interpretation that the passage does not refer in this context to a king at all, much less to the Messiah; the image, so expressive in its obscurity, penetrated deep into the Sabbatian consciousness where it remained for generations to come. Two other writers whose works were mined in this fashion were Rabbi Judah Loew ben Bezalel of Prague and Rabbi Joseph Taitatsak of Salonika, one of the emigrés from Spain in 1492: the former was found to have cryptically predicted that the Messiah would be bound to the world of Islam, while the latter was supposed to have stated, "when the rabbis said that the Son of David would not come until the kingdom was entirely given over to unbelief [Sanhedrin 97a], they were thinking of the Kingdom of Heaven, for the Shekhinah is destined to don the garments of Ishmael." In a word, the attempt to justify the belief that the fall and apostasy of the Messiah were necessary actions was carried out assiduously and successfully and led to the composition of many homilies, treatises, and books, some of which have not yet been recovered from their resting places. Endless vindications and defenses of the new doctrine were brought from practically every corner of Jewish literature. At first the tendency was to assert that although the Messiah's conversion had been forced upon him, it was qualitatively to be considered as a deliberate act; gradually, however, this motif disappeared, and the emphasis came to be placed squarely on the paradox that the Messiah should convert of his own free will. The descent into the kelipot was, indeed had to be, a voluntary one.

It was at this point that a radically new content was bestowed upon the old rabbinic concept of mitzvah ha-ba'ah ba-averah, literally, "a commandment which is fulfilled by means of a transgression ." Once it could be claimed that the Messiah's apostasy was in no way a transgression, but was rather a fulfillment of the commandment of God, "for it is known throughout Israel that the prophets can do and command things which are not in accord with the Torah and its laws; the entire question of the continued validity of the Law had reached a critical stage. We know that even before his apostasy Sabbatai Zevi violated several of the commandments by eating the fat of animals and administering it to others, directing that the paschal sacrifice be performed outside of the Land of Israel, and canceling the fast days. His followers soon began to seek explanations for these acts, and here began a division which was to lead eventually to an open split in the movement.

IV

•The new doctrine of the necessary apostasy of the Messiah was accepted by all the "believers." In

fact, it proved to be symbolically richer than was at first assumed, for it expertly expressed the contradiction between the outward reality of history and the inward reality of the "believers' " lives. It was now no longer to be wondered at that the outward deliverance had been delayed, for this could be explained by the mystic principle of "good within but clothed in evil garments." In turn, however, other questions arose which the doctrine of necessary apostasy was in itself insufficient to answer.

•First of all, it was asked, what was the nature of the Messiah's act? Was it intended to be an exemplar for others? Were all Jews enjoined to follow suit or was it essentially inimitable and to be looked upon as a theoretical model only?

Second, what was the nature of the transitional period during which the Messiah was in the clutches of the kelipot? Could it properly be called the redemption or not? Since it was agreed by all that the Shekhinah had "risen from the dust," where was the Shekhinah now? Did it still make sense to speak of her "exile" and to mourn for her? What exactly was the relationship of inwardness to outwardness

in the present age?

Third, what was the status of the Torah during this period? Had a new aspect of it been revealed? How was the principle of mitzvah ha-ba'ah ba-avel-ah to be understood? Could it not be argued that the change which had taken place in the relationship of the divine worlds necessitated a corresponding change in the performance of the commandments, the purpose of which had been to restore the harmony of the old, unredeemed cosmos that had been shattered by the primordial sin? Was not the Lurianic Kabbalah in its traditional form now outdated?

These were the principal dilemmas which were to shape the development of Sabbatianism in the course of the following hundred years, and in several countries to transform it from a Messianic movement into a nihilistic movement operating within a religious framework. And just as these questions were themselves mutually related, so the nihilism which resulted from them was to be characterized by its internal unity and consistency.

Here, then, it is necessary to distinguish between two opposing Sabbatian factions which emerged from the dashes or opinion surrounding these disputed points, as well as from differing interpretations of the theosophical "mystery of the Godhead" (sod ha-elohut) revealed by Sabbatai Zevi to his disciples: a moderate and rather piously inclined wing of the movement on the one hand, and a radical: antinomian, and nihilistic wing on the other. (Both of these factions, in turn, contained many subdivisions, but here we are concerned only with the more general features of each.) In the case of some Sabbatians, who have left us no completely candid record of their feelings, it is

difficult to determine to which of these two camps they belonged. As might naturally be expected, in face of the persecutions against them the "beUevers" were not often in a position to expound their beliefs undisguisedly, and certainly not to permit them to appear in print. This was particularly true of the nihilists, who had good and compelling reasons for concealing their doctrines.

Moderate Sabbatianism, which we shall consider first, was a view shared by many rabbis and was represented by men like Nathan of Gaza, Abraham Cardozo, and Abraham Rovigo. Of these three, Cardozo and Rovigo are the more valuable sources, especially the former, a large number of whose many treatises have survived thanks to the refusal of his disciples in London, Turkey, and Morocco to burn them in compliance with the injunctions of the rabbinical courts.

According to the "moderates,"- the apostasy of the Messiah was not intended to serve as an example for others. To be sure, Sabbatai Zevi had done what was necessary, but to attempt to follow in his footsteps was to belie the significance of his act, which was performed in behalf of everybody. In the words of Isaiah 53: "The Lord hath made to light on him the iniquity of us all. "Strictly speaking, all were [originally] under the obligation to convert," but God in His mercy permitted the Messiah to atone for the sins of his people. Besides being strange and scandalous in its nature, Sabbatai Zevi's conversion was in a class by itself and was not an object of imitation. The Jew was expected to remain a Jew. True, a new world-era had undoubtedly been ushered in, the spiritual worlds had undergone tikkun, and their structure was now permanently altered; nonetheless, as long as the redemption did not manifest itself outwardly in the realm of objective events in history, as long as the external bondage continued and the phenomenal world remained unchanged, no aspect or commandment of the Torah was to be openly tampered with except for the small number of innovations, such as the cancellation of the fast of Tish'ah be'Av (the day of the destruction of the Temple), which had been proclaimed by the Messiah and his prophets as symbolic tokens of the

redemption's commencement. Even on this point, however, there was disagreement, for several Sabbatians, including Abraham Rovigo himself, decided to reinstate the fast after a period of hesitation lasting a number of years during which they disregarded it-not because they had "gone back" on their beliefs, but because of the questionable nature of the practice itself, as witnessed by the fact that Rovigo's disciple Mordecai Ashkenazi had been bidden by a maggid or "spiritual intelligence" to desist from it. On the whole, it was the view of the "moderates" that during the transitional period under way the kelipot still retained a good deal of their power, which could only be eliminated by continued performance of the mitzvot: the "faade" of rabbinic Judaism must be

allowed to remain temporarily standing, although great changes had already taken place within the edifice. One unmistakable testimony to this inner transformation was the abandonment by many of the "moderates" of the mystical meditations (kavvanot) of Isaac Luria. The first to discontinue their use was Nathan of Gaza, whose reasons for doing so were as follows:

The kavvanot of the Lurianic Kabbalists were inward actions of thought designed to relate the performance of given commandments or prayers to specific stages in the dynamic chain of the divine worlds and thereby to reintegrate the latter by helping to restore them to the places they had occupied before their catastrophic fall. Thus, each kavvanah was a spiritual act demonstrating that the outward undertaking which occasioned it harmonized invisibly with the over-all structure of the cosmos. Now, however, with the advent of the Messiah, this structure had changed. The sense of inner freedom possessed by the "believers" was not a subjective illusion, but was caused by a real reorganization of the worlds illuminating the soul, as a result of which the Lurianic kavvanot had become obsolete. This in turn led to a re-evaluation of the entire Lurianic Kabbalah, and on occasion both Nathan of Gaza and Abraham Cardozo went so far as to direct veiled criticisms at Isaac Luria himself. Nathan, for example, writes: "In the present age it is no longer in order to read the tikkunim composed by Isaac Luria of blessed memory and his disciples, nor to meditate according to their kavvanot, for the times have changed. The kavvanot of Rabbi Isaac Luria were meant for his own age, which was [Hke] an ordinary day of the week, whereas now it is the eve of the Sabbath, and it is not proper to treat the Sabbath as though it were a weekday." Elsewhere he writes: "My meaning is that the kavvanot discovered by our teacher Rabbi Isaac Luria, may his saintly and righteous memory be blessed, are no longer appropriate to our own time) because the raising up [of the divine worlds] has entered a new phase, so that it would be Uke employing kavvanot intended for a weekday on the Sabbath. Therefore, let everyone beware of using them, and likewise let none of the kavvanot or homihes or writings of Rabbi Isaac Luria be read henceforward, for they are abstruse and no living man has understood them except Rabbi Hayyim Vital, who was a disciple of the master [Isaac Luria] for several years, at the end of which he surpassed him in knowledge." In a similar vein: "It is no longer in order to perform the midnight vigil, that is, to weep and mourn for the exile of the Shekhinah, for she has already begun to rise from the earth, so that whoever mourns for her is a blunderer and attracts the company of that guilty [demon] LiUth, since it is she who now weeps and wails." Many other passages like these could be cited. As a matter of course Cardozo hastened to compose a new series of updated kavvanot, but these were never to prove popular with his fellow Sabbatians, who either gave up the practice of mystical meditations entirely, or else, Hke many of the Hasidim who came after them, took to composing their own as they individually saw fit.

It was generally held by all the Sabbatians that now, on the "eve of the Sabbath," the mystery of the Godhead (sod ha-elohut) that had eluded the rabbis, philosophers, and Kabbalists throughout the ages was finally to be revealed. This was not to say that the secret had not been hinted at by the last of the

Gnostics living in the Tannaitic period, who cryptically concealed it in the pages of the Zohar and in several Aggadot, particularly those known as the aggadot shel dofi or "offensive Aggadot," which had served as milestones for the contemplation of the mystics and as obscure hints at the mysteries during the dark night of exile. But the true meaning of these had been overlooked; nor could it be fully comprehended until the End of Days. On the other hand, although the "mystery of the Godhead" was yet to be revealed in its entirety, a part of it had now been made known. Here again a rejection of Lurianism and the substitution of a new Sabbatian Kabbalah in its place were involved! The first written exposition of the new system, which was to be subject to a great many differing inferences and interpretations, was the small tract Raza de-Mehemanuta ("The Secret of the Faith") which was orally dictated by Sabbatai Zevi to a disciple after his apostasy. Its effect was to prefix yet another stage to the theogonic speculations of the Kabbalists, for it treated (and quite remarkably) of the mysterious inner life of the Godhead before its tzimtzum or primordial contraction, whereas Lurianic Kabbalah had dealt only with the counter-expansion of the deity once the tzimtzum had taken place.

We have already seen in regard to their doctrine of the apostate Messiah that the Sabbatians were not in the least bit chary of paradoxes, and indeed, their theological reflections on the true nature of "the Faith" and its history in Israel reveal a dialectical daring that cannot but be respected. Here we are given our deepest glimpse yet into the souls of these revolutionaries who regarded themselves as loyal Jews while at the same time completely overturning the traditional religious categories of Judaism- I am not of course speaking of a feeling of "loyalty" to the Jewish religion as it was defined by rabbinical authority. For many, if not for most Sabbatians, the Judaism of the rabbis, which they identified with the Judaism of the exile, had come to assume an entirely dubious character. Even when they continued to live within its jurisdiction it was not out of any sense of positive commitment; no doubt it had been suited to its time, but in the light of the soul-shaking truth of the redemption that time had passed. Taking into account all that has been said here, it is hardly surprising that this attitude should have existed. What is surprising, however, indeed astoundingly so, is the nature of the spiritual world that the Sabbatians should have stumbled upon in the course of their search through the Bible for "the mystery of the Godhead" which exilic Judaism had allowed to

perish, for here we are confronted with nothing less than the totally unexpected revival of the religious beliefs of the ancient Gnostics, albeit in a transvalued form.

The Gnostics, who were the contemporaries of the Jewish Tannaim of the second century, believed that it was necessary to distinguish between a good but hidden God who alone was worthy of being worshiped by the elect, and a Demiurge or creator of the physical universe, whom they identified with the "just" God of the Old Testament. In effect they did not so much reject the Jewish Scriptures, whose account of events they conceded to be at least partly true, as they denied the superiority of the Jewish God, for whom they reserved the most pejorative terms. Salvation was brought to mankind by messengers sent by the hidden God to rescue the soul from the cruel law or "justice" of the Demiurge, whose dominion over the evil material world, as testified to by the Bible, was but an indication of his lowly status. The hidden God Himself was unknown, but he had entrusted Jesus and the gnostic faithful with the task of overthrowing the "God of the Jews". As for the claim of both Jews and orthodox Christians that the God of Israel who created the world and the transcendent God of goodness were one and the same, this was a great falsehood which stood in the way of true gnosis. This kind of "metaphysical anti-Semitism," as is well known, did not vanish from history with the disappearance of the gnostic sects, but continued to reassert itself within the Catholic Church and its heretical offshoots throughout the Middle Ages.

"The mystery of the Godhead" which Sabbatianism now "discovered" and which it believed to be identical with "the mystery of the God of Israel" and "the faith of Father Abraham," was founded entirely on a new formulation of this ancient gnostic paradox. In the version made current by Cardozo it was expounded as follows:

All nations and philosophers have been led by irrefutable laws of the intellect to acknowledge the existence of a First Cause responsible for setting all else in motion. Given the fact, therefore, that anyone capable of logical reasoning can demonstrate to his own satisfaction that such a Cause exists, what need is there for it to be specially revealed to mankind? What possible religious difference can such a revelation make when we are no less the wiser without it? The answer is, none at all. The First Cause, which was worshiped by Pharaoh and Nimrod and the wise men of India alike, is not the concern of religion at all, for it has nothing to do with the affairs of this world or its creation and exerts no influence on it for good or for bad. The purpose of a divine revelation must be to make something known which cannot be grasped by the intellect on its own, something which has specifically religious value and content. And indeed, this is precisely the case with the Jewish Torah, which does not dwell at all on that Hidden Principle whose existence can be adequately

proven by the intellect, but speaks only of the God of Israel, Elohei Yisrael, who is the creator of the world and the first emanation to proceed from the First Cause. This God, in turn, has two aspects, or "countenances" (partzufim), one male and one female, the latter being known as the Shekhinah; He alone it is who creates and reveals Himself and redeems, and to Him alone are prayer and worship to be rendered. It is this paradox of a God of religion who is distinct from the First Cause that is the essence of true Judaism, that "faith of our fathers" which is concealed in the books of the Bible and in the dark sayings of the Aggadot and the Kabbalah. In the course of the confusion and demoralization brought on by the exile this mystery (of which even Christianity was nothing but a distorted expression) was forgotten and the Jewish People was mistakenly led to identify the impersonal First Cause with the personal God of the Bible, a spiritual disaster for which Saadia Gaon, Maimonides, and the other philosophers will yet be held accountable. It was thus that the words of the prophet Hosea, "For the Children of Israel shall sit solitary many days without a king" (3:4), came to be fulfilled. At the exile's end, however, Israel's God will reveal Himself once more, and this secret is a source of precious comfort to the "believers."

Here we have a typically gnostic scheme, only inverted: the good God is no longer the deus absconditus, who has now become the deity of the philosophers for whom there is no room in religion proper, but rather the God of Israel who created the world and presented it with His Torah. What daring labyrinths of the spirit are revealed in this new creed! What yearnings for a regeneration of faith and what disdainful negation of the exile! Like true spiritual revolutionaries, with an unfeigned enthusiasm which even today cannot fail to impress the reader of Cardozo's books, the "believers" unflinchingly proclaimed their belief that all during the exile the Jewish People had worshiped a powerless divinity and had clung to a way of life that was fundamentally in need of reform. When one considers how wildly extravagant all this may appear even now, it is easy enough to appreciate the wrath and indignation with which such a theology was greeted by the orthodox camp in its own day. Determined to avoid a full-scale revolution within the heart of Jewry, the rabbinical traditionalists and their supporters did all they could to drive the "believers" beyond the pale. And yet in spite of all this, one can hardly deny that a great deal that is authentically Jewish was embodied in these paradoxical individuals too, in their desire to start afresh and in their realization of the fact that negating the exile meant negating its religious and institutional forms as well and

returning to the original fountaintieads of the Jewish faith. This last practice—a tendency to rely in matters of belief upon the Bible and the Aggadah—grew to be particularly strong among the nihilists

in the movement. Here too, faith in paradox reigned supreme: the stranger the Aggadah, the more offensive to reason and common sense, the more likely it was to be seized upon as a symbol of that "mystery of faith" which naturally tended to conceal itself in the most frightful and fanciful tales.

I have alluded to the fierce discussions that broke out among the Sabbatians over the issue of how "the mystery of the Godhead" was to be interpreted. Several of the elucidations of the doctrine that are known to us differ substantially from the version given by Cardozo, who devoted his very best speculative powers to the question. All of these treatises employ the terminology of the Zohar and the Lurianic Kabbalah, but proceed to attribute to it meanings that are entirely their own. Among the speculations on the subject that have come down to us in detail are those of Nehemiah Hayon, Samuel Primo, and Jonathan Eibeschtz. Despite their division of the Godhead into three hypostases (partzufim), the First Cause or "Holy Ancient One" (atika kadisha), the God of Israel or "Holy King" (malka kadisha), and the Shekhinah, all of these writers sought to uphold the essential dynamic unity of the divinity. The central problems as they saw them problems, be it said, which did not exist for non-Sabbatian Kabbalah at all- were first of all to determine the nature of the relationship, the "three knots of faith" as they called it, between the First Cause, the God of Israel; and the Shekhinah, and secondly to establish the exact content of the new revelation concerning the essence of the God of Israel. Characteristic of the approach of these Sabbatian "moderates" was their stubborn refusal to leave any room in their gnostic theories for a doctrine of divine incarnation. Indeed, the literature of "moderate" Sabbatianism is in general filled with violent denunciations of Christianity and of the Christian dogma of the Trinity.

According to several of the "moderates," "the mystery of the Godhead" had not yet been fully revealed: during the original Messianic revival of 1665-66, they argued, there had been an initial revelation which it was permitted to freely make known, but now, during the period of transition, eclipse, and uncertainty the situation was no longer the same. The Shekhinah had indeed "begun to rise," but "she has still not returned to her place entirely, for had she returned we would no longer be in exile," These words were written by Abraham Rovigo more than thirty years after Sabbatai Zevi's apostasy, of the mystic meaning of which he had absolutely no doubt, and they illustrate in a nutshell the psychology of "moderate" Sabbatianism while at the same time solving the riddle of how so many rabbis who were confirmed "believers" nevertheless managed to remain in their rabbinical posts. The redemption had truly begun, but it was a gradual process: "[It proceeds] step by step. In the end the Holy One, blessed be He, will raise her from the dust." This was not to say that the Shekhinah had not already begun to rise of her own accord, but "as long as He does not lift her up Himself it is said that

she is still in exile." It goes without saying that those who subscribed to this view were obliged to keep up all the traditional practices of exilic, i.e., historic, Judaism. Even the midnight vigil for the Shekhinah was ultimately reintroduced.

In a word, at the same time that it was completely transforming the historic inner world of Judaism in its own unique manner, "moderate" Sabbatianism continued to adhere to traditional Jewish observance not for the sake of mere camouflage, but as a matter of principle. The inward crisis which every "moderate" underwent was permitted little or no outward expression, and inasmuch as such an objectification of his feelings was barred by either the exigencies of the situation or the compunctions of his own religious consciousness, he was forced to retreat even further into himself. But although

the new sense of inner freedom bore purely inner consequences, we can nevertheless rely on the judgment of those anti-Sabbatian polemicists who saw perfectly dearly that the inward devastation of old values was no less dangerous or far-reaching than its outward manifestation. Whoever reads such a volume as Rabbi Jonathan Eibeschtz The Book of the Eternal Name, a treatise on "the mystery of the Godhead" composed in the traditional style of talmudic dialectics, will readily see what abysses had opened up in the very heart of Judaism. From these were to come the deluge: pure founts of salvation and spiritual rebirth to the one camp, gross waters of corruption and shameless sacrilege to the other.

v

•We have seen how the principal feature of "moderate" Sabbatian doctrine was the belief that the apostasy of the Messiah was sui generis. The Messiah must go his lonely way into the kingdom of impurity and "the other side" (sitra ahra) and dwell there in the realm of a "strange god" whom he would yet refuse to worship. The enormous tension between the subjective and the objective which had developed in the ranks of his followers had so far found a legitimate expression in this one act alone. Whereas Sabbatai Zevi had actually done strange and objectionable things in the name of the holy, the celebration of this paradox among the "believers" was restricted to the domain of faith. "Moderate" Sabbatianism drew a circle around the concept of "strange holiness" and forbade itself to enter: it was indeed the Messiah's fate to scandalize Israel by his deeds, but it was decidedly his fate alone.

Once drawn, however, the line was clearly difficult to maintain. The more ardent "'believer"' found

himself becoming increasingly restive. Was he to abandon the Messiah entirely just when the latter was engaged in the most bitter phase of his struggle with the power of evil? If the spark of the redemption had been experienced by all, why should not all do as the Redeemer? How could one refuse to go to his aid? And soon the cry was heard:

Let us surrender ourselves as he did! Let us descend together to the abyss before it shuts again! Let us cram the maw of impurity with the power of holiness until it bursts from within.

Feelings such as these formed the psychological background for the great nihilistic conflagration that was to break out in the "radical" wing of the Sabbatian movement. The fire was fed by powerful religious emotions, but in the crucial moment these were to join forces with passions of an entirely different sort, namely, with the instincts of anarchy and lawlessness that lie deeply buried in every human soul. Traditionally Judaism had always sought to suppress such impulses, but now that they were allowed to emerge in the revolutionary exhilaration brought on by the experience of redemption and its freedom, they burst forth more violently than ever. An aura of holiness seemed to surround them. They too would be granted their tikkun, if only in the "hindparts of holiness,"

Ultimately, too, the disappointing course of external events had a telling effect. Though he possessed the heroic soul of the warrior Bar Kokhba, Sabbatai Zevi had not gone forth to do battle on the Day of the Lord. A yawning chasm had appeared between inner and outer realities, and once it was decided that the former was the truer of the two, it was only to be expected that the value of the latter would increasingly come to be rejected. It was precisely at this point that Messianism was

transformed into nihilism. Having been denied the political and historical outlets it had originally anticipated, the new sense of freedom now sought to express itself in the sphere of human morality. The psychology of the "radical" Sabbatians was utterly paradoxical and "Marranic," Essentially its guiding principle was: Whoever is as he appears to be cannot be a true "believer." In practice this meant the following:

The "true faith" cannot be a faith which men publicly profess. On the contrary, the "true faith" must always be concealed. In fact, it is one's duty to deny it outwardly, for it is like a seed that has been planted in the bed of the soul and it cannot grow unless it is first covered over. For this reason every Jew is obliged to become a Marrano.

Again: a "true act" cannot be an act committed publicly, before the eyes of the world. Like the "true faith," the "true act" is concealed, for only through concealment can it negate the falsehood of what is explicit. Through a revolution of values, what was formerly sacred has become profane and what was

formerly profane has become sacred. It is no longer enough to invent new mystical meditations (kavvanot) to suit the changed times. New forms of action are needed. Prior to the advent of the Redeemer the inward and the outward were in harmony, and this is why it was possible to effect great tikkunim by means of outwardly performing the commandments. Now that the Redeemer has arrived, however, the two spheres are in opposition: the inward commandment, which alone can effect a tikkun, has become synonymous with the outward transgression. Bittulah shel torah zehu kiyyumah: the violation of the Torah is now its true fulfillment.

More than anything else, it was this insistence of the "radicals" on the potential holiness of sin—a belief which they attempted to justify by citing out of context the talmudic dictum (Nazir 23b) "A transgression committed for its own sake is greater than a commandment not committed for its own sake" —which alienated and offended the average Jew and caused even the "believers" themselves to undergo the severest of conflicts.

In the history of religion, whenever we come across the doctrine of the holiness of sin it is always in conjunction with one or another spiritualistic sect. The type of the pneumatic which I have previously discussed, is particularly susceptible to such a teaching and it is hardly necessary to point out the connections that exist between the theories of nihilism and those of the more extravagant forms of spiritualism. To the pneumatic, the spiritual universe which he inhabits is of an entirely different order from the world of ordinary flesh and blood, whose opinion of the new laws he has chosen to live by is therefore irrelevant; insofar as he is above sin (an idea, common to many sectarian groups, which occasionally occurs in the literature of Hasidism as well) he may do as the spirit dictates without needing to take into account the moral standards of the society around him. Indeed he is, if anything, duty-bound to violate and subvert this "ordinary" morality in the name of the higher principles that have been revealed to him.

Although individuals with inclinations in this direction existed in Judaism also, particularly among the Kabbalists, up to the time of the Sabbatians their activities were confined entirely to the level of pure theory. The most outstanding example of such speculative or virtual "spiritualism" to be found in Kabbalistic literature is the Sefer ha-Temunah ("The Book of the Image"), a mystical treatise written in early thirteenth-century Spain, in which it is stated that the Torah consists of a body of spiritual letters which, though they remain essentially unchanged, present different appearances to the

reader in different cosmic aeons (shemitot). In effect, therefore, each aeon, or shemitah, possesses a

Torah of its own. In the current shemittah, which is ruled by the divine quality of din, stern judgment or rigor, the Torah is read in terms of prohibitions and commandments and even its most mystic allusions must be interpreted in this light. In the coming aeon, however, which will be that of rahamim, divine mercy, the Torah will be read differently, so that in all probability "what is prohibited now will be permitted then." Everything depends on the particular aeon and the divine quality (or attribute) presiding over it. Sensing the dangers inherent in such a doctrine, certain Kabbalists, such as Moses Cordovero, attempted to dismiss it as entirely unworthy of consideration. But it was precisely those works that propounded it, such as the Sefer ha-Temunah and the Sefer ha-Kanah, which influenced the Sabbatians tremendously.

To the theory of the cosmic aeons the Sabbatians assimilated a second, originally unrelated concept. The Zohar itself does not recognize Of, more exactly, does not utilize the idea of the shemittot at all (a fact that was instrumental in making it suspect in the eyes of later Kabbalists), but in two later additions to the Zoharic corpus, the Tikkunei ha-Zohar and the Ra'ya Mehemna, a great deal is said on the subject of four emanated worlds, the World of atzilut or "Emanation," the World of beriah or "Creation," the World of yetzirah or "Formation," and the World of asiyah or "Making," which together comprise the different levels of spiritual reality. In connection with these we also occasionally hear of a "Torah of atzilut" and a "Torah of beriah," the meanings of which are not entirely clear. By the time of the Kabbalists of the School of Safed, however, we find these latter terms employed in a definite sense to indicate that there are two aspects of the one essential Torah, i. e., the Torah as it is understood in the supernal World of atzilut and the Torah as it is understood in the lower World of beriah. What the Sabbatians now did was to seize this idea and expound it in the light of the theory of cosmic aeons. The Torah of beriah they argued, borrowing a metaphor from the Zohar (I, 23), is the Torah of the unredeemed world of exile, whose purpose it was to serve as a garment for the Shekhinah in her exile, so that whoever observed its commandments and prohibitions was like one who helped clothe the Shekhinah in her state of distress. The Torah of atzilut, on the other hand, is the "true" Torah which, like "the mystery of the Godhead" it makes manifest, has been in a state of concealment for the entire period of the exile. Now that the redemption has commenced it is about to be revealed, and although in essence it is identical with the Torah of beriah, its way of being read will be different, thus, all the commandments and prohibitions of the Torah of beriah will now be reinterpreted by the light of the World of atzilut, in which (to take but one example), as is stated in several Kabbalistic sources, there is no such thing as forbidden sexual practices. It was in this manner that assertions made in a completely different spirit and in terms of a wholly different understanding of the concepts "World of atzilut" and "Torah of atzilut" were pressed

into service by
the "radical" Sabbatians as slogans for their new morality."

The concept of the two Torahs was an extremely important one for Sabbatian nihilism, not least because it corresponded so perfectly to the "Marranic" mentality. In accordance with its purely mystical nature the Torah of atzilut was to be observed strictly in secret; the Torah of beriah, on the other hand, was to be actively and deliberately violated. As to how this was to be done, however, the "radicals" could not agree and differing schools of thought evolved among them. It is important to keep in mind that we are dealing here with an eruption of the most diverse sorts of emotion. The Gordian knot binding the soul of the exilic Jew had been cut and a vertigo that ultimately was to be his undoing seized the newly liberated individual: genuine desires for a reconsecration of life mingled indiscriminately with all kinds of destructive and libidinal forces tossed up from the depths by an

irrepressible ground swell that undulated wildly between the earthly and the divine.

The psychological factors at work were particularly various in regard to the doctrine of the holiness of sin, which though restricted at first by some of the "believers" to the performance of certain specified acts alone, tended by virtue of its own inner logic to embrace more and more of the Mosaic Law, especially the biblical prohibitions. Among the leaders of the Donmeh the antinomian blessing composed by Sabbatai Zevi, "Blessed art Thou O Lord our God, King of the universe, who permittest the forbidden [mattir isurim]," ** became a byword. { ** A pun on the blessing in the morning prayer, "Blessed art Thou O Lord our God, King of the universe, who freest those who are in bondage [matter asurim]." [Translator's note.} In fact, two somewhat contradictory rationalizations of antinomian behavior existed side by side. On the one hand there were those who said: in the world of redemption there can be no such thing as sin, therefore all is holy and everything is permitted. To this it was retorted: not at all! what is needed rather is to totally deny the beriah, "Creation" (a word that had by now come to denote every aspect of the old life and its institutions), to trample its values underfoot, for only by casting off the last vestiges of these can we truly become free. To state the matter in Kabbalistic terms, the one side proposed to withhold the sparks of holiness from the kelipot until they perished from lack of nourishment, whereas the other insisted that the kelipot be positively filled with holiness until they disintegrated from the pressure. But in either case, and despite the many psychological nuances which entered into the "transgression committed for its own sake" and the sacred sin, all the "radicals" were united in their belief in the sanctifying power of sin itself "that dwelleth with them in the midst of their uncleannesses," as they were fond of interpreting the phrase in Leviticus 16:16.

It would be pointless to deny that the sexual element in this outburst was very strong: a primitive abandon such as the Jewish people would scarcely have thought itself capable of after so many centuries of discipline in the Law joined hands with perversely pathological drives to seek a common ideological rehabilitation. In the light of what happened there is little to wonder at when we read in the texts of rabbinical excommunications dating from the eighteenth century that the children of the "believers" were to be automatically considered bastards, just as it is perfectly understandable that these children and grandchildren themselves should have done everything in their power to obscure the history of their descent. One may readily grant, of course, as Zalman Rubashov justly observes in his study of the Frankists, that "every sectarian movement is suspected by the church against which it rebels of the most infamous misconduct and immorality," a conclusion which has led to the hypothesis that such accusations invariably tell us more about the depraved fantasies of the accusers than they do about the actual behavior of the accused.

It is Rubashov's opinion, indeed, that although the conduct of the Frankists was "in itself adequate cause for indignation and amazement," there is also "every reason to assume that as a matter of course it was greatly exaggerated-" As valid as the general rule may be, however, the plain facts of the matter are that in the case of the "radical" Sabbatians there was hardly any need for exaggeration. As Nahum Sokolow has pointed out in a note to Kraushar's history of Frankism, "no matter how thoroughly fantastic and partisan the allegations of the anti-Sabbatians may seem to us, we have not the slightest justification for doubting their accuracy, inasmuch as in every case we can rely for evidence on the "confessions" of the "believers" themselves, as well as on a number of their apologias which have come down to us in both theoretical and homiletical form.

All this has recently been confirmed by an unexpected discovery. For many years well into the

present age, in fact the Sabbatians in Salonika, the Donmeh, regularly held a celebration on the twenty-second day of the Hebrew month of Adar known as "the Festival of the Lamb," the exact nature of which was kept a carefully guarded secret until some of the younger members of the sect were finally prevailed upon to reveal it to outsiders. According to their account the festival included an orgiastic rite called "the extinguishing of the lights." From what we know of this rite it probably came to Salonika from Izmir, for both its name and its contents were evidently borrowed from the pagan cult of "the Great Mother" which flourished in antiquity and continued to be practiced after its general demise by a small sect of "Light Extinguishers" in Asia Minor under the cover of Islam.

There can be no question that the Donmeh took over this ancient bacchanalia based on

immemorial
myths and adapted it to conform to their mystical belief in the sacramental value of exchanging wives," a custom that was undoubtedly observed by other "radicals." in the movement as well.

The history of Sabbatian nihilism as a mass movement rather than as the concern of a few isolated Jewish scholars who "donned the fez" like Sabbatai Zevi, began in 1683, when several hundred Jewish families in Salonika converted to Islam "so as to conquer the kelipah from within." From this point on organized Sabbatian nihilism appeared in four main forms:

1. That of the "believers" who chose "voluntary Marranism" in the form of Islam. The research that has been done on the subject of the Donmeh, particularly the studies of Abraham Danon and Solomon Rosanes, definitely establishes that the sect was purely Jewish in its internal character, not, of course, in the accepted rabbinical sense, but rather in the sense of a mystical heresy. The apostasy of the Donmeh aroused violent opposition among the "moderates," for reasons which I have already made clear.
2. That of the "believers" who remained traditional Jews in outward life while inwardly adhering to the "Torah of atzilut" Several groups of such individuals existed in the Balkans and Palestine (beginning with the arrival there of Hayyim Malakh), and afterwards, in the eighteenth century, in Northern and Eastern Europe, where they were concentrated particularly in Podolia and in such nearby towns as Buczacz, Busk, Gliniany, Horodenka, Zhlkiew, Zloczow, Tysmenieca, Nadworna, Podhaice, Rohatyn and Satanow, but also in other countries, especially Rumania, Hungary, and Moravia.
3. That of the Frankists who "Marranized themselves" by converting to Catholicism.
4. That of the Frankists in Bohemia, Moravia, Hungary, and Rumania, who chose to remain Jewish.

Despite the differences between these groups, all of them were part of a single larger entity. Inasmuch as it was believed by all the "radicals" that externals were no indication of true faith, apostasy was not a factor to come between them. A Jew in the ghetto of Prague, for example, who went on publicly observing the commandments of the "Torah of beriah" while at the same time violating them in private, knew perfectly well that the "believer" in Warsaw or Offenbach who had recently been baptized "for mystical reasons" was still his brother, just as fifty years earlier Sabbatians in Northern Europe had continued to remain in close touch with the Donmeh in Salonika even after their conversion to Islam. Essentially, the "radicals" all inhabited the same intellectual world, their attitudes toward the Torah, the Messiah, and "the mystery of the Godhead" were identical, for all that they assumed new and unusual forms among the Frankists.

•The systematic violation of the Torah of beriah was considered by the "radical" Sabbatians to be the principal attestation of the new epoch ushered in by Sabbatai Zevi. But exactly how was one to distinguish between what belonged to the lower World of beriah and its Torah, and what belonged to the higher World of atzilut and its Torah? Here opinion was divided. Baruchya Russo, better known as Berahya or Berochia, the leader of the radical wing of the Donmeh in the beginning of the eighteenth century, preached to his followers that even the thirty-six transgressions deemed worthy by the Torah of the ultimate punishment of karet, i.e., being "cut off" from Israel and from God (a category that included all the forbidden sexual practices), were aspects of the Torah of beriah only." By the same token it was decreed permissible to eat of the sinew of the thigh-vein, for with the advent of the Messiah "Jacob's thigh has been restored." -i~i-

[++The prohibition against eating the sinew of the thigh-vein is to be found in Genesis 32, which tells of Jacob's wrestling with the angel: "Therefore the children of Israel eat not the sinew of the thigh-vein which is upon the hollow of the thigh unto this day; because he touched the hollow of Jacob's thigh, even in the sinew of the thigh-vein" (32:33). [Tf . Note]]

In the opinion of some, who based their argument on a passage from the Zohar, refraining from the sinew of the thigh-vein and fasting on Tish'ah be-Av were mutually connected observances: "As long as it is forbidden to eat on Tish'ah be-Av it is forbidden to eat the sinew of the thigh-vein, and when it is permitted to eat on Tish'ah be-Av it is permitted to eat the sinew of the thigh-vein." Others went still further: "It is widely known that belonging to these sects are those who believe that [with the advent of the Messiah} the Torah has been nullified [betelah] and that in the future it will be [read} without [reference to } the commandments, for they say that the violation of the Torah has become its fulfillment, which they illustrate by the example of a grain of wheat that rots in the earth." In other words, just as a grain of wheat must rot in the earth before it can sprout, so the deeds of the "believers" must be truly "rotten" before they can germinate the redemption. This metaphor, which appears to have been extremely popular, conveys the whole of sectarian Sabbatian psychology in a nutshell: in the period of transition, while the redemption is still in a state of concealment, the Torah in its explicit form must be denied, for only thus can it too become "concealed" and ultimately renewed.

There were, however, even more extreme cases than these. Jacob Emden relates how he was told by a rabbinical associate of great learning, the Rabbi of the Amsterdam Ashkenazim, that

when he was in
Zhlkiew he became involved with one of these heretics, a man named Fishl Zloczow, who
was
expertly versed in the entire Talmud, which he knew practically by heart, for he was in
the habit of
shutting himself up in his room in order to pore over it, never ceasing from his
studies (for he was a
wealthy man) nor engaging in idle conversation. He would linger over his prayers twice
as long as
the Hasidim of olden times and was considered by all to be a most pious and ascetic
individual. Once
he came to him [i.e., to Emden's informant] in order to confess his sins and revealed
that he belonged
to the sect of Sabbatai Zevi, that he had eaten leavened bread on the Passover, and so
forth, carrying
on contritely all the while as though he had truly repented of his deeds. Soon
afterwards, however, he
was caught in the act of committing grave transgressions of the Law and was
excommunicated by the
rabbis of Lithuania and Volhynia. When asked why he had not continued his hidden sins
in private
instead of [committing acts that led to his exposure] in public he replied that on the
contrary, the more

shame he was forced to suffer for his faith, the better it was.

•Here we are confronted with the type of the "believer" in its most paradoxical form,
and,
significantly, the individual in question was no ordinary Jew, but was rather conceded
to be an
excellent rabbinic scholar by an eminent authority who was in a position to know. One
could hardly
wish for a more perfect example of the nihilistic rejection of the Torah of beriah,
which in this case
was studied for the sake purpose that it might be better violated in spirit! The Jewish
world was
indeed showing signs of inner decay if types such as these were able to make themselves
so easily at
home in its midst. And yet underneath all these vagaries there was obviously a deep-
seated desire for
something positive which for lack of suitable conditions under which to function had
come to nought.

Illustrative parables and homilies were also brought to bear on the doctrine of the
sacred sin itself,
and the reader cannot fail to notice that they are more than just paradoxical and
highly offensive
sayings. They breathe an entirely new spirit. "The patriarchs came into the world to
restore [le-
takken] the senses and this they did to four of them. Then came Sabbatai Zevi and
restored the fifth,
the sense of touch, which according to Aristotle and Maimonides is a source of shame to
us, but
which now has been raised by him to a place of honor and glory." As late as the
beginning of the
nineteenth century we find a fervent "believer" in Prague commenting in connection with
the verse in
Psalms 68, "Thou hast ascended on high. Thou hast led captivity captive," that the
captive in question
is the spiritual Torah of atzilut, which is called a "prisoner" because it was captured
by Moses and
forced to dwell in the prison cell of the material Torah of beriah:

•Such is the case with the inner Torah, for the outer is in opposition to the inner. . and must be annihilated before the inner can be freed. And just as a woman from Ishmael [i.e., from a Moslem country] feels as though she has been freed from her confinement when she comes to Edam [i.e., a Christian country] ... so continuing [to live] in Israel under the Torah of beriah is called captivity, nor can she be given in marriage under the Torah of beriah but only in Edam, whereas in Israel one must remain a virgin-and [he who is able to, let him] understand.

•The cryptic Frankist allusions at the end of this passage to Christianity and to "remaining a virgin" are rather obscure, but it is evident from the whole how strongly the rejection of the lower, or material, Torah of beriah continued to be upheld by Sabbatian Jews right down to the movement's last years. Elsewhere the author of the above, "a thoughtful and deeply religious individual, explains that the commonly expressed belief that "no mischief can befall the righteous man [Provo 12:21] nor can he be a cause of sin" must be understood in the light of the Torah of atzilut to mean that no matter how sinful the acts of the righteous may appear to others they are in fact always fully justified in themselves. He then adduces a number of astute mystical reasons for the necessity of certain transgressions, such as eating on the fast days, which he defends by arguing that fasting is a kind of spiritual "bribe" given to the kelipot and as such is not in keeping with the pure spiritual nature of the Torah of atzilut.

As to the ultimate step of apostasy, the arguments presented by the "radicals" in its behalf closely resemble those brought forward by the "moderates" to vindicate the apostasy of Sabbatai Zevi himself. We happen to have in our possession an illuminating document bearing on the disputes that arose over this question among the "believers" in the form of a homily by the well-known Sabbatian Nehemiah Hayan on the verse (Deut. 29:17), "Lest there be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go serve the gods of those nations;

lest there should be among you a root that beareth gall and wormwood." The paradoxical solution arrived at by Hayan toward the close of his long discourse, which I quote here in abbreviated form, is an invaluable reflection of the perplexity and deep inner conflict experienced by those Sabbatians who were unable to choose between the "radical" and "moderate" positions:

•It is supposed among those versed in esoteric lore that the redemption can be brought about in either one of two ways: either Israel will have the power to withdraw all the sparks of holiness from (the realm of] the kelipah so that the kelipah will wither into nothing or else the kelipah will become so filled with holiness that because of this repletion it must be spewn forth And this [fact), that the

coming of the redemption can be prompted in one of two ways, was what the rabbis of blessed memory had in mind when they said that the Son of David would come either in a generation that was entirely guiltless (meaning when Israel by virtue of its good deeds had withdrawn all the sparks of holiness from the kelipah), or else: in a generation that was entirely guilty (meaning when the kelipah had become so filled with holiness that it split its maw and perished) And it is in consequence of this thesis that many, though their intentions are good, have mistakenly said, "Let us go worship other gods that we may fill the kelipah to bursting that it die:" ... Nay, do not reason with yourself." Since it is impossible for all to become guiltless so as to withdraw the holiness from the kelipah, it is better that I become a sinner and so hasten the doom of the kelipah in that way that it might die and salvation might come;" but rather "Wait for the Lord and keep His way" [Ps. 37:34]: it is better that you endure the length of the exile and look to salvation than that you sin by worshipping other gods in order to bring on the redemption. This brings us to the meaning of the verse, "Lest there be among you a root that beareth gall and wormwood [29:17], and it come to pass when he heareth the words of this curse [etc.; 29:18]. In other words, when he hears the words of the curse that is threatened ... he turns away his heart from God and blesses himself in his heart [29:18], saying: "What Moses has written is true" ... but [he thinks that] if he does not turn away his heart from God and if his intentions are good, that is, if he means to quench the kelipah by giving it holiness to drink, then certainly no evil will befall him, but on the contrary, God will turn the curse iota a blessing. And this is the meaning of the words 'and he blesses himself in his heart,' for he says to himself, "I -am sure that no harm will befall me ... because I did not turn my heart [from God] ... and because my intentions are good ... [namely] to water the kelipah, the thirsty one, with the holiness that I extend to her that she may partake of it and die. It is of such a one that Moses said, "The Lord will not be willing to pardon him" [29:19]. ... Even though his intentions were good and he only desired to hasten the redemption, he cannot be forgiven.... Nor does (the principle of) "A transgression committed for its own sake" [is greater than a commandment not committed for its own sake] apply here, since there [in its original context] it refers to an ordinary sin, as in the case of Jael [in killing Sisera.; Judg. 4}, whereas here, where it is a question of worshipping other gods, the Lord will not be willing to pardon him.... They [who act on this mistaken assumption] are powerless to destroy the kelipah; on the contrary, he [who attempts to fill the kelipah with holiness] will remain stuck in its midst, and this is why it is said that the Lord will not be willing to pardon him.... There is also another possible explanation [of the verse}, namely, that when Moses said that the Lord would not be willing to pardon him he was not pronouncing a curse ... but was thinking the following: since he [the deliberate sinner} believes in his heart that God will not account his actions as sins,

but will rather reward them ... it is inconceivable that he should ever repent for he does not believe he has done wrong ... How then can the Holy One, blessed be He, forgive him? On the contrary, each time [he sins} he only angers Him the more... by thinking that he has done good instead of evil ... and by saying that the greater a sinner he is the more he hastens the coming of the redemption. Such a one

undoubtedly incurs the full power of the curse, since he deliberately violates all its injunctions ... "And the Lord shall separate him unto evil out of all the tribes of Israel" [29:20]. .. But perhaps one can interpret the meaning of the text as follows: since such a person intends his deeds to redound to the benefit of all Israel ... if after sinning and passing through the kelipah he reconsiders and repents completely, he undoubtedly succeeds in raising up many sparks from the kelipah, just as in the case of the human body when one is administered an emetic he does not simply vomit up the drug itself, but rather having opened his mouth proceeds to spew forth both the drug and everything that was near it. And so it is with the kelipah: sometimes it gains power over man whose soul is great and does him harm, but as soon as he repents he spews forth all that was within him. And this is what Solomon meant when he said (Ecel. 8:9] there is a time when one man rules another to do him harm.³⁹ [But since] There is a time [for such things } and miracles do not happen every hour, therefore Moses warns that one should not place himself in this peril ... "And the Lord shall separate him unto evil"; in other words, if he [the deliberate sinner] has been a cause of evil he is singled out [for judgment] from the tribes of Israel, for [it is a halakhic principle that] one cannot commit a transgression for another by proxy even if one has been authorized to do so, much less if one has not been, so that having gone [and committed evil} of his own accord, there is no doubt that the evil which results [from his actions} will not be imputed to Israel as a whole- But if he does good-that is, if he repents wholeheartedly and raises up sparks from Israel by virtue of his repentance-then all the tribes of Israel have a part in this good; it is only in the evil that they do not have a part.

Likely as not, this entire passage has an autobiographical basis. In any event, it is clear that the attitude of its author toward the "voluntary Marranos" whose conversion he decries yet understands so well is far from being hostile or vindictive.

One of the strongest factors in the development of a nihilistic mentality among the "radicals" was their desire to negate an objective historical order in which the exile continued in full force and the beginnings of the redemption went unnoticed by all but the "believers" themselves. Understandably, during the period now in question this antipathy toward outward reality remained confined to the area of religion alone, the world of ghetto Jewry still being sufficiently stable to

preclude its active politicalization. Prior to the French Revolution, indeed, there was no connection between the ideas of Sabbatianism and the growing undercurrent of discontent with the ancien régime in Europe. It was only when changing times had widened the "believers'" horizons and revealed to them the existence of more tangible ways affecting the course of history than the violation of the Torah of beriah that they too began to dream of revolutionizing the structure of society itself. In a sense this was to mean the restoration to Jewish Messianism of its traditional political content, which, as I have shown, the Sabbatian movement transformed beyond recognition. As long as external conditions were not conducive to this, even the "radicals" remained politically unaware, nor were they able to conceive of any other method of revitalizing Jewish life than the subversion of its most sacred values; but it is not surprising that once the opportune moment arose the essentially this worldly emphasis of Jewish Messianism which Sabbatianism had striven to suppress should have come to be stressed again. I shall have more to say on this important subject; first, however, I would like to comment on a related matter, one which will serve as yet another example of the uniquely paradoxical dialectic of Sabbatian thought: its attitude toward Palestine.

Immediately after the collapse of the initial Messianic expectations aroused by Sabbatai Zevi, scattered groups of Sabbatians began to express their opposition to the idea of emigration to the Holy Land. As has now been established, Nathan of Gaza himself was of the opinion that "for the time

being it is best not to go to the Land of Israel." But this point of view did not go unchallenged. A number of "believers," especially after 1700, attempted to demonstrate by mystical reasons that in the light of Sabbatian doctrine emigration was indeed desirable after all. Individuals from both the circle of Abraham Rovigo and the whole band of "Hasidim" centered around Rabbi Judah Hasid actually settled in Palestine as a result of specifically Sabbatian aspirations. One belief that was current at the time was that on the occasion of Sabbatai Zevi's second advent, which would take place forty years after his "concealment," a true mystical knowledge of his nature would be revealed to those of his followers, and only to those, who were living in the Holy Land. Sabbatian nihilists like Hayyim Malakh, who were contemporaries of such groups, also were in favor of going to the Land of Israel, from which they too undoubtedly expected special revelations to come; in addition, they may have felt that there was an advantage to violating the Torah of beriah on the most consecrated ground of all, on the analogy of "conquering the queen in her own home." As late as the middle of the eighteenth century Sabbatian nihilists in Podolia still had contacts and acquaintances in Palestine, while a number of the emissaries sent by the Palestinian Jewish community to raise

funds in the
Diaspora were Sabbatian scholars who acted on the side both as secret propagators of
the faith and as
contacts between "believers" in different localities. Many of these, such as the author
of The Book of
the Adornment of Days, a beautiful and detailed description (in Hebrew) of the life of
a Kabbalist
devotee all through the year, were undoubtedly "moderates," but regarding many others
we will
probably never know exactly where they stood. Toward the middle of the eighteenth
century,
however, a reaction took place, so that we find a distinct anti-Palestinian bias
setting in throughout
the movement. Whether or not the anti-Palestinian sermon cited by Jacob Emden in his
Edut ben-
Ya'akov (44b) is really the handiwork of Jonathan Eibeschtz is uncertain, but in any
case there
can be no question of its being a total fabrication, inasmuch as similar ideas to those
expressed in it
can be found in other Sabbatian documents which Emden could not possibly have seen.^{4'}
Among the
Frankists an astonishing and clear-cut ideology of Jewish territorialism (as distinct
from Palestine
centered tendencies) developed at about this time, apparently as a result of Frank's
own personal
ambitions. In a word, on the very eve of its absorption of new political ideas
Sabbatian nihilism
completely reversed its previously positive evaluation of the role of the Land of
Israel, so that when
shortly afterward it began to speak the language of a revived political Messianism and
to prophesy
the rebirth of the Jewish nation as one outcome of an impending world revolution, there
was no
longer any real interest on its part in the idea of the land of Israel as a national
center. As stated by the
Frankist writer in Prague whom we have already had occasion to quote, Israel's exile is
not a
consequence of its sins at all, but is rather part of a plan designed to bring about
the destruction of the
kelipot all over the world, so that "even if several thousands or tens-of-thousands or
Jews are enabled
to return to the Land of Israel, nothing has been completed." According to the same
author this new
doctrine of the exile is "a secret mystical principle which was hidden from all the
sages until it was
[recently] revealed in Poland." And thus we see how in the final stages of Sabbatianism
the intrinsic
nature of the exile came to be reconsidered in an entirely new light.

The figure of Sabbatai Zevi himself was also recast by the passage of time, becoming
entirely
mythical: gradually the element of historical truth was diminished until nothing was
left but a
legendary hero who had inaugurated a new epoch of world history. Even in Sabbatai
Zevi's lifetime
one of his first disciples, Abraham Yakhini, could write of him (in his book Vavei ha-
Amudim) "Just
as one of the seventy faces of the Torah is concerned entirely with the resurrection of
the dead, as is
to be seen in [the commentaries of] the Zohar on several chapters [of the Pentateuch],
[the allusions
to the resurrection in] the other chapters being inaccessible to us because of the
limitations of our

intellects, so one of the seventy faces of the Torah is concerned entirely with the Messiah, our lord and master, may his majesty increase, and shortly, when he reveals himself to us [completely], we shall be privileged to understand the entire Torah in this way." it is little wonder that the concrete historical figure of Sabbatai Zevi came to be transformed by his followers in much the same manner as Jesus' was by his, if not more so, since his conversion into a mythological figure was even more complete. Like the early Christians, in fact, the "radicals" eventually came to believe that the Messiah had not been a mere superior human being, but an incarnation of God Himself in human form. This new interpretation of "the mystery of the Godhead" was accepted by all the "radical" groups down to the last of the Frankists and was considered by them to be the most profound mystic truth in their entire body of doctrine. Whence it came cannot yet be determined: perhaps from the collective memory of thousands of Marranos, perhaps from Christian books or anti-Christian polemics, or perhaps from the "believers' " own inner conflict, the paradoxical cause of which an apostate Messiah- may have led them to adopt the same paradoxical solution that a like contradiction-a crucified Messiah produced in yet another group of Jews caught in the toils of religious turmoil. And perhaps, too, all of these factors combined to work together.

The doctrine of an incarnate God, which immediately became a bone of contention between the "radicals" and the "moderates" in the Sabbatian camp, was limited at first to the figure of Sabbatai Zevi himself. According to one view I when the redemption began, "the Holy One, blessed be He, removed Himself upward and Sabbatai Zevi ascended to be God in His place." Since in the Sabbatian faith "the Holy One, blessed be He" was synonymous, as we have seen, with "the God of Israel," this meant that Sabbatai Zevi had now assumed the latter's title and become "the Holy King." Before long, however, the "believers" in Salonika replaced this teaching with another: "the Holy King" had Himself been incarnated in the person of the Messiah in order to restore the world and nullify the Torah of beriah. It was in this form that the doctrine was accepted by the Sabbatian nihilists in Podolia. A prayer of theirs that has come into our possession reads, "May it be Thy will that we prosper in Thy Torah and cling to Thy commandments, and mayst Thou purify my thoughts to worship Thee in truth . . . and may all our deeds in the Torah of atzilut [meaning: transgressions!] be only for the sake of Thy great name, O Senor Santo," that we may recognize Thy greatness, for Thou art the true God and King of the universe, our living Messiah who wast in this earthly world and didst nulUfy the Torah of beriah and didst reascend to Thy place to conduct all the worlds."

But this doctrine of a single .incarnation did not long remain unaltered in turn. Apparently among the Sephardic converts to Islam the belief developed that the leaders of the "believers" in every age were

reincarnations of Sabbatai Zevi. Whether this actually meant that these leaders—particularly Baruchya, who was one of the foremost promulgators of the new belief were thought to be, or considered themselves, divine incarnations no less than the Messiah himself is not entirely clear, but there are good reasons for believing that the gospel preached by Jacob Frank at the beginning of his career was nothing but this Sephardic teaching with a number of modifications to suit his own personality, and Frank himself, though he never said so in so many words, was correctly understood by his disciples to imply that he personally was the living God once again incarnated on earth. Not without a certain "consistency" the Frankists held that each of the three hypostases of the Godhead had its individual incarnation in a separate Messiah: Sabbatai Zevi, whom Frank was in the habit of referring to simply as "The First One," had been the embodiment of "the Ancient Holy One," Frank himself was the personification of "the Holy King," and the third hypostasis, the Shekhinah, variously known in the writings of the Kabbalah as "the Kingdom" (malkhut), "the Lady" (matronita), "the Maiden" and "the

Doe," was to appear in the form of a woman. It is hard not to associate this last novelty—a female Messiah, referred to by Frank as "the Virgin," who was yet to be revealed and whose task it would be to complete the work of the redemption with the influence of certain mystical Christian sects prevalent at about this time in Eastern Europe that believed in a triad of saviors corresponding to the threefold nature of God and in a feminine incarnation of the Sophia, the Divine Wisdom Of Holy Spirit. With one of these groups, in fact, the "Philipovicités" in Rumania and the Ukraine, the Frankists were in such close contact that one of its former leaders publicly defended them before the Catholic authorities of Poland.

Interpreted in this manner the redemption was a process filled with incarnations of the divinity. Even the "radicals" in Prague who clung to their Jewish identity and strove to defend their beliefs by means of Jewish concepts and sources were won over to this view, and although their hostility to Christianity as an institution knew no bounds, references to "the mystery of the incarnation" can be found throughout their literature. The anti-Sabbatian polemicists who accused the "believers" of corporealizing the idea of God were perfectly right in their assertions, but this fact, which seemed to them a damning admission of weakness, was in reality their opponents' greatest source of pride. "Because the Godhead has a body the sting of death is gone," wrote one "believer." On the surface it would seem that the exaggerated spirituality of the World of atzilut and the yearning to see God in the flesh that was evidenced by the doctrine of a Messianic incarnation were two mutually opposed tendencies, and yet, after all that has been said here, it should not be difficult to see that underlying

both was the struggle of a new sensibility toward life to express itself by means of a religious vocabulary inherited from the old. In such cases the paradox is always the only solution.

In summary, the five distinguishing beliefs of "radical" Sabbatianism are:

1. The belief in the necessary apostasy of the Messiah and in the sacramental nature of the descent into the realm of the kelipot.
2. The belief that the "believer" must not appear to be as he really is.
3. The belief that the Torah of atzilut must be observed through the violation of the Torah of beriah.
4. The belief that the First Cause and the God of Israel are not the same, the former being the God of rational philosophy, the latter the God of religion.
5. The belief in three hypostases of the Godhead, all of which have been or will be incarnated in human form.

These theses amply demonstrate, in my opinion, that in the onward course of the Sabbatian movement the world of traditional Judaism was shattered beyond repair. In the minds of those who took part in this revolutionary destruction of old values a special susceptibility to new ideas inevitably came to exist. Well might the "believers" have asked how long their newly released energies and emotions were to go on being aimlessly squandered. Were their lives required to be dominated by paradoxes forever?

But just as the character of the Sabbatian movement was dictated by the circumstances of the movement's birth, so, in turn, it was to dictate the circumstances of the movement's disintegration and death. For as the "believers" had meant to fire the sparks of holiness with the kelipot, so they were to

wander in the blackest side," the dark side of life, so they were to dance in the devil's own arms. And last and most ironically of all: as they had hastened to come to the aid of the Redeemer—"to do as he did for strange are his deeds, to worship as he worships for his worship is alien" (Isa. 28:21)~so they were to be induced in the end to play into the hands of a man like Jacob Frank.

VII

•Jacob Frank (1726-91) will always be remembered as one of the most frightening phenomena in the whole of Jewish history: a religious leader who, whether for purely self-interested motives or otherwise, was in all his actions a truly corrupt and degenerate individual. Indeed, it might be plausibly argued that in order to completely exhaust its seemingly endless potential for the contradictory and the unexpected the Sabbatian movement was in need of just such a strongman, a

man who could snuff out its last inner lights and pervert whatever will to truth and goodness was still to be found in the maze-like ruins of the "believers" souls. Even if one is willing to concede that the doctrine of the sacred sin, the mitzvah ha-ba' ah ba-averah, was not lacking in certain insights, there can be no question but that these were thoroughly debased upon coming in contact with the person of Frank. But just as the "believers" had deliberately chosen to follow that dangerous path along which nothing is impossible, so it was perhaps precisely this that attracted them to Frank, for here was a man who was not afraid to push on to the very end, to take the final step into the abyss, to drain the cup of desolation and destruction to the lees until the last bit of holiness had been made into a mockery. His admirers, who themselves fell far short of him in respect of this ability, were won over by his intrepidity, which neither the fear of God nor the terrors of the bottomless pit were able to daunt, and saw in him the type of the true saint, a new Sabbatai Zevi and an incarnate God.

If the full truth be told, however, even after one has taken into account Frank's unscrupulous opportunism, his calculated deceits, and his personal ambitions, none of which really concerns us here, he remains a figure of tremendous if satanic power. True, neither the promises and pledges with which he allured his disciples, nor his visionary schemes for the future that was to follow the general cataclysm of the times seem particularly impressive today, although of his territorialist program it may at least be said that besides revealing his own lust for power it expressed in a bizarre yet unmistakable manner the desire of his followers for a reconstruction of Jewish national and even economic existence; and yet for all the negativism of his teachings, they nonetheless contained a genuine creed of life.

Frank was a nihilist and his nihilism possessed a rare authenticity. Certainly, its primitive ferocity is frightening to behold. Certainly too, Frank himself was not only an unlettered man, but boasted continually of his own lack of culture. But in spite of all this, and here is the significant point, we are confronted in his person with the extraordinary spectacle of a powerful and tyrannical soul living in the middle of the eighteenth century and yet immersed entirely in a mythological world of its own making. Out of the ideas of Sabbatianism, a movement in which he was apparently raised and educated, Frank was able to weave a complete myth of religious nihilism. This, surely, is worthy of attention.

Frank was not an original speculative thinker, but he did have a decided talent for the pithy, the strikingly illustrative, and the concretely symbolic expression. Despite their nihilistic content his sayings in The Sayings of the Lord (Slova Panskie) are not very different in form from those of many famous Hasidic Zaddikim, and for all his despotic nature he possessed a hidden poetic impulse

which appears all the more surprising in the light of his customary savagery. Even Kraushar, who like his predecessors, was intent on emphasizing everything that seemed incoherent or grotesque in Frank's recorded sayings, was forced to admit that on occasion they show vigor and imagination. For my own part, I fail to see how any sensitive individual who reads the many excerpts published by Kraushar from The Sayings of the Lord with a degree of understanding—something which it is far from impossible to do—can contemplate them without emotion. But how many have even troubled to make the effort?

Frank was particularly gifted at the creation of new images and symbols, and in spite of its popular coloration his language is full of mystical overtones. Of the terminology of the Kabbalah he rarely made use, at times even criticizing the Sabbatian sectarians in Podolia for their continuing absorption in Kabbalistic ideas which he called "madness." Anyone familiar with "radical" Sabbatian thought, however, can readily detect its continued presence beneath the new verbal facade. Thus, in place of the familiar Sabbatian "three knots of the faith" we now have "the Good God," "the Big Brother who stands before the Lord," and "the Virgin," terms which are highly suggestive for all their earthy quality. The kelipah, the Torahs of beriah and atzilut, the sparks of holiness, indeed all the conceptual usages that are basic to Sabbatian theological discourse, have disappeared entirely, to be replaced by a completely exoteric vocabulary. Even the figure of Sabbatai Zevi has greatly declined in importance. The world of Sabbatianism itself, on the other hand, remains intact, or rather, has reached that ultimate stage of its development where it verges on self-annihilation.

In the following pages I will attempt to present an overall view of Frank's religious teachings, to the extent, that is, that they can be fully reconstructed from his many sayings, and in a form that they apparently did not completely attain until after his conversion to Catholicism. Although they will occasionally seem to contradict one another, they are for the most part mutually consistent. The somberness of their world or, more accurately, world ruin, did not in fact encourage a great deal of variety, although this did not prevent the "believers," including even the traditionalists among them in Prague, from finding a dark fascination in its tidings, which Frank himself brutally summed up in a single brusque remark: "It is one thing to worship God and quite another to follow the path that I have taken."

According to Frank, the "cosmos" (tevel), or "earthly world" (tevel ha-gashmi) as it was called by the sectarians in Salonika, is not the creation of the Good or Living God, for if it were it would be eternal and man would be immortal, whereas as we see from the presence of death in the world this is not at

all the case" To be sure, there are "worlds" which belong to "the Good God" too, but these are hidden from all but the "behevers." In them are divine powers, one of whom is "the King of Kings," who is also known as "the Big Brother" and "He who stands before the Lord." The evil power that created the cosmos and introduced death into the world, on the other hand, is connected with the feminine, and is most probably composed of three "gods" or "Rulers of the World," one of whom is the Angel of Death. In any case, it is these "Rulers," all of whom have been incarnated on earth in human form, who block the path leading to "the Good God," who is unknown to men, for mystic knowledge of Him has as yet been revealed to no one, nor has the holy soul (nishmata) that emanates from Him been in any creature, not even in Sabbatai Zevi.⁵⁸ In the current aeon there are three "Rulers of the World": "Life," "Wealth," and "Death," the last of which must be replaced by "Wisdom" a task, however, that is not easily accomplished, for although "Wisdom" is in some mysterious manner connected to "the Good God," the latter is still not able to reveal Himself to mankind, "for the world is in the thrall of laws that are no good."

Hence, it is necessary to cast off the domination of these laws, which are laws of death and harmful to mankind. To bring this about, the Good God has sent messengers such as the patriarchs "who dug wells," Moses, Jesus, and others, into the world. Moses pointed out the true way, but it was found to be too difficult, whereupon he resorted to "another religion" and presented men with "the Law of Moses)" whose commandments are injurious and useless. "The Law of the Lord." on the other hand—the spiritual Torah of the Sabbatians—"is perfect" (Ps. 19:8), only no man has yet been able to attain it.² Finally, the Good God sent Sabbatai Zevi into the world, but he too was powerless to achieve anything," because he was unable to find the true way" "But my desire is to lead you towards Life." Nevertheless, the way to Life is not easy, for it is the way of nihilism and it means to free oneself of all laws, conventions, and religions, to adopt every conceivable attitude and to reject it, and to follow one's leader step for step into the abyss.⁶ Baptism is a necessity, as Frank said prior to his conversion, "because Christianity has paved the way for us." Thirty years afterwards this same "Christian" observed: "This much I tell you: Christ, as you know, said that he had come to redeem the world from the hands of the devil, but I have come to redeem it from all the laws and customs that have ever existed. It is my task to annihilate all this so that the Good God can reveal Himself."

The annihilation of every religion and positive system of belief— this was the "true way" the "believers" were expected to follow. Concerning the redemptive powers of havoc and destruction Frank's imagination knew no limits. "Wherever Adam trod a city was built, but wherever I set foot all will be destroyed, for I came into this world only to destroy and to annihilate. But

what I build, will last forever." Mankind is engaged in a war without quarter with the "no good" laws that are in power- "and I say to you, all who would be warriors must be without religion, which means that they must reach freedom under their own power and seize hold of the Tree of Life." . No region of the human soul can remain untouched by this struggle. In order to ascend one must first descend. "No man can climb a mountain until he has first descended to its foot. Therefore we must descend and be cast down to the bottom rung, for only then can we climb to the infinite. This is the mystic principle of Jacob's Ladder, which I have seen and which is shaped like a V." Again, "I did not come into this world to lift you up but rather to cast you down to the bottom of the abyss. Further than this it is impossible to descend, nor can one ascend again by virtue of one's own strength, for only the Lord can raise one up from the depths by the power of His hand." The descent into the abyss requires not only the rejection of all religions and conventions, but also the commission of "strange acts," and this in turn demands the voluntary abasement of one's own sense of self, so that libertinism and the achievement of that state of utter shamelessness which leads to a tikkun of the soul are one and the same thing.

"We are all now under the obligation to enter the abyss" in which all laws and religions are annihilated." But the way is perilous, for there are powers and "gods" -these being none other than the three "Rulers of the World"- that do not let one pass. It is necessary to elude them and continue onward, and this none of the ancients were able to do, neither Solomon nor Jesus, nor even Sabbatai Zevi. To accomplish this, that is, to overcome the opposing powers, which are the gods of other religions, it is imperative that one be "perfectly silent," even deceitful. This is the mystic principle of "the burden of silence" (masa' dumah; Isa. 21:11), i.e., of maintaining the great reserve that is becoming to the "believer" (a new version of the original Sabbatian injunction against appearing as one really is!). Indeed, this is the principle of the "true way" itself:

"Just as a man who wishes to conquer a fortress does not do it by means of making a speech, but

must go there himself with all his forces, so we too must go our way in silence." "It is better to see than to speak, for the heart must not reveal what it knows to the mouth," "Here there is no need for scholars because here belongs the burden of silence." "When I was baptized in Lvov I said to you: so far, so good! But from here on: a burden of silence! Muzzle your mouths!" "Our forefathers were always talking, only what good did it do them and what did they accomplish? But we are under the burden of silence: here we must be quiet and bear what is needful, and that is why it is a burden." "When a man goes from one place to another he should hold his tongue. It is the same as

with a man
drawing a bow: the longer he can hold his breath, the further the arrow will fly. And
so here too: the
longer one holds his breath and keeps silent, the further the arrow will fly."

From the abyss, if only the "burden of silence" is borne, "holy knowledge" will emerge.
The task,
then, is "to acquire knowledge," "and the passageway to knowledge is to combine with
the nations"
but not, of course, to intermingle with them. He who reaches the destination will lead
a life of
anarchic liberty as a free man. "The place that we are going to tolerates no laws, for
all that comes
from the side of Death, whereas we are bound for Life." The name of this place is
"Edom" or "Esau,"
and the way to it, which must be followed by the light of "knowledge" (gnosis) and
under the "burden
of silence" through the depths of the abyss, is called "the way to Esau:" This was the
road taken by
Jacob the patriarch, "the first Jacob," all of whose deeds prefigured those of "the
last Jacob"—Jacob
Frank. "Esau" too was foreshadowed by the Esau of the Bible, though only in a veiled
way: "Esau the
son of Jacob was but the curtain that hangs before the entrance to the king's inner
chambers." Herein
lies the mystical principle of the wells dug by the patriarchs, as well as the mystic
content of the story
(Gen. 29) of how Jacob came to a well that had already been dug, rolled the stone from
its mouth, and
encountered Rachel and her father Laban. Another who found the passage to "Esau" was
the sorcerer
Balaam. "Esau" belongs to the realm of the Good God where the power of death is made
nought,
and it is also the dwelling place of "the Virgin," she who is called Rachel in the
biblical stories about
Jacob and is elsewhere known as "the beautiful maiden who has no eyes." She it is who
is the real
Messiah (who cannot, contrary to traditional opinion, be a man) and to her "all the
king's weapons are
surrendered," for she is also the much sought-after "Divine Wisdom" or Sophia who is
destined to
take "Death's" place as one of the three "Rulers of the World." For the present,
however, she is
hidden in a castle and kept from the sight of all living creatures; all the "strange
acts," in comparison
with which the "strange fire" offered before the Lord by Aaron's two sons (Lev. 10) was
but a trifle,
are committed for the sake purpose of reaching her. Again, she is the "holy serpent"
who guard the
garden, and he who asked what the serpent was doing in Paradise was simply betraying
his
ignorance. As of yet, the place of "Esau," the home of "the Virgin" and or true
salvation, has not been
attained by anyone, but its hidden light will first be revealed to the "believers," who
will have the
distinction of being its soldiers and fighting on its behalf.

These are some of the main features of Frank's teaching. It is a veritable myth of
religious nihilism,
the work of a man who did not live at all in the world of rational argument and
discussion, but
inhabited a realm entirely made up of mythological entities. Indeed, to anyone familiar
with the
history of religion it might seem far more likely that he was dealing here with an
antinomian myth

from the second century composed by such nihilistic Gnostics as Carpocrates and his followers than that all this was actually taught and believed by Polish Jews living on the eve of the French Revolution, among whom neither the "master" nor his "disciples" had the slightest inkling that they were engaged in resuscitating an ancient tradition! Not only the general train of thought, but even some of the symbols and terms are the same! And yet, none of this seems as surprising as it may

appear to be at first glance when we reflect that no less than the Frankists, the Gnostics of antiquity developed their thought within a biblical framework, for all that they completely inverted the biblical values. They too believed that Esau and Balaam were worshipers of "the Good God." they too converted the serpent in the Garden of Eden into a symbol of gnosis, salvation, and the true "Divine Wisdom" that guided men to freedom from the evil rule of the Demiurge by teaching them to disobey his laws and institutions, and they too held that the Law of the good and "alien" God, which enjoined the commission of "strange acts," was directly opposed to the Law of Moses, which was largely the promulgation of the irascible Creator.

Frank's ultimate vision of the future was based upon the still unrevealed laws of the Torah of atzilut which he promised his disciples would take effect once they had "come to Esau," that is, when the passage through the "abyss" with its unmitigated destruction and negation was finally accomplished. In seeking to elucidate this gospel of libertinism I can do no better than to quote a passage from the excellent book on Gnosticism by the philosopher Hans Jonas in which he discusses the development of a libertine ethic among the nihilistically minded pneumatics of the second century:

The spiritualist morality of these pneumatics possessed a revolutionary character that did not stop short of actively implementing its beliefs. In this doctrine of immoralism we are confronted both with a total and overt rejection of all traditional norms of behavior, and with an exaggerated feeling of freedom that regards the license to do as it pleases as a proof of its own authenticity and as, a favor bestowed upon it from above The entire doctrine rests on the concept of an "extra spirit" as a privilege conferred upon a new type of human being who from here on is no longer to be subject to the standards and obligations that have hitherto always been the rule. Unlike the ordinary, purely "psychic" individual, the pneumatic is a free man, free from the demands of the Law and, inasmuch as it implies a positive realization of this freedom, his uninhibited behavior is far from being a purely negative reaction. Such moral nihilism fully reveals the crisis of a world in transition: by arbitrarily asserting its own complete freedom and pluming itself on its abandonment to the sacredness of sin, the self seeks to fill the vacuum created by the "interregnum" between two different

and opposing periods of law. Especially characteristic of this over-all mood of anarchy are its hostility towards all established conventions, its need to define itself in terms that are clearly exclusive of the great majority of the human race, and its desire to flout the authority of the "divine" powers, that is, of the World-rulers who are the custodians of the old standards of morality. Over and above the rejection of the past for its own sake, therefore, we are faced here with an additional motive, namely, the desire to heap insult on its guardians and to revolt openly against them. Here we have revolution without the slightest speculative dissemblance and this is why the gospel of libertinism stands at the center of the gnostic revolution in religious thought. No doubt, too, there was in addition to all this an element of pure "daredeviltry" which the Gnostic could proudly point to as an indication of his reliance on his own "spiritual" nature. Indeed, in all periods of revolution human beings have been fond of the intoxicating power of big words.

All of this is fully applicable to both "radical" Sabbatianism in general and to the Frankist movement in particular; the mentality that Jonas describes could not possibly, indeed, assume a more radical form than Frank's nihilistic myth. It goes without saying, of course, that in a given age myth and reality do not always coincide, and in the case of the Frankists the former was undoubtedly the extremer of the two, even if Frank himself was not far from living up to it in actual practice, as emerged from the manuscript of The Chronicles of the Life of the Lord which one of the Frankist families permitted Kraushar to use and which afterwards vanished. But in any event the significant

point is the fact that the myth should have been born at all and that a considerable number of ghetto Jews should have come to regard it as a way to "political and spiritual liberation," to quote the words used by the educated Frankist Gabriel Porges in Prague to describe the movement's aims to his son after Frank himself was no longer alive. Clearly, for the Jew who saw in Frankism the solution to his personal problems and queries, the world of Judaism had been utterly dashed to pieces, although he himself may not have traveled the "true way" at all, may even, in fact, have continued to remain outwardly the most orthodox of observers.

VIII

•We will apparently never know with any certainty why most of the Sabbatians in Podolia followed Frank's lead and became Catholics while their counterparts in Western Europe, who for the most part also regarded Frank as their spiritual leader, chose to remain Jews. Our knowledge in this area, which is of such crucial importance to an understanding of Jewish history in the countries in question, is practically nil and we must content ourselves with mere speculation. Possibly the

decisive factor was the differing social structures of the two groups. The majority of the Sabbatians in Podolia were members of the lower class and few (which is not to say none at all) of those who converted were educated individuals. The Sabbatians in Germany and the Austro-Hungarian Empire, on the other hand, were largely from a more wealthy background and many of them were men of considerable rabbinical learning. As is frequently the case with religious sects, Sabbatianism was transmitted by entire families and not just by isolated individuals. Even today records exist to prove that a number of families, some of them quite prominent, which were known for their Sabbatian allegiances about 1740, were still clinging to "the holy faith" over sixty years later! For such groups traditional Judaism had become a permanent outer cloak for their true beliefs, although there were undoubtedly different viewpoints among them as to the exact nature of the relationship. Not all were followers of Frank, albeit the Frankists in Prague were spiritually the strongest among them and were extremely active in disseminating their views. Most probably those Sabbatians who had once been disciples of Rabbi Jonathan Eibeschtz were also to be found in this category. In any case, the fact remains that among these groups the number of conversions was very small. Many of their adherents may have desired to reach "the holy gnosis of Edom," but few were willing to pass through the gates of Christianity in order to do so.

On the whole, however, in the years following Frank's death the various Sabbatian groups still in existence continued to develop along more or less parallel lines. Four principal documents bearing on this final phase of Sabbatianism have come down to us: The Book of the Prophecy of Isaiah written by an apostate "believer" in Offenbach; a long sermon on the alenu prayer published by Wessely from a lengthy Frankist manuscript; several Frankist epistles as presented in substance by Peter Beer; and a commentary on the book En Ya' akov that came into the possession of Dr. H. Brody, when he was Chief Rabbi of Prague. All of these sources share the same world, differing only in that the first speaks in praise of baptism and heaps "prophetic" imprecations on the Jewish people, its rabbis and officials, whereas the others, written by Jews, preserve silence on these topics. Also found in the volume containing the commentary on the En Ya' akov was a Frankist commentary on the hallel prayer, the joyous faith and emotion of which are genuinely moving. The man who wrote these few pages was a pure and immaculate spirit and his jubilant profession of "the redemption and deliverance of his soul" is obviously deeply felt. Like most of the Sabbatians in the West, he may never have met Frank face to face, but on the other hand, the author of The Prophecy of Isaiah, who

did, also believed him to be the incarnation of the Living God, "the true Jacob who

never dies," and
clung to this feeling of salvation throughout his life.

In all of these documents the Frankist myth has lost much of its radical wildness. Most of its component parts are still recognizable in the form of "profound mysteries" that are to be revealed only to the prudent, but these too have undergone considerable modification. In many places, for instance, Frank's insistence that the "believers" were literally to become soldiers is so completely allegorized that it loses both its logic and its paradoxicality. The most striking change, however, is that while the doctrine of "strange acts" remains, and continues to be associated with the appearance of "the Virgin" or "the Lady," there is no longer the slightest reference to any ethic of libertinism. Here radicalism has retraced its steps and returned from the moral sphere to the historical. Even if we suppose that the authors of these documents were careful not to reveal themselves entirely in their writings—an assumption that many of their cryptic allusions would indeed seem to bear out—it is nonetheless apparent that libertine behavior is no longer considered by them to be a binding religious obligation. Instead there is an increased effort to understand the "strange acts" of the religious heroes of the past, particularly of the characters in the Bible, a book which the "believers" no less than the orthodox regarded as the ultimate authority; here too, however, the emphasis falls on vindicating such cases in theory rather than on imitating them in practice. In Offenbach, it is true, certain scandalous acts continued to be performed on no less than the Day of Atonement itself, but this had degenerated into a mere semblance, whereas "in good faith" among themselves the "believers" were no longer in the habit of carrying on such practices. As for the mystic principle of the "conjugation" of masculine and feminine elements in the divine worlds that had played so large a role in the unorthodox Kabbalistic theories of the nihilists and the "radicals," this too, to judge by the sources in our possession, was now "toned down." All in all, while the idea of violating the Torah of beriah remained a cardinal principle of "the holy faith," its application was transferred to other areas, particularly to dreams of a general revolution that would sweep away the past in a single stroke so that the world might be rebuilt.

Toward the end of Frank's Ufe the hopes he had entertained of abolishing all laws and conventions took on a very real historical significance. As a result of the French Revolution the Sabbatian and Frankist subversion of the old morality and religion was suddenly placed in a new and relevant context, and perhaps not only in the abstract, for we know that Frank's nephews, whether as "believers" or out of some other motive, were active in high revolutionary circles in Paris and Strasbourg. Seemingly, the Revolution had come to corroborate the fact that the nihilist outlook had been correct all along: now the pillars of the world were indeed being shaken, and all the old ways

seemed about to be overturned. For the "believers" all this had a double significance. On the one hand, with the characteristic self-centeredness of a spiritualist sect, they saw in it a sign of special divine intervention in their favor, since in the general upheaval the inner renewal and their clandestine activities based on it would be more likely to go unnoticed. This opinion was expressed by Frank himself and was commonly repeated by his followers in Prague. At the same time that the Revolution served as a screen for the world of inwardness, however, it was also recognized as having a practical value in itself, namely, the undermining of all spiritual and secular authorities, the power of the priesthood most of all. The "believers" in the ghettos of Austria, whose admiration for certain doctrines of the Christian Church (such as Incarnation) went hand in hand with a deep hatred of its priests and institutions, were particularly alive to this last possibility. Here the fashionable anti-clericalism of the times found a ready reception. In great and enthusiastic detail the Frankist author of

The Prophecy of Isaiah describes the coming apocalypse which is destined to take place solely that the Jewish people might be reborn, repudiate its rabbis and other false leaders, and embrace the faith of "the true Jacob" as befits "the People of the God of Jacob." To the commentator on the ballet prayer writing in Prague, the verse in Psalms 118, "The right hand of the Lord is exalted," meant that "if the right hand of the Lord begins to emerge, the deceitful left hand of Esau and his priests and the deceitful sword will retire", an allusion, of course, to the combined rule of the secular and ecclesiastical powers. Throughout this literature apocalyptic ideas mingle freely with the political theories of the Revolution, which were also intended, after all, to lead to a "political and spiritual liberation," to cite that illuminating and undeservedly neglected phrase with which the Frankists in Prague, as we have seen, defined the aims of their movement.

All this culminated in the remarkable case of "the Red Epistle," of 1799, a circular letter written in red ink and addressed by the Frankists in Offenbach, the last Mecca of the sect, to a large number of Jewish congregations, exhorting them to embrace "the holy religion of Edom." The theoretical part of this document—approximately the last third of it—is highly interesting. Here, in a single page, the epistlers summarize their beliefs without a single overt reference to Christianity, the word "Edom," as we have seen, possessing a more specialized meaning in their vocabulary. Besides bearing all the markings of the Frankist myth, the epistle contains the familiar ingredients of the Sabbatian homily as well, particularly in its audacious exegeses of biblical stories, Midrashim and Aggadot, passages from the Zohar, and Kabbalistic texts. In sum, an entire mystical theory of revolution. The passage that I am going to quote exemplifies perfectly the thinking, style, and cryptic manner of expression of this

type of Frankist literature:

•Know that "it is time for the Lord to work, [for] they have made void Thy law" [Ps. 119:226] and in this connection the rabbis of blessed memory have said [Sanhedrin 97a] [that the Messiah will not come] "until the kingdom is entirely given over to heresy," [this being the mystical meaning of the words in Leviticus 13:13] "it is all turned white and then he is clean," and as is explained in the book Zror ha-Mor his servants are clean too. For the time has come that Jacob [was referring to when he] promised "I will come unto my Lord unto Seir" [Gen. 33 :14], for we know that until now he has not yet gone thither; and he [who will fulfill the verse] is our Holy Lord Jacob, "the most perfect of all" [Zohar, II, 23a] and the most excellent of the patriarchs, for he grasps both sides [Zohar, I, 147a], binding one extreme to the other until the last extreme of all. But although last, he who will rise upon earth and say, "Arise O Virgin of Israel," is not least [i.e., he is more important and favored than the first Jacob]. Nay, he is certainly not dead, and it is he who leads us on the true way in the holy religion of Edom, so that whoever is of the seed of Abraham, Isaac and Jacob must follow in their path, for they have shown the way that their sons are to take at the End of Days, Abraham by descending to Egypt [Gen. 12], Isaac [by journeying] to Abimelech [Gen. 26), and Jacob, the most excellent of the patriarchs, by leaving Beersheba and going to Haran [Gen. 28) [that is], by leaving the faith [of his fathers] and the Land of Israel for another realm of impurity, as is explained in the Zohar; for the Zohar explains that the redemption must be sought in the most evil place of all. Then he came to the mouth of the well [Gen. 29J and found Rachel and rolled the stone from the month of the well and came to Laban and worked for him [in the realm of evil) and brought out his own portion. And afterwards he went to Esau [Gen. 32J. but he was still not done [with his task], for although he rolled the stone [from the well] they rolled it back again [Gen. 29:3], and therefore he could not go to Seir [the place where there are no laws] and all this was but to prepare the way for the last Jacob [Frank], the most perfect of all, at the End of Days. For as the Zohar explains the first

Jacob is perfect, but the last Jacob is perfect in everything, and he will complete [Jacob's mission in everything. And it is said [in allusion to this] in the Zohar: "Until a man comes in the form of Adam and a woman in the form of Eve and they circumvent him [i.e., the serpent] and outwit him," and so forth. Therefore, we must follow in his path, for "the ways of the Lord are right, and the just do walk in them" [Hos. 14:10), and though there is a burden of silence [about this] and the heart must not reveal [what it knows] to the mouth, it is nonetheless written [Isa. 42:16), "And I will bring the blind by a way that they know not, in paths that they know not I will lead them, I will make darkness light

before them and rugged places plain." And here it was that Jacob "honored his Master," and so forth [namely, by standing in the realm of evil) and look in the Zohar [I, 161b, where these words are to be found]. And herein will be [found the mystical meaning of the verses) "Lord, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom" [Judg. 5:14] and "Who is this that Cometh from Edom?" [Isa. 63:1], for as is [stated] in the Tanna debe Eliyahu, there will come a day when the angels will seek the Lord and the sea will say "He is not in me" and the abyss will say "He is not in me." Where then will they find him? In Edom, for it is said, "Who is this that cometh from Edom?" And they who follow him into this holy religion and ding to the House of Jacob [Frank} and take shelter in its shadow~for it is said [Lam. 4:20). "Under his shadow we shall live among the nations" and [Mic. 4:2] "Come ye and let us go up to the mountain of the Lord and the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths" -to them it will be granted to cling to the Lord, for they [the ways of the Lord] are a way of life to those who find them. And it is written [Deut. 4:29], "From thence ye will seek the Lord thy God and thou shalt find him." Why does the text emphasize "from thence"? Because light will be made known from darkness [Zohar, III, 47b], as it is written [Mic. 7:8}, "Though I sit in darkness, the Lord is a light unto me."

The government officials who intercepted copies of this epistle rightly suspected its authors of being hidden revolutionaries, but for the wrong reason: The many obscure references to an individual called "Jacob" led them to surmise that they were in reality dealing with~the Jacobins, who in this manner were sup' posed to spread their radical propaganda among the Jews of the ghetto. An investigation was ordered on the spot. The authorities who conducted it in Frankfurt and Offenbach, however, did not delve beneath the surface of the affair and were quickly satisfied that it involved nothing more than an intrigue to swindle and extort money from ignorant Jews. In our own day, a historian who has published their official report, rather naively concludes by remarking, "and so the ridiculous theories of a Frankist plot which had proved so alarming to these imperial bureaucrats were at last laid to rest," thereby failing to realize himself that on a deeper level the authorities' suspicions were fully if unwittingly justified! Had they bothered to read and understand not just the debtors' notes of Frank's children in Offenbach which were in the possession of the town's bankers and moneylenders, but also The Prophecy of Isaiah that had been composed within the four walls of the "court" itself, they would have been amazed to discover how ardently these Frankist "Jacobins", yearned for the overthrow of the existing regime.

The hopes and beUefs of these last Sabbatians caused them to be particularly susceptible to the "millennial" winds of the times. Even while still "believers" -in fact, precisely because they were

"believers"--they had been drawing closer to the spirit of the Haskalah all along, so that when the flame of their faith finally flickered out they soon reappeared as leaders of Reform Judaism, secular intellectuals, or simply complete and indifferent skeptics. We have already noted how deeply rooted the Sabbatian apathy toward orthodox observance and Jewish tradition in general was. Even the "moderates" tended to believe that the commandments were for the most part meant to be observed

Duly in the Land of Israel and that "in the exile there is no punishment [for not observing them], even though there is still as always a reward [if they are kept]" a doctrine that was ultimately to have a catastrophic effect on all traditional ties and to help prepare the way for the philosophy or assimilation. A man such as Jonas Wehle, for example, the spiritual leader and educator of the Sabbatians in Prague after 1790, was equally appreciative of both Moses Mendelssohn and Sabbatai Zevi, and the fragments of his writings that have survived amply bear out the assertion of one of his opponents that "he took the teachings of the philosopher Kant and dressed them up in the costume of the Zohar and the Lurianic Kabbalah." It is evident from the commentary on the En Ya'akov and from the letters that were in Peter Beer's possession that men like Wehle intended to use the Haskalah for their own Sabbatian ends, but in the meanwhile the Haskalah went its way and proceeded to make use of them.

Indeed, even for those "believers" who remained faithful to their own religious world and did not share the enthusiasm of the Prague Frankists for the school of Mendelssohn, the way to the Haskalah was easily traveled. It was surely no accident that a city like Prossnitz, which served as a center for the Haskalah in Moravia upon the movement's spread there one generation earlier, was also a bastion of Sabbatianism in that country. The leaders of the "School of Mendelssohn," who were neither Sabbatians themselves, of course, nor under the influence of mysticism at all, to say nothing of mystical heresy, found ready recruits for their cause in Sabbatian circles, where the world of rabbinic Judaism had already been completely destroyed from within, quite independently of the efforts of secularist criticism. Those who had survived the ruin were now open to any alternative or wind of change; and so, their "mad visions" behind them, they turned their energies and hidden desires for a more positive life to assimilation and the Haskalah, two forces that accomplished without paradoxes, indeed without religion at all, what they, the members of "the accursed sect," had earnestly striven for in a stormy contention with truth, carried on in the half-light of a faith pregnant with paradoxes.

The Trouble With Judaism

Israel Shamir's

Warning To Jews

By Henry Makow, PhD

6-11-5

Israel Shamir's new essay collection, "Pardes," contains a prescient and shocking warning to Jews and to humanity as a whole:

Judaism wants to make the Jewish people the intermediary between God and man replacing Christ, says Shamir, an Israeli Jew who converted to Christianity.

Essentially, he says "the Jews" want to be God.

Jewish Messianism (the building of a humanist "earthly paradise" according to Jewish specifications) replaces spiritual salvation.

The Jewish Holocaust replaces Christ's Passion. That's why in the media it takes precedent over the other 60 million people who died in World War Two.

"It is possible there are no (or almost no) Jews who fully understand what the Jews want." Shamir writes.

"The term The Jews, ' [refers to] individual Jews in the same way that the Catholic Church is related to an individual Catholic, or a beehive to a bee. There is no subjective personal guilt associated with individual Jews, unless their specific actions or inaction are criminal or sinful per se. Thus, this discourse should help an individual to decide whether he wants to be a Jew, or not, in the same way one may choose whether one wants to be a communist or a Quaker, for it is my deep conviction that to be or not to be a Jew is an act of free will." (7)

In the Jewish globalist paradigm, "Israel wants to unite the world under her spiritual guidance; the Temple of God. ..is to be located in Jerusalem, the centre of this Jewish-ordered universe and all nations will bring their tribute to it. The Nations will worship God by serving Yisrael..." (72)

Shamir says the deification of the Jewish people requires that people have no other God but material gain and sensual pleasure.

"In the Jewish reading, the exclusive sacrality [sacredness] of Jerusalem and of Israel calls for the de-sacralization of the nations and the rest of the world. There will be no churches nor mosques, no Christian nor Muslim priests. The world will become a profane desert populated by profaned beasts, the nations, and their shepherds, the Jews." (73)

"It begins with small things: removal of [Christian] religious signs from schools and public places. But our souls interpret this surrender of spirit as the proof of Jewish victory... (7 8)

"The Jewish universe is being built brick by brick and one of its signs is the lowering of the educational and spiritual life of Gentiles.... American films degrade their viewers... (80)

"For total victory of the Jewish spirit will be reached only when a debilitated illiterate goy will thankfully lick a Jewish hand and bless him for his guidance. "(81)

Shamir notes that the US "which is as Jewish as Italy was Catholic" has banned mention of Allah and the Koran in the schools of occupied Iraq. (58)

Shamir was born in Russia and was a successful author and translator before immigrating to Israel in 1969. He became a foreign correspondent and covered the Vietnam War. He served as an Israeli paratrooper in the 1973 war and is an outspoken opponent of the occupation. He believes Israel and Palestine should become one democratic country and Israelis should assimilate with their Palestinian neighbours. http://www.israelshamir.net/Israel_Shamir_Biographyv.htm

Shamir compares ordinary Jews with foot soldiers who do not know the generals' grand plan. The generals are organized Jewry, in its many forms. In another essay, "Zeno's Arrow," he says "the belligerent party is probably the Jewish polity, world Jewry, the carrier of the spirit of Judaic supremacy, despite their plurality of opinions." (173)

SHAMIR'S BLINDSPOT

Israel Shamir is an eloquent writer with a breadth of experience and vision. He has crystallized the "Jewish problem" and put his finger on the cause of anti-Semitism, i. e. the notion of a Chosen People charged with building a materialist "Utopia," ultimately at the expense of all other nations, races and religions.

He recognizes that this elitist philosophy is suited to any neo feudal hierarchy but he fails to identify the real "generals."

His aversion to the idea of an Illuminati conspiracy prevents him from recognizing that the "Jewish polity" is itself a pawn in a larger game. Jewish or Israeli power derives from that of the London-based central bankers and their Rockefeller-CFR-CIA US subsidiary. Jewish "humanism" is a Trojan horse for the construction of "1984."

"Zionism is but an incident of a far reaching plan," Louis Marshall, an American Zionist leader and counsel for bankers Kuhn Loeb wrote in 1917. "It is merely a convenient peg on which to hang a powerful weapon."

The Jewish messianic spirit is "a powerful weapon" in the establishment the New World Order, a totalitarian world government run in the interest of what the "Protocols of Zion" call "an aristocracy of the rich." http://www.geocities.com/alabasters_archive/the_iewish_peril.html

"On the ruins of natural and hereditary aristocracy we built an aristocracy of our own on a plutocratic basis. We established this new aristocracy on wealth, of which we had control and on science promoted by [our] scholars." (1-18)

Notice, the emphasis is on wealth not race or religion. "The Protocols of Zion" is Illuminati not Jewish. I have suggested elsewhere that the mainspring of the New World Order is the desire of central bankers to translate their control of credit into world institutions of political, social and spiritual control. <http://www.savethemales.ca/0QQ8Q8.html>

The enslavement of humanity requires the destruction of all "collective forces except our own," nation, race, religion and family. Neo-liberalism achieves these

goals under banners such as the marketplace, feminism, tolerance, diversity and multiculturalism.

Although most central bankers are racially Jewish, they belong to a Luciferian sect known as Sabbatean Frankists that actually hates the Jewish people and plots their ultimate destruction. Svali, a former Illuminati trainer said, "I have always wondered why some of the highest ranking financial families in the group (baron Rothschild of France is one of the 13 European lords, or "kings" that run the group in Europe, and sits on the World Council) are Jewish, yet the group espouses hatred of their own race." <http://www.savethemales.ca/141QQ2.html>

The Sabbateans are behind Zionism, Communism (and possibly Nazism) and are responsible for war and for the Jewish holocaust. They remove the Ten Commandments as well as references to Christ from public places. They make the Jewish people their instruments and eventually their scapegoats.

Take Eugene Meyer for example. He was Chairman of the Federal Reserve and President of the World Bank. His family owns The Washington Post Company. He was born Jewish but he married a German Lutheran and raised his children as Episcopalians.

The Sabbateans are part of the Illuminati, the top rung of Freemasonry devoted to enthroning Lucifer as God. Most of its members are not Jewish. Take George W. Bush and the other members of the Illuminati "Skull and Bones" for example.

Luciferianism suits elitists because it denies the existence of a natural design and absolute standards of justice, truth and morality. Instead it preaches atheism and decadence under the disguise of personal freedom.

Essentially it is a case of who will people obey and serve: God or Lucifer? If they believe in God, then they follow a healthy spiritual and moral design. If they believe in Lucifer, they are God and they can do whatever they wish. "Do what thou wilt," is their motto. Governed by self-interest, they are easy to control.

As Masonic revolutionary Guiseppe Mazzini said, "we corrupt in order to rule." Ultimately, the Luciferian plan is to enslave the masses.

CONCLUSION

In 1871, Albert Pike, (not a Jew) the Grand Commander of Freemasonry foretold "three world wars" designed to bring about lUuminati hegemony. The third war will be between political Zionism and the forces of Islam and result in the destruction of both. <http://www.savethemales.ca/QQQ546.html>

Can anyone deny that the stage is being set for such a conflagration, with Iran and China opposed to the US and Israel?

Judaism as well as Christianity and Islam, and many nations, have been subverted by the lUuminati. Our idealism has been tricked and misdirected. Humanity is the victim of an occult conspiracy of monstrous proportions.

Shamir's warning to Jews applies to all nations. Are we Luciferians? Are we pawns sacrificed in a game designed to enshrine Lucifer as ruler of the world?

It's time we stopped listening to the generals and started obeying our conscience. It's time we started being men. I conclude with Israel Shamir's prophetic words:

" The New World Order is, in religious terms the beginning of the Kingdom of the Antichrist, based on the removal of all spiritual elements from our life. In practical terms, it is an ambitious attempt at the total enslavement of Man." (118)

A PDF Version of the Pardes essay is online, <http://www.vho.org/aaargh/fran/Iivres2/PardesEng.pdf>

Henry Makow Ph.D. is the inventor of the boardgame Scruples and the author of "A Long Way to go for a Date." His articles exposing fe-manism and the New World Order can be found at his web site www.savethemales.ca He welcome your

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MainPage

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Obscure Polish Book Sheds Light On Elusive Rothschild Financial Link to The Militant

Messiah, Jacob Frank

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Mayer Amschel Rothschild
(1744-1812)

Jacob Frank
(1726-1791)

Rabbi Antelman writes:

"In the wake of Illuministic German-Jewish freemasonry Lodges, we find that the Rothschilds very adroitly steered their way into a position of control over these lodges in much the same manner as Friedrich, the Duke of Brunswick, member of the Illuminati was one of the main sponsors of the Vienna Asiatic Brethren Lodge until his death in 1792.

The Rothschilds utilized the services of Sigmund Geisenheimer, their head clerk, who in turn was aided by Itzig of Berhn, the Illuminati of the Toleranz Lodge and the Parisian Grand Orient Lodge. Geisenheimer was a member of the Mayence Masonic Illuminati Lodge, and was the founder of the Frankfurt Judenloge; for which attempt he was excommunicated by the Chief Rabbi of Frankfurt, Tzvi Hirsch Horowitz. At a later date the Rothschilds joined the Lodge. Solomon Mayer (or Meir) Rothschild (1774-1855) was a member for a short while before moving to Vienna.

While the Frankists established themselves in 1786 in the Frankfurt suburb of Offenbach and were patronized by unidentified philanthropists of the Frankfurt community, the author is at a loss to find any documents relating the Rothschilds with the Frankists."

- To Eliminate The Opiate Volume I By Rabbi Marvin S. Antelman (p. 126)

Such a document does exist however!

Jacob Frank and the Polish Frankist Followers by Alexander Kraushar. Translated from the Polish and Reprinted as Jacob Frank: The End To The Sabbataian Heresy (p. 369 and note):

"...The inhabitants of Offenbach did have a grateful memory of the beneficent efforts of [Jacob] Frank's relatives on their fate. After the moral credit, there was also a monetary one, because this relatively insignificant family encouraged gossip about their connections with powerful European courts, which so enhanced their position that the best banking houses in Frankfurt hurried to voice their readiness to serve them. Even the Frankfurt Rothschilds must be included in the list of benefactors, as Mr. Schenk-Rinck records in the second part of his treatise De Polen in Offenbach. (5)

5) A. G. Schenk-Rinck writes (I: 24), "Zu dieser Zeit war es, dass auch das hiesige, nun auf der höchsten Stufe stehende Haus Geldgeschäfte contrahirte." The author supplements the circumstance, II: 9, with a defense of Rothschild in that only trust in the Frank family's relationships with foreign courts could persuade them to extend considerable credit to

Frank's family: "Es unterliegt wohl keinem Zweifel, dass der greise Grossvater und der Vater des weltbekannten Hauses v. R. sich nie und nimmer herbeigelassen htte mit den Geschwistern von Frank lange nach dem Tode des alten Herrn in geschftlichen Verkehr zu treten, um mit ihren schon damals reichen Mitteln eine Existenz zu fristen, die dem rechtglabigen Juden ein Grael sein musste." At this juncture, it should be made clear that the purpose of both of Mr. Rinck's brochures is to defend the memory of the author's father from accusations of gullibility that led him to be fooled by the Franks, and exposed him to a loss of 30,000 guildens. Johann Karl Schenk lent Frank's children 15,502 and 10,554 additional guildens. The promissory notes he held, had the signatures of Eva Frank and Roch Frank. On others, there were signatures of Johann Matuszewski and Johann Marcin Janski. The promissory notes are in the possession of Mr. Schenk's grandson. Judicial (Councillor Karl Murhardt, to this very day [c.1895] in Frankfurt-on-Main. That the House of Rothschild, known for its perspicacity, should be taken in, is proof that such guUibiUty was the pattern at the time. In response to the claim that the Rothschilds, as Jews, could not have provided their services to renegade Jews, Dr. Stein provides a witty remark in his ber die Frankistensekte, "Ein guter Frankfurter sollte doch wissen, dass der Weg von der Synagogue zur Brse ein ziemlich entfernter sei. . . ."

Home

Was the 17th Century Jewish Messiah, Shabbetai Tzvi, really an impostor as history would have us believe? He i/i^as acknowledged and proclaimed to be the Messiah by Nathan of Gaza, the only authentic, recognized Jewish prophet in the past 2500 years. He was accepted as the Messiah by the vast majority of World Jewry, that is, until he consented to convert to Islam when threatened with death by the Sultan of the Ottoman Empire. Shabbatai Tzvi understood the conversion to be a sign from G-d that he needed to take his mission underground. In a letter to his brother he wrote, "G-d has made me a Turk."

Do people have the power to reject a messiah?

Did Shabtai Tzvi's "conversion" to Islam render him a messianic impostor or were those that rejected Shabbetai Tzvi rendered infidels wWh their rejection?

Did Shabbetai Tzvi have offspring? Yes. Where are they now?

Where is this Messianic Dynasty? Have they vanished into

obscurity? History leaves us no clues. Or does it? Perhaps

Shabbatai did succeed in his messianic takeover of the planet.

Perhaps his offspring did manage to fulfill the mission of their

prophet-proclaimed Messiah father? I suggest that the family

Rothschild are direct descendents of the messiah, Shabbatai Tzvi.

Shabbatai Tzvi said that he would rebuild Israel. The Rothschilds

did. He said that he would re-unite the lost tribes that had been

spread out throughout the world. Has this been accomplished

through the United Nations? Is the UN a project of hidden

Rothschild influence designed to bring world peace? A Rothshild-

Shabbatai Tzvi connection would also explain the Rothschilds'

relationship to the mystical Jacob Frank, a co-creator of the

lluminati, who claimed to be the reincarnation of Shabbetai Tzvi. It

would also explain the Rothschilds strange obsession with their

bloodline and their custom of intermarrying amongst themselves.

Was this practice determined to keep the royal messianic blood

from assimilation? A Rothschildian/Messianic relationship would

also explain their lavish and opulent lifestyle. Why shouldn't the

direct descendants of the messiah live within the finest palaces on

Earth?

It should therefore come as no surprise that there is a strong

family resemblance between Shabbatai Tzvi and the Family

Rothschild.

Scroll down

Shabbetai Tzvi (1626-1676) Mayer Amschel Rothschild (1744-1812)

The Five Rothschild Brothers: Amschel (1773-1855), Salomon (1774-1855), Nathan (1777-1836), Carl

(1788-1855) & James (1792-1868)

Edmund de Rothschild (1845-1934)

Guy de Rothschild (b.1909)

Victor Rothschild (1910-1990)

Baroness Betty de Rothschild (1805-1886)

Anthony Rothschild (1810-1876)

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Edouard de Rothschild (1868-1949)

Lionel Rothschild (1808-1879)

Edouard de Rothschild (b.1957)

Sir Evelyn de Rothschild (b.1931)

Leopold Rothschild (1845-1917)

Nathaniel "Natty" Rothschild (1840-1915)

Nathan Mayer Rothschild (1777-1836)

Nathaniel Rothschild (1812-1870)

Home

Sabbatai Tsvi: The Mystical Messiah

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Statement acknowledging the kingship of Sabbatai Tzvi, written and signed by the members of the yeshivah Yeshu'oth Meshiho in Amsterdam, dated September 26-28, 1666. The Hebrew text was published in the Hebrew edition of the book Sabbatai Sevi, The Mystical Messiah, By Gershom Scholem, 11, 448-449. Archives of the Portuguese Community in Amsterdam, Library Etz Chayyim. Photo, Bibliotheca Rosenthaliana, Amsterdam.

Shabbetai Tzvi's birthchart

The 288 Sparks, The Purpose of Religion & the

IVIessiah

By Cliff Shack

The rectification of the 288 sparks. This is the purpose of Judaism. The purpose of Judaism's 613 commandments. If you don't understand the concept of the "288 sparks" and the "breaking of the vessels" then you don't understand Judaism. To understand Judaism, truly, you must understand the deep stuff. There are no two ways about it. People study the Kabbalah in hopes of understanding the deep stuff.

To make a long story short. After the 288 fallen "sparks" are rectified or "elevated", according to Jewish tradition, the Messiah will come.

The question arises. Have the 288 sparks been rectified? Has the messiah come?

In the 16th century the great kabbaUst, the Arizal, Isaac Luria, claimed that the rectification of the sparks was so near completion that he was almost ready to pronounce himself the messiah. The messiah is so close that he is just "polishing his buttons". This phrase has comforted Jews for hundreds of years up until today.

How long does it take to poUsh buttons? I suggest that the buttons have already been poUshed.

The 288 sparks have also been rectified to the level of "Divine" satisfaction. This means that of the fifty or so people who have claimed to have been the messiah over the past two thousand

years, at least one of those people was. Perhaps more than one.*

It stands to reason that the commandments over time were indeed effective. It would be more difficult to believe that millions of Torah-observant Jews over thousands of years could not rectify the 288 sparks. If that is the case then the effectiveness of the mitzvahs themselves should be called into question. It is the ineffectiveness of the Jewish people that is given as the cause of the problem of elevating the sparks.

But perhaps, as was mentioned before there really is no problem. Indeed the sparks had been satisfactorily elevated.

There is a Catch-22 here. In order for the Jewish people to raise the 288 sparks as they had fallen across time... they needed to endure as a people to pursue the sparks. This very endurance, this status-quo would be threatened once the sparks had been elevated and the time would come for a complete change in Ufestyle that would happen with the rectification. It is only natural for the Jews to shoot the messenger who would come to announce that their services would be no longer needed.

This is why every "messiah" would be repudiated and/or killed.

Killing or rejecting the messenger, however, would not eliminate the fact that the rectification of the 288 sparks had indeed occurred. (If it did.)

The Lubavitcher Rebbe, Menachem Mendel Schneerson, is thought by some to have been the messiah. Although he was a great man I cannot agree. The Rebbe was naive when it came to understanding just who was really behind major world events during his Ufetime. He believed that the events of the Gulf War, the release of Jews from the Soviet Union, and the fall of Communism were miracles belonging to the time of redemption. These events were not miraculous but calculated by the administrators of the Global Elite. An Elite with roots and affiliations dating back to previous messiahs Shabbatai Tzvi and Jacob Frank. The Rebbe often handed out dollar bills that were to be given to charity. Those very dollars were also the product of an agency rooted in affiliation to the rejected messiahs Tzvi and Frank.

Have the High Priests of the Temple of Jerusalem been replaced by bankers of haute finance?
Has the Torah of the world of B'riah been replaced by the Torah of the world of Atzilut?

The High Priest of Ancient Israel would only enter the Holy of Holies on Yom Kippur. It is known that Guy de Rothschild, of the Illuminated Masonic banking family, officially began working for his family's bank on Yom Kippur. This was not coincidental.

The High Priest of Ancient Israel wore a head band of pure gold. The vessels of the temple were made of gold. The walls of the Tabernacle were veneered with gold. The price of gold today is

set at a Rothschild bank. This too is no mere coincidence.

The windows of the Temple in Jerusalem were fashioned in such a way that they fanned out from narrow to wide indicating that a Ught was radiating, emanating to the world-illuminating the world with a special supernal light. The power of Sabbatian/Frankist-IUuminati-based high finance out of The City appears to have replaced that illumination.

* [According to Jewish tradition it is said... "And a redeemer shall come to Zion and to those in Jacob who repent of transgression, says the Lord.(Isaiah 59:20-2iy\]No where is it said that only one person can be the messiah. According to Jewish tradition there is a person of messianic quaUties in every generation. His revelation is dependent on the merits of each generation. According to Frankists there are 18 messiahs. Some have recorded fifty. As I see it the world can use as many messiahs as are wiUing to undergo the abuse that awaits them.

Home

In 1666, Jewish Messianic contender, Shabbatai Tzvi, was imprisoned by the Turkish sultan and given a choice. Convert to Islam or die. After three days, Shabbetai Tzvi decided to convert to Islam. After his apostasy, most of his supporters labeled him an imposter and rejected him. His conversion, however, had a positive impact on many Jews around the world who went into hiding after the Spanish expulsion of 1492. Marranos, Conversos, Crypto-Jews, et. al., maintained their devotion to Shabbetai Tzvi. Tzvi's decision to convert actually strengthened their allegiance to him. Together with the remnant of Tzvi's Jewish adherents, these messianic followers would form an underground network and secretly continue to advance Shabbatai Tzvi's mission. Through infiltration, stealth and cunning this invisible network has come to rule us all. Forty-one years after Shabbatai Tzvi's death, in 1717, they would infiltrate Masonry guilds in England and establish Freemasonry . Based upon the Noachide laws of the Talmud, Freemasonry allowed the Sabbatean sympathizers to live an elite yet mystical and meaningful life working towards the establishment of a one-world government based upon the Universal Yahwehism preached by Shabbetai Tzvi and his followers particularly Jacob Frank. Frank would have a great impact on the inner core of Freemasonry formed in 1776, known as the llluminati.

Freemasonry would become the hidden force behind events like the French and American revolutions, the creations of the U.N. & Israel, both World Wars (including the Holocaust!), and the assassinations of the Kennedy brothers who, together with their father, tried to thwart the efforts of the network on American soil.

Sabbatean/Frankists, also referred to as the Cult of the All-Seeing Eye (look on the back of your one dollar bill to begin to understand their influence in YOUR life), are political and religious chameleons. They are everywhere. Everywhere where there is power. They are the good guys AND the bad guys.

The World War Two era is a prime example. The following leaders were members of the Cult of the All-Seeing Eye (Sabbatean/Frankists):

Franklin D. Roosevelt

Winston Churchill

Josef Stalin

Adolph Hitler

Eugenio Pacelli (Pope Pius XII)

Francisco Franco

Benito Mussolini

Hirohito

Mao Tse-Tung

Not mentioned are the untold scores of bankers, lawyers and politicians behind these men dictating their every move. Conspiracy? Oh yes. Conspiracy. One which will go on for the next thousand years. It's unstoppable. At best you can understand what is going on. If you ever want a reminder, just pull out a dollar bill.

Shabbetai Tzvi
(1626-1676)

Mayer Amschel Rothschild
(1744-1812)

m.

Jacob Frank
(1726-1791)

'When war erupts in the world, you will know and understand why I came to this world.'

-Saying from the Book of the Words of the Lord Jacob Frank, The Militant Messiah

Tidbit taken from Barry Chamish's website:

* Here is some Kerry data sent to me:

By the way, it is a little odd, don't you think that Kerry's great grandfather was Jacob Frankel born a few years after Jacob Frank died not too many miles away. And that Jacob Frank received the patronage of Maria Theresa, as has John Kerry received the patronage of Maria Teresa Thierstein Simdes-Ferreira Heinz Kerry. Writeups about Kerry said he was in bad financial straits before he married "Teresa". Maybe he is a re-incarnated Jacob Frank - or at least, carries the Frank DNA. (I know - Frank was actually Frankovich, but....)

^^just SO you all know, Barry Chamish's new book:
SHABTAI TZVI, LABOR ZIONISM AND THE HOLOCAUST

is soon to be released. . . Keep an eye out for it.

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TO ELIMINATE THE OPIATE

THE INSIDE STORY OF COMMUNIST AND CONSPIRATORIAL
GROUP EFFORTS TO DESTROY JEWS, JUDAISM AND

ISRAEL Volume 1 (1974)

BY RABBI MARVIN S. ANTELMAN

PART III: THE ACTIVITIES OF EIGHTEENTH CENTURY REVOLUTIONARY
SOCIETIES

CHAPTER VIII:

THE ILLUMINATI AND HASKALA

For there shall be no hereafter for evil, illumination of the wicked shall be

extinguished.
(Proverbs:24:20)

For Illumination is a commandment, and law is light. (Proverbs 6:23)

Having considered fleetingly the origins of the Illuminati in our discussions of the Reform movement and the Bund Der Gerechten, we shall now discuss in greater detail the organization and operations of the Illuminati which preceded by about two generations the period just discussed.

While perhaps logically one would wish to present history as a chronology, the author feels that the reader could better appreciate the inauspicious beginnings of the Illuminati having come upon the scene of 19th century political and religious turmoil with which he could more closely relate to present day experience.

It is known that political scientists are divided as to the Illuminati and its relationship with the Communist Party. There is no argument about the relationship between the Illuminati and the Jacobins who executed the terror during the French Revolution. There is also no argument among prominent Judaica scholars as to the continuum that existed between Jewish-born heretics who were followers of the false Messiah Shabbetai Tzvi (1626-1676) through his successors. The radical practitioners of the Sabbatian cult called the Frankists, (named after their founder, Jacob Frank (1726-1791), the Jacobins and the Reform movement. The Illuminati paralleled the Frankists in both time and geography, the seat of both movements being in Germany, the Illuminati in Ingolstadt, Bavaria, and the Frankists in Offenbach after 1786. We shall demonstrate that from the Jewish perspective there is a relationship between the Illuminati and the Communists.

The connection between Frankists and Jacobins, and Frankists and the Reform movement has been brought to light by one of the greatest living authorities on the mystical KabbaUstic literature, Professor Gershom G. Scholem of the Hebrew University, Jerusalem. We furthermore have the testimony of John Robison in his Proofs of a Conspiracy, published in 1798, which details the development of the Illuminati and its rise to power, their connection with the Jacobins, and with the terror which took place during the French Revolution.' The famous Count Mirabeau of French Revolution fame was, according to Robison, a member of the Illuminati. In addition to Robison's work, there also exist the writings of Abbe Augustin Barruel, who wrote Memoirs illustrating the History of Jacobinism in 1799.

Robison traces the Illuminati to an aberration in Freemasonry started by Adam Weishaupt and assisted by Baron Adolf Franz Friedrich Knigge (1752-1796). Knigge is mentioned constantly throughout Robison's book. At the end of the first chapter of

Robison's Conspiracy book entitled Schisms In Free Masonry, he says Baron Knigge and other cosmopolitical brethren formed a scheme for uniting radical Masonic lodges in Germany, Knigge was dissatisfied with all the degrees in Freemasonry, and he wanted to carry things a step further.

In Chapter ii, Robison presents a list of lodges of the Illuminati existing primarily in Germany, with a few in England, Scotland, Poland, Switzerland, France and Italy, as well as America, He also gives names of members. Some of the more important Illuminati mentioned by Robison were given code names. These code names were based for the most part on classical Greek and Roman personalities who were known for their ruthlessness and cynicism. In Table I is found an alphabetical listing of the most prominent Illuminati, taken from Robison, with their respective occupation or rank indicated.

Weishaupt had the code name of Spartacus; Knigge, Philo; Count Mirabeau, Cornelius Scipio; Nicholai, Lucian. Lucian was the great scoffer of religion. Particularistic tasks involving the undermining of religion were given to Nicholai. The radicalism of the Illuminati was manifested in public and in private. Their goal was to abolish Christianity and overturn all civil government.

In 1783 four professors of Mariane Academy were summoned before a court of inquiry and questioned on their allegiance to the Order of the Illuminati. During these inquiries it was brought out that the Order abjured Christianity and refused admission into its higher degrees to all who adhered to Catholicism's three confessions. According to Robison,

"Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified on Stoical principles. In the Lodges death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man. The baneful influence of accumulated property was declared an insurmountable obstacle to the happiness of any nation whose chief laws were framed for its protection and increase."

All this is quite again in keeping with Weishaupt's own code name Spartacus, the man who headed the insurrection of slaves and kept Rome in terror and uproar for three years.

Following this expose of the Order, it was discovered that Weishaupt was its head. He was deprived of his professor's chair and banished from Bavaria. He went to Regensburg where he continued his activities. Along with him two Italians, the Marquis Constanza and the Marquis Savioli, were also banished, together with a lawyer named Zwack, while some other members were imprisoned.

Robison further exposes letters of secret correspondence between members of the Illuminati in which he reveals how debased some of them were. For example, in a memo from Spartacus to Cato, which was from Weishaupt to lawyer Zwack, dated March 17, 1778, Weishaupt sets down a blueprint for engaging in espionage. In the writings of Zwack were the plans for a Women's Liberation movement. Zwack states

"it should consist of two classes, the virtuous and the freer-hearted (i.e., those who fly out of the common tract of prudish manners)... Proper books must be put into their hands and such as are flattering to their passions."

Found with Zwack's writings after his death are descriptions of a strong box which, if forced open, would blow up and destroy its contents; recipes for securing an abortion; a chemical composition which burns or kills when sputtered in the face; a recipe for invisible ink; a formula for making a tea which induces abortion; a method for filling a bedroom with poisonous gas; methods for forging seals of state, including a collection of several hundred such impressions, with a list of their owners, including princes, nobles, clergymen and prominent merchants: a copy of a manuscript entitled Better Than Horus, which was printed and distributed at a

Leipzig fair, containing an attack and a bitter satire on all religion.

After this was exposed, the Illuminati said that all of the dreadful medical apparatus properly belonged in the hands of Zwack because, after all, he was a judge of the criminal court and it was his duty to know such things. The same excuse was also offered for his collection of seals but, of course, the damning question was, "Why were these things found among the papers of the Illuminati?" When Weishaupt was confronted with this, his reaction was "These things were not carried into effect, only spoken of, and were justifiable when taken in proper connection."

In another memo from Spartacus to Cato, Weishaupt is rather verbose about his anti-religious philosophy. He felt that Freemasonry is concealed Christianity and that "Christ" should be substituted with the word "reason." He then calls for a new religion and a new state government which explains Masonic symbols and combines them in one degree. He also makes reference that there is now in the Order a famous Protestant theologian who feels that the Order of the Illuminati is the true sense of Christianity and takes great pride that he is now the founder of a new religion.

In another piece of correspondence from Philo (Knigge) to Cato (Zwack), Knigge refers to religious authorities as cheats who bow to superstition and fanaticism. He advocates a slow overthrow of religion so that the fanatics will not be alarmed and will not be aware of what is going on. Of Jewish mysticism he declares: "The Jewish Theosophy was a mystery; like the

Eleusinian, or the Pythagorean, unfit for the vulgar."

In September 1783, Weishaupt wrote to code name Marius (Canon Hertel) that he is "in danger of losing my honor and my reputation, by which I have long had such influence. What think you -- my sister-in-law is with child." He goes on further to say "We have tried every method in our power to destroy the child." He then begs Marius to try to get a doctor to kill his sister-in-law. He claims that she is in her fourth month. Then he blames the priests because they consider abortion to be criminal. Robison points out that when this happened, Zwack's sister is recorded as having committed suicide. Robison speculates that she is perhaps the person Weishaupt was speaking about.

Robison offers an interesting insight into why the Illuminati were interested in setting up Sisterhoods and promoting Women's Liberation. Citing some of the Illuminati philosophers, he feels that the female mind is well adapted to cultivation by means of religion and that feminine softness and kindness of heart and the virtues of motherhood would always tend to push men into more noble pursuits and towards religion. The new Order, by changing the women, could hopefully force the sentiments of men to change, and they would not be so foolish as to keep in force laws which cramp their strongest desires. Then will the rich have their harems and the poor their drudges."

As the Illuminati spread over Germany, in addition to using the Freemasons and attempting to subvert legitimate Freemasonic Lodges into their Order, they also set up Reading Societies. On their book list were such works as Basedow's Practical Knowledge, Eberhard's

Socrates, Meiner's Ancient Mysteries, Bahrdt's Letters on the Bible, and Completion of the Plan and Aim of Jesus Christ. These books were all anti-religious in character and tended to influence men into shaking off any moral obligations. They also encouraged people to behave in a Machiavellian manner in their civil conduct.

The Illuminati also encouraged their members through machinations and intrigues to obtain positions or places of trust and influence. Robison mentions that when the publication of a list of members came out in Germany, persons were astonished to find themselves in every quarter "in the midst of villains that were plotting against the peace and happiness of the country and destroying every sentiment of religion, morality and loyalty."

Robison traces Illuminati activities through the German Union and in his final fourth chapter he discusses their role in the French Revolution. He notes that during the Revolution, cosmopolitan and skeptical opinions and sentiments were able to find full expression in the political

occurrences in France. He delves into the intrigues of the famous Count Honore Gabriel Riqueti Mirabeau (1749-1791), not to be confused with his father Victor (1715-1789),

Robison then tells us that Mirabeau published an essay on a fictitious group, the "Illuminated", in Berlin. In the essay Mirabeau calls the "Illuminated" "absurd and gross fanatics, waging war with every appearance of reason and maintaining the most ridiculous superstitions." He also describes in the essay rituals and ceremonies of his own invention. Robison claims that Mirabeau wrote this essay as a master stroke of political intrigue to conceal from the world his rumored association with the Illuminati.

Shortly thereafter Nicholas utilized Mirabeau's essay and gave the name "Obscuranten" to the society which Mirabeau ridiculed. Then the Illuminati utilized this mystical "Obscuranten" society as a weapon to destroy their political enemies so that they immediately labeled several persons to be members of the Obscuranten, securing their own advantage."

The history books tell much about Mirabeau. Being in the public eye, he was known as the founder of the Jacobins and as a sexually depraved individual. He literally sold his mother "down the river" for money after being liberated from prison for a misdemeanor and needing money, he helped his father secure a separation from his mother for 100 guineas. Then he went to his mother and got money from her to go against his father.

In 1786 Mirabeau in conjunction with the Duke de Lauzun and the Abbe Perigord, formed a radical lodge in Paris which met in the Jacobin college hence the name "Jacobins." The lodge was in constant contact with Germany. So important did the German Illuminati regard the Jacobin lodge that they sent an entire delegation of German Illuminati to foment the French Revolution. Of the Jacobin goals in Paris, Robison tells us "They meant to abolish the laws which protected property accumulated by long, continued and successful industry and to prevent for the future any such accumulation "And, as necessary preparations for all this, they intended to root out all religion and ordinary morality and even to break the bonds of domestic life by destroying the veneration for religious vows and by taking the education of the children out of the hands of the parents. This was all that the Illuminati could touch and this was precisely what France has done."

Robison goes on to explain how the Duke of Orleans was seduced by Mirabeau into becoming a degenerate. Robison describes how the Duke of Orleans obtained, at Mirabeau's instigation, 300 prostitutes which were sent "to illuminate" two battalions who were coming to Versailles for the protection of the royal family."

Robison further declares that the Duke of Orleans, before his death, acknowledged that vast sums were used to bribe mobs such as these which came from Paris to Versailles on the

5th of
October, 1789, They had their pockets stuffed with crown pieces supplied by Orleans who had
been seen circulating with others with a tremendous bag of money."

Robison continues to describe how after the Revolution, the Jacobins through the
lUuminati
continued their depraved influence on Ufe in France. For example, he describes a man
named
Zimmerman as one of the great of the lUuminati in France. Zimmerman would get up on the
pulpit with a saber in his hand and cry out, "Behold, Frenchmen, this is your God. This
alone
can save you." Robison also accuses the lUuminati of attempting to pass a law in France
that
would estabUsh Atheism."

During the French Revolution the strength of the lUuminati had been concentrated in
Regensburg as a result of Weishaupt's forced exile. Quoting from another author,
Hoffman, a
second plan was now being put into effect for a revolution in Germany, Hoffman states.

"All of us jointly swore opposition to the lUuminati, and my friends considered me as a
proper
instrument for this proposal. To whet my zeal, they put papers into my hands which made
me
shudder The intelligent saw in the open system of the Jacobins the complete hidden
system of
the lUuminati. We knew that this system considered the whole world in its aims and
France was
only the place of its first explosion. "

In a postscript to his book , Robison writes that he has seen Abbe Barruel's book on
the history
of Jacobinism which has confirmed everything that he has said concerning the
"Enlighteners".
He shows unquestionably

"that a formal and systematic conspiracy against religion was formed and zealously
prosecuted
by Voltaire, d'Alembert and Diderot, assisted by Frederick II, King of Prussia: and I
see that
their principles and their manner of procedure have been the same with those of the
German
atheists and anarchists. Like them, they hired an army of writers; they industriously
pushed
their writings into every house and every cottage. Those writings were equally
calculated for
inflaming the sensual appetites of men and for perverting their judgments. They
endeavored to
get the command of the schools, particularly those for the lower classes; and they
erected and
managed a prodigious number of Ubraries and Reading Societies."

Robison' s remarks sound almost identical with those accusations against Marxist-
Leninist
activities that have emanated in recent years from the hallowed halls of the Congress
of the
United States.

Of course, the Jews also had their "enhghteners," who appeared on the horizon at that
time,
and their movement is referred to as the "Haskala." While we have shown the connection
between some of the members of the Haskala in Russia in conjunction with the attempted

overthrow of Judaism, and the Bund der Gerechten, the question is "Were their predecessors Jacobins, or were they linked in any way with members of the Illuminati?" The answer is a definitive "Yes," for when Count Mirabeau came to Paris to form the Jacobins in 1786, that was the year of Moses Mendelssohn's death, and not only that, but Count Mirabeau attended his funeral and even wrote an essay about the man.. Who was this man Moses Mendelssohn? And what was his influence on the Haskala?

Moses Mendelssohn was born on Sept. 6, 1729, in Dessau, Germany. When Mirabeau attended his funeral, it was after January 4, 1786, the day of his death." The title of Mirabeau's essay was *Sur Moses Mendelssohn sur la Reforme Politique des Juifs*, which means Concerning Moses Mendelssohn on Political Reform of The Jews, which appeared in London in 1787. In his essay Mirabeau argues that the faults of the Jews were those of their circumstances and that the Jews could be made useful citizens if they could get rid of the "dark phantoms of the Talmudists." Mirabeau was very much akin to the personality of an Antiochus who would accept a Jew as long as he was a Hellenist, in contradistinction to a Haman who wanted Jews dead. Mirabeau wanted the Jew to disappear by assimilation.

Moses Mendelssohn is regarded by many as the father of the Haskala movement. Indeed he was a role model for German Jewry for assimilation. For example, in Maurice Schwartz's Yiddish theatrical presentation of "The Family Karnovsky," in 1948; Karnovsky, a German Jew, returns from World War I, marries a Gentile and justifies it because of Moses Mendelssohn. Many writers, even in discussing other subjects, will usually mention in passing Moses Mendelssohn's influence on the Haskala. For example, Rufus Learsy, in writing on *The History of the Jews in America*, states:

"But the traditional or religious way of life which the bulk of the immigrants from Eastern Europe carried with them to America was no longer unchallenged, even in their homelands. Intellectual and social movements were already afoot in all of them whose basic character was secular. The first and the oldest was Haskalah, which traced its origin back to Moses Mendelssohn, the frail and gentle sage of Berlin, who died three years before the outbreak of the French Revolution."

Dr. Simon Noveck, editor of *Great Jewish Personalities in Modern Times*, says of the Haskala that it was among the Jews of Berlin

"that secular interests made their greatest progress. Here existed the largest Jewish community in Germany, totaling around 4,000 Jewish immigrants, even before Mendelssohn's death. It was in Berlin that the organized Haskalah movement representing the first systematic attempt of Jews to meet the challenges of the modern world grew up. The leader of the movement around whom the enlightened gathered and to whom all looked for inspiration was Moses Mendelssohn."

The historian Max Dimont tells us something else about his opinions of Mendelssohn

which
beUes not only Mendelssohn's true position with respect to authentic Judaism, but
Dimont' s
attitude towards religious Jews. Dimont's view, in his *Jews, God and History*, is that
religious
Jews are Uke refuse. Says Dimont,

"Mendelssohn clearly saw the dilemma of and the danger to the Jews. If they remained in
the
ghetto, they would stagnate into a meaningless existence. If on the other hand they
were
catapulted out of the ghetto by the new social forces shattering feudaUsm without being
prepared for the EnUghtenment they would be swallowed up by the dominant Christian
majority. Mendelssohn saw his task as two-fold: first, to give the Jews a tool for
their own
emancipation; second, to prepare a new basis for the Judaic values once the old
reUgious norms
were rejected. The way Hercules diverted the flow of the two rivers into the Augean
stables to
clean out decades of accumulated refuse, so Mendelssohn channeled the currents of the
"Aufklarung" into the ghetto to sweep out centuries of accumulated orthodoxy."

All these citations are just exemplary of the popularly held view that Mendelssohn is
the
original "Maskil" (EnUghtener) of the Haskala. What, however, were the sahent messages
and
goals that Mendelssohn wanted to get across to his generation of Jews? They may be
summarized as follows:

1. Aid the Jews in moving out of the ghetto by teUing them that they must acquire the
culture of
their country in order to do this and, through this, begin a process of assimilation.
2. Sell the viewpoint that the Jewish rehigion has no dogmas or articles of faith. Its
spirit is
"Freedom in doctrine and conformity in action."
3. Popularize the concept that the doctrines and ethical teachings of Judaism are those
of
reason, and hence universal.
4. EstabUsh Judaism as only a "religion" and that loyalty to it is compatible with a
national
state.

There is no doubt that the stature of Mendelssohn as a role model of an intellectual
Jew helped
better the civil rights of Jews in Germany and throughout Europe. However, when one
studies
the philosophy of Mendelssohn and compares his theology with that of either of his
great
contemporary co-reUgionists such as Immanuel Kant or the great Talmudic scholar. Rabbi
Ezekiel Landau of Prague (1713-1793), one is rather appalled how such a second-rate
philosopher and theologian gets star biUing in the history books and seems to have
found such
tremendous and instantaneous recognition in the Germany of his day.

While it is true that Mendelssohn had made a name for himself before the founding of
the
Illuminati in 1776, it is rather startUng that the works for which he is best known in
the Jewish
community, a philosophical treatise entitled *Jerusalem* and his *Biur* which was a
translation of
the Bible into German, were neither written nor pubUshed until after the Illuminati had
gotten

off the ground in Germany. Jerusalem appeared in 1783, and the first volume of his *Biur* came

out in 1783. Mendelssohn was aided in putting out the *Biur* by a circle of fellow Enlightenmenters which included Naftali Hertz Weisel, Aaron Friedenthal and Hertz Hamberg."

Home

TO ELIMINATE THE OPIATE

THE INSIDE STORY OF COMMUNIST AND CONSPIRATORIAL
GROUP EFFORTS TO DESTROY JEWS, JUDAISM AND

ISRAEL Volume 1 (1974)

BY RABBI MARVIN S. ANTELMAN

CHAPTER X

DOBRUSHKA, THE RED KABBALA AND THE JACOBINS

As for that prophet or dream-divider, he shall be put to death, for he urged disloyalty to the Lord your God "to make you stray from the path that the Lord your God commanded you to follow, (Deuteronomy 13:6).

Pray for the stability of governments. For if it were not for the fear of governments each man would cannibalize his fellow man. (Mishna Avot 3:2).

The question that should be asked is, "Was there any rational basis for the men of the Illuminati to behave as they did and to set into motion revolutions, upheavals and conspiracies?" Did they not realize that they were performing evil, and where, pray tell, did

they receive an inspiration for carrying out their hideous tasks without falling apart by confrontation with their own consciences, especially since these men as a group were exceptionally wealthy and of acute intellect and far above the average intelligence of the common criminal. Furthermore, was there anything in their philosophy or make-up that led them to lead a double type of life, indeed a schizophrenic existence?

It is this writer's contention that throughout history the Communist idea has always existed.

Indeed it even preceded Plato's Republic, regarded as the supreme blueprint for a Communist

society. The question was whether with the political fortunes of the hour, the opportunity would

lend itself for kindred spirits not only to conspire towards these goals, but to effectuate their

plan into action. Certainly this was the case when the Hellenists fought the Hasmoneans

and
were defeated by the Maccabees. But in analyzing the conflict, Judah Maccabee was not just fighting with his troops against a foreign government, but was fighting subversion in his own country initiated by the super-rich. The Tobiad family, for example, after acquiring fantastic fortunes, decided to turn their attention to a field in which they previously had little interest, that of politics. Having done that, they were determined to bring a new order into the land of Israel.

Again we find that Mazdak (sixth century) arose in Persia and carried out a fight to overthrow artisans and entrepreneurs in his day, wishing to bring a cooperative society and a new order, but the Persians defeated him and were incidentally led by the Jewish community "Prince" Mar Zutra who organized middle class and Persian society and checked Mazdak and his mobs.

Before the advent of the Illuminati there were tremendous upheavals taking place of a political and religious nature. The Jesuits had been dethroned and were not restored to their former position within the church until 1814, called the Restoration. What was known as the suppression of the Jesuits began in 1773, which is three years before Weishaupt founded the Illuminati. The Jesuits were accused of building a power base for themselves within the Catholic Church, especially since royal confessors were usually Jesuits. The Jesuits were also constantly involved with in-fighting within the church, such as with the Dominican and Franciscan orders. The scientific community and the Enlightenmenters did not like the Jesuits and, furthermore, there was extreme friction developing between the Jesuits and the academic community, especially with the Sorbonne in Paris.

In 1759 the order had been banished from Portugal. It was in 1769 that Clement XIV became Pope, and he expressed the view that "sometimes we must cut down the mast to have a ship." On July 21, 1773, three years before the founding of the Illuminati, he issued his "Brief of Suppression." Then strangely enough, he said, "For the sake of peace and because the society can no longer attain the aims for which it was founded and on secret grounds which we enclose in our heart, we suppress the said society." No one to this very day knows exactly what these secret grounds were, but Saint Alphonsus Ligouri declared that it was due to a "plot of Jansenists and infidels" or in other words, Illuminati types and mystical radicals, that had infiltrated and dominated the Jesuits."

In the case of the Jewish region, the community had been exposed to a very dangerous man.

one Jacob Frank (1726-1791). Frank's story begins with Shabbetai Tzvi (1626-1676). Shabbetai Tzvi claimed that he was the Messiah and that he would deliver the Jews from their oppressors and return them to their homeland. In his day over a million Jews from every walk of life

proclaimed him and hailed him as their deliverer. As time went on Shabbetai became more important in his Messianic pronouncements and, as the "Messiah," started to proclaim that certain aspects of Jewish law are no longer binding. He also began to speak out against the authority of the Talmud. As his renunciation of certain aspects of Judaism became more pronounced, so did he begin to lose some of his initial followers.

Shabbetai married a prostitute named Sarah who had been an orphan of the Polish excesses of the Chmielnitsky massacres that were part of the seventeenth century Cossack rebellion against the Polish middle class. This marriage was consummated to conform to a legend that the Messiah would marry an unchaste bride.

Shabbetai was born in Turkey, but he moved to the Holy Land where he gained a tremendous following and announced that he would march against Constantinople to oppose the Sultan. About this time he was officially excommunicated by the rabbis of his generation. The Sultan did not wish to make a martyr of Shabbetai, but threw him into prison. This only strengthened his movement and hardened his followers. At this point the Sultan gave Shabbetai a choice between death or conversion to become a Muslim and freedom. Shabbetai chose conversion and freedom. Had he not, he probably would have gone down in Jewish history as a sainted martyr with a tremendous following.

At the time of his conversion, thousands of his followers became disillusioned and abandoned the movement. However, there were still some stubborn followers who believed in him and, of course rationalized their following him by inventing some type of rationale. Hence the movement gave rise to a special Sabbatian sect in Turkey known as the Donmeh. The order maintained that the Messiah would have to sin before he could bring redemption, and this provided a rationale for believing in a Jewish Messiah who was of Islam.

Many years after Shabbetai Tzvi's death, the Donmeh continued to exist and to grow. Jacob Frank encountered the Donmeh while he was a traveling salesman in Turkey. He refined the concept of the Messiah sinning by urging members of the movement to sin, reasoning that if salvation could be gotten through purity, it could also be achieved through sin. Gershom Scholem, the great Kabbala authority, has elaborated on this theme in such writings as his Hebrew *Mitzvah ha Ba'ah ba Avera* , which was translated into an article that appeared in Commentary in 1971 entitled *The Holiness of Sin*; as well as a chapter in his *Messianic Idea in Judaism* entitled *Redemption Through Sin*, One of the ways that the Frankists indulged in their sin was to engage in sexual orgies. The Donmeh in Turkey officially converted to Islam in 1683 and the Frankists in Europe to Catholicism in 1759. However, their conversion to these religions was for the purpose of imitating the Sabbatian role models as well as for subverting and destroying these faiths.

As for the danger of the Frankist movement and its reckless revolutionary policies, Gershom

Scholem gives more than ample testimony, and we shall quote liberally from his writings. He

says of the Frankist sect:

"Here, then we have all the prerequisites for the sectarian disposition, for the sect serves the Illuminati as both a rallying point for their own kind and a refuge from the incomprehension of the carnal and unenlightened masses. The sectarians regard themselves as the vanguard of a new world ..."

The idea was

"that the King Messiah was to give 'a new Torah' and that the commandments of the Law (Mitzvot) were to be abrogated in Messianic times ... Even those visionaries who dreamt through the ages of a new Word of God in a redeemed world did not, in fact, particularly connect this idea with the activities of the Messiah himself, and it was not until it was seized upon by the new 'Marranic' doctrine that its latent explosive power was revealed.

Therefore, Scholem says of Frank that "he will always be remembered as one of the most frightening phenomena in the whole of Jewish history: a religious leader who was a corrupt individual."

Scholem summarizes the five distinguishing beliefs of radical Sabbatianism which are essentially beliefs that the:

1. Apostasy of the Messiah is a necessity.
2. Real Torah is not the real Torah and must be violated by conforming to another superior, alien mystical Torah called the Torah of Atzilut (aristocracy).
3. First Cause and the God of Israel are not the same, the former being the God of rational philosophers and the latter the God of religion.
4. Godhead takes human form which allowed for leaders of the sect to be incarnated into that Godhead, from Shabbetai Tzvi through to Frank and others.
5. "believer" must not appear to be as he really is.

The last belief justified its followers' pursuit of the double type of life that they led. One could appear to be a religious Jew on the outside and in reality be a Frankist. For though the Donmeh officially converted to Islam and the Frankists to Catholicism, the great majority of Frankists who outwardly appeared to embrace Judaism integrated themselves into the Jewish community. Despite the fact that they were all outwardly religious, they still cherished as their goal "the annihilation of every religion and positive system of belief," and they dreamed "of a general revolution that would sweep away the past in a single stroke so that the world might be rebuilt."

Of the revolutionary philosophy of the Frankists and its mystical symbolism, Gershom

writes elsewhere in his *Kabbalah and Its Symbolism*:

"This Life, however, is not the harmonious Ufe of all things in bond with God, a world ordered by divine law and submissive to His authority, but something very different, utterly free, fettered by no law or authority, this 'Life' never ceases to produce forms and to destroy what it has produced. It is the anarchic promiscuity of all Uving things. Into this bubbUng caldron, this continuum of destruction, the mystic plunges. To him it is the ultimate human experience. For Frank, anarchic destruction represented all the Luciferian radiance, all the positive tones and overtones, of the word 'Life.' The nihiUstic mystic descends into the abyss in which the freedom of living things is born: he passes through all the embodiments and forms that come his way, committing himself to none; and not content with rejecting and abrogating all values and laws, he tramples them underfoot and desecrates them, in order to attain the elixir of Life. In this radical interpretation of a symbol, the Ufe-giving element of mystical experience was combined with its potential destructiveness. It goes without saying that from the standpoint of the community and its institutions, such mysticism should have been regarded as demonic possession. And it is indicative of one of the enormous tensions that run through the history of Judaism that this most destructive of all visions should have been formulated in its most unrestrained form by one who rebelled against the Jewish law and broke away from Judaism."

Jacob Frank preached his "ReUgious Myth of Nihihsm" in more than two thousand dogmatic sayings. One of the Frankist cult's pubhcations that has come into our possession is a book entitled *Book of the Words of the Lord*, which Scholem characterizes as "a mixture of primitive savagery and putrescent morals," The Frankists had a way of turning around old homihes and sayings that were common among the people, twisting them in their nihiUstic "Torah of Atzilut" For example, religious Jews at the beginning of the morning service start their prayers with a series of thirteen benedictions in which one thanks God for providing the necessities of Ufe, for clothing the unclothed, etc. Among these benedictions is one that praises God for freeing those in captivity. The Hebrew for this is *matir asurim*. In the Frankist cult the benediction was pronounced, praising God as *matir isurim*, which means permitting the prohibited. Similarly, they twisted around other sayings. They would say, "the subversion of the Torah can become its true fulfillment," and "great is a sin committed for its own sake."

The Talmud states that the Messiah will come only in an age which is completely guilty or completely innocent (*Sanhedrin 98a*). From this epigram the Frankists would state, "Since we cannot all be saints, let us all be sinners." Scholem goes on to say that the

blasphemous

benediction "who permits the forbidden,"

"came to be considered by these radicals as the true expression of their feeUng. . . To the anarchic reUgious feeUng of these new Jews, all the three great institutional reUgions have no longer an absolute value."

How did all these revolutionary tendencies fit in with Reform UberaUsm and Enlightenment?

Scholem says that the Frankists and the Donmeh remained in close contact even after their formal apostasy. Most of the followers of Frank who remained Jewish were concentrated in Bohemia, Moravia, Hungary and Romania. Of them Scholem states,

"It was the influence of these elements who had not openly cut themselves off from rabbinical Judaism which after the French Revolution became important in fostering the movement towards Reform liberaUsm and Enlightenment in many Jewish circles. Around 1850, a consciousness of this Unk between Sabbatianism and reform was still aUve in some quarters. In circles close to the moderate reform movement, a very remarkable and undoubtedly authentic tradition had it that Aaron Chorin, the first pioneer of reformed Jewry in Hungary, was in his youth a member of the Sabbatian group in Prague. Prossnitz and Hamburg, both in the eighteenth century centers of Sabbatian propaganda and the scene of bitter struggles between the orthodox and the heretics or their sympathizers, were among the chief strongholds of the reform movement in the beginning of the nineteenth century. The sons of those Frankists in Prague who in 1800 still pilgrimed to Offenbach, near Frankfort, the seat of Frank's successors, and who educated their children in the spirit of this mystical sect, were among the leaders, in 1832, of the first "reform" organization in Prague. The writings of Jonas Wehle himself, the spiritual leader of these Prague mystics around 1800, already display an astonishing mixture of mysticism and rationalism. Of his extensive writings, an extremely interesting commentary to the Talmudic Aggadoth is extant in manuscript from which it is clear that his particular pantheon had room for Moses Mendelssohn and Immanuel Kant side by side with Sabbatai Zevi and Isaac Luria. And as late as 1864, his nephew, writing in New York, lengthily praises in his testament his Sabbatian and Frankist ancestors as the standard-bearers of the 'true Jewish faith,' i.e., of a deeper spiritual understanding of Judaism."

How did the PoUsh rabbis attempt to eradicate the Frankists? They stated that "it was obhgatory for every pious Jew to search and expose them." The rabbis had watched Frank's sinister activities but could not muster sufficient proof to excommunicate him. In 1752 he married a Bulgarian Jewish woman named Channa. She was very beautiful, and he utihzed her, as was the custom among members of his sect, to ensnare hundreds of men who had Ucentious affairs with her, to build up the strength of his sect. But at one point pubhc pressure became so great in Turkey, that he was forced to embark for Poland in 1755. By this

time
Channa had two sons, Joseph and Jacob, and a daughter Eva. However, on the 20th day of the Hebrew month of Sivan in 1756, in the city of Satinow, the rabbis formally excommunicated Frank and all his followers. They prohibited anyone from intermarrying with any member of the sect. The great rabbi Jacob Emden (1697-1776), wrote in a letter that it was prohibited for anyone to have mercy on them.

The excommunication largely came about from an incident in which some illustrious rabbis who were not too familiar with this sect were invited to a meeting by members of their congregations, and when they were invited into a larger hall in the city of Laskron to get recruits, the door was locked behind them and a nude woman danced in, right in front of their faces. The rabbis then had sufficient evidence and witnesses to the incident. At this meeting Frank spoke of a revolution against the government, and this led to his arrest by the police. He was thereafter exiled from Poland.

Wherever the Frankists came they left desolation and despair in the Jewish communities. They instigated public burnings of the Talmud. Thousands of books of the Talmud were burned in the city of Kaminitz on the last day of the Hebrew month Marach Shevan (Cheshvan) in 1757.

A chain of Talmud burnings ensued in Lvov, Brodi and Zolkev, until the persecutor, Bishop Dembowski, a befriender of Frank, died suddenly on November 9, 1757. The people saw this as the hand of God.

The Frankists enticed women to leave their husbands and to join their orgies. Families were broken up in the hundreds. This is even more amazing considering the strong family life that characterized the Jews in the small communities of Podolia, Moravia, Poland, Hungary and Romania at that time. They joined with Christian bigots in accusing the Jews of blood libels, claiming that the Jews murdered Christian children and used their blood for the Passover holiday. For example, in the public disputation with the rabbis in Lvov in 1759, they made a public accusation of blood libel. Scholem is of the opinion that they did this in a scheme to collaborate with bigoted Catholic clergymen in order to wreak vengeance on their rabbinical persecutors. Scholem cites from the eminent historian, Meir Balaban, a conversation which took place in Lvov between Rabbi Chaim Rappaport and the Frankist Eliezer Jezierzany who said, "Chaim, we have given you blood for blood. You meant to make the shedding of our blood lawful, and now you have been given blood for blood!"

In one case of blood libel, in the small shtetl of Villovich the Frankists took revenge on the local

rabbi of the town by dressing one of their women up as the rabbi's wife. The impersonation was perfect. She appeared before the local priest and said that she saw the rabbi kill a Christian child for Passover. Because of this incident, the rabbi and all the members of his congregation were killed after a brief trial. The rabbi's wife and his five remaining children were tortured into accepting Christianity.

In 1759 when the Frankists officially converted to Catholicism, Frank was baptized in the Warsaw Cathedral with no less a personage than Emperor Augustus III as godfather. A year later he was accused of heresy and was thrown into the Citadel of Czenstockova and was released in 1773 only by the Russian conquest on the eve of the first partition of Poland.

The reason why Frank was thrown into prison was because it was discovered that the Godhead of the Frankist cult was not the Trinity, but included members of the sect.

The author has come across a very rare edition of a book entitled Jerusalem; A Treatise on Ecclesiastical Authority in Judaism^ by Moses Mendelssohn, published in 1838 by M. Samuels. On page 257 of Volume I occurs the following note, which is reproduced here in its entirety:

"The chiefs of the sect carry about them a badge or medal, by which they make themselves known to one another and to the members. It is of the size of a half-crown piece, and coined like the Abraham coin mentioned in the Talmud. On one side it has

zakan v'zakana b'chur v'bsula

and on the other, the letters

aleph, shin, yud, resh

evidently the initials of Avraham, Sarah, Yitzchak, Rivkah but underneath there appear again the letters

aleph, Shin, Yud, Daleth

with this difference that the Shin is a Shin, and not a Sin, and instead of the Resh there is a Daleth. Thus read:

EYahu, Shabbtai, Yonatan, Dobrushki

the four chiefs of the sect, Elijah the Prophet, Redeemer; Sabbathai, Messiah; Jonathan (Eibeschutz)--(This proves how justly he was accused of heresy)--and Dobrushki, i.e., Frank; which latter name he only adopted in Germany, as did his two nephews that of Frey, under which they resided at Paris, where they were guillotined in the days of Terror.

We shall now explain the meaning of this fascinating footnote.

According to legend, Abraham minted his own coins containing on one side a Hebrew

inscription shown in the footnote, which means "an old man, an old lady, a young man and a virgin." On the opposite side of the coin were the letters which were Hebrew name initials for those whom this epigram represented. They were, reading from right to left, "Abraham, Sarah, Isaac and Rebecca." On the coinage of the Frankists, the lettering similarly appeared, excepting that the letter Shin for Sarah which in Hebrew is designated by a dot on the left for an "s" sound, had the dot on the right designating the "sh" sound, which stood for Shabbetai. The Raish which stood for Rebecca was replaced by the Hebrew letter Daled (which bears some graphic resemblance to Raish) which stood for Dobrushka.

The names on the Frankist coin represented Elijah the Prophet, Shabbetai, Rabbi Jonathan Eibeschutz (1690-1764), and Jacob Frank in the alias of Dobrushka. The latter two names require some further explanation.

Rabbi Jonathan Eibeschutz was a Frankist personality who led a double life. Secretly he was a Sabbatian, but outwardly he assumed the life of a great rabbinical scholar and decisor. It was the great Gaonic sage. Rabbi Jacob Emden (1697-1776), who exposed Eibeschutz as a Sabbatian. The basis for the expose began in 1751 after Rabbi Eibeschutz had left Metz in France in 1750 for Altona in Germany. Emden based his charges on five amulets which had been issued to various individuals in the Metz community. Certified copies of the amulets were transmitted by scribes of the Jewish community and sealed by a royal notary. The amulets show that Eibeschutz invoked the power of Shabbetai Tzvi, and some bitter controversy broke out between Rabbi Emden and Eibeschutz, which split the Jewish community throughout Europe.

The interesting thing about Samuels' note is that Eibeschutz was not just a Sabbatian, but he was an actual participant in the Holy Trinity, or more correctly. Quaternary of the Frankists.

What comes out of this footnote is that Eibeschutz must have taken the Massa Duma (Isaiah 21 :11) burden of silence which members of the innermost Frankist circles took.

Dobrushka is the name that Frank assumed after he left prison in 1773 and resided for thirteen years in Brno (Bruenn), Moravia, with his relatives, Solomon and Sheindel Dobrushka. Solomon (1715-1774) held both the potash and the tobacco monopolies in Moravia. Their children were Frank's nephews.

The Encyclopedia Judaica states that Frank's income "was a constant source of wonder and speculation, and the matter was never resolved." The Encyclopedia further declares that during his sojourn with Dobrushka, Frank spoke a great deal about a general revolution which would overthrow kingdoms, and the Catholic church in particular.

In the Frankist Quaternary we find that the Frankist name Dobrushka takes the place of the Virgin. How then does Frank fit in with this feminine personality? Frank accomplishes the

female aspect by giving his wife sexually to members of the sect, and later his daughter Eva, who went to bed with the "greatest" of Europe, such as Joseph II, Emperor of Austria, in 1755. The Frankists sojourned in Austria until Frank crossed the Dneister River on December 3, 1755.

Frank preached that the Virgin is renewed by going to Edom, which is represented by Christianity, so that revolution comes from Edom. He viewed the regions of the world as portals through which one passes before the Redemption. What is not too well known is that two years before his and other Frankists' conversion to Catholicism in 1759, Frank converted to Islam. In the Frankists Godhead we can find the four personalities represented by: 1. Atika Kadisha, 2. Maika Kadisha, 3. Shechina, and 4. The Great Brother. The last may account for the term "Big Brother." The first three designations are legitimate Kabbalistic terms for mystical manifestations of God's presence.

When we examine the personalities as being exemplary of stages of the revolution, Elijah represents the ultimate Messiah, which is reached by starting with Judaism, represented by Jonathan Eibeschutz; going to Islam represented by Shabbetai Tzvi; and the last portal represented by Frank in Christianity. After the revolution comes Big Brother who rules the earth.

When Frank requested his formal conversion to Christianity, he asked that certain conditions be followed so as to enable his converts to appear secretly as Jews. Among the conditions for the conversion were that converts:

1. Not be compelled to shave the sideburns.
2. Be allowed to wear traditional Jewish garb.
3. Have Jewish and Christian names.
4. Not be forced to eat unkosher food.
5. Rest on both Saturday and Sunday.

Examination of the previously mentioned subversive Temple of Understanding in Washington, D.C., reveals a Frankist type of connotation, where there are six portals depicting Islam, Judaism, Buddhism, Christianity, Confucianism and Hinduism.

The question may be asked as to why much of this information has escaped wider study. Gershom Scholem attempts to answer this question in his "Holiness of Sin," " as follows:

"Secularist historians, on the other hand, have been at pains to de-emphasize the role of Sabbatianism for a different reason. Not only did most of the families once associated with the Sabbatian movement in Western and Central Europe continue to remain afterward within

the Jewish fold, but many of their descendents, particularly in Austria, rose to positions of importance during the 19th century as prominent intellectuals, great financiers, and men of high political connections. Such persons, needless to say, could scarcely have been expected to approve of attempts to "expose" their "tainted" lineage, and in view of their stature in the Jewish community it is not surprising that their wishes should have carried weight. Furthermore, in an age when Jewish scholarship itself was considered to be in part an extension of the struggle for political emancipation, the climate for research in so sensitive an area was by no means generally favorable. In consequence, those Jewish scholars who had access to the wealth of Sabbatian documents and eyewitness reports that were still to be found early in the century failed to take advantage of the opportunity, while by the time a later generation arrived on the scene the sources had been destroyed and were no longer available even to anyone who might have desired to make use of them."

At the same time Scholem points out that religious Jews have been reluctant to deal with Sabbatianism because of the subversion of rabbis such as Eibeschutz which Scholem has described in great detail in his monograph *Leket Margoliot*.

As for M. Samuels' remaining remarks in his footnote concerning Frank's two nephews Frey who resided in Paris and were guillotined in the days of the Terror, they were definitely Jacobins, and it is the checking of this passage with the history of the French Revolution that bears out the accuracy of M. Samuels' remarks. Samuels discusses in detail some of Frank's activities while in Offenbach where he lived in regal style and maintained a militia. He died in Offenbach on August 10, 1791, having settled there in 1786. There he gave instructions in chemistry to his militia guard. Some of the chemical concoctions ascribed to the Illuminati in Zwack's collection were prepared by Frank for the Illuminati.

The Frey brothers, referred to by Samuels, who were guillotined were actually the children of Solomon Dobrushka. Of twelve children fathered by Solomon, all were Frankists and eight openly converted to Christianity.

Six Dobrushkas were enobled. Solomon's son, Moses Dobrushka, was an outstanding man of letters. He was born July 12, 1753, and officially converted to Catholicism on December 7, 1773. After his baptism in Prague, his name was changed to Schonfeld, the name of the enobled Dobrushka children.

In 1782, Moses Dobrushka, now Schonfeld, founded a Masonic lodge called the *Asiatische Bruder*, which was one of the four Illuminati lodges in Vienna. After his uncle's death on August 10, 1791, he was offered the leadership of the Frankist movement, which he refused, because as a revolutionary Jacobin, he exercised far greater power than he could with the Frankists. In 1792 he and his brother Emanuel (1765-1794) changed their names to Frey.

Stanley Loomis's book, *Paris in the Terror* (Avon 1964), refers to the Frey brothers, but he writes their name "Frei" and describes their trial as Jacobins taking place at the same time with the more famous Danton. Loomis mentions that the Frey brothers were guillotined because of their activities with the East India Corporation, which company's tea, as the reader may recall, was dumped at the Boston Tea party.

The Freys' sister Leopoldine married the Jacobin Francois Chabot (1757-1794), who was a former Franciscan monk, noted for having voted for the death of Louis XVI. Chabot joined the Frey brothers at the guillotine on April 5, 1794, he being likewise found to be enmeshed with East India Company intrigues. What is perhaps more interesting is who the big financial interests were behind the Frey brothers. They were the Illuminati princes who had financed the East India Company and who had kept Frank in the luxury that he was accustomed. By 1816 the last of the Frank children, Eva, died, being preceded by her brother Joseph in 1807, and by her other brother (who had changed his name upon conversion to Christianity to Rochas) in 1813. Dimont says of Eva,

"She preserved the dues-paying membership of Frankism by combining the scholasticism of the Zohar with the mysteries of her bedroom into a lucrative religion which enabled her to Uve in the grand style of her father. The Kabbala had not taught her how to retain her youth, however, and her membership dwindled as her middle-age spread increased."

She died in debt and poverty.

After Jacob Frank's death, a letter circulated in 1799 from Frank's headquarters in Offenbach. It is known as the Red Epistle of 1799 and was written in red ink. The Epistle exhorts members of the sect who embrace the "holy religion of Edom ~ Christianity. Now, Edom is associated with the color red, because the Hebrew word for red is adorn ^ which contains the same Hebrew letters but different vowels. Hence the red ink. Scholem labels the Epistle "a mystical theory of revolution." This author prefers to call it "The Red Kabbala," Scholem tells us that government officials intercepted copies of the Epistle and they suspected its authors of being hidden revolutionaries, but for the wrong reason. The reason was there were several references in the Epistle to Jacob, which led them to surmise that they were in reality dealing with the Jacobins.

"An investigation was ordered on the spot. The authorities who conducted it in Frankfort and

Offenbach, however, did not delve beneath the surface of the affair and were quickly satisfied that it involved nothing more than an intrigue to swindle and extort money from ignorant Jews ... on a deeper level the authorities' suspicions were fully if unwittingly justified. Had they bothered to read and understand not just the debtor's notice of Frank's children in

Offenbach . . . but also the Prophecy of Isaiah that had been composed within the four walls of the 'court' itself, they would have been amazed to discover how ardently these Frankist 'Jacobins' yearned for the overthrow of the existing regime."

The Jacobin leaders who were active in the French Revolution were anti-religious, but they could clearly be divided into two types, both of which manifested the anti-Semitism of which we spoke. One wanted to see the Jews exterminated and persecuted, and the other wanted to see the Jew emancipated and assimilated. The Frankists and the Illuminist Jacobins aligned with Mirabeau were anti-Semites, favoring the total assimilation of the Jews.

Of course, the Jews were a minority among the Jacobins, and to call Jacobinism a Jewish plot would be just as ridiculous as calling world Communism Jewish-dominated, although both groups had their prominent Jewish revolutionaries. Among those revolutionaries who sought the physical destruction of the Jews, one could count Voltaire, the Alsatian deputy Reubell, one named LaFare, Bishop of Nancy, and the Abbe Maury. Those who wished for the emancipation of the Jews or their spiritual destruction were Count Mirabeau, the Abbe Gregoire, Diderot and Robespierre.

Zalkind Hourwitz, Mendelssohn's Jacobin disciple, openly displayed such desires for Jews to assimilate that he could well be characterized as a Jewish anti-Semite, or self-hating Jew. Thus Hertzberg informs us that he was a bitter enemy of the Talmud and the rabbinate. He asked that rabbis be denied any authority to discipline Jews via excommunication. Hertzberg goes on to say that

"In his hatred of rabbis, Zalkind Hourwitz reached such fury that he even put into print accusations that must be called a piece of overt anti-Semitism. Commenting on the custom enjoined by the Talmud that Jewish dead are to be buried on the very day of death . . . Zalkind Hourwitz wrote that 'it is quite probable that this homicidal custom was introduced by some rabbi who was a poisoner, in order to hide his crime from the law'."

In 1789 there were approximately 40,000 Jews in France, 30,000 of whom lived in ghettos. During the Reign of Terror, all houses of worship were closed in accordance with Jacobin anti-religious policy. The churches and synagogues were reopened after Robespierre was guillotined on July 28, 1794, signifying the end of terror and the Jacobin power base. The Jews could now enjoy the full benefits of a vote taken on September 28, 1791, by the Commune before the National Assembly in which 53 out of 60 districts in France voted in favor of granting all Jews of France complete civil rights on a par with all citizens, which meant that the decision favored the spiritual anti-Semites, for Jews to assimilate.

What we are confronted with here is the legitimate desire for Jews to have their legal civil rights being exploited by radical revolutionaries. It is then no wonder that there were

such

phenomena in France as Jewish Jacobin lodges. For example, Hertzberg cites a Jewish Jacobin lodge in Bayonne which he characterizes as "less anti-religious than the usual run of Jacobins, including those in control in Bayonne itself." Hertzberg gives a comprehensive presentation with regard to the major personalities of the French Revolution and their attitudes towards Jews. Voltaire was virulently anti-Semitic. Voltaire was prone to concocting plots against Jews. For example, he accused a prominent wealthy Jew called Solomon Levy of spying for the Emperor of Austria. Voltaire stated, "A Jew belongs to no land other than the one where he makes money. Can he not just as easily betray the King for the Emperor, as the Emperor for the King?" Voltaire was prone to making disparaging remarks pertaining to Jews as being akin to barbarians, in addition to voicing his incisive criticism of the Bible, its Jewish background, and all religions, typical of Jacobin rhetoric.

The Jacobins did not take any chance, though, in suppressing or censoring anti-Semitic rousing, for although the revolutionary left, represented primarily by the Commune of Paris, adopted the cause of the Jews, its leaders knew very well that this attitude was unpopular with the masses. Which raises the question whether the revolutionary left had significant amounts of Jewish money behind it to dissuade itself from giving in to the masses.

A circular letter issued by the Jacobins after the Revolution makes mention that they were less concerned about the Jewish religious system than about what they called "their criminal antipathy to all citizens who do not belong to their ridiculous cult."

Another Jacobin outburst declared that Jews should give up "their swindles and extortions ... and work with their hands in the workshops and fields." Hertzberg classifies this rhetoric as that of some of the extreme Jacobins of Eastern France.

Many scholars have noted that Karl Marx's anti-Semitic outlook bore a relationship to Voltaire's works. This point is made, for example, in a book entitled *Anti-Semites in Modern France*.

An historian named Silberner has taken up the question of the anti-Semitic attitudes of the European left in the 19th century in a work entitled *Western Socialism and the Jewish Question*. However, he does fail to link the Socialist outlook with Voltaire. Hertzberg, noting this, maintains that the subject needs further study.

Whether the Frankists became Jacobins, Reform or Conservative movement leaders, or otherwise, one thing came down from generation to generation in their circles, and that was their profound hatred for Torah true Judaism, the Talmud and the rabbis, which, unfortunately, manifests itself to this very day among large segments of the leadership of the

Conservative and Reform movements throughout the Diaspora. These successors of the Frankists and the Haskala were in no small way influenced by Frank's disciples to whom we will now turn our attention.

Home

TO ELIMINATE THE OPIATE

THE INSIDE STORY OF COMMUNIST AND CONSPIRATORIAL
GROUP EFFORTS TO DESTROY JEWS, JUDAISM AND

ISRAEL Volume 1 (1974)

BY RABBI MARVIN S. ANTELMAN

PART III: THE ACTIVITIES OF EIGHTEENTH CENTURY REVOLUTIONARY
SOCIETIES

CHAPTER XI

THE FRANKIST ELITE

If your brother, your own mother's son, or your son or daughter, or the wife of your bosom, or your closest friend entices you in secret, saying, "Come, let us worship other gods" ... do not

assent or give heed to him Thine eyes shall have no pity on him, or compassion. Do not conceal him, but thou shalt surely take his Ufe. (Deuteronomy 13:7-10).

Thy destroyers . . . shall go forth from thee. (Isaiah 49-17).

The Frankist elite consisted of a circle of very gifted intellectuals, theologians and men of letters, as well as a group of men of great financial means who were for the most part great merchant bankers and exerted tremendous influence in their day in the highest financial circles of Europe. The most logical place to discover these people and their machinations would be to investigate Frank's own family and whom they married, bearing in mind, as we have noted before, that the Frankists only married among themselves.

As the circle of this elite widens, we find that they were in intimate contact with others whom we cannot document as being Frankists but whose actions indeed at least conform to the Frankist pattern of behavior. One such individual belonging to this latter category is Israel Jacobson (1768-1828). As we examine the Dobrushka family, we find that they intermarried with other people of great financial means, and that there was evidence of Frankism in those families as well as mass conversion to Christianity. For example, Moses Dobrushka himself married the niece of Joachim Popper (1720-1795) who was a merchant banker. Francesca Dobrushka, his sister, married into the Hoenig family, later ennobled as the von

Hoenigsbergs.

The Hoenigsberg family acquired most of its wealth as descendants of Loebel Hoenig who during the Austrian secessions of 1740-1748 and the Seven-Year War of 1756-1763 accumulated a fantastic fortune as a supporter of the Austrian army.

Loebel's eldest son, Israel Hoenig (1724-1808), achieved control of the Austrian tobacco monopoly. Joseph II, Emperor of Austria, incorporated the monopoly in 1784 as a government corporation, and retained Israel as a director, thus making Israel Hoenig the first Jew to become an Austrian official.

Israel's partner in the tobacco business was his brother Aaron Moses (1730-1787). Aaron Moses had ten children, all of whom were baptized in 1796. Israel had six sons and one daughter. One of his sons, Leopold (1744-1815), married the daughter of Jonas Wehle, the Frankist leader of Prague, prominent in the Reform movement. Leopold was an active Frankist and complained to the Prague police, accusing the rabbis of religious coercion and requesting protection. He sought constantly to undermine, by deception, rabbinical authority, and authored a thirty-two-page protest in Prague which was similar in its anti-Semitic character to the aforementioned writings of Zalkind Hourwitz.

Leopold Hoenigsberg's brother-in-law was Rabbi Wolf Eibeschutz, the son of Rabbi Jonathan Eibeschutz, who married another daughter of Jonas Wehle. Jonas Wehle (1752-1823) in addition to being pivotal in his influence, was an outstanding aristocrat in Prague. He had a nephew named Gottlieb Wehle, who was also a very prominent Sabbatian. Gottlieb Wehle came to the United States with a large constituency of Frankists from Bohemia and Moravia after the Revolution of 1848. A will which he left in 1881 was the subject of a chapter in Gershom Scholem's book *The Messianic Idea in Judaism*. We learn from Scholem that this Gottlieb Wehle was "the great-uncle of the late Justice Louis Dembitz Brandeis and a first cousin of Zacharias Frankel." We met Zacharias (or Zecharia) Frankel in Part I as the founder of the Conservative movement in Germany. Zacharias Frankel was born in Prague on July 7, 1802, and Gottlieb Wehle twenty days later on July 27.

Louis Dembitz Brandeis' grandfather, named Dembitz, was a student of medicine when he became active with the Frankists. Dembitz's son was Louis Naftali Dembitz (1833-1907) who was an ardent abolitionist and was one of the nominators of Lincoln at the Republican Convention in 1860. Dembitz is described as an observant and religious Jew, which is completely out of character with the behavior of the Frankist '48-ers who arrived in the United States.

Louis Brandeis himself appeared to be at odds with the interests of the international bankers of his day. For example, he was an ardent Zionist, and Jacob Schiff in 1907 declared that one could not "at the same time be a true American and an honest adherent of the Zionist movement," while Brandeis held that "to be good Americans, we must be better Jews, and

to be
better Jews, we must become Zionists."

While it is difficult to show any connection on the part of Justice Brandeis with the Frankists, it is no mere accident that Brandeis University was the headquarters of all SDS chapters throughout the United States, from which their most radical upheavals and riots were master-minded. The founders of Brandeis University and some of its top administrators have been violently anti-religious and have left wing associations. We shall deal with this group in a future chapter, but suffice it to say that the Louis Dembitz Brandeis name placed him in a position similar to the fictitious Rosemary of "Rosemary's Baby", and while he never had anything to do with Frankism, radical revolutionaries have utilized his name as a rallying point because of its radical Frankist connections.

Jonah Wehle's brother Aaron Beer Wehle (1750-1825) was Gottheb Wehle's father and was also a prominent Frankist. Aaron's sister Rosel Eiger (died 1831) was a prophetess in the movement. Eva Frank in 1816, shortly before her death, presented a picture of herself in miniature to Aaron, which is presently a part of the Schwadron Collection of portraits and autographs in the Hebrew University Library.

Aaron Wehle married Esther (1772-1838), who was his second wife and who bore him Gottlieb in 1802. She was the daughter of Bermann Simon Frankel Spiro, grandfather of Zacharias Frankel. Rabbi Jacob Emden accused Esther's mother of Sabbatian leanings. Esther married Aaron Wehle in 1791.

It is interesting to note that Justice Brandeis' wife was also of Frankist ancestry (a fact which appears to have escaped Gershom Scholem), and this double Frankist association may well have helped him rise in America's social spheres to the Supreme Court. Brandeis married one of Gottheb Wehle's granddaughters and her sister married Felix Adler, the Geiger Seminary graduate whom we discussed in Part I and who founded Ethical Culture.

The Asiatic Brethren, Illuminati lodge to which we have previously referred, founded by Moses (ahas Dobrushka) Schonfeld in 1782, was a meeting ground for many Frankists in Vienna. The goings-on of this lodge were documented in a chapter entitled The Order of the Asiatic Brethren which comprises a comprehensive book Jews and Freemasons in Europe 1723-1939 by Jacob Katz.

It should be pointed out that when attempts were made by the Illuminati, Jacobins and Frankists to infiltrate the Masons that their infiltration did not mean that they harbored any particular love for Freemasonry. On the contrary, they hated it with a passion and only wished to utilize the cover of Freemasonry as a means of spreading their revolutionary doctrines and to provide a place where they could covertly meet without arousing suspicion. The Order of Asiatic Brethren's full name was Die Bruder St. Johannes des Evangelisten aus Asien.

From
Katz we learn that this order was the earliest attempt to found a Masonic order with the avowed purpose of accepting both Jews and Christians in its ranks. As usual, the revolutionaries had a legitimate issue to exploit which they could pervert to their own ends. The legitimate issue was civil rights for Jews and the exclusion of Jews from Masonic orders. This parallels Jacobin attempts at the time of the French Revolution to begin pioneering work with blacks who were disenfranchised as slaves or second class citizens in European lands and to exploit them for their own ends, such as the Jacobin-sponsored Societe des Amis des Noirs, the Society of the Friends of the Blacks. The Illuminati lodges established themselves a reputation for being tolerant and not bigoted; and hence filled themselves up with Jews, but Jews were not allowed into the Illuminati inner sanctum until the 19th century.

Katz names many members of the Viennese Asiatic Brethren. He mentions that one of the Hoenigs belonged, and one named Nathan Adam Arnstein (1748-1838). Arnstein was a brother-in-law of Isaac Daniel Itzig of Berhn who was the brother-in-law of David Friedlander of Moses Mendelssohn's circle. Itzig was co-founder with Friedlander of the Jewish Free School in Berhn. Interestingly enough, this school had its own printing press known as the Press of the Jewish Free School which in 1796 changed its name to the Oriental Printing Office and was considered to be a powerful instrument of cultural reform. Itzig was financial advisor to King Frederick William II of Prussia who, when he was Crown Prince, was a member of the Berhn Illuminati. Born in 1744, he became King in 1786.

The Asiatic Brethren, Illuminati aberration, had lodges in Prague, Innsbruck, Berhn, Frankfurt and Hamburg. Itzig was a member of the Berhn Asiatic Brethren.

Arnstein's brother-in-law was also a member of the Vienna lodge. His name was Bernhard von Eskeles (1753-1839). Eskeles married Itzig's sister Cecelia. Arnstein's wife was known as the Baroness Fanny. His daughter Charlotte became the wife of Metternich's chief banker, Leopold Edler von Hertz (1767-1828), her cousin (son of Solomon and Maria-Anna, nee Arnstein) Leopold and five of his children embraced Christianity in 1819.

While Frederick William II wished it to be forgotten after assuming the throne that he was an Illuminatus, it was public knowledge that he was given to Rosicrucian mysticism. In 1790 the Toleranze Lodge was founded in Berhn by prominent German Jewish financiers. They approached the Grand Lodge of Germany to grant them an approved constitution, but their request was refused. The banker Itzig was able to procure a letter of approval from King Frederick William and the King consented "to tolerate the lodge in question and to protect it as long as it harbored no tendencies towards illuminatism and toward enlightenment."

Katz informs us that illuminatism means "an order which had gained notoriety for social and

political extremism." So we see that the King of Prussia, Frederick William II, also

tried to lead a double life, outwardly a man of conservative views, but inwardly a radical. We can also learn from these royal pronouncements that Enlightenment and Illuminatism were held to be synonymous.

At this point we may well ask ourselves what Frederick William had to gain from this type of activity in terms of his own self interest which would be the throne of Prussia. Aside from any ego satisfaction which he may have harbored as a Prince or Magus King of an enlightened organization or belief in the immortality of his soul (as preached by Plato in his Phaedon) so that he would reign two centuries later over the new Platonic republic; there is another consideration which we may derive from another monarchical predecessor to Frederick William.

This monarch was none other than Kavadh I (449-531), ruler of Persia. Kavadh was in constant conflict with his nobility. They were seeking ways to depose him when Kavadh engineered a political solution to his crisis. He thus sought out the Communist teacher Mazdak and clandestinely supported him. Mazdak engaged in guerilla warfare against the nobility and embroiled the Persian empire in class warfare. Kavadh just sat back and watched as the hordes of Mazdak overran some of Persia's major economic centers killing out the nobility's police and armies. In the process Mazdak managed to confiscate nobility monies and some of their wives which he distributed among his followers according to the tenets of his Communist teachings of community property.

During the Mazdak uprisings the Jews as entrepreneurs suffered terribly losing their hard earned fortunes, businesses, lives and the chastity of their wives and daughters. While all hope seemed to be lost. Mar Zutra II, who was Exilarch (Chief of the Jewish Community) succeeded in organizing the Jewish Community under arms. Mar Zutra's army began to turn the tide and reigned victorious. Mar Zutra was enabled by popular acclaim because of his victories. The successes of Mar Zutra drove the Mazdakites to desperation. They attempted to assassinate him in his castle on one occasion. Finally in the year 520 they succeeded in inflicting heavy casualties on Mar Zutra's army which now comprised non-Jews as well and during one fierce battle captured him and crucified him to death. On the day of his death Mar Zutra's wife gave birth to Mar Zutra III and left immediately after his birth for Jerusalem. Mar Zutra III left his impact on Jewish history as Editor of the Jerusalem Talmud. We thus have the ironic precedent of a great Talmudic authority Mar Zutra II, Exilarch and father of a Talmudic Editor, fighting Communism in the diaspora, risking his life and finally being tortured to death by crucifixion nearly 1500 years before John Birch the missionary was tortured by Communist Chinese after whom the Birch society got its name.

Nine years after the death of Mar Zutra II, Kavadh with the aid of his favorite son Chosroes, implemented an edict of extermination against the Mazdakites. Mazdak himself was hanged,

bringing to an end the Communist reign of terror. Kavadh's kingdom was now united and intact without threats from aspiring noblemen. Communism had served Kavadh well.

While Frederick William did not rule an aspiring nobility, he was surrounded with

independent neighboring German states which at various times since their inception had grown at the expense of their neighbors or had diminished to their neighbors' advantage. If Prussia could succeed in carving out a unified German republic by stepping in as a conqueror of her neighboring states to quell their internal strifes, it would be worth the risk.

In any event, both Prussia under Frederick William, and Austria under Joseph II, played this political game and were the principal stage upon which the Frankist elite practiced their machinations prior to the French Revolution, and it was in Berlin's Asiatic Brethren that the Itzig family reigned supreme. By just following the Itzig family alone one can trace through their marriages and social circles most of the Illuminati-Frankist political intrigues of the late eighteenth and early nineteenth centuries.

Isaac Daniel Itzig (1750-1806) was the son of Daniel Jaffe (1723-1799). In addition to being distinguished bankers, the Itzigs were purveyors of silver to the Royal Prussian mint. Daniel, together with banker-merchant H. Ephraim (1703-1753), during the Seven Years' War, issued debased coinage which not only contributed to inflation but helped the Prussian government fight the war. Ephraim never lived to see his grandson David (1762-1834) who further cemented the Ephraim-Itzig consortium by marrying one of Daniel's twelve children.

Daniel's daughter Leah married B. Seugman (1771-1815), progenitor of Joseph Seugman of Our Crowd who was president of Felix Adler's leftist Ethical Culture Society and considered himself a free-thinker, but in reality was an atheist.

Felix Adler's wife, as we mentioned before, was the sister-in-law of Louis D. Brandeis and the daughter of Joseph Goldmark (1819-1881), who was born in Warsaw. A radical Communist in the Austrian revolution of 1848, he was president of the Student Union and conspired to murder the Austrian Minister of War Latour. He escaped to America and was sentenced to death in absentia for his part in Latour's death. By 1868 Marxist radicals had so gotten in control of Austria that when Joseph returned to Austria, he was acquitted of his role in the Latour murder.

Joseph married the daughter of Frankist Gottlieb Wehle. His son Henry (1857-1941) designed the locks of the Panama Canal and his daughter Pauline (1874-1962) was a prominent social worker and secretary of the National Consumer Leagues.

It was Daniel Itzig's daughter Blumchen (1752-1814) who married David Friedlander of the Mendelssohn circle and who participated in the heretical Bible the German translation of the Torah. However, Friedlander's avocations were not lightly regarded by the Itzig clan. Nathan Herz Weisel (Wessely in some texts (1725-1805) contributed the Leviticus Commentary to

the
Biur. He was an alumnus of one of Rabbi Jonathan Eibeschutz's seminaries, which as early as 1726 had been placed under a rabbinical ban for their Sabbatian teachings. Eibeschutz had established such seminaries in cities where he sojourned such as Prague and Altona.

The Gaon Rabbi Moses Chagiz (Hagiz in some texts (1672-1751) had for example in a letter dated 19 Tishrei (October 15), 1726, proclaimed:

"They shall proclaim a strict ban that would prohibit any student from Poland to study under Rabbi Jonathan from Prague."

Rabbi Jacob Joshua Falk (1680-1756), author of the Monumental Pnei Yehoshua, Talmudic commentary, excommunicated Eibeschutz in 1752.

When he conspired to introduce a radical compulsory secular education for Jewish children under Joseph II, Weisel published a book in 1782 entitled Divrei Sholom V'Emet (Words of Peace and Truth) to support this position. Rabbi H. Lewin, Chief Rabbi of Berhn, proceeded to place a ban on the book but had pressure put on him by the Itzigs who thwarted it.

The Arnsteins introduced Weisel to the Trieste community and financially aided Mendelssohn's Biur project.

Nathan Adam Arnstein (1748-1838) had three brothers: Joseph Michael (1778-1783), Mayer and David Isaac. Joseph became a Catholic in 1778 and was disowned by the father, Adam Isaac (1721-1785), but was ennobled in 1783. His brother Mayer married Theresa Wertheimer, granddaughter of banker- Chief Rabbi Samson Wertheimer of Austria. Adam's grandfather, Aaron (1682-1744) was employed by Rabbi Wertheimer.

Rabbi Wertheimer (1658-1724) was considered to be the wealthiest Jew in Europe from 1694-1704. He was Financial Administrator of Emperors Leopold I, Joseph I and Charles VI and supervised their diplomatic missions. This earned him the nickname Judenkaiser, Jewish Emperor.

In addition to the family ties of Arnstein and Eskeles via marriage in the Itzig family, the two families were connected by marriage through the Wertheimers, for Bernhard Gabriele Eskeles (1692-1753) married Wertheimer's daughter who gave birth after his death to their son Bernhard (1753-1839) who married Ceceha Itzig.

The Arnsteins and Eskeles were involved in clandestine political intrigues aimed at political revolution and were active Illuminati. Their main base of operation was the Asiatic Brethren lodge in Vienna. From there they executed what is described as the worst piece of legislation leading to Jewish assimilation, namely the Toleranz- Patent (Edict of Tolerance) of Joseph II.

The Toleranz-Patent intrigue was kicked off by the appearance of an anonymous expose illustrating the alleged backwardness of Austrian Jewry. The anonymous authorship has been ascribed by historians to Bernhard Eskeles. This led to Joseph II's Patent of Tolerance on

January 2, 1782. In 1788 Joseph ordered the Jews to divest themselves of laws and customs that ran counter to his "enlightened" imperial legislation.

Bernhard's sister Lea meanwhile was engaged in high espionage and was involved in a Prussian spy scandal. She married Valentin Guenther of the court of Joseph II. Bernhard's wife Ceceha and her sister, the Baroness Fanny von Arnstein (1757-1818), opened salons and ballrooms that

were the rage of Vienna. The two sisters tried to outdo each other in extravagant parties and Ubertine escapades. Fanny bankrolled Mozart and introduced to Vienna the first Christmas tree. Ceceha flirted with the Illuminatus humanist Goethe. Her sister-in-law, Lea Guenther, corresponded with Goethe regularly.

Not to be outdone by Ceceha, Fanny enticed the Count of Lichtenstein to duel for her honor. He was killed. During the Congress of Vienna, Metternich, Hardenberg and Talleyrand danced in her ballrooms which "became a center of political intrigue." Her daughter, Henrietta, married banker Heinrich Pererra (1774-1835) whose family converted to Christianity. Arnstein and Eskeles both financed the Tyrolese peasant revolt against France and Bavaria.

Fanny's nephew, Benedict David Arnstein (1765-1841), son of David Isaac, entered the banking business and was held in high esteem in Viennese society as a writer-dramatist. His first publication, an Illuminatus propaganda piece, describes the joy felt by Jewish families of Austria at the issue of the Tolerance edict.

The banking houses of Arnstein and Eskeles both eventually ended in financial ruin in the early-nineteenth century as their wealth passed on to the increasing competition of the Rothschild dynasty, and their region which they had long ago renounced in practice and belief, officially changed to Christianity, such as in the case of Ceceha Eskeles, whose entire family was baptized in 1824. When Fanny Arnstein died, she endowed the Home of the Aged for Catholic priests of Vienna and was eulogized by none other than N. H. Homberg (1749-1841) whom we met as co-conspirator with Lilienthal and Geiger in Part I. Homberg was a collaborator with Mendelssohn's Biur, on the Deuteronomy translation. Mendelssohn considered Homberg competent enough to tutor his son Joseph.

There is no doubt about the Frankist rites of the Asiatic Brethren lodge and their esteem of the All-seeing Eye.

The Asiatic Brethren adopted Christian symbols and were required to eat pork and milk. Professor Scholem has proven that the Brethren were dominated by Sabbatian conceptions.

While Dobrushka, founder of the Viennese Asiatic Lodge, went to an early death, Ephraim Joseph Hirschfeld (1755-1820), a Frankist and activist in Mendelssohn's circle was active with

the Vienna Lodge and was a missionary for the Asiatic Brethren. He was described as its "central spiritual pillar."

Hirschfield preached that he who occupied himself with Kabbala could pass beyond the confines of the Catholic, Muslim or Jewish religions and reach "the one and only true, pure and overall religion." From 1792 until his death in 1820 Hirschfield settled in Offenbach, seat of the Frankists, where he devoted much time to their activities.

A close acquaintance of Hirschfield was Franz Joseph MoUtor who was historian for the Vienna Lodge. In 1812 MoUtor (1779-1860) who was a Christian with Frankist leanings, became head of the Jewish Freemasonry lodge in Frankfurt which had Illuministic tendencies.

He invited Hirschfield to introduce Asiatic rites but this was rejected by the lodge, especially since that lodge had been chartered prior to Napoleon's defeat by the Illuminati's Grand Orient Lodge of Paris and made it suspect.

Molitor revered Frankist Jonathan Eibeschutz and stated that Moses Schonfeld was Eibeschutz's grandson. We know that this is not true, taking family pedigree at face value, although the possibility of his being the illegitimate grandson is within reason when it is known that Wolf Eibeschutz visited the Dobrushka homestead in Brno and that adultery was frequently practiced by them and even "respectable" rabbis who were Crypto-Sabbatians. What comes through, discounting this possibility, is Eibeschutz's influence in this circle that caused the Lodge to feel proudly associated with him, especially Eibeschutz's nihilistic antinomian work V'Avo Hayom El Ha'ayin (I Shall Approach the Eye Today) which in its title alludes to the "eye" of Illumination. Eibeschutz's sinister allusions in this book found representation in Weishaupt's Illuminati, not only in the All-Seeing Eye, but in other symbols such as the point in a circle, denoting the fecundity principle and sexual anarchy, which is still in use by today's continuation of the Frankists, the Platonic-Communist Cult of the All-Seeing Eye.

In the wake of Illuministic German-Jewish freemasonry Lodges, we find that the Rothschilds very adroitly steered their way into a position of control over these lodges in much the same manner as Friedrich, the Duke of Brunswick, member of the Illuminati, was one of the main sponsors of the Vienna Asiatic Brethren Lodge until his death in 1792.

The Rothschilds utilized the services of Sigmund Geisenheimer, their head clerk, who in turn was aided by Itzig of BerUn, the Illuminati of the Toleranz Lodge and the Parisian Grand Orient Lodge. Geisenheimer was a member of the Mayence Masonic Illuminati Lodge, and was the founder of the Frankfurt Judenloge; for which attempt he was excommunicated by the Chief Rabbi of Frankfurt, Tzvi Hirsch Horowitz. At a later date the Rothschilds joined the Lodge. Solomon Mayer (or Meir) Rothschild (1774-1855) was a member for a short while before moving to Vienna.

While the Frankists established themselves in 1786 in the Frankfurt suburb of Offenbach and were patronized by unidentified philanthropists of the Frankfurt community, the author

is at a
loss to find any documents relating the Rothschilds with the Frankists. At the time of
Jacob
Frank's death in 1791, Amschel Mayer Rothschild, the oldest of the five Rothschild
children,
was eighteen and James, the youngest, had not as yet been born.

During the Frankfurt Lodge's formative years, the three most active members of the
Frankfurt
Judenloge, were Geisenheimer, Michael Hess (1782-1860) and Justus Hiller.

Michael Hess was hired by Mayer Amschel Rothschild (1744-1812) as a tutor for his
children.
Hess also tried to close a Jewish religious school in 1816.

Sigmund Geisenheimer "distinguished" himself as a founder of Philanthropin, the first
school
of Reform Judaism. The Frankfurt Judenloge was the headquarters of leaders of the early

Reform movement, including Michael Hess himself, Michael Creizenbach, the historian
Marcus
Jost, and Jacob Auerbach who aided Liebig in his aborted campaign against Russian
Jewry.

At the time of the 1848 revolution, we find that Berthold Auerbach, Abraham Geiger's
revolutionary friend, belonged, so did the Reform phony rabbi G. Salomon of the Hamburg
Temple, as well as Jacob Dernburg the jurist, a close friend of Abraham Geiger.

Justus Hiller was appointed orator of the Lodge. At its founding, his antinomian
leanings were
evident in his address where he alluded to Frankist teachings. He was a delegate to the
French
Sanhedrin, along with a Westphalian banker, Israel Jacobson (1768-1828), whom Abraham
Geiger mentioned when he eulogized James Rothschild on November 29, 1868, as follows:

A short time ago we marked the 100th anniversary of the birth of Israel Jacobson. His
abundant wealth would not have given permanence to his name. He is remembered because
he
was a shield and protector of his brethren Lavish in charity, he founded a school
in which
the new educational requirements of our time were linked with our traditional heritage
for the
education of the rising generation. He built houses of worship in which the faith of
Israel was to
shine forth in purified form and to be preached in messages of inspiration. Therefore
his name
will live forever.

Geiger concluded his eulogy of James by urging the Rothschilds and the other super-rich
to
emulate Jacobson; if they did, he concluded:

"This will be a new radiance to illumine the bright escutcheon of that house and to
give an
everlasting memorial to its name."

In other words, Geiger was telling these people that by emulating Israel Jacobson, they
would
be good Illuminati. Indeed, Jacobson had been referred to as "Jacobin, son of Israel,"
and
Jacobson had served the Illuminatus Duke of Brunswick, sponsor of the Frankist Asiatic
Brethren as his financial agent as well as Napoleon (as his Westphalian banker).
Actually,

Jacobson may be regarded as the first self made phony rabbi of the Reform movement. He opened a "unique" house of "Jewish?" worship in Kassel in 1807 called the Consistor Altschule. On July 17, 1810, Jacobson introduced Christian practices into a Jewish service. He tolled a bell, had an organ playing and delivered a sermon clothed in the robes of a Protestant minister. All the Christian practices he attributed to the influence upon himself of Mendelssohn. Jacobson's two heretical practices, the playing of an organ as part of the services and donning ceremonial robes of a Christian minister are today indulged in by nearly all Reform and most Conservative Temples.

A few years later Jacobson moved to Berhn where he opened for the Shavuot hoUday of 1815, Berhn's first Reform synagogue.

The Reform clergyman PhiUpson claims Jacobson as the founder of Reform , and extoUs him but somewhere along the line, PhiUpson, encyclopediasts and other heralds of enUghtenment

have conveniently forgotten an interesting fact about Jacobson, and that is that the first Reform service in Berlin was conducted in honor of Jacobson's son's Bar-Mitzva and this son thereafter studied for and entered the CathoUc priesthood.

These facts should again serve to emphasize the persistent nihiUstic and secular-poUtical character of the Conservative and Reform movements among Jews.

Since Jacobson's day, Httle has changed. Antimomian so-called "Judaisms" continue to serve as assimilating factors and a destructive force against the intact survival of the Jewish rehigion. These same groups continue to Christianize Judaism and to Judaize Christianity with the ultimate aim of destroying these rehigious systems.

As recently as March 25, 1973, a rally was attended by thousands of Jews in New York in front of the National Council of Young Israel on 3 West 16th St. Entitled An Invitation to Indignation, it was presided over by prestigious rabbis representing rehigious American Jews. They expressed their

"Indignation over the grave spiritual injury inflicted by Conservative and Reform Jewish clergy's teachings and practices, leading to intermarriage and assimilation."

Unfortunately, the media never carried the story, because it is controlled today, as it was after the lUuminati came to power, by interests that are dedicated to the destruction of authentic rehigious values and that would never allow a news story to appear that would challenge the alleged authenticity of secular-poHtical quasi-rehigious nihihstic sects. Little has changed since 1810.

No sooner had Israel Jacobson initiated these "reforms" when Aaron Chorin (1766-1844) came out in complete support of them and attempted their initiation. Charin was a known Sabbatian

and did most of his dirty work in Hungary, opening Reform temples. He abolished the Kol Nidre service on Yom Kippur, agitated for the desecration of the Sabbath day and actively promoted intermarriage and assimilation. So infamous did he become that people said of him that God created Satan in the image of Aaron Chorin. It was no wonder then that in addition to his being excommunicated, he was once nearly stoned to death by a mob of pious Jews.

The history of the Frankists is long, and if one spent the time to study just the few families mentioned here, in depth; the information would fill several volumes. However, the same pattern continuously emerges. Brilliant, wealthy people addicted to power, anxious to assimilate (if they were born Jewish), to destroy religions, to indulge in radicalism, to live cryptic two-faced lives sometimes posing as religious Jews, Catholics, or Protestants but indulging their revolutionary radicalism in secret.

Scholem informs us that the Frankists went underground around 1820, as their emissaries went from town to town and from family to family to collect their secret writings. In 1845, Wolfgang Wessely published Letters of a Sabbatian, detailing Frankist activity in Prague. As the years passed, the economic and intellectual position of the Frankists strengthened. They built

factories and became active in Masonic organizations. They were known to have secret gatherings on the Ninth of Av which they celebrated as a holiday, which is the Jewish fast day commemorating the destruction of both Temples. The center of Frankist activity changed from Frankfurt-Offenbach to Prague and then to Warsaw. The Frankists in Warsaw who were now concentrated among seemingly Catholic families maintained contact prior to World War II with the Turkish Donmeh Sabbatians, who were centered in Turkey and in Salonika, Greece.

The Donmeh was active in the Committee for the Progress and Unity of the Young Turk Movement. David Bey of the Donmeh was an important minister in the first Young Turk Government.

The Polish poet Adam Mickiewicz (1795-1855) was from a Frankist family, was a political radical and was imprisoned by the Russian government for some time. He associated with Goethe. Mickiewicz's poetry reflected paganism and mystical religious philosophy.

From 1832 on Mickiewicz came to Paris, where he held some prestigious academic positions. However, his lectures deteriorated to radical political polemics, causing him to be censured by the French government. While the Frankists appear to have dominated Eastern European radical circles, they also found their way to other parts of Europe and to America.

In the latter part of the 18th century Samuel H. Falk (1710-1782) a Sabbatian and Frankist, came to London and established a laboratory devoted to alchemy and Kabbala in London Bridge. His previous radical activity in Germany had caused him to be banished from Cologne by the city's Archbishop.

Falk's mystical activities were involved with the use of secret formulas for the name of God, which earned him the title of Baal Shem (Master of the Name) of London. The Frankists indulged in this name because their arch enemies were the Chasidic Jews, whose spiritual

founder. Rabbi Israel Baal Shem Tov (1700-1760), earned his title by acclamation because of the good deeds he had done and his mastery of the KabbaUstic Holy names of God, the Shemot Hakedoshim. It therefore is no wonder that when the American artist, John Copley painted Falk's portrait that Frankists made dupUcates of it and disseminated it all over Europe, from which they derived a sadistic pleasure at having substituted one of their ilk for the Baal Shem Tov.

There are still many people today who erroneously believe Falk's portrait to be that of the Baal Shem Tov. Copley's painting can be found reproduced in the Encyclopedia Judaica.

While Gershom Scholem seems to have lost the Frankists somewhere in Warsaw in the 1920's and the Donmeh in Salonika during World War II with the extermination of the Jews there; I have found their descendants in the United States to be very active in Marxist-Leninist and Third World activities. They have attempted to convert the Civil Rights movement into a Black revolution, and are attempting to further polarize this country by promoting women's liberation. Their children who are prominent in the SDS organize and recruit for the El Fatah, and have succeeded in destroying synagogues and Jewish institutions by instigating Black radicals mostly concentrated in nine urban centers in the US.

The Frankists today no longer call themselves by that name. The Organization has grown into an international group labeled by outsiders as the Cult of the All-Seeing Eye. The Frankists today no longer incorporate the portals of three rehgiions through which they must pass to bring about the millenium. They have expanded from Judaism, Islam and Christianity to six rehgiions adding on Buddhism, Confucianism and Hinduism as well.

In the United States they are most active in Boston, New York, Washington and San Francisco. Their ranks and sponsors include some very famous people, numbering diplomats, senators, governors and clergymen in their ranks. These people and their activities will be discussed at length in following chapters.

In Jewish circles they dominate the Reform movement at many levels and the Conservative movement at the highest level. The late Reform clergyman, Maurice Eisendrath and the Conservative cleric Abraham Joshua Heschel, belonged to them. Eisendrath was always involved in Communist causes and tried to sabotage the Zionist movement. Heschel was the hero of the New Left's Ramparts Magazine and contributed articles to it. Heschel's book. The Prophets is two-faced and crypto-Sabbatian and is used by this eUte as a text because of its references to neo-Platonism, Kings and Priests, Greek and Babylonian cults.

The other Jewish circles that they dominate are the Anti-Defamation League, the American

Jewish Congress and Federations of Jewish Charities in many American cities. One of their cUques of so-called Jewish lawyers are active in the subversively oriented National Lawyers Guild.

Their major projects currently include attempts by the American Jewish Congress to destroy the network of Jewish ReUgious Day Schools in the U.S. and a newly formed women's activist group, the National Council of Jewish Women, which is agitating for Women's rights and is attempting to use Women's Liberation to destroy the role of women in Judaism and the character and sanctity of Jewish reUgious services, such as attempting to have women counted in prayer quorums. Jewish law does not require just ten men for the quorum but specifies 10 circumcised males. How they overcome the circumcision requirement is beyond comprehension. They also agitate for abortion on demand, which according to Judaism, is murder; as well as for affirmative action hiring of special minorities.

Lest any of the information developed here serve as an outlet for some form of overt, vicarious or subtle anti-Semitism or lest someone entertain such thoughts as "see what these Jews did" it should be pointed out that:

1) It was the desire of the Jews to overthrow the yoke of bitter Christian anti-Semitic persecution that led them to initially embrace Sabbatianism from which Frankism evolved.

2) Once anyone embraced these ideologies, he ceased to be a Jew, being a Jew only by birth or becoming a Jew in name only (JINO).

3) The SociaUsts and Communists in Germany utiUzed the Frankist ehte for their own ends and when they served the cause proceeded to exclude them from the millenium by expounding an anti-Semitic doctrine which declared all Jews as belonging to the Jewish race. Baptisms, formal conversion ceremonies or other means of escaping one's Jewish birth could never remove in the minds of these anti-Semites the taint of what they termed to be Jewish racial contamination.

We have outUned relationships between Frankists and the lUuminati and the relation of these groups with Mendelssohn's circle which began the Haskala movement. We have shown how the Frankists embraced Mendelssohn's teachings and how his own inner circle that worked on the Biur were involved with the Frankists and how his own disciples were involved with the Jacobins and how the Jacobins who were derived from the lUuminati were connected with the Frankists. We have traced the lUuminastic Frankist families who have formed the beginnings of the Reform and Conservative movements and the major ehte famiUes that were connected with them who together formed the inner circles of the Bund Der Gerechten (which changed its name to the International Communist Party in 1848), and were active in the Communist Revolution of 1848.

Before taking leave of the Frankist ehte we should point out that David Friedlander (1750-1834) of Moses Mendelssohn's circle was also prominent in the Reform movement and, interestingly enough, in 1799, prior to the movement's creation he wrote an anonymous letter to a Pastor Teller on behalf of several heads of Jewish families asking to be received into the fold

of the Protestant Church on conditions of their own. In the petition they asked if they could be Christians without Christ. The reply sent to Friedlander was in effect that Christianity which left Christ out was meaningless. While we know that the Frankists embraced Mendelssohn's works and that his circle were involved with them, the question is if Mendelssohn ever came directly in contact with the Frankists. The answer to that question is a definite one, for Mendelssohn met in Hamburg with Frankist Jonathan Eibeschutz in 1761 and, interestingly enough, Eibeschutz wrote an essay extolling Mendelssohn which appeared in 1838, long after his death, in a publication called Kerem Chemed.

We can see from our study of the Frankists and their elite that they were truly monsters. Indeed the concept has been preserved and not by accident in the novel Frankenstein which deals with the creation of the Frankenstein monster. Mary Shelley (the wife of the famous poet Shelley) who wrote Frankenstein, was a member, together with her husband, of the Illuminati. The symbolism inherent in the name Frankenstein is as follows. The word Frank stands for Jacob Frank, founder of the Frankists. The EN is an Anglicisation and abbreviation of the three letter Hebrew word "ayin" which stands for eye, e resembles the first letter and n is for the last. ... Stein in German stands for stone. In the symbol of the Cult of the All-Seeing Eye as in the great seal of the U.S. found on the American dollar bill the eye stands over stones, forming the base of the pyramid. So Frankenstein = Frank + eye + stone. But what is the symbolism of the Frankenstein monster? As we have pointed out, the Frankists were tied in with mystical Kabbalism and there is a Kabbalistic tradition of such monsters known as Golems. The Golem concept is discussed in detail in Professor Scholem's book The Kabbala and Its Symbolism in chapter V titled The Idea of a Golem. In the classical construction of a Golem, the Kabbalist forms a figure of a man out of earth or clay and writes one of the secret names of God on a parchment and places it in a cavity in the Golem's head. After writing the proper formula, depending on which legend you care to follow, the Golem comes alive.

The cryptic symbolism of the Frankenstein monster is that the dead and decrepit ideas of the old world are to be given new life by great mystical savants, purveyors of wisdom, who will harness the great secrets of the universe and destroy the old world and bring the millennium. In the novel Frankenstein's creator studied at the same university that Adam Weishaupt, founder

of the Illuminati was Professor at, Ingolstadt.

Rasputin, who played a major role in the Russian Revolutions, espoused a doctrine which was identical to that of the Frankists of "redemption through sin." This will be discussed later in detail. Suffice it to say that the Frankists and their elite played a leading role in the development of Communism and that they continue to be an elite today within the wider Communist circle but nevertheless tend to be stand-offish forming a clique within a clique, as they did during the latter 18th and early 19th centuries when they chose to make Illuminati Masonic Lodges their stomping grounds.

While the Frankists were stand-offish and married among themselves, the feeling was quite mutual. Since it is known that the Sabbatians and Frankists indulged in adultery, their children carried with them the taint of what is referred to in Jewish Law as being in the category of mamzer or bastardy. This is based on a verse in Deuteronomy, "a mamzer shall not come into the congregation of the Lord" (Deut. 23:3) which prohibits marrying or admitting into the

Jewish fold any progeny of incestuous sexual relations and adultery."

Anyone who was a member of a Frankist or Sabbatian family was shunned by the religious Jewish community. In those days, many Jewish communities had what is known as a Sefer Yuchsin, records of pedigree, which recorded the status of people that were converted from other religions into Judaism and kept records of illegitimate births but not children born of Jewish parents out of wedlock, which according to Judaism have no taint of illegitimacy whatsoever.

It should be pointed out that the Frankists and their elite were not monolithic in character. There were people who were brought up in these circles that rebelled against their environment and sought to rectify their lives. One such example is Edmond Rothschild, son of James, who contrary to the Reform and Frankist teachings embraced Zionism and gave huge sums of money for the settlement of Israel and for maintaining institutions where authentic Torah values were retained and intensively pursued. It was he who rebelled against the intrigues of the House of Rothschild, spurned Abraham Geiger's eulogy of his father, and the teachings of Marx, Engels and their radical friend Heinrich Heine (1799-1856) whose patronage the Bund had assigned to Edmond's mother Bette.

While the Bank of Rothschild was growing by leaps and bounds, another banking interest, but not as large, was quietly developing. It was the Mendelssohn bank, run by the brothers Abraham Mendelssohn (1776-1835) and Joseph (1770-1848), Moses' son, Abraham Mendelssohn married Daniel Itzig's granddaughter Leah Salomon. He was the father of the musician Felix. Abraham converted to Christianity in 1822. Whereas his brother Joseph did not convert, Joseph's son George Benjamin (1794-1874) did. He, incidentally, was Karl Marx's

professor of geography at Bonn.

The Mendelssohn Bank was active in German and foreign railway issues and state loans. They were known as specialists in Russian securities. The Bank persisted after World War I and was absorbed after Hitler came to power in 1939 by the Deutsche Bank.

Among Mendelssohn's descendants were Felix Gilbert the historian, the philosopher Leonard Nelson (1882-1927), and more recently, Kurt Hensel, a diplomatic attache from West Germany to Israel, who arrived in 1968.

Home

Jews and Freemasons in Europe 1723-1939

By Jacob Katz

Translated from the Hebrew by Leonard Oschry

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Chapter 1

The Problem and Its Background

The two names, Jews and Freemasons, joined together will most likely arouse different associations in different minds, each association reflecting the individual's cultural and national background. Although almost everyone has heard of the name "Freemasons;" only to a few will the term denote more than the image of a selective secret society, active at one time or another in history, and still claiming the allegiance of some individuals. Yet, if the Freemasons themselves constitute a puzzle, their being coupled with Jews seems even more astonishing. Are the two in any way connected? Any person of European extraction (Polish, Rumanian, Hungarian, German, or French) – or anyone familiar with the recent history of these countries during the rise of anti-Semitism in Eastern Europe and Germany in the years between the two World Wars, and before and during the Dreyfus Affair in France, will recall that the combination of the two names became a popular slogan. Anti-Semites kept reiterating it in their speeches, in the press, and in inflammatory tracts. They tried to convey the impression that the Jews and the Freemasons had formed an alliance to endanger the states where they happened to live. A special notoriety was achieved by the brochure The Protocols of the Elders of Zion, which purported to contain the proceedings of a session of the elders of the Jews, who were plotting, in league with the Masonic lodges, to seize control of the world. This pamphlet, which first appeared in Russia, circulated widely in a German translation prepared in 1919, and subsequently was disseminated in millions of copies in a variety of languages.

As for the German Freemasons, their outcry was motivated by a special consideration. Hitherto they had been more readily suspected of an aversion to, rather than sympathy for, Jews. For the most part, their lodges were considered hives of anti-Semitism-and not without reason. Indeed, with the rise of political anti-Semitism in Germany during the 1880's, Jews found their position in the Masonic lodges becoming precarious. Even such lodges which had heretofore been accustomed to accepting Jews as members or admitting them as visitors now barred them. Actually Jews had never gained free access to the German lodges-not even during the period of greatest social advances, the sixties and seventies of the nineteenth century. In some lodges, membership was made conditional upon adherence to the Christian faith. Nor was the

stipulation rescinded during the years when liberalism reached its peak. Such were the lodges of Prussia, for the most part, with their centers in Berlin and their branches extending beyond its borders. Starting at the beginning of the nineteenth century, a long and protracted struggle, a war of words and ideas reflecting a social conflict, raged incessantly between the upholders of the Christian restriction and their opponents. Among the participants were, firstly, all those Jews who had been initiated into Masonry in other countries, or who had themselves founded lodges in Germany under the auspices of the French and English branches of the movement. They were joined by non-Jews as well and, during the thirties and forties, by entire lodges who argued that Masonry stood above all religious differences. The upholders of this principle enjoyed the support of the Masonic associations abroad: in Holland, England, France, and even the United States of America. From this fact, it becomes evident that the Masons of those countries never acquiesced in any restriction based on religion. In fact, if we trace the history of the Freemasons back to its very inception, we find that the principle of religious toleration was already incorporated in the very first constitution compiled in England in the 1720's. Historical research will have to find the answer to the question: how far was this principle enforced in the areas where it was accepted in theory, and how and why was it rejected in other areas, in both theory and practice?

This brief survey has proceeded in the reverse direction, from the present to the past. It has brought to light the changes and transformations in the attitudes of Freemasons to Jews. That the Masons found it necessary to take a stand against Jews shows that the latter kept on pressing to enter the order. We should bear in mind that the first, the London Grand Lodge, was founded in 1717, and that lodges in the continental countries sprang up from 1730 to 1750. At that time a new type of Jew was emerging, one who had acquired some Western education

and had adjusted his behavior to conform to the standards accepted among gentiles, to the extent that he now could aspire to full membership in their society. This new Jew first made his appearance among the Sephardim of England, Holland, and France and afterward among the Ashkenazim of all Western countries. After the 1780's he became a permanent feature of European social life as becomes evident from the number of Jews who kept knocking at the doors of the Masonic lodges. From then onward, the stream of entry seekers flowed incessantly. All the efforts to block their admission failed to deter them. As a result, struggles and conflicts ensued between those clamoring for the lodge doors to be opened and those who strove to keep the doors closed.

As far as the history of the relations between Jews and the Freemasons is concerned, there can be no doubt where the topic belongs. Here we have an unobserved sideshow of the process of Jews becoming absorbed in European society. One aspect of this phenomenon is the desire of Jews to find a common social framework uniting them with non-Jews, usually referred to as assimilation. Nor was this in truth the unilateral aim of Jews. No assimilation can be effective unless the absorbing body is willing to assimilate the foreign body. Indeed, many segments of the surrounding society encouraged the assimilation of Jews, and exemplary instances of this attitude can be found among the Freemasons. Yet the readiness to accept Jews into European society was not universal, and even Freemasons imposed restrictions, often showing distinct reserve and even open hostility. This aspect of the phenomenon belongs in the category usually referred to as social anti-Semitism which, as is common knowledge, consists of many types and varying degrees of intensity. In our account of the relations between Jews and Freemasons, we

shall encounter various forms of reservations against Jews, ranging from outright rejection, the utter refusal to establish any social contact with them, to avoidance of them on account of the religious attitudes separating Jews and Christians. Religious antagonism produced its effects, even though both groups had, at that time, abandoned the dogmatic and behavioral patterns of their churches and congregations.

The acceptance of Jews into European society was conditioned by the change in their civil status. Previously regarded as foreigners who were granted residence privileges by special decree, Jews had now, as a result of the emancipation, acquired civil rights. Yet such rights were not conferred upon them automatically. In most localities, Jews were forced to engage in a protracted struggle. They achieved full citizenship step by step, having to wrest each new position in turn. Surprisingly, the Jewish effort to secure emancipation ran parallel with the history of their relations with the Freemasons. It could not by any means have been

foreseen
that methods suited to the state—an institution which coerces by the authority of law -
should
also make their appearance within the framework of a voluntary movement, where
membership in the association of affiliated societies was a matter of free choice.
Historical facts,
however, defy reason, and our description will show that there was a close and far-
reaching
correspondence between the struggle of the Jewish community to acquire civil rights and
Jews
striving for equality among the Freemasons. We can discern the initial explanation for
this
phenomenon if we keep the nature of the Masonic order in mind. Although the association
is
basically voluntary, nevertheless its laws and regulations are absolutely binding upon
all its
members. Since the original constitution had laid down that in the lodges no man could
be
discriminated against on the grounds of his religion, the striving for the
implementation of the
rule, wherever it was assailed or violated, was fully justified. On the other hand,
that this
principle, permanently recorded in the written constitution, could be violated, shows
what
obstacles lay in the path of its practical implementation. In all these respects, there
is a close
resemblance between Masonic emancipation—a term coined and used by the Masons
themselves,
in their time—and the over-all civil emancipation. The history of Masonic emancipation
is a
mirror clearly reflecting the problems inherent in civil emancipation.

If we have spoken of assimilation, anti-Semitism, and emancipation in the general
community
and in the Masonic society as manifesting similarities, we can also speak of a fourth
phenomenon in which a direct, reciprocal influence was exerted by both. We refer here
to the
Reform movement, which rose and developed at the same time as an ever-increasing number
of
Jews directed their steps toward the Masonic lodges. Are these two movements, then,
connected
by some common bond? Indeed, the Masonic lodges did not merely constitute some mere
social
framework; they represented a Weltanschauung bordering on religion. The humanistic
lodges,
which had opened the doors to Jews, adopted a universalistic position, claiming that
there was
fundamentally only one religion common to all mankind. This view coincided to some
extent
with the tenets of the Reform movement. The question arises whether some of the
adherents, in
word and deed, of the movement were not also active in the Masonic lodges. To this
question
my book will give an unequivocal answer.

From what I have written so far, we find that the history of Jewish-Freemason relations
will
lead us into the thick of all the problems claiming the attention of the historians of
Jewry's
recent past: assimilation, the Reform movement, emancipation, anti-Semitism. A complete

literature dealing with these topics has been produced; yet, their connection with the
Masonic

movement has hardly been paid any notice. This curious fact may be accounted for by the peculiar circumstances affecting the bibliography of Masonic literature, a consequence of the nature of the movement itself. Since the lodges conducted their activities in complete, or semi-secrecy, their affairs did not attract the attention of research scholars. As for the existing histories of certain, specific lodges, as well as the accounts of the movement as a whole, these were compiled, for the most part, by lodge members who alone possessed free access to the relevant source material. Most of these writers were amateur historians. Only very few of the studies in the history of the movement were written by scholars of any competence and in accordance with the canons of scientific, historical criticism. Furthermore, like other works on Masonry, these history books have not been disclosed to the scrutiny of ordinary readers. Most Masonic works contain the note that they "have been published as manuscripts for brethren" - not for distribution in the book market, but for circulation among the members of the Masonic lodges only. From time to time Freemasons published works explaining the nature of the movement, designed for the general reading public. These writings, however, were apologetic in nature, aiming only to refute adverse criticism. Both the attacks and the rebuttals are available to anyone interested in tracing the history of the Freemasons. Yet both are rather dubious sources for the construction of an authentic historical account. No wonder that most, and especially Jewish, historians have overlooked the problems connected with the history of this movement. With the exception of a small book in Russian, describing the first encounters between Jews and Freemasons at the end of the eighteenth and beginning of the nineteenth century, no book on modern Jewish history has ever grappled with this problem.

The same difficulties encountered in the past continue to impede research to this very day. True, the comprehensive bibliography prepared by August Wolfstieg in 1923, which alone contains 23,000 entries, is at the disposal of the research scholar. It has been enlarged by several supplements since then. Yet, for the reasons mentioned above, the works listed in the bibliography have not been placed in public libraries. Even the largest collections, as, for instance, in the Berlin Staatsbibliothek (now housed in Marburg) or the Cornell University Library, are far from complete. The person desirous of studying any topic in Masonic affairs must of necessity have recourse to the Masonic libraries themselves and the archives of the lodges. These sources are usually totally barred to non-Masons. Furthermore, in the last generation the quantity of extant Masonic material has been greatly reduced, especially in Germany. The Nazis confiscated the libraries on the pretext that they were going to expose the historic truth hidden in these sources. They failed to accomplish very much, even in the carrying out of this design.⁶ In the meantime, the materials were scattered far and wide; no one knows whether they were destroyed during the war or hidden away somewhere. A more

favorable situation obtains in France. The Grand Orient archive has been entrusted to the BibUotheque Nationale and is open to readers. A number of scholarly works on various aspects of the History of the Freemasons in France could therefore be written, although in that country, even now, the subject arouses strong feelings between the ardent adherents and the vehement opponents of Masonry. In England the archives of the Grand Lodge are still closed to outsiders.

Among the Freemasons of that country, however, there are a number of genuine historians, or at least individuals who have acquired some proficiency in historical research. These members have joined together in a single lodge and their publications approach proper professional

standards.

Holland, among all the countries, provides the outstanding exception. The lodge Ubrary located in The Hague, which comprises a large collection of books and manuscripts, is open to the inspection of scholars. This Ubrary was confiscated during the Nazi occupation, but by far the major portion of the material was subsequently recovered. Among these items is the "Kloss Collection," the legacy of George Kloss (1787-1854) of Frankfurt, one of the great Masonic historians of the nineteenth century. Kloss participated actively in the struggle between the humanistic and Christian currents in masonry and collected the documents pertaining to the controversy. Complete chapters of this book are based on materials discovered in his collection; nor could it have been written altogether had not the rich resources of the Ubrary of the Grand Lodge of Holland been available.

The materials for this work have been culled from sources scattered abroad in several countries. For the most part, these materials touch upon the history of one particular country, Germany. Although the Jews constituted a problem in the lodges of all countries -and we shall investigate the underlying, compelling causes - nowhere did it reach such a pitch of intensity or create such disturbances as in Germany. In England and Holland the problem was solved in principle when the first candidates appUed for admission. From then on the question, though not disappearing entirely, only arose at intervals. In France, the Revolution had inculcated the ideal of equaUty among the Masons as well, and the problem vanished almost entirely. On the other hand, the Jewish problem claimed the attention of the German lodges throughout their entire existence, created wide schisms among them, and at times erupted into fierce, disruptive controversy. The object of their concern was whether Jews were fit to be accepted as members, or else admitted as visitors once they had been accepted as Masons elsewhere. Generation after

generation in Germany continued to debate the question and an entire literature, pro and con, accumulated. Now, just as the German attitude is the exception among the countries in Jewish-Masonic relations, so is it unique, too, in the second topic coming into the purview of this book, the spurious Jewish-Masonic plot. The allegation that such a plot existed gained wide credence in many countries. Yet in none, was the belief so widespread or so decisively influential as in Germany. Only in that country did a movement arise and adopt the slogan "Jews and Freemasons" as the point of departure in a campaign to destroy both.

The historian is not justified in projecting from the present to the past. Hence he cannot regard the fate of the Freemasons and especially the Jews in the Third Reich as an indication of an inherent weakness in their position in earlier times. When the historian does seek to explain later events by their roots in the past, he must first uncover the roots as they existed before, and then proceed to show the causal connection between earlier and later events. The questions of how such events could take place in Germany during the thirties and forties of the twentieth century, and whether they were conditioned by past German-Jewish relations will occupy the attention of historians for many generations to come. No well-grounded answer can be given without a prior, meticulous examination of the relations that arose when Jews were first becoming absorbed in German society. Apparently the history of these relations in the Masonic movement could provide a not insignificant contribution to the understanding of the problem from two different points of approach. On the one hand, the Jewish struggle to gain entry to the Masonic lodges exemplifies the difficulties encountered by Jews in becoming absorbed in

Germany, as compared with the rest of Western society. On the other hand, a similar, though not identical, fate suffered by Freemasons in the Third Reich shows that here a profound revolution transformed German society itself, to the extent that wheels of fortune turned on a group like the Freemasons which had been hostile to Jews, and now the Masons were attacked and, in great measure, crushed along with the Jews.

The abundance of topics touched by the subject of this book requires a careful balancing of the material so as to avoid the omission, as far as possible, of relevant details, and yet permit the establishing of certain generalizations. My presentation is chronological. In the end, however, we shall have to return, sum up our findings, and place them in proper perspective, and at the same time analyze their historical significance.

I shall first present the problem arising from the confrontation of Jews and Freemasons. We have already established that the emergence of the Freemasons and the entry of Jews into European society took place almost simultaneously. The question is whether this was a

pure coincidence of discrete social events, or whether the two processes were in some way connected. The two events—the founding of a new society, a community of lodges; and the acceptance of a rejected group, namely Jews—are the symptoms of the growing transformation of the old European society. The mind of eighteenth-century man could no longer acquiesce in the rigid division of society into estates. Similarly, to evaluate man by reference to his origin or region seemed absurd. Eighteenth-century man, therefore, proceeded to found lodges open to members of all groups. The individual Jew—or the Jewish group—had now acquired a new defender, and was here and there even welcomed into the surrounding society.

These developments were not mere fortuitous events. They were logically justified by the principle which holds, as its main theme that man is to be judged by his individual worth and not by the social collective to which he belongs. This appraisal of a person in accordance with his individual, human characteristics is the point of origin for the establishment of universal rules valid for every man as man. The principle of universality was the justification for most of the social transformations of the eighteenth century, among them the founding of the Masonic lodges and the opening to Jews of the doors of European society.

Had the principle of universality been applied with complete consistency, Jews would have been granted free access to all sectors of society and above all to the Masonic lodges. In reality, the doctrine only provided Jews with the opportunity to demand the practical implementation of a principle accepted by all in theory. The narrative of this book will show how formidable were the obstacles obstructing the attainment of this goal. The survival power of preconceived ideas and the burden of the religious heritage of the recent and distant past, and on the part of both Christian and Jew, combined to impede the fulfillment of the principle. The key to understanding the subsequent events lies in the fact that even in the age when the doctrine of universality received general assent it was not converted into a practical guideline for public conduct.

The characteristic feature of the latest period—the topic of my final chapter—is the retrogression occurring on the plane of social reality and, even more so, on the ideological plane. In Germany

the direction was reversed and even such lodges as had previously admitted Jews now barred them. Jews who had considered themselves socially integrated were thrust back into their own confines. Conditions were different in France. There the Masonic movement maintained its allegiance to the ideal of universality. No barriers were erected in the way of Jews seeking to enter the lodges. Yet a directional change occurred in both countries. In the broad stretches of public life, a halt was called to the progress of the ideal of absolute universality.

Here and there its validity, by virtue of which Jews were, at least formally, integrated into the community, was now challenged. In France, as in Germany, demands to abolish the emancipation of Jews and to abandon its underlying principle of universality made themselves heard. Within this context, however, Jewish-Freemason relations differed in both countries. The Freemasons in Germany were divided among themselves; there were the proponents and opponents of the principle of universality. In France, by contrast. Freemasons formed a united front in favor of absolute universality. There, clearly, the Masons stood together on the side of the Jews.

This is the background, then, for the cry, "Jews and Freemasons." In tracing its rise we will be concerned with the conscious exploitation of a political instrument. If, in the first part of the book, attention is concentrated on what transpired between Jews and Freemasons inside the lodges, our attention, in the last section, will be directed outward to the public, political arena where the subject of Jews and Freemasons had been dragged by the propagandist's brutal hand.

Jews & Freemasonry 1723-1939 Preface
Jews & Freemasonry 1723-1939 Chapter 1
Jews & Freemasonry 1723-1939 Chapter 2
Jews & Freemasonry 1723-1939 Chapter 3
Jews & Freemasonry 1723-1939 Chapter 4
Sayings of Jacob Frank
Home

Jews and Freemasons in Europe 1723-1939

By Jacob Katz

Translated from the Hebrew by Leonard Oschry

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Chapter 2

Early Encounters

Masonic literature devotes considerable attention to the history of the movement. Here legend, wild speculation, and serious historical studies are mixed indiscriminately. The Masonic expositors were interested in tracing the movement back to some genealogical tree rooted in the human past. They attached their movement to similar groups, like the Templars, which had emerged in the Middle Ages, or even ascribed its beginnings to antiquity, to early Biblical times; King Solomon, the builder of the Temple and Hiram, King of Tyre, who assisted in its construction, became central figures in Masonic history. Yet factual historical considerations as well gave rise to numerous discussions and investigations. After all, the Freemasons did not constitute the first exclusive

society ever to be formed; societies, more or less secret, beginning with the craft guilds and ending with the Alchemists, Theosophists, and Rosicrucians in the seventeenth century had preceded them. Whether the Freemasons were no more than a variation of these groups was a question that could quite seriously be asked. The answers, however, were not always based on serious research or factual studies, but stemmed instead from individual preferences for a particular point of view. Some attempted to blacken the movement by associating it with former groups like the Alchemists or Theosophists. The Freemasons themselves were interested at times in discovering or inventing some ties binding them to guilds previously existing in their own country, thereby demonstrating that the movement was a local outgrowth, French or German as the case might be, and not a transplant from a foreign country, namely England.

Historically, the truth is that the movement did originate in England, the year 1717, from which the annals of the Freemasons are normally counted, being particularly significant. Obviously certain noteworthy events had occurred prior to that date, events which were the precursors of what took place in that year. Long before them, craftsmen in the building as in other trades had banded together to promote higher standards of workmanship and to protect their common interests. At the same time, these associations or lodges served as the framework for the cultivation of social relations, education, and discipline which were not without some spiritual significance.

These masons were divided into three classes or degrees: apprentices, fellow-crafts, and masters.

Their respective rights and obligations were defined by the constitutions of their societies. Members of the same class would assist one another, and be recognized by one another through certain secret signs and passwords. Here and there, too, opportunities presented themselves for spiritual and religious edification by the transmission of specific traditions, legends, and concepts and by the observance of ceremonies on certain, appointed occasions.

In the seventeenth century events occurred which decisively influenced the history of these guilds. Attracted by the side benefits of the associations, individuals who were not craftsmen sought and gained admission to the guilds. These new members were accorded a special designation: speculative, as distinct from the regular or operative Masons. Apparently circumstances inherent in the technological or economic history of England, but which are not quite clear to us, influenced the guilds progressively to reduce their professional functions and benefits to the extent that the speculative Masons outnumbered and finally completely displaced the operative Masons.

Then, in 1717, the four lodges of London met together and elected an over-all

executive, known as the Grand Lodge, All four had previously divested themselves of any professional character and had become Freemason lodges in the later denotation of the term. Dignitaries of the city of London, including clergy and noblemen, were among the members. The Master of Grand Lodge was John, Duke of Montague, and he appointed, four years later, the Rev. James Anderson to frame a new Masonic constitution which would become binding upon all the lodges. This work was completed in 1723 and the results were published in the same year. The existence of a printed constitution ratified by the Grand Lodge of London induced other lodges to accept its rules, and new lodges, conforming to these by-laws, were established first in England and during the thirties and forties, in continental countries as well. The Grand Lodge of London was recognized as the body empowered to authorize new lodges. It was referred to as the Mother Lodge; those founded under its auspices, as daughter lodges. In the course of time. Grand Lodges were established in other countries as well. Occasionally several Grand Lodges existed side by side, each granting independent authorization to individual daughter lodges.

The constitution compiled by Anderson was not entirely invented by him and the colleagues collaborating with him. Much of what had been incorporated in it was part of the tradition preserved in the lodges, and this tradition, in turn, was permeated with Christian concepts and symbols. So, for instance, June 24, John the Baptist's day, was appointed a Masonic holiday on which the members were to assemble, perform certain rites, and partake of a common meal. Nevertheless, the influence of ideas current in England at the time is perceptible, and this is clearly evident in the opening paragraph, "The First Charge," where the relation of the Freemason to God and religion is defined. Since the controversy on whether Jews were or were not fit to become Freemasons later hinged on this clause, its text should be examined.

I. Concerning GOD and RELIGION. A Mason is obUged by his Tenure, to obey the moral Law: and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that country or Nation, whatever it was, yet it's now thought more expedient only to oblige them to that religion in which all Men agree, leaving their particular opinions to themselves; That is, to be good Men and true. Or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the Means of conciliating true

Friendship among Persons that must have remain'd at a perpetual Distance.

At first sight, this paragraph appears to place Freemasonry beyond the confines of any

particular, positive religion. The moral law based on the "religion in which all Men agree" was to be the sole condition determining the worthiness of any individual to become a Freemason. Such a formulation rests upon the premise that belief in God is the natural heritage of every man and is a sufficient guarantee of his obedience to the moral law. Here we find ourselves within the atmosphere of eighteenth-century deism which adopted an attitude of indifference to the particular, historical religion claiming the allegiance of any specific individual. The author of the constitution assumed that Freemasons had belonged to various religions in the past, and so Freemasons could belong to any religion, including the Jewish, at present as well.

This last conclusion is a logical consequence of the wording of the paragraph. Yet there is no explicit proof, or even an allusion, in the words of the author that he had such an idea in mind at the time of writing. His purpose was to transcend the individual differences of the Anglo-Christian sects: Anglicans, Catholics, and Puritans, and their various denominations. He wanted them to join together in a single association which would overlook individual dogmas and rites. Hence his formulation was couched in the terminology current in deistic thinking which claimed that not only the Christian denominations, but all religions, possessed a common foundation. At that time Jews had been living in England for the past two generations. Their numbers were small and they Uved as recently arrived immigrants on the fringe of British society. Yet, even if some of them did aspire to become integrated in English society, it must not be assumed that an exclusive group Uke the Freemasons regarded Jews as constituting a problem which required the wording of the constitution to be adjusted to accommodate them.

That certain doubts did arise concerning the deistic basis of the constitution is evident from the amended version of the second edition published in 1738. I shall quote the sentences in which the original formulation has been changed:

A Mason is obliged by his Tenure to observe the Moral Law as a true Noachide ... In ancient Times the Christian Masons were charged to comply with the Christian Usages of each Country where they travell'd or work'd: But Masonry being found in all Nations, even of diverse Religions, they are now only charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular Opinions) that is, to be Good Men and True Men of Honour and Honesty, by whatever names. Religions or Persuasions they may be distinguished: For they all agree in the 3 great Articles of Noah, enough to preserve the Cement of the Lodge.

The "Religion of that country" is now replaced by "the Christian Usages of each Country" with which Christian Masons had been obliged to comply in the past. Yet even this second formulation assumes

the existence of non-Christian Masonic lodges. The author regards the adherents of all religions as being subject to the moral law but, in the later versions, these religions are held to subscribe to a common concept: the three "great Articles of Noah." The author responsible for the wording of the constitutions of 1738 wrote as if the concept, "Noachide" and the "great Articles of Noah," were universally known. As the learned opponents of the Masons in the nineteenth century pointed out, however, these terms were culled from John Selden's *De jure naturali et gentium juxta disciplinam*

Ebraeorum, which had described the seven Noachide laws as part of the ancient Jewish legal heritage. Christian tradition had never known of any such concept as Noachide commandments. It was, however, current in Talmudic and medieval Judaism as the grounds for tolerance toward such gentiles as Jews considered deserving of respect. If a prior revelation had occurred in the time of Noah and this revelation was vouchsafed to all mankind, then all who acknowledged and obeyed the commandments given at the time would attain salvation. Christianity lacked a principle of this nature and so found difficulty in according any positive religious status to those beyond its pale. The introduction of this concept, culled from ancient Jewish jurisprudence, into European thought by identifying it with the law of nature provided non-Jewish thinkers with an intellectual instrument which allowed them to justify toleration without abandoning their belief in divine revelation. Here is the train of thought behind the amended text of the Masonic constitutions.

Far removed as these constitutions were from any intention of making provision for Jews, they nevertheless, consciously or unconsciously, absorbed some traces of Jewish teaching. The amended formulation provided the basis for the German version prepared in 1741. On the other hand, the later EngUsh editions of the constitutions restored the original text, which was based on pure, formal, deistic foundations and was no longer tied to any particular, theological concepts.

As has been stated, there is no reason to assume that the authors of the English constitutions intended, in their universal tolerance, to provide for Jewish candidates in the flesh. Yet, when such candidates did apply for admission, the principle was followed in practice. The first instance of a Jew's being admitted to a Masonic lodge took place, as far as we know, in 1732. One, Edward Rose, was initiated into the London lodge in the presence of Jews and non-Jews. This event was a novelty and excited attention. Soon afterward the lodges began debating the propriety or otherwise of admitting this Jew. That the final decision was not unfavorable is conclusively proved by the fact that Jews in significant numbers were admitted to membership in the ensuing years. Obviously Jewish names are found among the participants in the affairs of the Grand Lodge of London even before 1740, and several of

these individuals rose to high office. One, Allegri by name, declared before a lodge in Frankfurt that he had been initiated in London as early as in 1735. In 1759 a petition was presented to the same Grand Lodge asking that authorization be granted to a new lodge; about half of the twenty-three signatures on the petition seem to have been Jewish names.

It is evident that at least some of these Jews sought to retain their own religious principles within the framework of the lodges. In 1756 an anthology of Masonic prayers appeared in print, among them one to be recited "at the opening of the lodge meeting and the like for the use of Jewish Freemasons," while the other prayers were addressed to the Father, the Son, and the Holy Ghost, the Jewish prayers contained nothing at variance with the Jewish tradition. Moses is referred to here as the Master of a Lodge in his time, teaching the Torah to Aaron, his sons, and the elders—an allusion to a Talmudic passage. Clearly the prayer was composed by a Jew. The title page of the book containing the prayer offers the information that this prayer was intended for the use of "Jewish lodges." This would indicate that the number of Jewish Masons had increased so greatly that they had already formed a lodge of their own by that date. Another source reveals the existence of a Jewish lodge some ten years later.

One of the first countries where the Masonic movement gained a foothold and then spread was Holland. There the local lodges followed British leadership and adopted the same attitude toward

Jews as had prevailed in England. In principle, the lodges were open to Jews, and Jewish members were accepted in practice. Some evidence, by no means sufficiently clear and belonging to a later date, seems to indicate that a Jewish lodge did exist in Holland.

The earliest Jewish Freemasons in both Holland and England were Sephardim. The participants in the Grand Lodge of London, mentioned above, included the Mendez, De Medina, De Costa, Alvares, and Baruch (the last named may possibly have been an Ashkenazi) families. Among the petitioners of 1759, such names appear as Jacob Moses, Lazars Levy, and Jacob Arons, all of whom may have been Ashkenazim. We know the exact text of a membership certificate, dated 1756, of a Jew, Emanuel Harris, a native of Halle, Germany, who had changed his name from Menachem Mendel Wolff. The text of this certificate was published in 1769 by the research scholar Olof Gerhard Tychsen, who mentioned as a commonly known fact that in England, as contrasted with Germany, Jews were admitted to the Masonic lodges as a matter of course. Tychsen was even able to relate that one of the affiliates of the Grand Lodge of London was referred to as "The Jewish Lodge" on account of the composition of its membership.

The admission of Jews into the lodges of England and Holland is a sign that tensions between Jews and their surrounding environment, at least for some segments of both populations, were abating. Rational principles had not entirely eliminated the Christian elements in Masonry, but had so tempered extremism that the brethren were now ready and accustomed to allowing Jews to mix in their company. Naturally, Jews also were affected by similar processes. Participants in the predominantly Christian lodges and especially those who shared in the common meals were forced to make compromises at the expense of their Jewish traditions. They were able to justify their behavior as conforming to the mood prevailing among the Christians—and this was one of the main forces impelling the spread of Masonry—the feeling that the specific precepts of a particular region did not constitute its significant feature, nor its ideological content its exclusive possession. Membership in a Masonic lodge, on the other hand, offered great advantages. It was surely worthwhile to belong to an association composed of prominent members of society. Belonging in their company would enhance one's prestige, and sometimes even confer tangible benefits. It afforded opportunities to be introduced to, and establish contact with, circles which Jews could never otherwise have reached. Membership was especially desirable for those whose business affairs took them to other cities and even abroad. Wherever the Mason might happen to be, his membership in one lodge opened the doors of all the others to him. These social considerations must certainly have contributed to the spread of Freemasonry throughout Europe. And all these incentives were especially attractive to Jews.

Nevertheless, the existence of separate Jewish lodges indicates some hesitancy which presumably was felt on both sides. The existence of a principle as such that admission should not be denied to Jews did not guarantee that no restraints would be imposed in practice. The application of any candidate for admission had to be voted on by the members of the particular lodge, and they enjoyed the right to reject his application without stating any reason for their action. An individual's Jewishness could conceivably have provided the pretext for his rejection without any objection being raised in principle against Jews as such. It is difficult to believe that French and Dutch Masons always stood above the prevailing anti-Jewish prejudices, and not in respect of religion alone. We do find that a lodge in London decided in 1793 not to allow the recommendation of any Jew for membership since there was no possibility of his being accepted. We also learn of an explicit complaint emanating from Holland at the beginning of the nineteenth century against anti-Jewish

discrimination in the admission practices of certain lodges.

Alleged or real discrimination, however, did not imply that complete rejection or

discrimination was enforced. In principle, the British and Dutch lodges still remained open to Jews as the occasion required.

A sudden change turned the development of the Masonic movement in France in a new direction. There, too, the first lodges founded in the 1730's followed the English example, and as long as they adhered to original Masonic conceptions they could not cast any doubt upon the acceptability of Jews as members. Within the first generation of the penetration of Freemasonry into that country, however, a new attitude became evident in France, one which sought to find the basis of Masonic ideology in Christian foundations. The upholders of this view tried to trace the genealogical roots of Freemasonry back to the medieval Christian orders, and argued that the lodges were only a reincarnation of the Knights of Saint John of crusader times. A new Christian element was introduced into Masonry, and a new rule stated that only Christians were worthy of being brethren in the lodges. In 1742, a book entitled *Apologie pour l'ordre des Franc-Maçons* appeared. One of its paragraphs asserts: "The order is open to Christians only. It is neither possible nor permissible to accept any person outside the Christian church as a Freemason. Hence Jews, Moslems and pagans are excluded as nonbelievers. The constitution of the Grand Lodge of France, which was ratified in 1755, contained an explicit passage which made baptism a prerequisite for membership.

This identification of Freemasonry with the Christian faith emerged from a group which owed allegiance both to Freemasonry and the Church, and sought to affect some compromise between them. The very title, *Apologie*, indicates the point of departure of the book; its underlying motive was the need of Freemasons to defend themselves against the charges leveled at them by churchmen. In fact, from the very inception of the movement. Freemasons had been subjected to severe attacks. They were suspected of harboring intentions to subvert the foundations of the Church. The neutrality of their first constitution to the patterns of positive religion, even if this was interpreted as indifference to the variations of dogma and modes of worship, was sufficient of itself to provoke antagonism, especially by the Catholic Church. Nor was the reaction slow in coming: on April 28, 1738, Pope Clemens XII issued his bull against the Freemasons. Their principal transgression was their willingness to accept members of all religions and sects, and their adoption of "natural righteousness" as a substitute for the true faith. The Church regarded the banding together of a group in membership based on pure humanistic principles as threatening to remove the individual Catholic from the sphere of Influence of his Church. Hence it forbade its adherents to join the association under pain of excommunication.

If the above-mentioned *Apologie*, which appeared four years later, was not actually a direct reply to

the Papal bull, it did at least answer the arguments presented in that document. The book's emphasis on the Christian character of Freemasonry was intended to dull the edge of the contention that the Masons were drawn from diverse regions. On the contrary, the movement was declared to be exclusively Christian. Jews being non-Christians, it was possibly on these, not on personal, grounds that they were denied admission. It is difficult to conceive that Jews should have constituted any real problem in France at the time with regard to Freemasonry-any more than could Moslems or pagans. It may be assumed that the three religions were declared unacceptable only to emphasize the Christian character of the brotherhood. Even during the succeeding decades we hear nothing about Jews

struggling to enter, or of efforts to bar them from entering, Masonic lodges. Instead 'we find one source upholding the Christian character of the movement and at the same time declaring Jews acceptable in exceptional cases. Masons were obliged, at least, to be "familiar with the sacred mysteries of the Christian faith'" "Only as an exception, as an expression of deference to the Old Testament, is a Jew able, on rare occasions, to take part in it." These observations appeared in the first Masonic "encyclopedia to be published in France in 1766 and convey the impression of being an attempt to justify the fact-infrequently as the phenomenon may have occurred-of Jewish membership in the lodges, a fact which was in conflict with the basic principles of Freemasonry, as it was now interpreted in France.

The question of Jewish acceptability assumed much more serious proportions in Germany. Its cities, at least some of the larger centers, had larger Jewish populations than the English or French (though not as large as the Dutch). Had many Jews begun all at once to knock on the gates of the lodges, then granting them membership would have constituted a grave problem for the Masons. This did happen at a later date, as we shall see in due course, when the process of social change had mass-produced a type of Jew who sought to enter Christian or Judeo-Christian society. Yet during the first decades of the widespread emergence of Masonic lodges in Germany (that is, until the 1770's), German Jews were, with few exceptions, too securely tied to and concentrated within their own society and culture. We hear of three Jews visiting one of the Hamburg lodges in 1749, that is to say, they came armed with membership certificates acquired elsewhere and were permitted to take part in the proceedings of the lodge. They were "Portuguese Jews," presumably belonging to lodges in England or Holland, like those cases referred to earlier.

We must, however, revert to those instances since they afford an indication of the infrequency of such occurrences. That same Allegri, who claimed to have been admitted to membership in London

in 1735, spent some time in Germany in the sixties. He recounted that he had visited lodges in Mannheim and other German cities, but had refrained from doing so in Frankfurt because of the "prejudices of the German Jews." Similarly, O. G. Tychem noted in 1769 that the few Jews who had become Freemasons were constrained to hide the fact from their coreligionists for fear of being branded as "heretics." He likewise remarked that, when the Jewish Freemason who had printed his certificate passed through his city of Btzow, his religiosity was questioned by local Jews. His Masonic affiliation had rendered him suspect in their eyes. Apparently, in the sixties, membership in the movement 'was still regarded as a breach of the Jewish faith, and this fact is both the reason for, as well as an indication of, the rarity of the phenomenon.

It may reasonably be assumed that Jewish candidates for admission to the movement appeared more frequently in Germany than in France. Yet no need had arisen as yet to treat them differently there than in France. The German movement had also stemmed from English roots; Anderson's constitutions had been translated into German in 1743 and this version was reprinted several times thereafter. An appendix had been added to the by-laws, but this was nothing more than a German translation of the French Apologie. The two documents, as we have seen, diverged from one another in their aims, and were in direct contradiction in their respective attitudes to the candidate's loyalty to a particular religion. In its original, English version the constitutions had laid down that adherence to any particular positive religion was a matter of no consequence. Yet the supplement asserted that adherence to the Christian religion was an essential precondition for membership. The incompatibility of the two statements now brought together in the same volume did not escape the

notice of some of the members. Nevertheless, in those times the problem did not loom so large as to require an authoritative and decisive solution, as Jews were only admitted here and there into Masonic membership. With the passage of time, however, the tendency grew increasingly stronger to regard Freemasonry as a Christian institution where a Jew had no business to be found.

The oldest and the pre-eminent Berlin lodge was the Grosse National-Mutterloge zu den drei Weltkugeln. Together with the Grosse Landesloge van Deutschland, it later waged a bitter and unrelenting struggle to bar the entry of Jews. At first, however, no definite policy was adopted. On February 7, 1763, the application of a Jew, Bruck by name, was considered and rejected. In spite of- or perhaps on account of-his offer to pay 100 guilders to the lodge treasury, some blemish in his character or conduct was discovered. His Jewishness was not held to disqualify him. The by-laws which were adopted three years later set down the same qualifications for membership stipulated in the French Apologie: "Only a Christian is eligible for membership in our respectable [ehrwurdigen]

order, but on no account Jews, Moslems, or pagans. Lodges which have admitted any of these to their community have thereby clearly proved that they have no knowledge of the nature of the Freemasons." The last sentence is polemical in tone and is directed against those lodges who had shown leniency in practice and had admitted Jews. Actually I have evidence that the Royal York, the lodge competing in Berlin with the Mutterloge, accepted a Jew a year later. His name was Moses Tobias, and the minutes we have report his initiation, noting that the candidate swore his Masonic oath on the Pentateuch. This precise designation was obviously meant to exclude the New Testament, the book used for this purpose at the initiation of gentile candidates. Tobias, who subsequently left Berlin, was presented with his membership certificate by the Royal York as late as in June 1774 with the express approval of the other Mother Lodge, the Landesloge, with which it had been connected for some time. In the course of time, the Royal York too succumbed to the prevailing anti-Jewish pressure, even though in theory it still maintained the principle of Jewish acceptability. In 1784 its Essingen affiliate inquired of the leaders of the Berlin lodge whether it was permissible to grant entry to wealthy Jews as members, in the same way as they were being admitted in England. The Berlin lodge replied that it was true that Jews from England bearing membership cards had made their appearance at intervals, for indeed there were Jews worthy to be admitted to all lodges, were it not for the prejudice against Jews in general which was not entirely baseless. The advice offered to the inquirers was that the Jewish applicants should be most carefully scrutinized and that, in any event, appropriate initiation fees should be levied on them. Another precondition for the admission of Jews was that they be clean-shaven.

There were similar divisions of opinion in Frankfurt and vicinity at that very time. A lodge founded in Kassel applied for authorization to the Zur Einigkeit lodge in Frankfurt. Which, in turn, acted on behalf of the Grand Lodge of London. One of the signatories to the application was a Jew—a clear indication that his townsmen found him worthy to mix in their company. His name, however, provided the Frankfurt lodge 'with the pretext to deny the lodge the authorization it sought. Two Jews, Baruch and Tonsica, were admitted to membership in a Winkelloge (one not officially recognized by the Mother Lodge) in 1758. When this lodge finally received its authorization, the Jews were forced to resign.

These examples reflect the state of affairs that came into being and continued until the 1780's, A description written by one of the leading German Masons sums up the events of those years. The author, Johann August Strack, compiled this apologetic work in 1770 and republished it in an

enlarged edition in 1778. Replying to the accusation of indifference on the part of the

Masons to the Christian faith, Strack repeated the answer already advanced in the French Apologie: that Masons adhere to the Christian religion is attested to by the fact that no member of any other faith, be he Jew, Moslem, or pagan, is accepted by them. "And even if examples are cited of Jews who were Freemasons, no responsibility devolves on us. It should fall instead upon those spurious [unachte] lodges which have, at times, formed such unnatural connections. It is essentially impossible for any persons other than Christians to be Freemasons." Those lodges, then, which sought to represent the main or official outlook of Freemasonry expressed their uniqueness by emphasizing their Christian exclusiveness. Evidence to this effect is found in the contemporaneous Masonic classic, Lessing's Ernst und Falk (1778-1780), whose contents will be examined in some detail further on. "Allow enlightened Jews to come and seek admission?" The author aims this challenge at the Freemasons. He himself formulates the answer: "A Jew? The Freemason is at least obliged to be a Christian:" Jews striving for admission were forced to content themselves with membership in one of the non-authorized lodges, which by their very nature never acquired more than a marginal and doubtful status by the side of the central and Grand Lodges.

In the same period Jews aspiring to Masonic membership occupied a marginal status in their own community. The Jewish names listed in the Masonic rosters of those days are not known to us from any other source. We must assume that, if they were not doubtful and unprincipled characters, like some mentioned before, they were at least unconventional persons who were anxious to find their way individually into the non-Jewish world. Socially, the vast majority of Jews were at this stage certainly confined within their own community. Yet, by the seventies at the latest, a circle of enlightened Jews becomes discernible, concentrated especially round Moses Mendelssohn, a group of people who looked longingly for some social and intellectual contact with the surrounding society. The Masonic lodges, however, hardly seemed to suggest themselves as the suitable and effective instrument for social integration. Mendelssohn was somewhat critical of his friend Lessing's membership in the Masonic movement. It is related that Mendelssohn taunted his friend, whether seriously or in jest, about the secrets he had unlocked as a result of the revelations vouchsafed to him as a Mason. "From our earliest youth, we have been seeking for the truth. From the beginning of our acquaintance, we have searched together 'with all the effort and earnestness such a search fittingly requires. Yet, is it now possible that truths exist which Lessing has solemnly sworn not to divulge to the person who has been his faithful friend for these twenty-five years?" Apparently Mendelssohn resented his friend's presuming, as a Freemason, to possess certain knowledge which he was not permitted to share with one who had been his faithful ally in the very search for truth.

In his 'written remarks on Lessing's Ernst und Falk, Mendelssohn dealt with the more serious issue of principle. The book itself is apologetic and consists of the conversations of the two friends whose names form its title. Here Freemasonry is presented, at times, as the area where universal brotherhood in all its purity is aspired to in theory; and at others, as it exists in reality, as an association of persons belonging to a specific class and religion, as a society protected against intrusion from without and embroiled within, and as a group the members of which are more interested in satisfying their mystic curiosity and craving for alchemistic adventure rather than in cultivating human perfection. Yet, despite Lessing's inclusion of such criticisms in his work, his intention was, understandably, to judge Freemasonry by its lofty ideals and not as it existed in practice. Mendelssohn accordingly pointed out that here Lessing resembled the modern Berlin theologians, and all the criticism leveled at them applied to him as well. The implication of the analogy was apparently that Freemasonry was similar

to rational theology, in proclaiming universal principles without following them in practice.

Whether Mendelssohn's critique was expressing the resentment of the Jew at having been excluded from the Masonic association is not clear. His philosophical detachment kept him from aspiring to goals beyond his reach. In any event, he remained outside, while all his friends belonged - as did anyone who had made a name for himself in the intellectual world - to some Masonic lodge or other. Whatever motives may have inspired Mendelssohn were unique to him and could not furnish any example for the many in the succeeding generations.

Jews & Freemasonry 1723-1939 Preface
Jews & Freemasonry 1723-1939 Chapter 1
Jews & Freemasonry 1723-1939 Chapter 2
Jews & Freemasonry 1723-1939 Chapter 3
Jews & Freemasonry 1723-1939 Chapter 4
Sayings of Jacob Frank
Home

Jews and Freemasons in Europe

By Jacob Katz

Translated from the Hebrew by Leonard Oschry

Chapter III. The Order of the Asiatic Brethren

The generation growing up in the shadow of Mendelssohn accepted his ideal of the removal of all barriers separating Jews from Christians, but did not inherit his virtues of patience and moderation. His disciples and followers desired to attain in practice what they had been taught to believe in, and sought to hasten the process of absorption into the cells of their

social environment—and here the Masonic cells were held to be of basic importance. Although these individuals were unable to crush the opposition, they would support every effort on the part of the Freemasons to create new frameworks where the principle of equality of Jews and non-Jews would be upheld. Three or four such attempts took place around the end of Mendelssohn's lifetime (1786), the period of the enactment of the first laws aimed at the removal of civil disabilities from Jews and of the first agitation for the integration of Jews into the general society. The initial attempt led to the flaring up of the first controversy over the acceptance of Jews in Masonic lodges.

The earliest attempt to found a Masonic order with the avowed purpose of accepting both Jews and Christians in its ranks was the formation of the Order of the Asiatic Brethren or, to give it its full name. Die Brüder St. Johannes des Evangelisten aus Asien in Europa. We are fully familiar with the history of this society which was more important than all the others because of the scope of its activities and its influence. Founded in Vienna in 1780–81, its central figure and promoter was Hans Heinrich von Ecker und Eckhoffen, of Bavarian extraction. He and his younger brother Hans Carl (whom we shall meet again) had behind them a rich past in the history of the Masonic societies in Germany. The Eckers were of the type of aristocrats who had lost their property and forfeited the economic support of their class. Yet, because of their illustrious name, their family connections, and their confident bearing they had succeeded, at least outwardly, in preserving their associations with the ruling classes. They were not at all discriminating in their choice of occupation—so long as it allowed them to maintain their standard of living. This could best be achieved through association with those who wielded the real power in the states: the absolute princes, and the rising capitalists who enjoyed their patronage. Members of Masonic societies were at times drawn from the upper and propertied classes, but because these organizations often had need of individuals ready to perform remunerative functions, they also served as a refuge for those searching an easy, but not always honest, livelihood. Heinrich was a man of this type. He had been active among the Rosicrucians in Bavaria and Austria, whose dabbling in alchemy served as confidence schemes to swindle money out of the naive and reckless. As a result of some quarrel, he severed his connections with them and, in 1781, published a book denouncing them. At that very time he was busy forming a new order, later to become renowned as the Order of the Asiatic Brethren but known

in its first manifestation as Die Ritter vom wahren Licht.

I have no firsthand evidence on the immediate causes for the emergence of this order. Information has been culled from statements of members who became active later. According to them, an erstwhile Franciscan monk, Justus, whose civil name had been Bischoff, had taken

a prominent part in its founding. Justus had spent years in the Orient, especially in Jerusalem, where he had struck up an acquaintance with Jewish Cabalists. He studied their disciples and even obtained from them manuscripts which constituted the source for the Order's theosophic doctrines and ceremonial regulations. Although these details have not been corroborated, the traces of such a personality are very real, so that little if any doubt can be cast on his existence.

On another figure, Azariah by name, who is reputed to have given Justus the manuscripts, the evidence is rather doubtful. According to the testimony (which we shall examine presently) of Ephraim Joseph Hirschfeld, Azariah belonged to a cabalistic sect identified, according to another version, as a vestige of the Sabbatai Zevi movement. He entrusted all his affairs to his sons, while he himself traveled from place to place as an emissary of the sect. Nevertheless, even though the connection of the Asiatic brethren with the Sabbatian movement is conclusively proved by another source, as we shall soon see, the personality of Azariah lacks substance; information about him is too meager and full of contradictions. It seems that his existence was invented by members of the Order to lend credence to the assertion that their tradition had come from the Orient. The participation of a third person is beyond all doubt. He was Baron Thomas von Schoenfeld, an apostate Jew, who had made a name for himself as a prolific writer. His participation is prominently featured in the historical description of the Order, and his share in its founding is known from another source. Schoenfeld had much of the character of an adventurer, in both the intellectual and common connotations of the term. He turned up in Paris during the French Revolution and was executed during the Reign of Terror. For the Order of the Asiatic Brethren, Schoenfeld fulfilled the function of copyist and translator of Jewish Cabalistic works. The Order's historian, Franz Josef Molitor, had it by tradition that Schoenfeld was a grandson of R. Jonathan Eybeschutz, whose collection of Sabbatian cabalistic works he had inherited. We, however, are better acquainted with Schoenfeld's pedigree. He was a member of the Dobruschka family of Brnn and was in no way related, either by blood or marriage, to Eybeschutz. Nevertheless, the assertion was not altogether fortuitous for Mosheh Dobruschka, alias Thomas von Schoenfeld, actually had been an active adherent of the Sabbatian movement. As we shall see later, he incorporated liberal portions of Sabbatian doctrines in the teachings of the Order. It is doubtful whether Ecker und Eckhoffen was capable of distinguishing between the various Cabalistic systems of thought, and it is improbable that he was especially interested in the Order's possessing a specific Sabbatian character. Yet it is equally obvious that he wanted to tie the Order to a tradition derived, in some manner, from the Orient, as the name, "The Asiatic Brethren in Europe," clearly shows.

The Order had to possess some novel trait to set it off from the other lodges and orders, and its novelty was the tracing of its descent to some Oriental source. Justus' connections

with the East
and Schoenfeld's provision of Cabalistic source material gave this contention some
semblance
of authenticity.

On the other hand, it is also doubtful whether Ecker had ever intended to make his
order the
catch-all for a mixed society of Jews and gentiles. In his above-mentioned book he had
taken
issue with the Rosicrucians for sinning against Jews by not accepting them as members
unless

they were extremely affluent. His present, knightly order was presumably prepared to
accept
Jews—yet took no steps to pave the road for them to enter. True, the doctrines of the
Ritter vom
wahren Licht contained elements derived from Cabalistic sources. At this stage, however,
the
ideas were still clearly subject to Christian interpretation, and no syncretistic
tendencies are
discernible for merging the two religions. Ecker had intended to present his program
for the
new order to an assembly of all the Freemasons which was to have gathered in
Wilhelmsbad
near Hanau in 1782. The assembly had been convened by the head of all the German
Masons,
Duke Frederick of Brunswick, for the purpose of reviving the movement by introducing
improvements in the conduct of its business. In this endeavor, he received the
cooperation of
the Landgrave Carl von Hessen, who administered the province of Schleswig on behalf of
the
Danish monarchy. Through Landgrave Carl, Ecker hoped to exert some influence in the
forthcoming conference. He traveled to Schleswig at the beginning of 1782 and tried to
gain an
audience with the Landgrave. What occurred between them is not known. Ecker did not,
however, succeed in his quest, since a protest was filed against his appearance in
Wilhelmsbad
from a prominent quarter in the Berhn lodge. Had Ecker, even then, included in the
opening of
his constitution any paragraph providing Jews with the prospect of being accepted on an
equal
level with Christians, he could never have hoped to have his constitution ratified by
the
conference at large. The tenor of the Berhn protest, too, proves that the Jewish
question had
nowhere been placed on the agenda. Here the purity of Christianity, which the Masons
were
obliged strictly to uphold, was at issue. Ecker had been held to have contaminated
Christian
purity, not by attempting to open the gates of his proposed order to Jews, but by his
Rosicrucian activities which were still held against him, and because he had been
denounced as
a magician consorting with occult powers.

Possibly Ecker's failure to impose his patterns upon the existing lodges impelled him
to build
new organizational units of his own and, in so doing, he encountered Jewish candidates
seeking
to join his group. These were, after all, the years when the Edict of Toleration had
been
promulgated (in Bohemia, in October 1781, and in Austria, in January 1782). In the
other
German principalities as well, the eighties constituted the period when hopes ran high

for a change in the political status of the Jewish community, as an ever greater number of Jews withdrew from the social and religious framework of their own people. The time seemed opportune for the removal of the barriers keeping Jews from joining gentile company and for the founding of a society composed of members of both faiths. The first paragraph of the general constitution of the Asiatic Brethren, which was completed in November 1784, announced the removal of these barriers:

Any brother, irrespective of his religion, class, or system, may join the Order, provided he is an upright person in thought and deed. Since the good and welfare of mankind are the sole purpose of our approach, these cannot be dependent on any other circumstance, be it a man's religion, his birth, or the class into which he has been bred.

The permission to enter presumably was intended for the rich Jews of Vienna and the enlightened Jewries of other cities, who were attracted to Ecker's company for social reasons. It is even more astonishing that Ecker should also have found a Jewish associate who assisted him in promoting the spiritual activities which were to justify the existence of the group.

Having failed in Schleswig, Ecker returned to Austria and took up residence in Innsbruck, in the Tyrol. There he worked to spread the Order until his return to Vienna in 1784, and there he became acquainted with Ephraim Josef Hirschel (later Hirschfeld) who was introduced to him as a rather unusual young Jew, well-educated but persecuted by his coreligionists on account of his ideas. Hirschfeld had been living in Innsbruck since 1782. He was employed as a bookkeeper by the wealthy Jew, Gabriel Uffenheimer, to whom the Tyrolean salt mines had been farmed out. Later, employee and employer quarreled, litigation ensued, and Hirschfeld was awarded a considerable sum of money by the court. While the proceedings were still in progress, he entered the local institution of higher learning and also accepted occasional, part-time employment as teacher and bookkeeper with the local aristocratic families. Through his work, he was brought into contact with the Baron who had him copy the writings of the Order, only to discover that the copyist himself had, in the meantime, become interested in their contents.

We are now familiar with Hirschfeld's origin and early life. He had been born in Karlsruhe. His father was a cantor and Talmudic scholar, author of a work on rabbinic law (novellae on treatises of the Babylonian Talmud), learned in Cabalistic literature, and had produced a Yiddish translation of Rabbi Mosheh Alshekh's commentary on Genesis. The elder Hirschfeld was highly ambitious. He did not have at peace with the local rabbi, Nathaniel Weill, whose commentary he set out to attack in his own work. However, he received the written approbation of prominent rabbinic authorities in other cities, among them the renowned Rabbi Ezekiel Landau of Prague. Most extraordinary of all was the fact that he had prefaced

his work with a dedication in German, addressed to the Margrave, Karl Friedrich of Baden—indicating that the father sought to attract the attention of people of high station. His son, Ephraim, reaped the benefit of the father's endeavors, Johann Georg Schlosser, Goethe's brother-in-law and a leading official in the Margrave's service, provided for the son's education, perhaps after the elder Hirschfeld had died. He enrolled him in the local gymnasium and later sent him to the University of Strasbourg to study medicine. Hirschfeld did not complete this course of studies; instead he acquired a grounding in languages, philosophy, and literature and became accomplished in the social graces, a rather unusual feat among his Jewish contemporaries. In addition to the habits acquired through education and training, Hirschfeld possessed unusual innate traits: on the one hand he tended to isolation and solitude, while on the other he excelled in the art of conversation, exuded charm and confidence, and stoutly defended his considered opinions. This combination of features drew attention to him as an original, though somewhat odd, person. After his sojourn in Strasbourg, Hirschfeld moved to Berlin, taking with him the recommendation of his benefactor, Schlosser, to Moses Mendelssohn. There he obtained employment as tutor and bookkeeper in the household of David Friedlander. According to the testimonial given to him by Mendelssohn, when he left Berlin two years later, Hirschfeld had been a frequent visitor in the Mendelssohn home as well as in the homes of the city dignitaries. According to Friedlander's brother-in-law, Isaac Daniel Itzig, Mendelssohn took an interest in Hirschfeld and tried to find an explanation for his strange conduct. (At times he would sit speechless, even in company, behavior which Mendelssohn ascribed to extreme hypochondria.) Mendelssohn befriended Hirschfeld just as he had befriended others who had entered his house and had subsequently developed into admirers and disciples. Hirschfeld, however, was an exception. Apparently he never had subscribed to Mendelssohn's rationalistic doctrines, even when he was closely associated with his mentor, and he later openly turned against them. At all

events, he refused to throw in his lot with this circle of intellectuals, which apparently is the reason there is no record of his stay either in Berlin or Vienna among the written remains of that group. From Berlin, Hirschfeld went to Innsbruck where, as we have seen, he struck up an acquaintance with Ecker. There too he was admitted to the Order of the Asiatics and its spiritual world. Hirschfeld frequently accompanied Ecker on his travels, and so made the acquaintance of other leaders of the Order. In the spring of 1785, he joined Ecker in Vienna and became attached to his home. They became firm friends and constituted, as one of the Vienna circle dubbed them, "a pair of originals."

By the time Hirschfeld joined it, the Order already possessed a written, ratified

constitution,
and the Vienna group at least was governed by these laws. It is worthwhile to cast a glance over this group and see who (in addition to the founders we have met before) participated in its activities. There were outstanding dignitaries among the non-Jewish members. MoUtor mentions the Duke of Lichtenstein, Count Westenburg, Count Thun, and, anonymously, the Austrian Minister of Justice (N.N.).

Another source, relying on hearsay, Hsts the following: Max Joseph Freiherr von Linden, Otto Freiherr von Gemmingen, Freiherr von Stubitz, and others. The documents in my possession mention several other members by name: J. B. P. Hartenfels, Franz Meltzer, Joseph von Juhsz, Johann GottUeb Walstein, Franz de Nevoy, Fr. van Ost, Jacob Jg. Zuz. Three of these were army officers; two, court officials; one, a doctor of medicine; neither the status nor occupation of the one remaining is known. As for these Christian members of the Order, Jews would have been only too proud to associate with their class on intimate social terms. Three wealthy Viennese Jews did belong to the Order: Arnstein, Eskeles, and Hnig, and there is no reason for presuming that there were no others. The information concerning this Order comes to us purely incidentally. We have no roster of its members, nor do we know when each individual was initiated into membership and whether it was before or after the arrival of Hirschfeld. Nevertheless, the evidence is clear that Hirschfeld actively endeavored to attract Jews to the Order, and that the three honorable gentlemen were accepted through his intercession. He maintained connections with wealthy bankers and engaged in financial transactions through the agency of Itzig in BerUn, Arnstein's brother-in-law, to the extent that his operations not only benefitted the coffers of the Order but filled his own pockets as well. He became financially independent as a result. In spite of his continuing to Uve in Ecker's home, credence should be accorded his statement-made after the dissolution of their association-that he gave his hosts more than he took from them.

As time progressed Hirschfeld's functions in the Order of the Asiatics increased. True, the constitution had been completed before he arrived in Vienna and, according to MoHtor, who derived his information directly from Hirschfeld, the other, basic writings of the Order were not compiled by him but by Baron Schoenfeld. There were current needs, however, to attend to. Instructions had to be written down, which would guide the members in their "work"; these consisted of reflective interpretations of the symbols, word and letter combinations, and so on. Consistent with the origin of the doctrine of the Asiatics as a whole, the material for this spiritual activity, too, had been culled from Cabalistic Hterature. Very few members were at all famiUar with these writings, and the group had been forced to rely on Justus and Baron Schoenfeld. Hirschfeld claimed to have received his instruction in gaining understanding of this

literature from the former, but it is possible that he had acquired the rudiments from his own father. Some time later, he wrote a book incorporating Cabalistic concepts. It should not be assumed however that he really understood Cabalistic systems with any profundity. Yet he was a "discovery" as far as Ecker was concerned. Until then, Ecker had been utterly dependent on Schoenfeld, who had exploited his advantage by exacting, whatever remuneration he wished. Now Schoenfeld was challenged by a competitor. Hirschfeld's abilities, however, fell short of the work he was required to perform, and so he conceived the idea of inviting his younger brother, Pascal—who was apparently better qualified, since his education had centered mainly in studying the Jewish traditional sources—to join him. (Pascal was, however, his brother's inferior in personality traits and mental powers.) As a result of the presence of the two brothers, Schoenfeld was relegated to an insignificant position in the Order. Some time later he was expelled from the Vienna circle, though as we shall see, he did not sever his connections with the members altogether.

From 1785 to 1787, the two brothers served more or less as secretaries to the Order, and Ephraim Joseph was dignified by the title of Oker Harim (literally, "uprooter of mountains"). The various offices, too, were designated by Hebrew terms, and the members were addressed by names culled from Hebrew sources. Heinrich von Ecker was called Abraham: his brother, Israel: Justus, Ish Zaddik (righteous person), and Baron von Schoenfeld, Isaac ben Joseph. The use of the Hebrew language was no novelty, since this had been an accepted practice among Freemasons. The latter, however, generally restricted their choice to Biblical expressions, while the former drew upon the vocabulary of rabbinic literature, an indication that Jews who had received a traditional education exercised a considerable influence. In their use of alien concepts, the Asiatics differed from the other Freemasons, whose reliance on Hebrew was intended only to surround Masonic activities with an exotic aura. Here it was intended to give prominence to the Jewish element incorporated in the Order. The full purpose of this custom is exposed by the fact that Hebrew names were assigned to Christian members only, while Jews were given names with Christian overtones. In their decision to admit Jews, the Asiatics relied upon the well known paragraph of the English Masonic constitution, which limited the religious qualifications for membership to the universal principles common to all the sons of Noah. In contradistinction to the English lodges, however, Jews and Christians were not accepted here without regard to their denominations. The two religions were not ignored. The intention was to extract principles from both faiths and to create from the combination a composite pattern of ideas which would serve as a basis on which the ceremonial procedures in which Christian

and Jewish symbols both played their parts could be constructed.

In theory, the Order of the Asiatics had not been founded as a substitute for Freemasonry but to construct an upper level above the regular Masonic structure. The assumption was that the members had already become familiar with the three main levels of Masonic lore and that a new order had come into being which promised to open doors to additional mysteries. In this respect, the Asiatics were following the example of, among others, the Scottish rite, which also had been constructed over and above the three original degrees of the Masonic order. This is the implication of the sentence, quoted above, from the first paragraph of the constitution that members would be accepted regardless of their region, class, or "system"-the last term referring to the "system" of the Masonic lodge through which the candidate had previously passed. Yet, to follow this procedure in practice was quite difficult. Jews had not been

permitted to become Freemasons; they should therefore have been ineligible for membership in the Order of the Asiatics.

It appears either that Ecker exerted considerable effort to pave the way for Jews to enter the Masonic brotherhood, or that he deluded Jewish dignitaries into believing that his efforts might meet with some success. Yet anyone who might have given credence to his assurances was doomed to disappointment. The regular lodges were still barred to Jews. If the leaders of the Order of the Asiatics desired to follow the practice of admitting only former Masons, they would have to find some substitute to serve the needs of the Jews. A solution was found. Special Melchizedek lodges, so called to distinguish them from those named after John the Baptist, were founded. The writings of the Order of the Asiatics speak of the Melchizedek rite as well-known, the proof being that "Jews, Turks, Persians, Armenians, and Copts labor in it." Yet, as we shall see later, this was an invention, a makeshift measure, but sufficient to show that some effort was being made to include Jews in the same order as gentiles. Jewish admission was made conditional, however, in practice if not in theory, on the candidate's relinquishing the Judaism prevailed at that time.

The ideology of the Asiatic Brethren has been subjected to a critical analysis by Professor Gershom Scholem. His study has revealed that on its theoretical level this ideology was a conglomeration of principles drawn from Christian and Jewish sources. Cabalistic and Sabbatian ideas were jumbled together with Christian theosophic doctrines. The same applied to symbols and festive and memorial days, which were fundamental to the activities of the various degrees of the Order. Along with Christian holidays, such as Christmas and John the Apostle's Day, Jewish festivals, such as the anniversaries of the birth and death of

Moses, of the Exodus, and of the Giving of the Law, were celebrated. The Christian Asiatic, however, did not have to suffer pangs of conscience. He could easily have regarded himself as completely faithful to the tenets of his religion—and even look upon himself as reverting to the same pristine form of Christianity which was preserved within Judaism. The Jew, on the other hand, could hardly remain oblivious to the fact that he was trespassing beyond the boundaries of his own traditions. The adoption of Christian symbols could on no account be reconciled with the doctrines of Judaism. And, if these acts were not a sufficiently serious breach of his faith, he was also required, as a member of the Order, to eat pork with milk as part of some solemn celebration. Even the most ignorant of Jews was fully aware that he was thereby violating a law of his own religion. Such antinomian tendencies could only be found in Sabbatian conceptions, and this influence, as we have seen before, was clearly prevalent. The apostate and Sabbatian Moses Dobrushka-Schoenfeld served as the transmission line, carrying this influence to the Order of the Asiatics. Others too may have possessed a similar Sabbatian background, and their sectarian past paved the way for their participation in a Judeo-Christian society which had adopted their previous doctrines and observances.

The readiness of the Jewish members to transgress the boundaries of their religion might have been derived from another source. Hirschfeld had become estranged from Jewish observance even before he made the acquaintance of the Asiatic Brethren. His sojourn among the "enlightened" Berlin Jews and his earlier academic career at the gymnasium and university might very likely have led him away from his past. The other members of the Order were not known as past Sabbatians, but rather as adherents of the disintegrating tendencies of the

Haskalah which, explicitly or tacitly, provided the justification for abandoning Jewish traditions. The histories of the Itzig and Arnstein families in Berlin and Vienna respectively furnish a clear example of this process of alienation, which impelled many to forsake Judaism altogether and left others behind, with their bearings lost and the security of their environment destroyed. The lost souls of the latter group were easy targets for recruitment in orders of the Asiatic Brethren variety, since such an association offered them a new social haven, beyond the borders of Judaism, but where they were not called upon to sever their former connections and to adopt Christianity. The religious syncretism of the Order, which might be interpreted as according a status to Judaism within Christianity, was less of a restraint and more of a stimulus and an attraction.

The Masonic orders were not local organizations. Their tentacles penetrated into numerous cities and countries. Following suit, the founders of the new order also sought to

spread beyond the Limits of Vienna. But Ecker failed in his attempt to establish his order as a superstructure for all German Freemasons, and was forced to divert his efforts to the founding of new societies in various localities. We have already met him between 1783 and 1785, traveling through Austrian and German cities, conducting his propaganda tour. As to the measure of his success, we have no reliable information: still, it seems to have been considerable. The center of the movement remained in Vienna until the end of 1786 or the beginning of 1787. There the "Sanhedrin" which governed the order had its seat. It was a body composed of seven members as well as several officeholders and salaried employees. The "Sanhedrin" delegated powers to the heads of the districts—four in number—for all of Europe and these heads conferred authorization on the individual cells in their respective regions.

In theory, restrictive entrance requirements and a certain measure of supervision were supposed to be enforced by the "Sanhedrin." In practice, however, membership and new lodge authorizations were granted with the utmost generosity. We know of the existence of Asiatic lodges in Prague, Innsbruck, Berhn, Frankfurt, and Hamburg. The Encyclopedic der Freimaurerei, published in 1822, mentions that the cities of Wetzlar and Marburg were teeming with devotees of the Order. A strong chapter must have existed in Prague, although we have almost no information on it. In Innsbruck the society was composed of the local aristocracy. As for Berhn, the sources yield only the name of Itzig, but other relevant literature mentions Bischofswerder, Wüner, and even the Crown Prince, who was later to become King Frederick William. From Hirschfeld's 1787 visit to Frankfurt we learn of a lodge in that city; its members are not referred to by their real names, but by the pseudonyms conferred on them by their lodges, better known are the Hamburg brethren. Here lived Carl, Ecker's younger brother. He had been an active Mason even before the Order of the Asiatic Brethren came into existence. In his attitude toward Jews he showed himself ready to follow in his brother's footsteps. In 1783 he founded a lodge which admitted two Jewish members: Isaac Oppenheimer and Gottschalk Samson. This society was short-lived, but two years later Carl von Ecker founded a new lodge, which was formally initiated in December 1785. His older brother, who lived in Vienna, happened to be in Hamburg on that occasion and he persuaded the group to join the Order of the Asiatics. The 1786 membership roster gives the names, ages, occupations, and class of twenty-four persons, no distinguished persons are included, for, unlike Vienna, Hamburg was not the residence of high nobility. Eight of the names, however, bore the prefix "von"; the others too seem to have been borne by men of substance, to judge by their

occupations: bankers, merchants, physicians, and even a clergyman. Six can definitely be identified as Jews. Beside Samson, mentioned previously, they are Isaac Guggenheimer, Jacob Gtz, Wolf Nathan Liepmann, Hirsch Wolf, and Marcus Jacob Schlesinger. Two were bankers; two merchants; one a court agent; one a physician. With the exception of the physician, Hirsch Wolf, these Jews were not among the culturally distinguished of the generation. Their principal title to membership rested on their readiness to support

the Order financially and their aspirations to rub shoulders with non-Jews.

From data on the Hamburg and Vienna groups, we can project conclusions about the other cities where branches of the Order were established. Its swift spread is a clear indication of the internal disintegration of a specific stratum of Jewish society in Western Europe. We must also take notice of the fact that a certain section of non-Jewish society was ready to establish social and spiritual contact with Jews. Yet we should not exaggerate the dimensions of this section, even for the period of greatest social progress, the eighties and nineties of the eighteenth century. Only a few years after the Order of the Asiatics had been founded, its declared policy of including Jews and gentiles together in a single group framework was challenged.

The first public attack on the principle of equality in Freemasonry was launched in Hamburg in an eight-page brochure. According to its title, it purported to convey "unbiased and basic information on Jewish Masonic lodges and other secret societies in Hamburg." The author describes the admission of Jews into the local lodges as a startling innovation. Until that time even unauthorized lodges had categorically refused to accept Jews, since these lodges too assented to the basic Masonic doctrine that Jesus Christ was the cornerstone of their structure. Yet now certain lodges wished to enjoy the benefits of Jewish wealth, and whispered in Jewish ears that, in return for 100 reichsthaler, admission to the Masonic order could be obtained. According to the author, this hunt for souls was undertaken in the name of a certain prince, a Masonic Grossordensmeister, who had ordered that Jews be accepted from now on, "since sufferance and tolerance now prevailed universally." Hardly any doubt remains that the prince in question was Carl von Hessen, who, as we shall soon see, became the Grossmeister of the Asiatics, and who could be described as tending to show tolerance to Jews. The founder of the lodge open to Jews must have been Ecker. Essentially the observations of the anonymous author agree with what is known to us from other quarters. He must have drawn his information from firsthand sources and was even aware that the initiation ceremony was concluded with a meal at which pork was served.

The author was not as much interested to inform as to condemn. He scorned the Jews for having accepted the offer, as they usually did, but refusing to pay the price. His bitterest resentment was reserved for the founder of the lodge who had removed the restrictions against Jews entering the Masonic movement. He wanted to focus the attention of the city government on what had taken place in the hope of having an end put to this state of affairs. That same year a reply was issued. The rebuttal did not deny a single allegation of the brochure. It rejected the slurs on Jewish behavior as being applicable only to the crude masses. In defending the existing practice, the rebuttal points to the custom of the English lodges which had never discriminated between Jew and gentile. It is most reasonable to assume that the author of the reply was none other than Carl van Ecker himself.

This minor controversy which occurred in Hamburg in 1786 may be regarded as the opening shot in a crushing barrage which rained down upon the heads of the Order of the Asiatics a year later. We have already noted that Heinrich van Ecker had come from Vienna to Hamburg to attend the induction ceremony of his brother Carl's lodge. The older brother's journey to northern Germany had a clear, deliberate purpose: he was seeking the protection for his Order of one of the princes who had some sympathy for Freemasonry and its mystic ramifications. Such persons were Prince Ferdinand of Brunswick and the Landgrave, Carl von Hessen, and Heinrich tried his luck with both. He was in sore need of this protection, since his personal standing and the existence of the entire Order in Vienna had been put in jeopardy. The heads of the Freemasons (they belonged to the uppermost classes and had influence in government circles) had fought the Order of the Asiatics from its very inception. By the end of 1785 they had succeeded in persuading Kaiser Joseph II to promulgate a law which would have placed all Masonic lodges under strict government supervision. Ecker sought to nip this threat in the bud by finding refuge in royal patronage elsewhere, and in Schleswig he found a sympathetic response on the part of the Landgrave, Carl van Hessen, with whom he had exchanged words previously. All his life Carl had longed to uncover the secrets hidden in Masonic doctrine, and he believed Ecker's assertion that these were known to the members of the Asiatic Order. He therefore consented to become the head of the Order, and invited Ecker, and through him, Hirschfeld, to come and settle in Schleswig. Hirschfeld's brother, Pascal, remained for the time being in Vienna. Some time later, Prince Ferdinand too responded, and Carl, the younger of the brothers, left Hamburg to join the Prince's court in Brunswick.

The removal of the center of the Order to Schleswig alerted the Masons outside of Hamburg. At the time, Schleswig was under Danish tutelage and Carl von Hessen exercised his office as the deputy of the Danish King. Freemasons in Copenhagen, afraid lest the Order of the Asiatics acquire influence in their territory, resolved to oppose it openly and expose its nature in public. This was not difficult to do. The members of the Order had not been at all particular in whom they admitted. Their constitution was therefore not properly guarded and was passed from hand to hand. The Copenhagen Masons decided to publish the entire constitution together with an introduction and critical notes, so as to show how far the new Order had strayed from the authentic principles of Freemasonry. A person capable of handling the assignment was found, and the book, *Authentische Nachricht von den Ritter und Bruder –Eingeweihten aus Asien, Zur Beherrschung für Freymaurern*, was published anonymously in 1787. The author, however, son of a local Protestant clergyman, is known to have been Friedrich Mnter, a Freemason, who

afterward became famous as an Oriental scholar and the Bishop of Copenhagen.

In his introduction, inter associated the Order of the Asiatics with the occult current in Rosicrucianism which had achieved notoriety for its extortion of money from the guUible and for its frauds and swindles. Admittedly, the members of the Order of the Asiatics had held themselves out as opposed to the Rosicrucians, but the two were, in truth, of the same type. Their common feature was their pursuit of spurious, secret doctrines which confused minds and dulled senses. Munter spoke in the name of reason, of the sciences and philosophy of the enlightenment, which alone were the guarantees for the freedom, truth, and happiness of mankind. Hand in hand with these disciplHnes went rational theology, which stood in no need of any allegorical or mystical interpretation of the Holy Scriptures, which claimed authority "in spite of human intelligence." Munter represented the position of the educated and enlightned

Christian. What does occasion surprise is that this position, which had normally served as the starting point for a closer approach to Jews, now became his pretext for opposing the opening of the lodge doors to Jews.

Munter appended his notes to paragraph after paragraph of the constitution of the Order of the Asiatics. As for the paragraph which allowed Jews to be accepted in Melchizedek lodges from where they would become eUgible for membership in the Order of the Asiatics, he attacked it from all sides. Jews were never, according to him, admitted into legitimate lodges conducted in accordance with the laws of the Grand Lodge of London. The exceptions were a few lodges in Holland, and they had acted illegally in this instance. The other lodges which had accepted Jews had never been granted authorization. He asserted that it was an established rule among all Freemasons, regardless of their rite, that only Christians were eUgible, "and the entire constitution of the Order is predicated on this principle." As for the Melchizedek lodges, they were a pure invention of the Order of the Asiatics. Their story that such lodges existed in Oriental countries and included "Jews, Turks, Persians, Armenians, and Copts" was a figment of the imagination, intended to legalize the entry of Jews into the Masonic lodges in the European countries. Thoroughly familiar, with Masonic affairs, Munter possessed in addition a keen sense for historical criticism. In this remark, he had undoubtedly hit upon the truth. Hirschfeld himself later conceded that the Melchizedek lodges existed only in the mind of Heinrich von Ecker.

Munter's vigorous attack produced its effect. The Ecker brothers took the attack to be directed at them. Heinrich's name had been mentioned expUcitly by Munter as one who had been an active member of the Order in Vienna and was now Hving in Schleswig. Heretofore the

brothers had always been mentioned in the same breath and each was made to suffer for the sins of the other. Both depended for their positions on the existence of the Order -- Heinrich because he had been invited by Duke Carl of Schleswig as a result of the latter's belief in the truth of the Asiatic doctrines, and Carl because the group flourishing in Hamburg provided him with his keep. Now, however, the representatives of the Order had been portrayed as money grubbers and the Order itself as possessing a false and confused ideology. It was not surprising that both felt constrained to reply. Heinrich compiled a book of one hundred pages to which he appended his full name, while Carl published his eighty-page reply anonymously.

Possibly the brothers deliberately divided the functions between them. On the other hand, each might, on his own, have replied to those accusations which affected his personal circumstances. Heinrich, who had made his future dependent upon Duke Carl's belief in the spiritual benefit lying hidden in the ideology of the order, denied Munter's accusations on this aspect. He admitted the existence of the Order openly and even proudly. He delineated its history during the past generation and alluded to a prior genealogy from which the Order, as it now existed, had descended. All this argument was obviously intended to support the contention that the Order of the Asiatics indeed had access to the true interpretations of all Masonic symbolism. Such interpretations also entailed uncovering the very secrets of nature itself, and, although the Asiatics were not alchemists seeking to produce gold, they were nevertheless "far-seeing investigators of nature, possessing profound insights." They sought to be no more than a group "engaged in the ultimate deciphering of all Masonic hieroglyphics, and as a group they occupied themselves, with all the truths and cognitions of natural things following from that."

This modest claim advanced on behalf of the Order was calculated to pacify its adherents: as for Duke Carl, there was no limit to his credulity. For if it was true that the Asiatics possessed knowledge of the secrets of the world, then all other possible deficiencies, were of no account in comparison. Heinrich von Ecker dealt only cursorily with Munter's other accusations. He referred in passing to the Jewish question. He denied, though not too vigorously, that the Asiatics had founded lodges of their own to provide themselves with members. But he flatly contradicted Munter's allegation that Jews had never been accepted in legitimate lodges. He himself cited the names of three Jews who had been admitted into the movement--one in London, one in Paris, and one in Gibraltar, where many Jews visit the lodges."

What was of minor importance to Heinrich was of major significance to his brother. Carl hardly touched on the question of the Asiatic Order. He contented himself with the assertion that there did indeed exist higher degrees than the basic three of the Masonic movement, and

that those who reached these higher levels were vouchsafed revelations not disclosed even to the best among the Masons. It was therefore quite possible that the Order of the Asiatics did in fact contain these higher degrees. Nevertheless, preparation in the three Masonic levels was a precondition for ascending to the higher degrees. Yet what were the prerequisites for the acceptance of members in the Masonic lodges themselves? Munter had asserted that such acceptance depended upon the candidate's adherence to the Christian faith, and so Jews were ipso facto excluded. This contention Carl van Ecker undertook to dispute, as the title of his work explicitly shows: *Werden und können hraeliten zu Freymaurern aufgenommen werden? (Would and should Israelites be accepted as Freemasons?)*. This was the first time that the problem had been aired in public, and Ecker's book was the beginning of a whole series of publications which took up the question during the succeeding generations. Ecker's affirmative answer to this question was the fruit of the prevailing circumstances of his time and his locality.

Like Heinrich, Carl refuted Munter's contention that lodges using the English rite had never accepted Jews. In England Jews had been and were still being granted membership. He mentioned the names of Jews known to him personally, which had appeared in the publications of the English lodges. For added support, he reprinted the authorization conferred by an English lodge on a Jew named David Hertz, in London, on July 24, 1787. Those lodges which had accepted Jews conducted themselves in accordance with the original principle of Freemasonry, and here Carl von Ecker quoted the paragraphs of the constitutions discussed in Chapter II. It was true that most of the lodges in Germany and some in France and Italy had deviated from this principle. It had been acknowledged by the German Freemasons that no lodge could legally function unless it had been authorized by the Grand Lodge of London. Yet they had adapted their constitutions to the conditions existing in their respective states, and these circumstances had been responsible for Jews being excluded from the lodges since, in Germany, discrimination against Jews was prevalent even among Freemasons, occasioned by religious fanaticism or hypocrisy or from fear of attacks by fanatics. The barring of Jews and the prejudice against them also stemmed from their inferior political status, for Jews had not been granted citizenship in the states where they lived.

So far the defense rested on blaming the opponents of the Jews. Yet German Jews themselves were guilty to some extent. They lagged behind their brethren in England, France, and Italy. They did not follow the law of Moses, but observed absurd rabbinical customs. Carl found fault

even with the enlightened Jews. These ostentatiously paraded their culture, yet found difficulty in liberating themselves from their original mentality. They forced themselves to discuss scientific topics, while their attention remained riveted on mortgage foreclosures and bad debts.

Their very singsong intonation set them apart from the rest of civilized society.

It is worthwhile to examine this argument in its various aspects. Here we have a description of an intense emotional revulsion in which elements of actual impressions are mixed with stereotyped imagination. Such portrayals emerge quite frequently in contemporaneous literature, which dealt extensively with the Jewish problem and the possibility of Jews being allowed to enter Christian society. Among those in favor of granting civil rights to Jews, revulsion was coupled with the rational reflection that a change could occur in the future. Carl von Ecker adopted this attitude, and so he was able to justify opening the doors of the lodges to Jews. At bottom human nature was the same. "Christians and non-Christians alike are suitable for this instruction [of the Freemasons] which includes, basically, what is known as the law of nature which is impressed on the heart of man by God:" Christians, however, must take the first step. Since they have oppressed the Jews for so many generations, they are now obliged to restore human dignity and civil rights to Jews and to remove from the latter all the blemishes, which had become attached to them as a result of their exclusion from society. A special responsibility devolves upon the Freemasons. "Why bar the way to Freemasonry against this people—the only way perhaps to enlightenment, the way through which they will more easily become reconciled with the rest of the human family and through which they will mend their habits and refine their ways of thinking?" Hamburg Jews, who belonged to the lodge headed by Ecker, could then see themselves as marching steadily forward, as a result of their Masonic membership, toward integration in the general, human society. And so they certainly did regard themselves at the time.

Carl von Ecker pointed to the anomalous situation. Precisely those lodges which acknowledged no other Masonic authority than that derived from the Grand Lodge of London were the ones to deny the principles of that very Grand Lodge in matters affecting Jews. It is no less paradoxical to see the representatives of the Order of the Asiatics, so utterly removed from the rationalism of English Freemasonry, justify the admission of Jews by reference to that rite. In actuality, principles, tendencies, beliefs, and ulterior motives, all together in utter disorder, influenced Masonic attitudes toward Jews, so it should not be surprising to find in the history of the Asiatic lodges twisting and vacillating and a lack of consistency.

The representatives of the Order apparently stood the test successfully. They had publicly defended the right of Jews to be admitted to their society and to all Masonic lodges. The Jewish participant in the leadership of the organization, Ephraim Joseph Hirschfeld, maintained his position in Schleswig, and we find him there fulfilling an important part in the functioning of the Order. Sent in 1787 by Duke Carl, he had undertaken an extensive tour on behalf of the

Order. He traveled to Frankfurt and from there, by way of Nuremberg and Regensburg, to Prague and Vienna. After his return, he settled in Schleswig, but still maintained contact with Hamburg. The center of the movement was now located in northern Germany: in Schleswig under the patronage of Carl von Hessen, and in Brunswick under the patronage of Duke Ferdinand. Senior officials in Carl's administration were active in the Order, and Hirschfeld made friends even on this level of society. There, as in Vienna, his function was to provide the

Order with exercises in meditation culled from Cabalistic printed works and manuscripts.

Although he had drawn upon others and had even accepted assistance from his brother when

he was in Vienna, in Schleswig he relied, at least during the earlier years, upon his own

resources. To this end, he fortified himself during his Frankfurt sojourn with the necessary

textbooks. It is doubtful whether anyone else in Schleswig was capable of reading a Hebrew

book or of expounding the texts of the Order which had been compiled by the founders in Vienna and were based on Cabalistic writings. The members needed to understand the doctrines of their Order, and so they, and Duke Carl, their leader, were forced to depend on

Hirschfeld. His position now seemed secure because he was indispensable.

Nevertheless, Hirschfeld did not enjoy peace and quiet in his new home. He was obviously more

isolated in Schleswig than he had been in Vienna. Here he was an alien, a foreigner, probably

the only Jew in the group. Although the Ecker brothers had defended the principle of equality

in their Order, the Schleswig members were reluctant to accept its validity. Some were of the

opinion that, although Jewish members already in the Order should not be expelled, new applicants should not be admitted in large numbers. According to Hirschfeld's own account,

the Schleswig "Sanhedrin" rejected a Jewish candidate on the grounds of his religion, and

Hirschfeld undertook the defense of the principle and the struggle to have it implemented in

practice.

This information is corroborated by another source which recounts an incident occurring in

Hamburg. Carl van Ecker sought to obtain Masonic authorization for his Order from Ferdinand of Brunswick, and the latter made the granting of his authorization dependent upon

the expulsion of Jewish members from the group. Duke Carl, who wanted to save the Jewish

members, proposed that they be organized in a separate lodge named Melchizedek, such membership being intended to confer the right on Jews to visit Christian lodges. Carl thereby

acknowledged the distinction instituted between two types of lodges by the Order of the Asiatics, but without raising the status of Jews to equality with Christians. The

Jewish members of the Order, whose number had risen to twenty, rejected the proposal and left the Order.

Duke Carl tried to placate the Jews, but not at the expense of his connections with Christianity.

Though he longed to learn the meanings of the secrets by having recourse to Jewish

sources, he believed that such revelations would lead him to truths that were basically Christian. Heinrich von Ecker, too, adapted himself to the Schleswig atmosphere and made sure that he was seen reading Scripture with all due Christian fervor.

Given these circumstances, it is not surprising that Hirschfeld began to feel that he was a victim of discrimination. Although rumors spread upon occasion that he had been or had appeared to be converted to Christianity, the truth is that he refrained from taking this step. Even in his religious position he remained an exception, as we shall see later. Not everyone considered this a fault, and several persons in Schleswig were attracted to his unique personality. Nevertheless, here as in every court society, social standing was determined by the mere fact of a man's belonging to a particular class or religion. Carl von Ecker's friendship for the Jew availed him nothing. The honors conferred on Ecker, the noble, were denied to Hirschfeld, the Jew. Social discrimination strained their relations and in the end led to an open breach between the two old

friends.

Details and minutiae of the quarrel and the resulting litigation do not fall within the scope of this discussion. In brief, Hirschfeld sued Ecker for the payment of debts owing to him, and Ecker, in turn, accused Hirschfeld of threatening his life in the presence of Duke Carl. As the trial progressed, it became evident that Ecker was exerting an increasingly strong influence on the Duke and the officials conducting the proceedings. Distrainment was levied on Hirschfeld's personal effects and the manuscript in his possession, and he was placed under house arrest. The Order of the Asiatics, too, turned its back on the very person who had once been its central spiritual pillar. It was resolved to expel Hirschfeld from the Order, and a circular was sent to all branches explaining why this disciplinary action had been taken. The legal proceedings and the act of expulsion clearly reveal anti-Jewish overtones and warrant our attention as evidence that the social status acquired by Jews. Even in a marginal group such as the Order of the Asiatics, was of a doubtful nature.

In the course of the trial both parties gave accounts of the history of their association and cooperative efforts. Ecker did not fail to relate how he had promoted Hirschfeld, even in Innsbruck, despite his Jewishness. To refute Hirschfeld's contention that he had given him financial assistance in Vienna and Innsbruck, and not vice versa, Ecker invited high-level acquaintances to submit their testimony in writing. Many of these letters reek with contempt for the Jew, Hirschfeld—and undoubtedly echo Ecker's call for aid in his suit as a

wronged noble against a Jewish extortioner. One of the Innsbruck writers stated quite bluntly that in his locality no Jew would have the audacity to institute legal proceedings against a nobleman of the social eminence of Ecker und Eckhoffen.

A similar tone is sounded in the notification of the Order of Hirschfeld's expulsion. He was accused, among other things, of having imposed a Jewish, Cabala-derived pattern on the rites of the Order. The authors of the circular acknowledged the value of Cabala as a source for Masonic meditation, but argued that the object of these intellectual exercises should have been to lead the Christian far beyond the limits attainable by a Jew. Nor was this all. I do not have the complete text of the circular, but the reaction to it -other than on the part of Hirschfeld- shows clearly that its arguments could have proved injurious to all the Jewish members of the Order.

What is most interesting about Hirschfeld as a person and the stand he took is, that, although he was most sensitive to, and would defend himself most vigorously against, any affront to his honor, he did not regard himself as being attacked as a Jew. Nor apparently did he feel that his Jewishness had played any part in the deterioration of his position. Once his doom had overtaken him and he was imprisoned, he turned wherever he could to prove that he was innocent and had not committed any crime. Yet nowhere is there any indication that he had been made to suffer because he was a Jew. This might have been sheer simulation, yet it is possible that his fervent desire to regard himself above any Jewish-Christian conflict may have inhibited him psychologically from identifying his lot with that of his people. This neutral attitude may have crystallized within Hirschfeld over the course of years. In his reply to the circular's accusation he denied that the Cabala was dependent on any positive religion, and

argued that anyone, be he Catholic, Moslem, or Jew, who occupied himself with it would thereby pass beyond the confines of his specific religious tradition and reach "the one and only, true, pure, and over-all religion. It is also true in this instance that he was here giving Carl von Hessen, to whom he had addressed his reply, the grounds to believe that the Christian would eventually find, in the authentic wisdom of the Cabala, the truths of Christianity heretofore concealed from the ordinary member of that religion. In his distress, Hirschfeld went so far as to deny his own conception, which had been based on the belief that there was a single, mystic wisdom common to all religions.

Hirschfeld's obvious attitude to the attacks upon him as a Jew was not shared by all the Jewish members of the Order. We know of the reaction of one of the more important members,

the wealthy Berhn banker, Itzig, previously mentioned as being active. He was one of those to whom Hirschfeld had appealed to extricate him from his present predicament. By using his influence with the royal court, Itzig could have obtained a Prussian government position for Hirschfeld who would then have enjoyed diplomatic immunity. Instead of this wild plan, Itzig tried a more direct approach. He addressed a long letter to Carl von Hessen to intercede on behalf of the distressed Hirschfeld. He praised Hirschfeld's character and cited Moses Mendelssohn's encouragement of him as a young man in Berhn. Itzig also indicated that he was prepared to defray any costs involved in settling Hirschfeld's affair with Ecker, if financial considerations were in fact involved.

Itzig 's plea did not refer to the personal instance of Hirschfeld alone. He also submitted his own claims to the Duke in respect to the anti-Jewish accusations which had risen above surface in the publications of the Order dealing with the Hirschfeld affair. Itzig protested most vehemently against the insults hurled against "the entire Jewish people, and especially the Jewish brethren" of the Order." How can a few individuals have the effrontery to cast aspersions for the second time upon a people with whom they have no acquaintance and which has no acquaintance with them?" Such an attempt had in fact been made once before in the worthless pamphlet *Werden und können Israeliten zu Freymaurern aufgenommen werden?* Itzig's remarks prove that the negative portrayal of Jewish character by Carl von Ecker at the time in his brochure had not gone unnoticed, at least by the Jewish members of the Order. It also proves that the circular contained some of the very allegations disseminated by the pamphlet, and that both had issued from a common source—the hands of the Ecker brothers. The whole affair throws a lurid light upon the true nature of the tolerance of the Eckers and their like. This was a product of cold, intellectual calculation to be destroyed by the first, emotional outburst fanned by personal considerations.

We do not know whether Itzig's protest made any impression on the Duke. Help reached Hirschfeld from an unexpected quarter. His antagonist, Heinrich von Ecker, suddenly died in August 1791, before the trial had ended. Even before that, help had been extended to Hirschfeld in the field of communication by the publication of a book entitled *Der Asiatic in seiner Blöße Oder gründlicher Beweis dass die Ritter und Bruder Eingeweihten aus Asien aechte Rosenkreuzer sind* (The Asiatic in his nakedness, or a thoroughgoing demonstration that the initiated Knights and Brethren from Asia are genuine Rosicrucians). This served as the last stage of the controversy over the acceptance of Jews into Masonic lodges, at least at this period of the history of the problem.

The booklet was anonymous both in respect of its author and the place of publication. The author proceeds to attack the Order and especially the Ecker brothers on the basis of

new material which had not been available to the author of the Authentische Nachrichten. He adduces numerous proofs for the assertion that the Asiatics merely constitute a manifestation of the former Rosicrucians. He reverts to the question whether Jews are fit for membership, not in the Freemasons this time, but in the Asiatic brotherhood. He argues that they had been deceived, since they had been induced to swear allegiance to Jesus the Redeemer and his laws. Now the author had failed to detect the syncretistic intent of the Order, and so he hoped that some Jew would come forward, divest himself of the false oath he had been unwittingly tricked into swearing, and expose the Order's secrets in public. It is almost certain that he had good reason to believe that this would happen. Taking a definite stand on the Hirschfeld - Ecker controversy, he argued that all the wisdom of the Asiatic Order had been derived from Marcus ben Binah, was Hirschfeld, whom in the end the very Asiatics themselves had persecuted and imprisoned. He called upon the Christian Freemasons to rally to the rescue of the victim, but at the same time indicated another means to secure his release. Pascal, Hirschfeld's brother, was still alive. Let him threaten to disclose all the secrets of the Order unless his brother was freed.

Ecker's death put an end to Hirschfeld's confinement. He proceeded to make peace with the Duke, and later effected reconciliation with Carl von Ecker as well. The Duke granted him an annuity in lieu of the debt owed him by the deceased Ecker, and still took an interest in Cabalistic material supplied by Hirschfeld, as well as in his advice on the times, favorable and unfavorable, for engaging in its study. But Hirschfeld never was restored to his former standing in the Order, the Duke himself stipulating that he was to keep away. In addition to the previous resentment against him, Hirschfeld was now suspected of having been the author of the expose, DerAsiate, which had subjected the Order to such vicious attack. To clear himself of the suspicion, he undertook to write a pamphlet which would demolish all the arguments of DerAsiate. Work on this reply became bogged down, and Hirschfeld, was called upon to explain his inaction. The truth is that he was probably not the author, but had only supplied the author with the material in his brother's possession to prepare his defense. No wonder his stay in Schleswig had become uncomfortable! But he had become burdened with debt--probably because of the expense of the litigation--and was unable to leave. He relied on his tested means: an urgent call for help went out to his former groups in Berlin and Vienna, and they hastened to his rescue.

In February 1792 there appeared in Schleswig a person referred to as I. Ben Jos. He was introduced by Hirschfeld as a leading member of the order. Having heard of, but never having seen him, the Schleswig brethren found it difficult to believe that he existed. This leading brother paid 550 thaler to discharge Hirschfeld's debts, and now all barriers to departure were

gone. Hirschfeld wanted to take advantage of the presence of his guest to gain prestige. Unfortunately the Landgrave Carl was not home at the time. So Hirschfeld introduced him to all the other important members, and then took him to Brunswick, hoping to introduce him to Duke Ferdinand. There they dined at the table of Carl von Ecker. During the meal the guest was identified as a Jew. Though he neither denied nor admitted the fact, all hope for an audience with the Duke vanished. Thereupon, Hirschfeld and the leading brother left northern Germany, and we find them in Strasbourg in May or thereabout. There they parted company.

Hirschfeld returned to Germany, arriving in Karlsruhe, his birthplace, in the middle of June. There he waited for the promised return of the leading brother.

Who was this obscure person? MoUtor's account gives the solution by relating that Hirschfeld had accompanied Thomas van Schoenfeld to Strasbourg: (where they made the acquaintance of the famous spirituaUst St. Martin, author otDes erreurs et de la verite). From another source we learn that Schoenfeld arrived in Strasbourg in March 1793, and that from then onwards he appeared under the name of Junius Frey. The data agree, and the facts leave no room for doubt. What can reasonably be deduced from them is that Hirschfeld 's appeal to the veteran members of the group led them to summon the aid of the arch-adventurer Thomas von Schoenfeld. He came to Schleswig from the city of "P.," that is, Prague, by way of Vienna, BerUn, and Hamburg. Certainly he did not draw the money to discharge Hirschfeld's debts from his own pocket. The money had been raised among the rich brethren in Vienna and BerUn, who had involved themselves in the issue and raUied to Hirschfeld's aid. Schoenfeld took the opportunity to cross into France--or else this was his original destination, and his mission to Schleswig was later incorporated into his itinerary. It is a fact that his brother and sister joined him in Paris when he arrived there in the middle of June. Hirschfeld waited for him in Karlsruhe. Declaring later that he had seen his bitter end in a dream. Hirschfeld claimed that Schoenfeld might have been engaged in a mission on behalf of the Austrian government. This suspicion may have been well founded; yet it is equally possible that this was a post facto supposition. One thing is clear: the leading brother had abandoned his spiritual, for the much higher stakes of the great poUtical adventure that had seized Paris. He died on the guillotine on April 5,1793.

Hirschfeld's rescue was the last activity, as far as we know, of the Jewish group within the Order of the Asiatics. There are grounds to assume that Jews continued to leave the Order, and that the Order itself went into decHne. Soon after Hirschfeld's departure from Schleswig, the Order lost one of its patrons with the death of Duke Friedrich of Brunswick (July 1792). Carl von Hessen Hved on. He did not reject the doctrines of the Order but turned to other

groups
and ideologies for explanations of the Masonic secrets. He maintained some contact with
his
spiritual mentor, Hirschfeld, as for the latter, he settled in Offenbach-near
Frankfurt--the
center of the Frankist movement. From time to time he tried to interest people in his
spiritual,
conceptual system, and in the next chapter we shall meet these two remnants of the
Order of
the Asiatic Brethren in a new context.

Jews & Freemasonry 1723-1939 Preface
Jews & Freemasonry 1723-1939 Chapter 1
Jews & Freemasonry 1723-1939 Chapter 2
Jews & Freemasonry 1723-1939 Chapter 3
Jews & Freemasonry 1723-1939 Chapter 4

Sayings of Jacob Frank
Home

Jews and Freemasons in Europe 1723-1939

By Jacob Katz

Translated from the Hebrew by Leonard Oschry

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Chapter 4

The Frankfurt Judenloge

The Order of the Asiatic Brethren was a broad attempt to erect some type of Masonic
framework within the borders of which both Jews and gentiles would be included. But it
was
not the only attempt. In 1790, even before the Order had finally ceased to exist, two
Christians,
Hirschfeld and Catter, had founded the Toleranzloge in Berlin with the avowed object of
admitting both gentiles and Jews. These two men were by no means original thinkers.
Their
conceptions were a diluted solution of humanistic principles: belief in truth,
brotherhood, and
beauty, mixed with the vestiges of certain Christian doctrines: the fall of man and the
necessity
of his moral regeneration. They even retained some of the Christian symbols current in
Masonic usage: Jews took their oath on the Gospel of Saint John, not "on a Hebrew Old
Testament." Nevertheless, the founders proclaimed that "Freemasonry is obliged to bring
Jews
and Christians closer together and to eliminate outworn prejudices. It is their duty to
make
Jews, if one may say so, more human and to raise them to higher levels of culture." It
was
admitted, however, that only such Jews were worthy of membership as had already
approached
more closely to Christianity and whose open adherence to that religion was only
obstructed by
family circumstances. In the eyes of the founders, men like the Itzig brothers.
Professor Herz,
and Levi, the banker, were considered to fit into such a category. It may be presumed

that these Jews, and especially Isaac Daniel Itzig, had a hand in estabhshing the lodge. Its founding possibly may have been from the very beginning a reaction to their disappointment at the anti-Jewish mood then pervading the Asiatic Order. At all events, Itzig became busily engaged in searching for a patron for the new lodge. The founders had approached the Grand Lodge of Germany to grant them an approved constitution. Their request was refused. Instead, Itzig was able to procure a letter of approval from King Frederick William-whose trusted banker he was-- stating that the King consented "to tolerate the lodge in question and to protect it as long as it harbored no tendencies toward illuminatism [an order which had gained notoriety for its social and political extremism] and toward Enlightenment." This royal patronage was not the equivalent of actual recognition, but at least it allowed the lodge to function for more than ten years and to earn the praise of the cultured as an organization with an exemplary humanistic goal.

A second attempt occurred that very year (1791-92)--this time in Hamburg. The initiative was taken openly by a Jew named Israel. No details can be eUcited from any other source, and the information on the lodge itself is meager. Israel, who had been initiated as a Mason in London, now wanted to bestow the benefit on his Jewish brethren of an education "by social contact with the Christians." His lodge was called Toleranz und Einigkeit, and among its members echoes of slogans of the French Revolution could be heard. He found Jews who wanted to belong to his lodge (we do not know whether they were former members of the Asiatic Order or not) and even obtained the support of gentile dignitaries. Yet he could not gain recognition from a Mother Lodge. In Hamburg, Berlin, and London his appUcations were refused. The excuse given by the London lodge for its rejection was rather ironic: authorization should not be granted to a Jewish lodge, since rehigious questions were beyond the scope of Freemasonry.

Both the BerUn and Hamburg lodges represented a direct attempt to absorb Jews into the Masonic fraternity. There were other lodges, not founded with this specific purpose in mind, which accepted Jews de facto. These lodges paid no special heed to the accepted Masonic rules and were branded as unauthorized. Having until then suffered complete exclusion from the surrounding society, Jews could look upon their admission, even to these marginal associations, as a significant social advance. Yet if one aspired to acceptance as an equal in the surrounding society, he could not fail to consider his admission to a Winkelloge as a mockery rather than a fulfillment.

A case history throws Hght on the prevailing state of affairs. Sigismund Geisenheimer, later to

found the Frankfurt lodge (to be discussed soon), described in a letter (a copy in his handwriting is still extant) to Dr. Ludwig Baruch (Borne) how he first made his way into the Freemasons. He was a native of Bingen, and was subsequently employed by the House of Rothschild in Frankfurt as head clerk. He had read about the Freemasons, and it occurred to him that the lodges might serve as the most useful instrument for uniting Jews and Christians, or at least bringing them closer to one another. He was by nature a very practical man, as he demonstrated later by his founding of the Jewish lodge, and earlier by founding the Philanthropin Jewish school, which earned him even greater renown. In this instance, too, Geisenheimer immediately took steps to carry his idea into practice. First he sought to become a Freemason himself. To this end, he traveled to Berlin and enlisted the aid of Itzig. The latter recommended him to a certain group--we may venture to guess that it was the Toleranzloge--and he was initiated with all due ceremony. Armed with his membership certificate, Geisenheimer now approached a regular Masonic lodge, but he was very politely refused admission. Slowly the realization dawned on him that the first lodge had received no real sanction and that its membership certificate was utterly worthless, meaning nothing to genuine Freemasons. He considered himself cheated, and the insult smarted for many years. It may be assumed that the hurt impelled him to press all the more energetically in his struggle to pave the way for Jewish entry into the legitimate Masonic lodges.

With the spread of the French Revolution, new prospects opened up for Jews even, apparently, within the framework of the Masonic movement. In France itself all restrictions against Jews seem to have been lifted completely. As the conquering French armies advanced into the various European countries, the soldiers, and the civilians who followed them, opened Masonic

lodges; and these Frenchmen behaved in their new environment as they had at home. The changed situation is reflected in the lives of the founders of the Frankfurt lodge. Before they opened this lodge, all twelve of them (eleven were Jews) had been registered as members in other lodges: four (among them Geisenheimer) had been members of Les Amis Indivisibles, and one of Anacreon, both lodges located in Paris; four, of two London lodges, Hiram and Emulation; one, of the French, Trois Palmes, in Darmstadt; and one, of the Trinite in Frankfurt itself. We know that Geisenheimer gained admission to the Paris lodge during one of his business trips to that city: the other members probably succeeded in entering lodges outside their home towns in the same way.

Certainly membership in a distant lodge was no more than a substitute for the true fulfillment of their desires: they still aspired to acceptance in the lodges of their own localities. But the Frankfurt lodges were not open to Jews, even when they presented themselves with the certificates of authorized out-of-town lodges; otherwise they would never have undertaken to found a lodge of their own. We accept as reliable the remarks of Dr. Jacob Weil, one of the

veteran members, in the speech he delivered in 1832 on the occasion of the semi-jubilee of the Frankfurt lodge: "Our workshop came about by the founders' knocking on other gates in their birthplace. These were not opened because the monopolists of the light looked upon the believers in the Old Testament as doomed to everlasting darkness." The founders of the new lodge could not, therefore, entertain hope of obtaining recognition from any local Masonic body. A district lodge known as the Zur Einigkeit had existed in Frankfurt since 1789, and it has been empowered by the Mother Lodge in London to open new lodges in the vicinity. But the members of the new lodge had to seek authorization from afar and they communicated, through the medium of Hypolite Cerfbeer, with the Grand Lodge of Paris. The authorization was formally granted on June 17, 1807. The solemn installation ceremony took place on June 12, 1808, and the lodge thereupon assumed the name of Loge de St. John de L'aurore Naissante (in German, Loge zur aufgehenden Morgenrothe). Representatives of lodges from Paris, Toulouse, The Hague, Mayence, Metz, and Bonn-and even from a French lodge in Frankfurt itself -attended the ceremonies.

The description of the installation and the texts of the speeches -most in French with a few in German-declared on that occasion were printed. From these records we can ascertain how the guests and hosts evaluated the event in which they had played a part. Most of the speeches were encomiums of Freemasonry-the soil destined for the cultivation of brotherly love, for the promotion of virtue, and so on. Here and there, however, the remarks are directed to the present and its background, as for instance the observations of the delegates from the French Amis Reunis of Mayence and from one of the Paris lodges.

The first speaker described the occasion as a day of victory for reason, in that members of different groupings, whom prejudice and religious fanaticism had driven apart, were now united. The second praised "the great nation, which had previously possessed a fruitful land, but is now scattered over the various continents of the earth," yet had nevertheless succeeded in preserving its unity, its freedom, its mode of worship. Membership in the Freemasons, however, from now on obliged the sons of this nation "to double and redouble their efforts, so as to broaden more and more the dimensions of their moral perfection [les relations de la morale perfectionnee] by means of a deep feeling of brotherhood.... Now all men are equal."

A special significance was ascribed to the event by a Christian member, Franz J. Molitor, who had joined the lodge a few months after its inception. In Molitor the lodge had acquired a personality of intellectual stature, one able to view matters in their philosophical perspective. His remarks seem to vacillate between mourning over the decline of the old world and rejoicing at the dawn of the new. The old world consisted of a unified existential totality: state, religion,

and mysticism (Masonry). The advantage of the new world lay in the abolition of the notion that there existed "a natural, absolute division between men. All classes are beginning to look upon each other as brothers, and on the differences forced upon them by circumstances as having no substance. And so the Illumination of the Enlightenment penetrates to all classes of society, and estates that diverge in the State return united in the world of the spirit." In the forging of this unity, MoUtor assigned an important role to the Freemasons. In the political events of his time--the Napoleonic heyday--he discerned the renewal of the face of the earth.

The initiation of the lodge could have been a source of gratification to the Jewish members. Whether their rejoicing was complete is rather doubtful. As has been shown, the Christians present at the affair were either the few unconventional individuals who had joined the lodge or else were representatives from abroad. As for the Frankfurt long-standing lodges, the Loge zur Einigkeit and the Socrates zur Standhaftigkeit, they had certainly been invited, but had sent no delegates, stating explicitly that they did not recognize the new lodge as legitimate.

Permission to visit other lodges was denied to the members of L'aurore Naissante, even if they presented themselves as members of a different lodge. Geisenheimer and Baruch had obtained membership in a Mayence lodge, which was subsequently invited to attend a celebration of the Socrates lodge in Frankfurt. The invitation was accepted. Among the others, the two Jews were also appointed to represent the Mayence lodge on that occasion. The Frankfurt hosts, however, refused to admit the delegation to their meeting hall on the grounds that two of the representatives belonged to the unacceptable L'aurore Naissante. The delegates protested to the Grand Orient in Paris, and a great many letters were exchanged between Frankfurt and Paris.

Nor was this an isolated instance. Jewish members of lodges authorized by the French Grand Orient were confronted with refusals on the part of German lodges. Complaints reached Paris from the Grand Lodge of Baden and from others under French patronage. The entire matter was brought up for discussion in the Grand Orient, which rendered as its considered and authoritative ruling that lodges should not occupy themselves with political or religious questions. A candidate's application for admission should be considered on its merits, without reference to the person's religion. In the deliberations preceding the decision, the question was put whether a Jew could be raised to the fourth, Scottish degree, which possessed a definitely Christian character. The opinion was expressed that a Jew could not, and would not want to, be accepted into that degree--but the Grand Lodge members concurred that this deficiency should exert no influence in respect of the first three degrees. A proclamation issued on June 19, 1811, brought the views of the Grand Orient to the attention of the lodges, but avoided all mention of the problem of the fourth degree. It merely stated the principle that a man's adherence to a

particular religion was not to affect his rights to membership in the Masonic movement.

Although the course of events which led to the formation of the new lodge is self-explanatory, its significance becomes even more profound when viewed against the background of the

historical events affecting the Jewish community at large. 1807, which witnessed the founding of the "Jewish lodge," was just one year after the old order in Frankfurt had been abolished, after an independent, royal city had become transformed into a minor principality under the tutelage of Napoleon. This change marked the time for the Jews of that city to begin their struggle for the same rights that Jews in France and the other regions overrun by the Napoleonic armies had begun to enjoy. Hampered, hindered, and delayed by the hesitancy of Prince Dalberg and the obduracy of the city council, the struggle continued till 1811.

The years 1806 and 1807 also saw the convening of Jewish dignitaries and of the "Sanhedrin" in Paris. Frankfurt Jewry participated by sending a letter of encouragement and by dispatching a delegation of two members, one of whom, Isaac Hildesheim (who later changed his name to Justus Hiller), was a founder of the new lodge. Some of the Jewish community viewed the latest events as harbingers of a radical change in their political and social status. Among these no doubt were the members of the new lodge. The proceedings of the group, like all other Masonic activities, were conducted with secrecy. At their very first meeting the members had pledged each other to silence. The lodge had never entertained any declared political or social objective: nevertheless, its founding was a sign of the times, and it was so interpreted by the more conservative members of the Jewish community. According to information emanating from Geisenheimer himself, he was placed under the ban by the rabbi of Frankfurt, Zvi Hirsch Horowitz, who lifted it only when he became convinced of the sincerity of Geisenheimer's motives. Geisenheimer might have exaggerated in recounting the difficulties he had to surmount--no actual ban may have been pronounced against him. His account does, however, contain an audible echo of the opposition of the conservative elements to this bold innovation.

The period was one of radical change. What had seemed most improbable before now became an accomplished fact. Despite opposition from within and from without, the lodge became consolidated within a very short time. I have a copy of the membership list for 1811 and the roster of lodges with whom the L'aurore Naissante had succeeded in establishing contact, either through mutual recognition or through the exchange of information. From these lists, we can gauge the measure of success achieved by the lodge on all fronts. In that year the lodge numbered eighty members, the overwhelming majority of whom resided in or near Frankfurt. Their proximity to the lodge permitted active participation in all its affairs. A significant part was played by those who had settled in Frankfurt in the last generation, like

Geisenheimer himself. The old, established families were also well represented: the Adlers, Speyers, Reisses, and Sichels. Even the richest and most powerful Frankfurt families were included: the Elusons, Hanaus, Goldschmidts, and Rothschilds. [Footnote: See the relevant entries in Alexander Dietz, Stammbuch der Frankfurt Juden (Frankfurt am Main, 1907)]

Solomon Meir (who afterward moved to Vienna), the second of the five Rothschild brothers, became a member if only for a short time. [Footnote: Rothschild had been initiated on June 14, 1809 (firvMfieschichte, p.24, and resigned on May 4, 1812 (ibid. ,p.35).] Several members were over forty-five years old at the time, but the majority were between twenty-five and thirty-five. It may confidently be asserted that the lodge possessed a particular attraction for a specific type among the younger generation. As for Geisenheimer, we have already stated that his motives in joining the Freemasons were to create some framework within which Jews and Christians

could approach closer to one another, and perhaps even become united. Naturally not all the members entertained his far-reaching intentions. Such aspirations were quite typical, however, of intellectuals and energetic men of affairs who were eager to hasten the process which had begun to transform the Jewish community in the last generation or two. Of these, there were two or three in this lodge: Geisenheimer, Michael Hess, principal of the Philanthropin school, and Justus Hildesheim (Hiller), who had raised his voice in the counsels of the Paris "Sanhedrin" and who had been appointed Orator to the Lodge. In the address he delivered on the occasion of the founding of the lodge he too emphasized the common foundation of all regions, which differed from one another as did the diverse languages with which all expressed the same thoughts. Another, who joined as early as in 1808, was Dr. Ludwig Baruch (later Borne); but he withdrew in 1811 for some time, and so his name does not appear on the roster of that year. Most of the members were engaged in commerce. Having received a practical education, they were well versed in worldly affairs. Without being committed to any world-shattering ideals, they sought new areas of social contact beyond, if possible, the barriers of the isolated Jewish community.

In its social composition and in its spiritual goals the lodge differed from the other marginal associations which had, in the previous generation, sought to include both Jews and gentiles. It is almost obvious that, in choosing between limiting their degrees to the first three and instituting the higher ones, or between humanistic aspirations and mystic or quasi-mystic doctrines, the lodge decided in favor of the former in each instance. During the very first stage of its existence, it was proposed that the Scottish rite with its high degrees be instituted, but this idea was summarily rejected. The members experienced no special craving either for

unraveling secrets or for attaining spiritual elevation. Their goals were far more modest: to discover some social environment offering possibilities for associating with Christians, through the cultivation of brotherhood and friendship based on the belief in the brotherhood of man entailed in monotheism. The new lodge fulfilled this function. Precisely because it was from its inception a reaction to the exclusion of Jews from other lodges, it strove to assume a nondenominational character. Within a short period of time it succeeded, during the French hegemony, in achieving its aims. Of the eighty members of the lodge in 1811, twenty-five were Christians. The latter were accorded a distinct priority in the managing of the lodge's affairs; it was headed from 1809 to 1812 by a Christian, Josef Severus, and five other Christian members occupied high offices in the nineteen-member executive committee.

The desire to accord the lodge a nondenominational character is especially noticeable in the election of honorary members, men living elsewhere whom the lodge chose—presumably with their consent—to dignify with such an appointment. Of the fifty who received this recognition, only five can positively be identified as Jews. All the rest were Christians, and we shall presently take account of their national and social origins. The Morgenrothe could justifiably be proud of its connections with other lodges. Seventeen maintained reciprocal relations (affiliations) with it, that is, these lodges were prepared to conduct joint activities with it or to allow each other's members to attend meetings as visitors. All seventeen were located either in Paris or in West German capitals which had fallen under French control (such as Mayence, Cologne, and Mannheim). Twenty-seven other lodges corresponded with the Morgenrothe, some from as far away as Leipzig, Dresden, Nuremberg, Hannover, Bremen, Amsterdam, and even Bern (Du Beauvier). Whether the lodge was recognized as Jewish or not, it succeeded in attracting

gentile members and in gaining access to gentile lodges.

Impressive as this success may have been, it was only an outflanking maneuver rather than a direct victory. Only one of the twenty-five Christian members was a native of Frankfurt. The honorary members, who lived in other areas, either possessed French names or were French soldiers or officials residing in Germany. In those years a circle of admirers of France and of Napoleon in particular, had emerged in Germany. They believed that the future of their country was bound up with the success of the new Emperor Prince Dalberg, the governor of Frankfurt from 1806 to 1813, is an outstanding example of this circle. They adopted new, French attitudes and were prepared to conduct themselves accordingly in their social relations. This accounts for the ability of the Frankfurt lodge to gain the favor of gentiles of the highest rank.

The new outlook did not by any means penetrate to the general citizenry. Its population

was still locked within its traditional organizations and tied to conservative ideas. The two older lodges in Frankfurt also still persisted in their stubborn refusal to recognize the Jewish lodge. They now even invented some device specifically aimed at forbidding the acceptance of Jews. In 1811 new ceremonial procedures were introduced in the Eclectic Covenant, which was headed by the two Frankfurt lodges. At the initiation ceremonies this question was now addressed to the candidate for membership: "Do you acknowledge that religion which was the first to open the heart of man to the desire [Wohlwollen] for human brotherhood and which we call, after its subUme founder, the Christian [faith]?" Until now Jews had been excluded de facto; now they were barred de jure.

That year the citizens of Frankfurt had been compelled to consent to the granting of civil rights to Jews. They were powerless to resist the force of circumstances, the French conquest. Yet they made no effort to conceal their chagrin at the Jewish success, and they translated their feelings into action in areas beyond state control. One expression of this resentment was the device of that year excluding Jews from the Masonic lodges. The members of the older lodges even tried to reverse the process of events. They petitioned Prince Dalberg to grant them the exclusive right to maintain lodges in the city. "Only so will it be possible to remove French influence and to send the Jews back to the synagogue."

How short-lived the Jewish success was became manifest with the political changes that followed in the wake of Napoleon's defeat. All the circles that had emerged under the rule of the Emperor and on which the members of the Jewish lodge had pinned their hopes vanished in an instant. Even though lodges were obliged to keep their affairs free of political involvement, the reliance of the Jewish lodge on the authority of the Grand Lodge of Paris now appeared as a blemish. No sooner had Napoleon suffered his first reverses on the battlefield than the members hastened to eradicate the words "under the patronage of the Orient of France." Once the French retreated from the conquered territories it was decided formally to sever relations with Paris. Even in the internal affairs of the lodge attitudes became adjusted to the new conditions. If in previous years the members had indulged in lavishing praise in speech and song upon human brotherhood, and even at times in mentioning Napoleon as the unite of peoples, they now transferred their highest approbation to the conquerors of Napoleon, the Uberators of the German fatherland. Expressions of patriotic pride in the German War of Liberation stole into

the songs of the Jewish Masons. Attachment to the Grand Orient was no longer desirable. It is

not surprising that the members cast about for some connection, however tenuous, with German patronage. This was not easy. They had nothing to hope for as far as the other Frankfurt lodges were concerned. But Ught seemed to emanate from another quarter. Since 1812 the lodge had appointed as its head Franz Josef MoUtor, a close personal acquaintance of Ephraim Joseph Hirschfeld. The latter still maintained his connections with Carl von Hessen of Schleswig, who had been accepted as the head of all German Freemasons. Hirschfeld arranged for the two to meet, and MoUtor set out for Schleswig, his mission being to obtain a new constitution and authorization for the lodge.

Whether Carl von Hessen knew that the lodge represented by MoUtor was for the most part composed of Jews later became a subject for debate. At all events, MoUtor returned from his journey much more richly rewarded than his fellow members could have dared to expect. First of all, he brought with him the constitution for a lodge of the first three degrees to be named after Saint John. Secondly he was given a document authorizing the formation of a lodge to be conducted according to the Scottish rite, to which the lodge of Saint John would be subordinate. In theory, the lodge now had been raised to a degree higher than that on which it was maintained during its French affiUation.

For the Jews, however, there was an obvious disadvantage. The Scottish rite was distinctly Christian in character, and, though the fact had not been stated expUcitly, it was understood that only those who acknowledged Christianity could find their place in it. And even the lodge of the first three degrees leaned toward Christianity. During the French affiUation, candidates for admission took their oath, after the French custom, on the constitution of the Freemasons; now they were forced to swear allegiance on the Gospel of Saint John, in accordance with the practice obtaining in the German lodges. In addition, it was laid down that the two highest offices, the master of the lodge and the Orator were to be reserved for Christians. The Jewish members felt trapped. They were subjected to severe restrictions in their own home. Some members were not prepared to submit to the directive that they swear on the Gospel of Saint John. When MoUtor submitted the constitution to the lodge, they gave notice of their intention to challenge many of its paragraphs. Their appeal was brought to the notice of the Prince. Very possibly it was only then that he reaUzed that he had granted authorization to a lodge which, in the composition of its members, was basically Jewish. He was, however, prepared to compromise. The restrictions in regard to the Master remained in force, but he would allow a change in the administering of the oath: Chapter 14 of Genesis could be substituted for the Gospel of Saint John.

It is not difficult to guess at the cause of this choice. In that chapter of Genesis, the name of Melchizedek appears. As we have seen before, this was the name given to the lodges founded by the Asiatic Brethren, and these lodges differed from those bearing the name of Saint

John in that they were open to Jew and gentile alike. Carl von Hessen himself had applied this distinction during his connections with the Asiatic Order. He had allowed a Hamburg lodge composed of Jews to function on the condition that the members be known as Melchizedek Masons. In choosing the chapter mentioning Melchizedek as a substitute for the Gospel, he was hinting at that very condition.

The new proposal did not placate the Jewish members. They saw themselves falling from the frying pan into the fire. If the oath on the Gospel was an outrage of their religious conscience, the new one branded them as Jews. They had founded their lodge to create some framework that would stand above religious difference, and now the distinctions had been set forth in all their stark clarity in the very rites of the lodge. An attempt was made to remove this obstacle. A delegation of three members was sent to negotiate with Prince Carl. Molitor was the leader, and one of the three, Frank by name, was apparently Jewish. Yet this delegation succeeded only in obtaining concessions that were in effect a further compromise. Carl agreed that Jewish candidates should take their oath on a Bible with the Old and New Testaments bound together. The Frankfurt lodge was duly authorized to accept Jews and to raise them to the third degree. By contrast, the Scottish rite was to be restricted, and it was expressly stipulated that here only Christians could enter. The Jews were assured, however, that parallel degrees would be instituted for them. In addition, the document of authorization stated that the assent of the Prince was granted with the hope that, through the acceptance of Jews in the lodge, "it would be possible to show them the path to the light" --the path, naturally, to the acceptance of Christianity. Clearly the Prince and the Christian members of the lodge, among them Molitor himself, did not unreservedly acknowledge that Jews were fully fit for Masonic activities. They also apparently clung to the opinion that for the leading positions in the Frankfurt lodge only Christians could be eligible.

The conduct of Carl von Hessen in the affair is hardly surprising. Although he had been an ardent member of the Asiatic Order and had sought to insert Cabalistic elements into the Masonic pattern of symbolism, he never had yielded on the preferred position of Christianity as compared with Judaism. Whether the nature of the request addressed to him had been clear from the first, or whether it only later became apparent that he was dealing with a Jewish lodge, he could not now come to terms with the situation except by way of concession and compromise. Molitor's attitude on the other hand lacked consistency. He had originally joined the Jewish lodge and subscribed to its principles--the complete equality of Jew and gentile--on the assumption that within the lodge all religious differences would be ignored. In the address delivered at the opening ceremonies in 1808, he had upheld humanistic principles. In the later

period, however, Molitor came to view Masonry as a many-storied construction, the upper floors of which could only be reached by an acceptance of the symbols of the Christian religion.

His position, then, had changed. In the end, he developed a philosophical historical system consisting of a synthesis of the Jewish Cabala and the beliefs and ideas of the Catholic Church.

Molitor's retreat from a simple, humanistic standpoint occurred between 1808 and 1815.

He himself had stated that he had begun to lean in the direction of Christianity even before his trip to Schleswig. His meeting with the Landgrave Carl ("only through him did I become a Christian") completed his change of heart. Here is the explanation for his attitude toward the new Masonic constitution, which no longer maintained the complete equality of the adherents of the Jewish faith with the rest of the Freemasons.

Hirschfeld's function and position in the entire episode are somewhat mysterious, though by no means inexplicable. As has been stated, he was the intermediary between Molitor and Prince Carl von Hessen, and he did not cease his behind-the-scenes manipulations even afterward. He reported to Prince Carl on what was transpiring in the lodge and attempted to induce the Jewish brethren to accept what, they felt, conflicted with their religious principles. We know of

this from a letter written by Hirschfeld on April 6, 1816, addressed to one of the non-Jewish members, and the information is corroborated by Molitor's testimony concerning certain details of Hirschfeld's biography. According to this letter, Hirschfeld made an attempt to introduce the rites of the Asiatic Order in the Frankfurt lodge. We can therefore accept as reliable the information emanating from a hostile source that, while negotiations with Carl von Hessen were still in progress, Hirschfeld himself initiated several members in the Asiatic rite, and that his failure filled him with grief. We are familiar with Hirschfeld's Weltanschauung from his letters (in print and in manuscript). This was a Jewish-Christian syncretism based on the Cabalistic system of ideas, a conception which had formed the foundation for the Asiatic Order from its very beginning. Hirschfeld adhered loyally to this view, and when he came into contact with the Jewish lodge in Frankfurt he thought that he had discovered fertile soil where he could implant his doctrines. It is not surprising that he was deeply disappointed when the members of the lodge rejected his ideas and publicly disowned him.

This disavowal of Hirschfeld came as the result of a pamphlet published in 1816 attacking the Jewish lodge while the negotiations were going on. The anonymous author, known to have been Dr. Johann Christian Ehrmann of Frankfurt, was thoroughly acquainted with the lodge and its difficulties. As far as he was concerned, the very fact that it was founded as an affiliate of the Grand Orient of Paris during the French conquest rendered it suspect, and he insinuated

that
the lodge had repaid, as it were, the French poUce for the courtesy extended to it. He
jeered at
the panic that had seized the Jews when Napoleon was finally overthrown, and he
described
their frantic efforts to find a German patron for themselves through Hirschfeld's
intercession.
Fully grasping the syncretistic nature of Hirschfeld's conception, he accused the
latter of
plotting by this Jewish admixture to contaminate both Freemasonry and Christianity. The
entire argument was pervaded by a hatred of Jews and Judaism in general, and was openly
inflammatory in nature, after the manner prevalent in anti-Jewish pubUcations in
Frankfurt
and the rest of Germany in that year. Ehrmann's specific contribution to anti-Semitic
Uterature
was to cast suspicion on the Jews as penetrating into the Masonic movement so as to
convert it
into an instrument for world domination. The title of the brochure loudly proclaimed
its
purpose: *Das Judenthum in der Maurerey; eine Warnung an alle deutschen Logen* (Jews in
Freemasonry, a warning to all the German lodges).

The members of the Morgenrothe could not afford to ignore this attack. In reply they
pubhshed
an excerpt of the minutes of the lodge meeting held on August 13, 1816, which expressed
their
vigorous protest against the allegations of this agitator. Concerning the aims of their
lodge, they
declared that it had confined itself to the three basic degrees, and had operated in
conformity
with the principles of the Masonic constitution, the purpose of which was to "foster
true
culture and humanity among men." The lodge had never occupied itself with speculations
or
alchemistic pursuits, rabbinic or otherwise. No individual by the name of Hirschfeld
was a
member.

This declaration avoided any reference to previous hesitations about introducing the
Scottish
rite, and it denied all knowledge of Hirschfeld as if he had never had any connection
with the
lodge. True, the entire episode now belonged to the past. By the time the reply to
Ehrmann was
made pubUc, all connections with Carl von Hessen had been cut off, and there was no
longer
any need for Hirschfeld to act as intermediary. The delegation headed by MoUtor had
returned

in the middle of June, and immediately afterward elections were held for the "Grand
Master of
the Chair." Despite the stipulation that this office be reserved for Christians, a Jew,
Carl
Leopold Goldschmidt, was elected to fill it. In reaction to this choice MoUtor brought
a notice
from the Prince withdrawing his authorization and ordering the lodge to disband. The
members refused to obey, and sought to gain time by endeavoring to establish direct
contact
with the Prince. In reahty they despaired of continuing to function under his auspices,
and were
looking about for help from other quarters. Goldschmidt succeeded in communicating with
the
Mother Lodge of London. On May 22, 1817, he was able to report to his colleagues the

good news that he had in his possession a letter of authorization signed by August Frederick, Duke of Sussex, which empowered the Frankfurt brethren to operate as a Masonic lodge without any restriction. This recognition seemed a signal victory. The conflicts with Carl von Hessen had placed the very existence of the lodge in jeopardy. Now, by virtue of its connection with London, it could safely continue to function as fully authorized. Yet its being once more compelled to seek support from abroad only served to emphasize the weakness of its position. What the lodge really wanted to achieve, ultimately, was the recognition of the local lodges in Frankfurt and nearby states, and the admission of its brethren as welcome guests, perhaps even as full-fledged members. Yet the Zur Einigkeit formally disputed the validity of the London authorization. This lodge, as we have seen, was granted the power by the Mother Lodge of London to grant authorization to other lodges in the Frankfurt region. The members argued that by acceding to the request of the Morgenrothe, the Mother Lodge had broken its signed agreement and committed an illegal act. To this allegation, the Mother Lodge replied that the Einigkeit itself had exceeded its authority by instituting, in contravention of the principles of the Mother Lodge, the statute of exclusion against Jews. Nor did the controversy end there. Relations between the two became progressively more strained until they were finally sundered. The Frankfurt Zur Einigkeit, together with the Socrates lodge which was bound to it by the Eclectic Covenant, proclaimed itself an independent Mother Lodge in 1823, and was recognized as such by the other German Mother Lodges. A circular letter renouncing connections with London in consequence of the authorization granted the Morgenrothe bristled with anti-Jewish animosity that had finally succeeded in breaking through to the ranks of the Freemasons themselves. The Christianity of Masonry was no longer advanced as the pretext for denying access to Jews. Now Judaism was branded as the disqualification. It is common knowledge, the circular stated, "that the essence of Judaism cannot be reconciled with Freemasonry," and it protested against "Jewish interference in Freemasonry" - a wording both venomous and insulting.

The strained relations between London and the Zur Einigkeit on account of the Jewish lodge did not ingratiate the Jewish lodge with its non-Jewish counterparts. Even lodges that had no formal cause for complaint against the Grand Lodge of London resented its interference and refused to recognize its authorization. German lodges near and far refused to have anything to do with the Frankfurt Morgenrothe, and protests and warnings not only emanated from the district lodge of Frankfurt but were issued in the name of the three Grand Lodges of BerUn.

Condemned to utter isolation, the Frankfurt lodge became almost totally Jewish. Once the

Prince withdrew his patronage, MoUtor and his associates left and formed a lodge of their own.

A few Christians still remained behind. These served as a front, symbolizing the nondenominational character of the lodge when the occasion arose. In 1820 the lodge

entertained an important guest, Mirza Abdul Khan, the Persian ambassador. The reception committee consisted of three members: a Catholic, a Protestant, and a Jew. The Grand Master

of the Chair delivered an eloquent address on the function of Freemasonry, namely "to unite in

a brotherly, purely humanistic covenant that which differences of tribe, nation, and mode of

worship could divide but not split asunder." But such events and declarations could not rescue

the lodge from isolation. Members who tried, by virtue of their belonging to this recognized

lodge, to join in the activities of other lodges in their city or elsewhere, were met with a firm

refusal. The Morgenrothe members were entitled to invoke the protection of the Mother Lodge

in London, which could have repaid in kind the refusal to admit members enjoying its patronage. Such an attempt was made, and in 1820 the Mother Lodge sent a warning to the five

Hamburg lodges: if they persisted in denying admission to members of the Frankfurt lodge, the

same treatment would be meted out to their members in England. These pressure tactics, however, achieved no tangible results.

The members of the Jewish lodge found some consolation in their own activities. Their strong

cohesion conferred benefits upon them, even in areas beyond the scope of Masonic activities,

and their dependence on their own lodge served as a basis for organized mutual aid.

Already in

1819, they had founded their Sustentation-Fond (mutual aid fund) which was open to paid-up

members upon the additional payment of an entrance fee of 100 guilders. The purpose of the

fund was to assist members in time of need, and to help support their widows and orphans

when they died. In the preamble to the constitution, the reason for restricting membership in

the Fond to lodge brethren was given: Masons have a special duty to help one another.

Force of circumstances or free choice limited the lodge to intramural activities. It had abandoned for the time being any attempt to breach the walls of alienation surrounding it. And

if it did so by design, this was with the full recognition of the existing reality. The exclusion of

Jews permeated all public life in Germany. Struggling against the status quo offered no prospects of success. The student societies, known as burschenschaften, after many debates and

much hesitation decided upon the exclusion of Jews from their ranks. All types of organizations, from learned societies to sports clubs and newspaper-reading circles, enacted

their statutes of restriction. As for the Freemasons, the question of Christian principle was

never absent from their deliberations and found its way into all their literary organs.

Here the

problem revolved round the very definition of the aims and essence of the entire Order. Yet

even in that epoch, there was no complete dearth of weighty opinion which sought to base

Freemasonry on elements independent of any positive religion. Obviously the members of the Frankfurt lodge derived encouragement from such openly expressed views, just as they drew support from the declaration of the London Mother Lodge that the exclusion of members from lodges on account of religion was an "un-Masonic act." In 1827 the Frankfurt lodge issued a circular-the work of the intellectuals among the members: Michael Hess, Jacob Weil, Michael Creizenach, and Ludwig Borne-containing an exposition of the principles followed by the lodge in conducting its Masonic activities. The circular protested vehemently against the "mysticism" that was penetrating Masonry, where mysticism was equated with Christian content. Yet again no perceptible results were achieved. Nor did any positive results emerge in consequence of the views of Christian Freemasons who tried to draw a distinction between their adherence to the Masonic movement and their loyalties to their own religion. For all practical purposes the principle of Christian exclusiveness was securely entrenched in the German Freemason movement during those years.

Jews & Freemasonry 1723-1939 Preface
Jews & Freemasonry 1723-1939 Chapter 1
Jews & Freemasonry 1723-1939 Chapter 2
Jews & Freemasonry 1723-1939 Chapter 3
Jews & Freemasonry 1723-1939 Chapter 4
Sayings of Jacob Frank
Home

"The other Jews call me a heretic. Well, I am. And worse, an iconoclast too: my goal is nothing less than the breaking of all religious containers (and not just Judaism) for the sake of liberating God. In the words of my 18th century namesake and predecessor, Yakov Leib Frank, 'All the faiths and conducts and the books that have been written till today ~ everyone who reads in them is like someone who has turned his head backwards and is looking at things already dead. All of it comes from the Gate of Death. But the wise man's eyes are ever in his head so he must look towards He-Who-Walks-In-Front.' Like Frank and the other radical antinomian Kabbalists who came before him, I worship God and not religion; I seek for His salvation and not my own or, even less-so, yours."

~ Reb Yakov Leib HaKohain of Donmeh-West

Jacob Frank
The Messiah of the Illuminati

Selected Sayings from the

Book of the Words of the Lord Jacob Frank

69.

The leader, who inspired Jacob, did not yet know the true road to take because no one is allowed to pass through there, as it is said, *Puru durachti lewadi**. "I will walk through this vineyard alone." This came from God alone. Had Jacob vanquished Esau, the latter would reign now. Because of this Jacob says, "Walk, my lord, before your servant." *Jawor ne Adojny lifne awdoy*. For this reason the reign of

Jacob will begin and last forever.**

* The Hebrew words, as pronounced in pre-Holocaust Eastern European (or Ashkenazi) fashion.

were phonetically transliterated to the Roman (or Latin) alphabet following Polish pronunciation and are so taken without change from Kraushar's PoUsh text. If one would seek to reconstitute the sound of the original Hebrew words, it is apparent that the English pronunciation of Roman alphabet letters

differs from the Polish version. -Editor

* * Except that Frank has not spelled out that one must abase oneself to reach the Klippot so that one

may cause the release of the imprisoned Divine energies and their restoration to Ain Sof so that the

Divine stasis may be recreated—the Tikkun—to bring about Paradise on earth as well. -Editor

70.

Had the Patriarch Jacob not walked the path then, we would not know the road or the journey to be

taken now.

73.

Though Isaac, the father of Jacob, was well-to-do, he sent his son to Laban in rags. Jacob said

himself, "I crossed the Jordan with a staff." *Ki bemakli uwarti es hajardin*. He did not walk on the

main road but on side paths. He fled from Laban in haste like someone tumbling off a

mountain peak.

However, we walk in the middle of the road, and I don't look to the right or the left. I walk with the

strength of my God.

74.

When you see a dreadful place, you think that there is no God there. In Giurgiew, I saw a man sitting on a throne. I was frightened, but I was told, "Don't fear that there is no God here. There is only the

one, whom you see, who reigns over the might of Ishmael."

77.

Why do Jews, upon entering a synagogue, begin with the words, "Oh, how goodly are the tents of

Jacob!" Why don't they speak of either Abraham or Isaac?

82.

When I come to you from a certain place, you will not recognize me. Then, when you go to the

Company, they will not recognize you.

83.

Jacob said, "Oh, how frightful is this place. God himself must be here." He was mistaken. There is nothing frightful about God. Yet, before God, before the Holy place of His Tabernacle, there is great

awe.

84.

When the Angel was wrestling with Jacob, he asked him, "Jacob where are you going?" Jacob

replied, "To the field of Edom," i.e., to Poland. The Angel then said to him, "Jacob, do you know

what one can do there?" There is this and that to be done. At that, Jacob turned pale, becoming very

fearful. The Angel then announced, Lo jekore aud schimcho Jankow, ki im Isruel. "Your name is no

longer Jacob but Israel. There shall come another Jacob who will perform the task in Poland."

89.

He, who stands before God Himself after being given the honor to approach Him, will receive wisdom exceeding that of Solomon seven or even eight fold.

93.

Notice the advice that Rebecca gave to Jacob, to put on sheep skins, was that of a woman. The advice was not straight-forward, and so it didn't lead to the result it sought. But we are following the truth

wholeheartedly, and therefore God will help us.

94.

There will come a time that a believer may be one hundred or even two hundred miles away from me

and yet he will still be close to me. Remember what I tell you.

95. The Lord once said in Czestochowa, "We are chasing after illusions."

96.

You should have trampled over every law. A wise man should grasp that plant life must naturally come to its end. All of you should have listened, since you were honored to come in front of a tree of

knowledge.

101.

There is a place in the sea where there are golden fishes, but no one can fish for them, because he will

greatly endanger himself.

102.

There is a tree whose branches reach over the wall surrounding it. Some one standing beyond the wall thinks that there are many trees inside the wall, but a person on the inside sees only one tree. In the same way we should seek only the one and not search for many. You see before you a simpleton from which you can deduce that all laws and teaching will fall away. Yet, if there were a need for a

sage, one would be sent. That speaks for itself.

104.

I direct you not to touch anything on your own, even if you were to see a golden bird, because the

moment you touch the bird it would turn into ashes. Only when I give you permission to do so, will

you be able to touch the bird and take hold of it. When I summon one of you, that one should come;

when I call two, two should come; and when I call none, none should approach.

109.

There is a bird with a special stone and this stone causes things to become invisible. Each time the

bird leaves the tree, he leaves the stone in the tree, making it and its children invisible. There are

three holy men who sit on a large mountain covered with a dark cloud: One on the bottom, one in the

middle, and one on the mountain peak. They can see the stone and can even catch the bird, in spite of

its invisibility. He, who does catch the bird, will fly so long as he does not come to rest on the site

where the fortune is.

113.

If I were to recount to you what happened in 1647, during the time of Chmielnicki, and what happened to him personally, many people will faint because, what could you imagine would happen

now, if so much blood was spilled then?

117.

Abraham dug a well as did Isaac. They both worked to accomplish a good purpose. The chosen Jacob

came to a well but not to the true one, because he was deceived by Laban. Now, if Jacob was not

capable of attaining the desired end, how can you undertake the search and succeed at it?

118.

A king had four wives, all of whom gave birth to sons on the very same day, and at the same hour.

When the sons were still young, their father died. The country's leaders did not know which son

should inherit the crown. They decided that the gates to the town would be closed until the next

morning, when the first person who appeared would be asked for advice as to which son should

become king, or [perhaps the stranger should] become the king himself. This is what happened. A

passing wanderer advised the town people to tie the King's corpse to a tree and ask the sons to shoot

an arrow at it. The one whose arrow pierced the king's heart, should become king. What happened

was that three shots came near the heart. The fourth son then said, "Not only don't I wish to have this

or any other kingdom, but I would never think to shoot at my father, the king." The wanderer then

told the people to give the kingdom to the fourth son, because he promised to be

merciful to the

people. Since you were shooting at the king, how can you be merciful to the Company?

122.

Had I found you united when I left the prison in Czestochowa, we could have spoken seventy

languages, and yet, how I wish I could learn one.

129.

When whalers fish for a whale, it is their custom to tie a rope around his neck, and loosen it when he

pulls. They begin to tighten the rope around the whale when they approach land. The same is true

with you. I have you tied with a rope and I deliberately loosen the rope to see if you will remain

virtuous and steadfast. I did not find it so with you.

134.

Pay attention, for when Jacob came to Laban, he came alone, but he returned with many people.

138.

Once there was a prince who dreamed three times that he was carrying a quiver of arrows with

carvings of the sun and the moon on both sides of it. Upon awakening, he asked his father to get him

this quiver. The king chose his best men and sent them to all the comers of the earth to find the bag.

They returned in rags and empty handed. A second time the king designated men from his court, but

they also returned empty handed and exhausted. Now, it so happened that a simpleton was passing

through the town. He criticized and made fun of the noblemen who returned home empty handed.

The man angered the king's courtiers to the point that they began to attack him, but the simpleton

responded in kind and mauled them. Incensed, the men went to the king and said, "There is a

simpleton who makes fun of us." The king directed the man to appear before him. Asked why he had

made fun of them, he said, "Why shouldn't I make fun of men who are looking for something for

which there is no path or road?" The king asked, "Do you know the place?" The simpleton answered,

"Yes, I do. There are three bridges of brass, tin and iron. Dear King, whoever looks for the thing,

must first cross all three bridges. King! Give me men whom I will choose for the road, and with

them, a wagon, a horse, and a hawk." This being done, they started on their way and reached the

bridge made of brass. The simpleton said, "Remain on this side of the bridge and stay awake all night

no matter what you must do, even to playing cards." Hanging white towels over their heads, he said,

"When you see the towels turn red, come to me." After he finished, the simpleton went under the

bridge. There, he saw a man with three heads riding a horse. As they approached the river, the horse

reared nervously. "Does this simpleton frighten you?" the creature asked the horse. "Does he scare

you? Why, then, I will cut off his head." At that moment, the simpleton ran out from under the bridge

and cried out, "I did not come to be cut down but to take!" A fight began. When the men saw the

blood drenching the towels, they approached and began to fight. Horse with horse, dog with dog, bird

with bird, they cut off the three heads of the creature. Then they went on and came to the tin bridge.

This time the simpleton was faced with a seven headed man. Startled, the horse moved backwards.

The simpleton said, "I did not come to be put down but to take," and a fight erupted. The friends

came to his assistance, and fought until they cut off the seven heads of the knight. They went on to

the iron bridge. Once again there were the same orders. A nine headed knight came to meet them on

horseback. Blood dripped from the towels. After killing the knight by cutting off his nine heads, the

victors saw a large palace. The simpleton said, "Wait for me, I will enter the palace alone." Changing

himself into a cat, he ran into a chamber where the wife of the three headed knight was sitting.

Grabbing the cat, she said, "My husband was killed but I'll avenge him. I will bring the sun very low

in the sky so that it shines intensely, while I turn myself into a well and tree with many branches and

leaves. When he comes seeking to rest, I will have my revenge on him and them." The cat, hearing

this, quickly made his escape. Returning to his comrades, he warned them to do nothing without his

advice. The next day, the sun began to heat up mercilessly. Coming upon the tree and the well, the

comrades wished to rest there. "God forbid!" cried the simpleton. "Don't do it. First, though, I'll go

there myself." He went quickly, and hit the well with a stick that turned into blood, destroying the

woman's power. Only then he said, "Let us go into the palace for a rest. There we will find many

nobles and ladies. There is the sun and the moon. Take it all and we will return with it all to the King."

You should understand from this story that I am the simpleton, and you don't have to study anything.

You need only to bear the weight of silence. You heard how the King sent many noblemen who returned empty handed. You should have understood that it is not given to the learned and the wise, but to simpletons like me, because the wise look at the sky where they see nothing. We, on the other

hand, should look to the ground!

141.

Someone, who had the power to foretell the future, went to the sun to seek answers. On the way he

met a man who asked him where he was going. The soothsayer replied, "I am going to the sun." The

man asked him to ask the sun why his neighbor's orchard bore so much fruit, while he did not even

have enough for his family. The soothsayer went to see everything and promised to learn the answer.

He found a river on the way. The river called out, "Where are you going?" "To the sun," he replied.

The river said, "All waters have fish except that I don't have any. Ask the sun about it." And the soothsayer promised. He continued and met a beautiful but dry tree without fruit. The tree also asked

for an explanation. He proceeded. He met a maiden who said she had no luck and asked for an explanation from the sun. The soothsayer reached the sun to ask his questions and receive answers.

Then he asked the other queries. The sun gave the following answers, "Tell the first man that he

never received a stranger in his home, never fed anybody, paupers had no place there;

in fact his dog

died from hunger. From now on, let him receive paupers and share with them, then God will bless his

fields, and provide him with a rich harvest. Tell the river after you cross it, 'From the beginning, no

one has ever drowned in it. After this happens, you will be able to stock fish.' Tell the tree the

following. On the other side of the river, a similar tree grows. One is male, and the other female.

They are drying up from desire for each other. Put them together and they will have moisture and

fruit.' You should say the following to the maiden: she is throwing garbage on me. Once she stops

doing it, she will be lucky forever."

148.

Jacob saw the ladder but did not climb onto it, not even the first rung. Had you come to me

completely, you would have been given something to hold and then be able to move from place to

place. I rejected you with both hands, now with both hands I have begun to bring you close to me

because I wish to lead you to the true God.

154.

This golden thread is a tree of life, but those are deeds done by strangers, which, it is obvious, are

strange in the eyes of others. You must hold on to these strange deeds, then all the storms will not

touch you. All that is respected and sanctified in this world will fall and be destroyed. I picked twelve

of you, because twenty-four eyes see a great deal more. With your own eyes, you could see how she

holds her hands and looks about. She is called the Beautiful Maiden who has no eyes.* Alumte

schuperte deles lo ainen. But she alone has the vision.

* The reference to a beautiful Maiden who is sightless is a Kabbalist allusion. See: Gershon

Scholem, On the Kabbalah and Its Symbolism, 141, 150, "The Kabbalists explained, the Shekhinah is

designated in the Zohar as 'the beautiful virgin who has no eyes,' and again, as the "Beautiful One

without eyes ... "-Editor

156.

It says: "When the high priest came out of the most holy place on the holy day, the whole world was joyous and said: Aschre ai" rooso kol aile. 'Blessed be the eye which sees all there is to see.'"

When we come to Esau, then the saying will be fulfilled: Mirochok Adonay mirehli. "God came to me." Then we will put on Esau's clothing and everyone will jump like sheep and the blind will see.

157.

All kinds of strange things will come about after going to Esau, but it will all happen in the open. The one who wears a crown will become a stranger, and the stranger will receive a crown.

159. Maasim Zorim- Jacob does only strange deeds,* but these are all open to public view.

* 'Strange acts' were a Sabbataian sign of the Messiah.-Editor

165.

What is not from my mother will not be realized so fast, but everything I say with my voice will echo

other voices and come to pass.

167.

All the roads we take are those from God, but we are guided by a man in the same way as was Esau's walk to Edom and Edom's father. In the same way, the staff which the Angel Gabriel placed in the

sea, must be removed from its resting place by a man.

169.

I'll make knights out of Israelites. They are knights because no nation pursues the maiden. Ayeles ahovim. Beloved Jelenica, like the Israelites, she is the one who will also lead at the end. She is

before God, and this belongs to God.

173.

Did you hear of the Israelite maiden and the daughter of Edom, the Egyptian daughter? There is another, but no one in the world has ever heard of her, and no one knows where her place is. When the gate opens before us, she, to whom we go, will be lifted by us and the whole world will look on,

not appreciating what they are seeing.

174.

Had you come to me completely, there would be no need to test you, since pure silver does not need

to be tested. Because I saw you entwined with other teaching and other religions, I had to gather all of

you in Warsaw, and there, from love towards you, I revealed that you would be polished as it is said

in Daniel, "You will be polished like silver."

175. Why didn't you pay attention to these words of Solomon, "Better an open chastisement than a

love that is concealed."

180.

A prince seeing that he had no luck, left for far away lands in search of it. He was a very wise man

and he particularly knew horticulture. He came to a king and asked for a position. "What are you

seeking?" asked the king. "I want to be a gardener in the royal garden." "Good." Once hired, the

prince worked in the garden and showed unusual skill. After a year on the job, the king asked the

gardener what he wished for his work. "I would like one of the trees in the garden to become mine

exclusively," he replied. The king gave it to him wholeheartedly. But the tree dried up and did not

give fruit. He served another year. Once again, the King asked what he wanted for the service. Again,

he asked for a tree. This one also dried up. The same thing happened with the next seven trees. The

king gave him one tree each year, yet all the trees dried up and did not produce fruit. The king said

nothing but wondered what was happening. He liked the gardener. When entering the garden, the

king did not speak to anyone except the gardener because he recognized his unusual wisdom. In the

eleventh year, the king asked: "What do you wish now for your service?" This time, the gardener

asked for the barren trees from the first, second and third years. Then it happened that the third tree

began to bloom and give fruit, and with it all the other trees. When this happened, the prince- gardener

asked to be dismissed, realizing that his lucky hour had come. Now, the king had an especially

beautiful daughter whose hand was sought by a powerful prince, but the princess did not want him.

The father of this prince, gathered his army and began to battle the king who was the

father of the

princess and drove his army back to his capital. At this point, the gardener asked the king to make

him commander over the scattered cavalry. Leading the army, he defeated the enemy. He was

brought to the palace, with great honor. The princess came out to greet him and fell in love with him.

Her father asked her to marry him so that eventually he would rule the land. When all this happened

it became clear that the gardener was the son of a royal house as well.

181.

Traveling in a forest, a prince found a palace where forty maidens resided. All of them were of a

special beauty and all liked him. At one point they said to him, "We must tell you that we have to

leave for forty days and afterwards, we will come back to you. There are forty rooms, full of

boundless treasures. We give you forty keys to these forty rooms. We allow you to open all the rooms

to see what is in them, except for the fortieth room, for which there is a golden key. Although we are

giving you the golden key, you must not open the lock until we return. Obey that injunction

carefully." After telling him that, they left. Three days later, the prince began to open the doors and

saw unusual treasures. When he came to the fortieth room, he thought to himself, • I have the key.

Why not open this one? Let me see what is inside.' He opened the door. On entering, he found a

golden horse with a golden saddle and a room full of pure gold. He was delighted and took the horse

into the courtyard. When he mounted the horse, it began to fly and threw him to the ground. The

Prince was blinded in one eye and everything disappeared.

From this, you learn a lesson. When you are given a key and told not to use it, listen!

186.

Our fathers worked and they marked the paths on which we find ourselves. While they walked on

them, they did not trample on those paths. But we must not be afraid to trample on them if we must

walk on these paths, just as grapes are crushed to make wine in the vineyard.

199.

We toiled for our forefathers, all those people who fell while trying to reach a goal and rise with it, as

it is said, Emes me-eretz titzmah. 'Truth will arise from the earth.' This is like the example I gave

about the ten trees, all of which dried up. Whenever a tree brings forth a flower, other branches and

leaves also put forth others. Moses, himself, tried to recover Joseph's funeral urn from the Nile.

201.

To this day there is no agreement in the world as to where, to whom, and to what place everyone

must finally go; also, what must a person take with him, and who are those who may see it with their

own eyes. Two wise men spoke in this fashion on the matter. One said, "I wish he would come and

that I should see him." The second said, "Let him come, but that I not see." Why not? Because he will

come as to an empty land without water, and water means learning. Every word is empty, coarse and

filled with folly. But a wise man will be found undoubtedly who himself assuredly will keep watch,

given heart by God to recognize that these things are entangled in similarity, and wisdom will only

find its praise in folly. Because of that, there is the question: who can turn gall into honey? He who

would be wise, let him be silent and bear it. Had you taken the straight road, even if you had come to

the place where there is no room to turn left or right, I would come alone and take each of you

separately by the hand to lead you forward.

204.

There are roses that grow on an island in the sea. The man who can reach and pick them, will live

several thousand years. The Gods have created darkness to cover the island so that no one can reach it.

206.

How can a person pass through a gate that has been closed from the beginning of time? Perhaps it is

one who has a leader who is aware of all the paths and roads. You believe that I am your enemy. No.

My task is to bother you until you are made clean. Be careful not to follow any man, because he who follows a man, is the enemy of God. Even if you hear me tell you that this man is Abraham himself,

don't follow him!

210.

Each thing must be clothed with justice and goodness. I myself can't do anything without Her. I see

that she does not look upon you with loving eyes. If you were a whole person, she would look on you

kindly. She can't push you away from her, because, as I told you a long time ago, even if you go into

the depths of the earth, in several days you will be compelled to stand with me.

211.

The beginning was not hidden in D a s, since you can't enter Das until after you come to Esau. As it is said, "The light will come from Seir, and then glow from Ishmael." It will surely come first from

Seir.

214.

On my first visit to Poland, only one threat was aimed at you and the whole world was not able to do

anything bad to you. What about now! At my coming I was told, "Don't worry about anything, be of a

brave heart, nothing will frighten you; no evil will come to you." Now, that you have fallen, I hesitate

even to elaborate on a good dream, because if I were to do so in the presence of three, this voice

would hasten the realization of the secret message in the dream.

216.

When I first came to Iwan, you should have asked from the bottom of your heart whether I came with

mercy. Because of this, it is so twice: "He will come, he will come!" Ki bo, ki bo So if you would be

whole and seek to have Her look upon you with favor, I will provide the opportunity twice, twice I'll

do it.

221.

I may leave you for a few days. But I am afraid that the opportunity will fast appear to lead you to the

first temptation.

222.

When we are worthy to come to Esau and put on his attire, everyone will have a sign on his clothing.

224.

They tell me, "Break the barrel but guard the wine." Schewor hovios uschmor es hajain.

226.

When you are worthy to come to Esau, you will be free of the abominable insults with which you are

attacked now, and it will happen to you as in the words of the verse, "You will be called by a new

name, given by God." Wejekuro loch schem chodosch ascher pi Adonaj ikovenu. All the world will

look upon you as on a tall tower, because these noble-minded given names were never before heard

by human ears.

228.

More than once I told you of a tree that is surrounded by a wall.

In reality, it is one tree though to those on the outside it appears to be many. You are like those

outside the wall.

229.

Now, you are the equal of all other nations. In the same way they don't know anything, you don't

either. When the great and terrible day comes, all the nations will experience it. However, you will

experience something more until you are worthy to approach Esau. And when D a s is shown to you,

and you are told two words, all will know, but you will know, see and understand, and then you will

be next to God.

231.

You know that the nut in any fruit is covered with a shell. Those who see the outside cannot wait to

taste it. They fall upon it, but you will be careful.

232.

King Solomon said, "That one who vomits, then swallows his vomit is a dog." Kielew scheschow

alkio. I tell you the same: All the teachings given so far are like the dog who has vomited, then

swallowed its vomit. Nothing remains other than to follow step by step under Her wings.
As She is

beautiful and without blemish. Her children will be so as they approach Her. She is
like a verdant tree

growing on the bank of a river, the perfume of whose fruits gives off a fragrance that
carries far off

and is sweeter than manna or honey or milk; a tree with branches and leaves in
abundance, so that the

whole world would want to stay in its shadow eating of its fruits forever.

237.

I have told you: "You must go and trample." Why do I need your empty talk repeated over
and over

again? The world has existed for five hundred thousand years and all the while everyone
prayed and

talked. And to what end? How do the movements of the mouth help? It is all empty talk.

240.

Where did our forefathers get the idea to say that Jacob did not die? They saw that
Abraham dug a
well as did Isaac. But Jacob came to a well which had already been dug, found Rachel,
and there he

found life. But really, it was only an image of Rachel.

242.

Abraham went to Egypt deliberately so that his wife could be taken by Pharaoh. Isaac
also went to

Abimelekh intentionally so that Rebecca could be taken from him. If I were to explain
these verses to

you, you would die at the explanation, and who would rescue you?

244.

A witch changed into the form of a queen. All the wise men and the people could not
distinguish

which of the two was the true queen. The king was advised to send one of them away,
which he did.

Only, the true one was sent away while the witch remained in her place. Abandoned, the
queen set

out for the forest and uninhabited places. There, she sat down under a tree and cried
over her cruel

fate. A passing prince noticed her and sitting down next to her, asked her who she was.
She replied, I

am and I am not the daughter of royalty,' and she told him the whole story. In the end,
she returned to

her rightful place.

So to you, brothers—but not brothers, sisters—but not sisters. Whenever there comes a good thing, it is

preceded by a bad one.

246.

A king had an enormous elephant which he used in every war. The elephant always left the field

victorious. Once, the elephant, angered, ran into the forest and killed many people. Now, the king had

a most beautiful daughter and he proclaimed throughout the country that whoever killed the elephant

would receive his daughter's hand in marriage and half the country as well. Many knights tried their

luck but all fell victim to the ferocity of the elephant. One young king, who was educated, handsome

and known to be a brave knight, hearing of this, disguised himself and came to the king incognito

saying, "I will take on the task of killing the elephant but only if I may see the exposed face of your

daughter, and kiss her hand. And should the elephant overcome me, let there be fourteen days of

mourning at the palace as a memorial for me." This bothered the king since it was the first such

request from the group of knights who had come forth offering to kill the elephant. But he agreed to it

and called his daughter to appear with her face exposed. He also gave permission for the knight to

kiss her hand and talk to her. The princess came, the young man kissed her hand, and with royal

restraint, he said, "Now that I have seen the beauty of your face, I gladly offer my life to kill this

invincible elephant." The wise princess immediately recognizing that royal blood ran in his veins,

said, "Prince! Get up! Don't go forth against the elephant because I would be overcome with grief and

sorrow." Her father, hearing the title 'prince,' said, "If you are indeed of that rank, here is my

daughter. I release you from the dangerous task of killing the elephant." The young man said, "Since I

have undertaken the task, I shall keep my word. I will go and do anything because of my love for

your daughter. If she is to be mine, by the will of God, I will surely destroy the

elephant." And so it

happened.

248.

At the time you stood against me, had I turned to you, you would have been torn apart. However, I

did not have the time because I could not turn my face from Her. My heart always rests in Her,

although I had other activities every day. My wish was for you to turn your eyes and heart to Her

place. But, truly, you were like wagons filled with heavy goods which were going up the hill. When

the reins were slackened, the wagon rolled back down the hill. So did you fall down.

251.

When you are at last worthy to come to Esau, you will feel such joy as never before. But there will also be many tears among you. Be thankful to God that you finish your tears in eight days. Then,

your tears will be followed by happiness.

254.

A man served a great lord faithfully for ten years. The nobleman, aware of the man's devotion, love

and virtue, gave him his daughter for a wife. The same is true for this Lady. She observes and seeks

people so they can be made whole in their actions. Just as the whole world seeks to make gold, so do

I wish to make pure gold out of you.

255.

I told you that Her residence is in a very tall tower, but She never looks at people, though many pass

Her. The one who tries, works at arranging to see her, and what does he do? He changes his clothes

and does something strange so that everyone is startled by what he is doing. Then, She, hearing

voices, gazes at him, and he also sees her.* So in each situation you need to employ a trick....

* This is an adaptation of a famous passage in the Zohar (3 Zohar 301,302 [Soncino Ed.], 99a, 99b

[Mantua Ed.]) that compares the words of the Torah to "a beautiful and stately damsel, who is hidden

in a secluded chamber of a palace, ..." and who reveals herself to her adepts slowly through four

different modes of understanding and interpretation. Frank, of course, has given the imagery a rather

different significance. -Editor

257.

Why did you not emulate the deeds of Abraham, your father? By himself, getting up earlier than everyone in his camp, he awakened the morning we all await. He saddled his own ass to carry out

God's work, all from love.

265.

There are some hidden countries about which the world has no information. The world in which we

exist, is only a thousandth part of those hidden nations. These nations have not fallen under the curse.

Because of that, the Queen of Sheba, who was with Solomon, came to him but he could not go to her,

because one kingdom cannot enter another, and her nation is hidden from the world.*

* In a pre-rationalist context, the concept of incorporeal reality was accepted. Hence, 'hidden nations'

made sense. In a rationalist context we speak of 'hidden' places, meaning difficult of access. Then

again, there was President Franklin Roosevelt's response to the question from whence had planes

taken off to bomb Tokyo for the first time during World War II: 'Shangri-la,' after the name of the

mythical place in the movie where everyone lived a perfect life. (We may also take note of current

cosmological speculation that postulates the possibility of multiple universes.)-
Editor

266.

Had you been but willing to go together, I wanted to send you to those hidden nations, since they are

rather at no great distance, maybe two miles, from the road of people with the idea. They have it

within their power to see without being seen. It seems that there is darkness and clouds over there.

You would have brought me great riches not to be found in this world.

270.

There is no prayer now because you do not know where and to whom you should pray. Only be

complete in your deeds and virtues. Always believe that God will most likely provide help because

men and livestock are the same. The only difference between the two is that cattle can hurt people,

and you are one step above cattle in virtue. So those who wish to be close to God need be just one

step above worldly people.

271.

No one in other countries can keep to the path in the same way as you who were born in Poland. But, while you prepared and stretched the bow, you then set your heart against it. What should I do with

you?

275.

Do you know who Esau is? If I were to reveal to you who he is, you would fall down, overcome with great fear. Is this the Esau who is mentioned in your Scripture? Is the garment worn by Jacob the real

one? The power of eternal Ufe is in these clothes. Had Esau and Jacob put on the garments, they would not have died, they would have lived forever. But this Esau is not the one from the Scriptures.

Whoever is worthy to put on these garments, will have an eternal life. Because of this, Jacob called out, "Lord! Adojny!" The clothes worn by Jacob at that time were woven garments. He was cheated

because the source of his advice was a woman, that is, his mother. It is because of this that it is said,

"I will trample this vineyard myself." Purro durachti lewadi, "I'll go where no woman is to be found,

because on a woman's side is found—death." * This is also not the Jacob of yore, but another Jacob,

whom I cannot reveal to you.

*Gershom Scholem has taken note that the Shekhinah, an embodiment of the tenth and last of the

Sefirot, ordinarily regarded as a merciful Mother, also "[b]oth as woman and soul, has its terrible

aspect" and, at times, "is the 'Tree of Death,' demonically cut off from the Tree of Life." On the

Kabbalah and Its Symbolism, 106, 107. It is possible that Frank's words reflect some such Kabbalist

dimension.—Editor

276.

I wish very much that the time comes that you leave my room —that you not stand behind me

because you neither know nor understand the words I say to you. For when you leave me, God will

give you the heart to understand my words. When you are worthy to come to Esau, I will reveal more

to you. You will see with your own eyes and know and understand very well. You will be glad and

happy with me and with yourself.

279.

There once was a peasant who had a fever for seventeen years. He asked me for advice as to what he

should do. I told him in jest, "Take a few sacks of poppy seeds, and every day eat one seed, while you

stand on one foot." He did this for a few days and he was cured. He brought me many gifts and was

always grateful.

280.

I would buy two hundred eyes: Neun bruder blut. I was laughed at. However, I bought cinnabar,

ground it into powder and whenever a sick person came to me, I gave them the powder. God made

me lucky in what I was doing. Everybody became healthy and as a result everybody called me a

doctor. Except that I abandoned doing that.

327.

You were taken from your country, your religion, your laws, so that you could come to radiance, but you went back to your original path since you were not able to see anything with your own eyes. You

had heard me tell you that just as you were able to see the sun, I would show you God. You must follow me, step by step, even if you see me walking upside down and doing other strange things. You

must suffer through it and listen and follow me until the gate opens, because without an open gate,

you won't reach anything. I wanted to lead you to that gate. Then, and only then, will you come

directly to God. All this is there to see. Don't look up at the sky but down. A man can't hold onto two

things. You can see that when I was going to prison, I bought myself a coach and horses. From that,

you were able to conclude that all my deeds are here, right on the earth, but you returned to your old

ways. Why didn't you ask me the reason I was in prison? Like a father, I would show the

way, how

you must proceed to encourage the coming of the Maiden; how, at first, with humility, you must lie

on the ground before my chamber for a few weeks so that She might take pity on you. If I were to

reveal to you the actual manner in which She will appear, you would become very ecstatic.

331.

It is said: Weadonay nussan chochmo li Schloymo. 'God bestowed wisdom on Solomon.' But I am proclaiming the truth to you, that can't be found in your books.

332.

There were two Turkish neighbors. One had a daughter, the other a son. They wanted them to marry.

As it was the custom, they wanted to send the young man's mother to see the young lady, but the son

wished to see her himself. The father of the young lady bought a sack of flour. The young man then

hid in the sack and was carried to her home. Through a hole he saw her and called out, "Oh! How

nice, how beautiful you are." When they turned the table, he wanted to turn around but fell to the

ground with the sack.

338.

The one who stands before God with a holy and royal seal in his hands is not known to the world.

The one who is worthy to receive this seal will live forever and no one will equal his strength and

power because he is the King of Kings over Kings. The hearts of all earthly kings and noblemen are

in His hand. He has a power over the animals of the forest. He has twelve brothers, and seven

women, and seven maidens. The Queen of Sheba is one of the seven younger. Taken with a burning

love for the seven maidens, he gave each one of them a ring with his seal... I can't unite with this

king. I can't reveal the reason for it, though through the Brothers and Sisters it would be possible.

They would send me one hundred words, while I would send them only one which they need very

badly. We must ascend from one step to the next, from one kingdom to another, until we come to

Him who stands before God. Who can likely measure the ascent of those people who alone are

worthy to see God? This task belongs only to God because only He is able to bring the world to

perfection and full beauty. He will give each person a soul, and he will look from one end of the

world to the other. Solomon sent Ben Jeho to Asmodeus but did not go alone. So I can't go by myself,

but everything can come into my hands through you.

340.

You are familiar with the saying: Kei schoschane ben nachoichim. 'Like a rose among thorns.' I can't touch Her because of the hawthorn blooms surrounding Her. So must you close your mouths and

consider my words which have been like thorns to you until you reach the rose itself.

343.

No one taught Jacob how to treat the Maiden. But I taught you, because for a long time you have

known that Czestochowa is called the Gate to Rome, where I remained in great hardship. You did not

have to do anything except lie on the steps- weeping. Very likely, I would have taken pity on you.

344.

It is said, "I will call you by names that will be revealed by God's lips alone," while you gave yourself

names, one to the other.

345.

Nephilim have been on the earth, have mattered, from the beginning. They persist here. Even though they may not stand out as guardian angels, God forbid, the world would not be able to maintain itself.

One digs deeper than the next. One knows more than the other, and they tell people everything about

the world.

346.

The Three who lead the world don't know about the King of all Kings.

347.

There is one who is in Olsztyn and he guards the great treasure. He was a Jew and sought to acquire

the status of Edom. He was a very honest man. He was a Nephilim and he would bring you to the

door of this Big Brother. King Solomon himself was not able to be with this Big Brother because he

had a Jewish identity. Had he changed his religious identity as I did, he could have visited him.

353.

I can't go alone to the Big Brother. But the One which is before God, could reach there. Because of

that, I said to those two, who came to me at Czechstochowa, "Wait one year and you will see with

your own eyes that I will speak with One of whom the whole world is afraid, and I'll sit in one coach

with him." Had you brought from there great treasures, I would buy a country and order the planting

of grapes one night. I would plant one vineyard from silver trees and silver fruits. I would also create

a gold vineyard consisting of two thousand trees. The height of the entire Company, men and women,

would be like tall buildings, and you would be like towers. If one had a child it would be able to walk

immediately. At six weeks, it could eat a whole calf. The whole world would be amazed at the

powers you would be given there.

355.

When my help arrives, there will not be more than six or seven simple people in the room. I will not

be able to keep you in my room. However, when Jews come to me, I will abandon this path as if

nothing happened. I'll begin to seek another path where I could come to Her and see Her face.

358.

The deed is basic, not talk. For a long time our forefathers and their forefathers used to talk; and what

did all their talk get them? What came out of it? Here there is the weight of silence. It is here that one

must be quiet and raise what is necessary. This is a burden and for this we need help. Everyone can

help, whether with a hand or finger each according to his ability.

362.

I tell you that Virtue means not allowing any offensive word to leave your mouth rather than not to

hearing anything evil. Do not talk evil of anybody since you are not the One who can test the heart,

and you cannot recognize good from bad. Because of this, talk little.

363.

I am telling you the truth. Listen also to this One, that is also good. From this, a good thing may come.

364.

A Jew once paid a pupil to wake him for prayer. When the pupil touched him, he moved around. Yet he never came to prayers. "Why are you paying me?" asked the pupil. "I'll tell you. I always lie on

one side and when you prod me, I turn to the other side."

367.

I tell you that just as the black side has no power after midnight, it follows that as soon as the sun shall rise upon Abraham's morning, no power will remain in the hands of these who have the power

now.

368.

You were told: Ause kol ujom. "I made the sand as the border of the sea." However, there shall come a time when the sea will pass this border just as you also passed your border, and then all the world

will pass that border until all the kingdoms are reversed.

369.

No one can give a soul, except God, and— One other.

370.

The world is over five hundred thousand years old, and no creature knows of Her until now. She

remains in one place. All powers are concentrated in Her. Without Her, one cannot proceed from one

place to another. She trusts that one day She will be discovered. At that time, those able to see Her,

will live like her— for eternity, in beauty like the Maiden. She has virtue and constancy.

373.

You, as well as the whole Company, will be told what the word Das means, and at once you will enter Esau, put on different clothes and be called by a new name.

374.

How can you look for Holy help when you surround me, and I am still in darkness? But when my help arrives, you can begin to have hope in God and His help, even though you may be a distance away.

376.

In no country do people fear the Judgment Day as much as in Poland because the foundation of everything is: Jacob and Esau.

381.

Egyptian wisdom stems from the air. It makes them wise because there is no wind or drizzle; the Nile flows and it feeds itself. The Egyptians have acquired knowledge of black magic because their skies are very clear and bright, and no cloud covers it. I asked many wise men, "Why is that country different from the others, and not created like the rest of the world?" No one could answer me. Later I asked the same of two learned men, one in Sofia, and one in Salonika. They replied, "You are not an ordinary man because this is a very wise and secret question."

389.

In Bucharest, there was once a rich man. He was given some herbs and he became crazy and played the fiddle eccentrically. After purchasing a new fiddle, he broke both into pieces and glued them together so one could hear them at a distance.

390.

I had a crystal goblet. Once it fell to the ground, but it did not break, it only bent. I liked the goblet very much. Someone came and broke it. I had to gather all the pieces and send them to Venice so it could be reconstructed and polished.

393.

There are seven lands in this world. In six lands there is no bread, only fruits from the ground, and there is a lack of wisdom. In the seventh part, where there is a double cave, there are seven kinds of bread and wisdom, beyond that of all other folk.

406.

The Big Brother* is in front of God and has the power to give stature, beauty and

wealth in the world

in which we live. But He does not know how to move the world so as to cause it to submit itself to

Him. Only I was given a clue because I am a simpleton and may know better how to proceed in this

matter effectively, in the open. Now the time is coming to approach the gate that is about to open for

me. I don't know what to do with you because, as you well know, whoever wishes to approach the

Maiden and to intoxicate her with love, must toil and compete for Her love for a year or even two,

and attract Her to himself with wooing. However, you did not understand this. And, without her

power, no man may go anywhere unless she personally leads him. Because she is all-powerful, she

will lead all the world.

* Big Brother is Supernal Esau. Jacob's older brother.— (CS)

429.

Pay attention when you are demolishing an old structure so that it is done slowly. A building that is

unoccupied by people, gets old from age and deteriorates and falls apart. The same goes for all things

that are demolished too quickly. The world cannot accept it. Still, it is possible to lead the world

slowly in that direction.

440.

There were four hundred people with Esau. Scripture considers them as one because all of them, who were with him, were as one. But I selected for myself only twelve for you to be with me as one.

443.

I did not find one among you who would know how to ask or what to ask. I have asked you questions about verses from the Scriptures and the Zohar. I asked because I knew the answers, but none of you

asked me to explain their meaning.

469.

I rely on you to execute things I cannot do, because I do what is mine to do. However, what belongs

to you, has to be done by you. It is impossible to do two things at the same time. So, in the case of

Elijah the Prophet, while he was given keys to birth, rain, and conception, he was not

able to do the

three things at once, but only separately.

471.

The great thing is to be among the Company. My design is to have the Company in harness for me. It

is clearly said, Isch ubesau bou. "A man came with a whole house." It says likewise in Jacob, "This is

a Holy company," Machne Elohim se, and the place is called Machanaim.

472.

At the beginning, there will be limited help coming for you. Later, there will be much greater support for you. There will be both gall and honey. If you know about it, you will not be able to endure the

great joy.

473.

It was an ancient custom in Greece to have a curtain covering the entrance to the courtroom. Inside,

sat the judges and those about to be judged. Two guards stood near the curtain. The sleeves of their

garments reached the floor, indicating that the fullest silence was to be observed. After you passed

through the curtain, you were to be silent, but while you remained in the courtyard you were able to

create a tumult.

477.

When the Jews appear and their blindness is revealed, you will be ashamed that you studied the Torah because only then will you realize who taught them.

478.

You were acting like a snake since you had nobody to lead you. You followed your own mind along

some strange path. When a man proceeds in darkness and does not know where to go, he needs a leader to lead him. A good act is the obligation of those knowing and ready. One who is ill-prepared

and doesn't know how to go, makes a mess of it.

482.

There will be great bitterness in the world; you must stay at home and not go out into the courtyard, so it will not affect you. You will also receive a screen to become invisible.

483.

Had you been filled with integrity, I could have sent you, giving you two or three words in hand. I

would have directed that you cross rivers with the power of those words. The waters would have

immediately parted before you. And when you came to a second body of water, you alone would

have experienced the power of those words. The waters would have parted and you would have

become lucky. You would then recognize that a holy power hovers before you.

487.

Why didn't you wait for the names that God's own mouth would have proclaimed rather than seek to devise these yourself? All the secret names that are respected, have to be humbled and debased. Just

as you must be humbled before God ventures to uplift you.

497.

There is no doubt, of a certainty, that no weapon can harm the person who has with him the bit of greenery with a special quality, nor the several thousand people holding fast to him even by a thread.

The same is true for you. Had you held on to that thread, nothing could have hurt you. Even if you had been several hundred miles away, but had held fast to Her with a thin thread, nothing in the world

could have hurt you.

500. When you come to Esau and receive Das, your eyes will open. You will see and know everything. You will then feel a great joy, and mourn over what you have been missing [for so long].

501.

Kol, Kol, Kol Jankew. The voice, the voice of Jacob calls, "Why do you sleep? Why?" You answer, "We are from the House of Jacob." It is only said, "Approach the prince," who, while giving it to

them, will say, "Go with it on a holy mission."

508.

Beware that when you open anything, you open it slowly, because those who are in darkness cannot

be exposed to sudden light. It will blind them.

516.

You wanted to seek out God. Whoever is given to seek, may do so. There were great men, the least

important of whom was much greater than you. Was it for them to seek, though they knew not where

to look or what they were seeking? Why didn't they find anything? In the same way as the whole

world knows that Kor's treasure is here in this world but no one knows where to look for it. Is it

possible to dig up the entire world? It is only the one who knows where the hidden spot is located,

who will find the treasure. Your heart beat faster at the thought that you could go and look for it

yourself. But, in truth, all you had to do was to follow me because I know what to seek and where to

look. I have told you, "I will show you God." Is it possible to appear before the real God in the

clothes you are now wearing? It is as likely as for a pauper to appear before a king and have an

audience with him. For this reason you must be dressed in special garments so that you can come to

Adam's place. At that time, fear will envelop the animals of the forest, but you will hold on to the

Maiden. Then, you will be able to come to Esau and after great effort, reach Das.

520.

When my help arrives, you will be enabled to take a step, as a start, and then you will come to

Adam's level. At that point, you will make a Korban, a sacrifice— this means you will be brought to

an unrevealed goal.

532.

There are all kinds of precious stones. There are stones that stimulate gratefulness in all eyes, others that incline the viewer to love, still others used as an enticement to women, and yet still others that

will make another to act coldly.

538.

Since bitterness comes before bliss just as darkness precedes light, I made you into helpers. Because of this, I received you, so that each of you could take upon himself a part of the bitterness to lighten

my load.

542.

Jews are held in great contempt and regarded as vile in the eyes of all nations, and the infidels are

worse off than Jews. From the time of Adam's sin, the world keeps falling lower and lower, until it

reaches that place that is vilest among the degraded. It must reach the meanest possible state of

vileness before it is able to begin to rise up without an end. This is the ladder that Jacob saw, on

which Holy angels climbed and descended. But, as of now, he has not stepped on it. However, once

he begins to climb, he will never descend.*

* The foregoing imagery may be said to reflect the Sabbataian concept that the Messiah, taking upon

himself the obloquy of apostasy, must descend into the Klippot, the place of Evil, to recover the

imprisoned Divine Sparks and restore these to Ain Sof. the unknowable Divine Essence so as to

reestablish the Divine stasis that will bring about the Millennium of Paradise. -Editor
546.

You can see and not see, hear and not hear. You have feet but you don't walk, you have hands but

you don't stretch.

548.

In this world, all that is in our soul must be transformed into a body, just like ours, so that everyone

will see the thing as it really appears.

550.

I took hold of you so that you could be like sailors who control a ship. On the ship, there are many sails and each one has its name. When the ship's captain notices a cross wind, he calls upon the sailors for that one to catch the sail and help guide the ship. Now, I am all alone without sailors.

553.

All those who died, have no right to return to this world. If it were to happen that one of the dead

came to you, he would tell you that everything has been given over into my hands. Without me, no

one can do anything. There are many wise and learned men in this world, and I am only a simpleton,

yet I have been given the power so that everything in the world happens through me.

Only he whom I

order to do something, can do it, and no one else. I have the power to hover or
elevate, give and take,

because Holy ways are hidden and different.

559.

If I should reveal to you a certain matter, a son would rise against his father, and
the father would be

against his own son.

561.

A woman brought about death in this world, and I want to bring about life in this
world. *

* The 'woman' may possibly be a reference to Eve and the eating of the forbidden fruit
of the Tree of
Knowledge in the Garden of Eden, while the second half of the sentence, most probably,
reflects the

role of the Sabbataian Messiah as postulated in Sabbataian theology to bring about the
Lurianic

Tikkun-the restoration to Ain Sof, the Unknowable Divine Core or Essence of those
Divine elements

or sparks that had been imprisoned in the Klippot, the netherworld, the bastion of
Evil. -Editor

577.

The soldier is not the one who defeats his enemies, a soldier is he who can withstand
bitterness and

difficulties.

586.

How can it be that the true God created a world in which one must die and where so many
other
shortcomings are found? This would be against His dignity! So it follows, that the one
who created

the world is not the true God.

590.

Gods, who are called holy, are in this world, though the people do not know about them.
They are the
ones who persuade the people to do wrong. The most despicable deeds are desired by
them.

597.

Had you been filled with integrity in Czestochowa, then the Lady who is there, would
have led you to

another Lady.

598.

Moses' law does not begin with the letter Aleph, but with Bes. Because Aleph is Esau. This is what it

says in the Bible: Alufe Esau.

602.

Though, naturally, it is not suitable that a man should live forever, there will come a time when he

will live forever.

603.

There is a place in Arabia, under the Sultan's rule, that is surrounded with a wall and guarded by a large regiment, because a Dervish revealed to the Sultan Amuratow that through a Holy Spirit, once a

year in that place grows a plant on which eleven to twelve flowers bloom. These flowers have the power, when boiled and given as a drink once each month to a young maiden, to preserve her beauty

unchanged so that even when she is one hundred years old, she will still look as if she were fifteen.

The woman, whom the Sultan likes, receives this drink each month from the hands of the Sultan.

Because of this, women who are favored by him are always more beautiful than other women.

608.

You are like a rich field, that has been neither plowed nor seeded and shows nothing to harvest. If you had withstood the weight of plowing, meaning that had you been silent and plowed along, you

would have been seeded and yielded a goodly fruit.

610.

When a glass vase breaks and the pieces are sent to the factory to be remade, the new vase will clearer and more beautiful than the original. But when an object made from clay breaks, it cannot be

fixed.

612.

You find no footprints when following a path where no people have walked; but in the place where many people have walked, it is possible to recognize the path that will become a road eventually.

627.

There are palaces in the place where the Maiden resides. There are immeasurable treasures

surrounding those palaces, and beyond those treasures is found a wall. Surrounding the

wall, there

lies a snake so large that he is able to hold his tail in his mouth. No one is able to enter that place.

However, there are times when the snake releases his tail to warm himself in the sun. Whoever knows

the time the snake does that, can enter the rooms at that moment. A gold table is inside and on it stands a bird tied down with a golden thread. Whoever enters the room hears the voice of the Maiden, "Your wish will come true if you first take the bird in your hand and don't let him sleep for three days and nights." Whoever carries out Her orders will receive a great treasure. But the one who is not able

to do so, must die.

629.

From the beginning of the world, only I was given the exclusive task of guarding the Maiden.

633.

If I would explain to Jews what the words mean: "Go, go from your land, etc.," then they would all

follow me to baptism with great joy.

664.

I wanted to take away your ancient roots so I could give you other roots that have a lot more flavor in

them.

675.

One king's doctor could make pills that healed all diseases. This skill made the doctor very arrogant,

so much so, that even when the king visited him, he neglected the king saying that he had no time for

him. The king did not take offense, aware of the general good that flowed from the doctor's hands.

Now it so happened that a new disease appeared. The doctor then prepared new pills, thinking these

would have a better effect than the old ones. But whoever used the new pills, died. Even the prince,

after being given the pills, was fatally affected, and died. The king, upon seeing that, ordered the

execution of the doctor.

682.

I could not go by myself because I am the emissary of God. But you are sent by me. You

could go

because you were the messengers for the emissary.

684.

You were bitter when I used to tell you the following words in Czestochowa: El Shadday. Had you

recognized and withstood the bitterness, sweetness almost surely would have come out of it. You

would have told me, "You had us taste gall, now we have come to taste the sweetness."

717.

There will come a time when I reveal one matter to the peasants. The Jews will then hear it from the

peasants. The peasants will not understand, but Jews will, and because of it many of them will be

saved.

725.

The deliverance from Egypt was not complete because the one who led them out was a man. The source of ransom for them should have been from the Maiden.

728.

All things appear in three's. I told you of the rifleman who sees a bear in three images and has to know which one to shoot; so Three stood before Abraham, because he was First and did not know why the Three had to come to him. I must look to follow them, but you do not know what to seek.

Because of this, you should have been silent.

729.

Christ would have done well if he had not gone to teach among the Pharisees.

733.

I have told you that I planted a vineyard. Usually, when a tree or a grapevine is planted, these do not produce fruit immediately. Like those, you do not know anything now.

734.

When my help comes, I will ask on your behalf that She have mercy on you, so I could bring you closer to my Domain as it is said in Scriptures, "As I made haste to tear down and demolish, so I will

be in haste to build and to graft [plantings].

746.

It is necessary to cast aside all the laws in the manner of the High Priest. He bathed

when he was
about to enter the Most Holy Place, and he did so again on leaving it. The same applies
here. When
we enter this state, we must leave behind all laws and customs.* I wanted to give you D
a s, so that

you would know what you must do and what not to say.

* These words may be said to reflect the Sabbataian theological premise that with the
advent of the
Messiah, Hfe had entered into a new Eon (Shemita) governed by a different Sefirah with
different

roles directing the ways of the world.-Editor

747.

I selected you so you can be Hke the heart and stomach of the whole Company. When the
stomach is

working, all the extremities are healthy and strong; otherwise the extremities become
weaker. The
same is true with you. When you are hungry, the whole Company is not satisfied; when
you are full,

the Company is satisfied as well.

754.

There was a merchant who was very wealthy. He had an only son, whom he trained in all
wise crafts.

At his death, he left him a testament that read, "I leave you my entire estate, but I
hold you to three

things: first, you must not disclose your secrets to your wife; second, you must not
adopt a stranger as
your son to succeed you as owner of the land; third, you must not serve a king of whose
habits and
deeds you are not sure." Then he added, "I put all my wealth in your hands; you may
sell it and do

with it whatever you wish, except for a small garden and vineyard surrounded on one
side by a wall.

No matter what happens, do not think to sell it." The old merchant died and the young
man, after his
father's death, began to live extravagantly, giving banquets for his friends. He was so
profligate that

the entire estate wasted away and nothing remained. That is, except for a wise bird
that on command

could hunt other birds. When it was called, it always returned. He traveled with the
bird from country
to country and this is how he earned a living. People noticed the extraordinary bird
and told a king

about it. The king asked the young man to sell the bird. The young man accepted the
king's offer. The
king fell in love with the bird, and made the young man a marshal with power to rule
the whole

country. Everybody liked him because he was virtuous and kind. The king gave him one of

his sisters
to be his wife. They fell in love and were married but did not have any children. So,
they selected a
poor child and adopted him as their son. The young man was reminded of his father's
will, but he told
himself: 'I was not to serve a king I did not know, and I am doing well here. I took a
strange son and
that is the second condition I ignored. I will also ignore the third condition and
reveal the secret to my
wife.' Then, he took the bird and gave it to the gardener to hide. The gardener was
blind. He had a
son. The young man ordered the gardener not to say anything about the bird until there
was a great
commotion and he heard that the young man was being led to execution. Only then should
he bring
the bird. Later, receiving a similar bird, he choked him. The king, seeing the dead
bird, proclaimed,
"Whoever denounces the killer of the bird, will have my own sister for a wife if a man,
and, if a
woman, will be married to the first favorite. Then, on purpose, the young man disclosed
the secret to
his wife as if, in a fit of anger, he had killed the bird. His wife went directly to
the king, who was her
brother, and revealed the secret to him. The young man was chained and sentenced to be
executed.
But an executioner could not be found to kill him because everyone loved him. The king
then
proclaimed, "Whoever cuts off his head will be rewarded with riches." The adopted son
came to the
king for the money, undertaking to cut off his adopted father's head. As the young man
was being led
to his execution, the king joined the crowd to witness it. At that moment, the
condemned cried out,
"Father! Father! Your testament is an honest truth." A commotion began, whereupon the
son of the
gardener arrived, carrying the live bird. When the king saw that, he immediately
released the young
man, and began to apologize, asking forgiveness for his haste. The king then asked,
"Why did you cry
out, 'Father! Father!'" The young man told him about the testament, and how everything
had taken
place according to it. "I served you, King, not knowing you. You became angry because
of the bird
and were ready to take my life. By disclosing the secret to my wife, I almost lost my
life, while my
adopted son made an attempt on my life. Now, I shall serve you no more. I will depart,
fulfilling the
terms of my father's testament." In sorrow, the king saw him take his leave, giving him

a ship and

wealth. There was a great storm at sea. The boat went under and everything was lost. Only he remained alive, naked. He returned to his home town. There was the small vineyard that, having

listened to his father, he had not sold. The garden was neglected, full of thorns and bushes. In a hut he

found a book in which he read the following: "My son, you did not listen to my voice and direction.

Now, take a rope and hang yourself." The son obeyed his father's wishes. However, the building was

weak and collapsed. He fell down and saw an immeasurable treasure. Only then did he come to

understand the real dimensions of the truth of his father's words.*

* Frank's encapsulated tales may be said to contain a wealth of invention comparable to Voltaire's contemporary Babylonian romances and to reflect the dimensions and the quality of the illustrative

anecdotes found in the Talmud. -Editor

772.

Everyone has tried to reach the place where I am going; they wanted the door opened for them as for the patriarchs, Moses, Aaron, David, Solomon and all the pillars of the world. However, they could not open it. But I work and will open it with the power of my God. No one knows anything, only I, and then, not much. What is said about the Company, should be understood to apply to the pillars of

the world.

773.

When magic is taught, one hand offers a crow, but here you get a white pigeon.

775.

This gate was closed from the beginning of the world. Many tried to come in, but the gate remained closed. I wanted to provide you with wisdom and arm you so that you would enter the gate quickly.

But you made sure that the gate remained closed.

778.

Is it for nothing that kings and noblemen go to the picture of the Virgin in Czestochowa with great

humbleness? They are wiser than you because they know that all powers are with Her, in her hand.

As they talk of Christ being resurrected, so will She rise in the same way from the

ground, almost

from earth, and all the earth's Kings will bow before her.

779.

I wanted to lead you to a location that is hidden. No one talks there, they only see what was and what

will be to the end.

799.

All that I told you until now is Uke a drop of water in the ocean compared to what you will see with your own eyes. Something new will come to this world of which none of your ancestors heard. Since

its beginning, no one has thought about what is to become of this world. Because of that, I tell you

that you are to keep silent about whatever you see and hear about or are told. Close your mouth! Do

not say anything. Stay and look! When you are asked about what you saw or heard, learn to say, "I do

not know."

800.

All the things a man acquires without effort, that come easily to him, are abandoned just as casually.

However, when a man makes the effort to work with all his might to realize his desire for something

that becomes very dear to him. What about that which is eternal?

803.

All learning will be corrupted, there survives only the Head of the Domain, the mysterious and

hidden peacefulness.*

* The Polish word Pokoj may mean either peacefulness or room. In the context, the former term

seems preferable. -Editor

805.

I tell you, when the shedding of blood begins, if, God forbid, there be learning in his heart, though it

be as insignificant as imaginable, that person will disappear from all worlds together with his home

and his neighbor, because the place where we are to go, cannot stand laws from the side of death: we

are proceeding to life.

821.

It is clearly written: Al charbecho tychie, live on your sword.' Resurrection will also come about on

the sword. Women should also carry swords.

829.

When I lead you to this true faith,* if every morning, every afternoon, and every evening I were to

see that you kiss the ground and say, "We are blessed, our ancestors are blessed, and our ancestors'

ancestors are blessed, that we have reached the time when we went to Esau," then you would see

what I will reveal to you. You would also see what the good things are that I would do with you.

* Religii in the Polish original is usually translated as 'religion.' The context suggests the more

ambiguous 'faith' as evocative of Frank's meaning since he goes on to declare that 'Esau' (i.e.,

Christianity) is a means whereby the adept is enabled to reach the true goal to which Frank himself

will lead him or her. This is reflective of the Sabbataian theological premise that the road to the

Klippot (i.e., the Domain of Evil, the netherworld or Hell) is through that most heinous of sins,

apostasy, and it is the purpose of the journey to effectuate the release of the imprisoned Divine

elements or 'sparks' or light energies ejected as a consequence of the 'bursting of the vessels,' so as to

achieve a Tikkun, by restoring those 'Sparks' to Ain Sof to regain the Divine stasis and bring about

the return of Paradise as it existed before Adam and Eve's removal from the Garden of Eden

(consonant with the theosophic theses of the Lurianic Kabbalah).- In this respect, the scraps of

Hebrew texts that Frank sprinkles through his sayings, are indicative of a Judaic source for his ideas. -

Although Frank's ideas may be said to be reflective of 'orthodox' Sabbataianism (if one may be

permitted the use of that adjective in connection with the formulation of heretical ideas), it is not

entirely clear that the vision Frank holds out is altogether consistent with those theses. So, for

example, the Sabbataian concept of the apostate messiah's descent into the Klippot to recover the

imprisoned Divine 'sparks,' becomes in Frank's hands, a vast emphasis on abasement, about which he

repeatedly speaks and which he demands in the form of acts by both his male and female followers.

Notwithstanding such concerns, it is fair to say that Frank adapted and used, for his purposes, Sabbataian concepts that formed a part of the continuum of religious ideas in the Eighteenth Century

Eastern European Jewish world into which he had been born.

The foregoing comments apply in greater or lesser degree also to Sayings nos. 117, 542, 561, 1754, 1784, 1794, 1829, 1834, 1871, 1952, 1974, 2151 and 2190. It is to be emphasized that the tenets of

Sabbataian theology thread through Frank's words. -Editor

841.

People said, "A bear is drawn as if by force to honey and he refuses to budge." So they ripped off his ear. When he tried the honey, they pulled him by the tail to remove him. It went so far that they

ripped off the entire tail.

848.

I ask you, "If you are from the seed of the Patriarchs, why do you not follow in the footsteps of your father Abraham?" He walked always to kings, but you do not wish to walk to kings.

849.

Just as everyone talks of Adam as the first, so the whole world will see and know that the world will

begin from this location, de noviter.

850.

In Iwan you heard from me that I was angry with someone who walked before me. You did not understand this. You went ahead of me and as a result, you fell down.

851.

Abraham dug a well; Isaac dug a well; all have dug wells looking for something; but when I also dug,

it was because I wished you to become lords of the world.

858.

When a man goes from one place to another, he should close his mouth and remain silent, keep

everything within himself-whatever it is that he is told or sees with his own eyes. He should suffer

through it and be quiet about it. I told you, "Keep steadfast!" So it is when you aim an arrow. The

harder you pull the string of the bow, the further the arrow flies. The more you keep held tight within

your soul, the further your shot travels.

860.

She will appear in a terrible place, filled with gall, then everything will turn into sweetness. At the time She is about to be discovered in my palace and in my room, I would wish you to be close to my

home.

861.

I will sanctify you with clean water as it is said: Wezorakty aleichem maim tehorim. "I will bathe you . . .," that is, you will receive Das. But, still, much water will be needed.

867.

You would be much better off had you studied the wisdom of black magic. You would know a great

deal.

877.

Do not think I do you wrong when I am angry with you. I actually do this for your own good. I am telling you to be like Wawrek who knows no law nor thought and is stupid to your eyes.

883.

A man cannot lead another man away from a holy path. It is only a strange woman, assuming the image of a man, who can lead him away from a good path. A woman pulls a man's heart after her.

Usually, when a woman bends to the will of a man pursuing her, his love for her burns all the

stronger within him. You had an ancient commandment to make sure at night that impurities did not

fall into your place of rest.* This means, to beware of strange women, so that you can reach the level

of Adam. The more you seek to avoid it, the more you fall. The more I ordered you to turn away from

Her, the more your heart was attracted to her.

* Gershom Scholem, On the Kabbalah and Its Symbolism, 154-157, gives an extended discussion of

the Kabbalist rites that were developed in connection with its concept of the

consequences of the
misuse of male generative powers and the preservation of the purity of the marital bed
so as to avoid
the damnation attendant upon one's pollution by evil spirits. It may be noted that the
inferences Frank

proceeds to draw are sui generis. -Editor

884.

There was a Captain Mirowski of the Guard at Czestochowa. He was deceived by the [Bar]
Confederation. Later, the Russians killed three officers under his command. The Captain
was very

troubled. I asked him, "Why are you so worried?" He knelt before me and said the
following, "I heard

about you from others, that you are a real man, that you know how to give good advice.
Advise me

on what to do. Should I abandon my command and flee to Warsaw, or stay with it to the
end? It is

right for a soldier to fight, but I am young and it is a curse on my years." I replied,
"If you listen to

my advice and obey, you will come out ahead." "I will listen," he said. "I will give
you advice, but do

not reveal it to anyone. Do not run away from your command. Do the opposite. Remain
with it.

However, buy a few nice watches and when you find yourself in a tight spot, especially
when the

enemy is in pursuit, throw a watch behind you. The men pursuing you will throw
themselves at the

watch, while you escape. You must continue doing that, throwing the watches behind you,
until you

reach the fortress." And that is how it happened. He was pursued, and the watches saved
him. When

he came back, he fell at my knees and thanked me for the advice I had given him.

885.

I tell you this: "Soon you will see with your own eyes that after I convert to
Christianity, I will leave
behind the terrible and despised condition of Jews who are commonly regarded as
contemptible and

who are hated especially because of that religion you shared with the others from the
beginning.

Now, it is even worse. When God raises me above death, I will sit with noblemen, and I
will have an

honorable place among them."

889.

Israelites are to be compared with pigeons. There is one kind of pigeon that connects only with its

own kind. When one of them dies, the other is so bereaved that he would die himself but not connect

with another species of pigeon. If you, brothers, would walk whole [in spirit], do not mingle with

others.

890.

As Scripture says: Mene, Mene, Tekel upharsim. I wrote to you, "You had almost not been able to repeatedly descend lower and lower." I also descended before you because I was told, "Go down.

You must enter Das, which is the burden of silence."

897.

An ox has the same understanding as a calf is born with. On the other hand, a human being should

acquire more understanding with time.

900.

Devils are evil spirits that do bad things, but the evil spirits called Szedim are decent and goodhearted. *There are: Szedim jehudim, in the Jewish fashion, who have neither a king nor a Lord; then, there are Christian Szedim, and, among them, you will find kings and rulers. I cannot send you

to them, because you are not yet baptized.

* The Zohar, on the other hand, identifies shedim as "spirits of that 'evil power,' which are the naked

spirits of the wicked, called demons ... " 1 Zohar 60 (Soncino Ed.), 14b (Mantua Ed.). Shedim are the

demon children of Na'amah "by whom the first saints were seduced." 1 Zohar 39 (Soncino Ed.), 9b

(Mantua Ed.)— Editor

906.

A rabbi felt great joy on October 23 that the [sequential] Bible-reading had ended according to the

yearly rite. A lawyer came and began to dance with joy. The rabbi asked him, "Why are you so

happy? I read a whole year and finished it. What is your reason for merriment?" The lawyer said,

"You are happy that you finished, and I am happy that I have not begun."

917.

You do not understand anything I tell you. You have not yet been given the power to understand that

when you see only nonsense, there is great wisdom. Everything has been prepared for you to be able

to know and understand. You say that you want to serve God. To tell you the truth, I do not serve

God yet, but my desire and my effort to find the path to God may be called service to God.

919.

I am trying to raise that which the whole world has shunned. I told you the verse: Waiejce Jankiew

mi Beerszewa, wajelech Chorono. 'Jacob came from Beersheba and went to Haran,' meaning that he

had not yet gone, only that he wanted to go, while I want to go to Haran.

921.

You did not understand that it is not possible to come to the true God, until a person first joins the

Gentiles, because the one comes before the other. It says in Scripture: Al edre Chawerecho. 'Among

the flock of your companions!' Those are the Gentiles. Only later to other matters.*

*Frank is here reading his text 'against the grain' to arrive at a Sabbataian conclusion.- Editor

923.

King Solomon said: Ma isron leodom bechol amolau ki hokol hewel. "What comes to a man from the

fact that he works in the sun? All is like a wind." So spoke Solomon, but I tell you: Jugaiti, mocysi.

"Try and you will find." When a man tries to obey all my bidding, he will achieve a great gain that

neither his fathers nor his forefathers knew.

927.

Had you ever known a nobleman to assume power without the king's knowledge? This cannot be;

only after the king gives him the authority, does the nobleman do as he wishes. You, on the other

hand, took charge without my knowledge. What came out of it? All was foolishness and [a striving

after the] wind.

939.

In the time of Moses, a staff was turned into a snake, and the snake back into a staff.

So shall it

happen in the future. The people who follow their shepherd and leader, are the staff which will

support the leader. Then, they will turn into a snake, and only later back into a staff. This will happen

when I wish it because that is in the power of my hand to do.

941.

I heard that Rabbi Issachar had found the great key to Esau in old books. Rabbi Mordechai was afraid of it, but I felt great joy, because I knew, and know how it is with you: the Sepher Thore, the law and the festivals, the Ark and its enclosure. It is the same here. Who is to see Esau? No one has seen him

as of today. Whoever does see him, will live for eternity.

944.

At the court of King John Sobieski there was a jester named Wasilowski. The king gave him some

beautiful fruit to bring to the Queen. On the way, he ate it all. When the king learned what happened,

he wrote a note to the stable-man directing that the man who delivered the note was to receive a few

lashes. The jester, having an idea of what was in the note, gave it to the king's valet and told him to

deliver it to the stable-man in a hurry. After the valet arrived, the stable-man counted off a few lashes.

The valet complained to the king. The whole thing became a joke and the king forgave the jester.

988.

Why did you not learn from the sage, the Rambam, to be silent like him for seven years?

994.

"In a dream I saw a large chapel and in it a small one. Matthew was saying that a man should be

brought quickly before the alter and beheaded before I learned about it. This was done. Then

Matthew came to me and said, 'It is too late, he is beheaded.'" The Lord then explained, "One chief

will fall, but, then, I will be on my way."

996.

I told you of a tower where the Maiden is hidden. *Those, whom She sees are working very hard for

her, receive her portrait. Through the portrait one can recognize the place where She resides. I did not

tell you that in the spirit but on earth is the Maiden to be found and there is a tower. From that fact is

therefore a portrait. But you did not pay attention to my words and now, you are being chastised.

*Frank is here once more adapting the simile in the Zohar comparing the Torah and its interpretation

to a Maiden hidden in a room in a castle or Tower who seeks to attract her adepts to a true

understanding. 3 Zohar 301,302 (Soncino Ed.), 99a, 99b (Mantua Ed.) -Editor

999.

A spring of water began to run by itself near Bucharest. A lame man came to the spring, took a bath

and left healthy. The news spread around. Whoever was sick came to this place and walked away

healthy. However, everyone who wanted to bathe there, had to throw money into the water. One time,

a man came, who stole all the money from the water, and caught all the diseases of the people who

had bathed there. As a result, he returned all the money and added some of his own.

1000.

In the old days, there was a rock in the form of a woman. Whoever embraced it, could live for several

hundred years. There was also a stone in a form of a man and women came to it, but only one out of a

thousand returned. Who knows what strength was in those common, unassuming idols?

1003.

One cannot come close even to God without money.

1013.

Solomon, being wise, wiser than all the people, mixed with different nations, taking as wives, the

daughters of various kings, yet he could not accomplish everything. He could mingle with Gentiles

because he was a king. Here, the whole world knows that I come from the Jews, that I was baptized

and am poor. But I hope that this winter I will mingle with Gentiles and they will call on me. I tell

you, "If you do not mix with Gentiles, your work is useless."

1015.

Children, when they want to play, sit around a bowl and use their hands as if they were eating with

spoons from the bowl. When one child makes believe that he is eating very fast and anxiously, the

others slap his hands and stop him from overeating. It is so with you. You made believe you were

eating, though you had nothing in your hand. Still they beat you, to stop you from grabbing.

1019

When my help arrives, you will see my daughter, (she will be healthy!) How much younger she will

become and she will shine like the sun. I cannot get younger because I mixed with you.

1023.

A king had an exceptionally beautiful daughter. Several princes fought over her. The father said,

"What will come of so many princes dying because of her? Should I rather not ask my daughter

whom she wishes to choose? It was then wisely decided to place her on a high mountain covered with

a thick layer of glass. The prince who was able to climb the mountain on a horse would have her as a

wife. No one could do that until one wise prince succeeded by employing ingenuity. He shod his horse with diamonds in place of nails, and climbed the mountain on the horse, cutting the glass with

the diamonds.

1027.

All clerics, in general, are sages of Edom. The nobility does not have this wisdom because they are

always concerned with governing. But the clergy are always arguing about what happened, what is

happening and what will happen in the world. The Jesuits are the wisest among all their brothers.

However God will confuse them in their wisdom so they cannot perceive what has to come to the

world.

1033.

A nobleman gave the order to paint his salon with frescos of Adam and Eve, Samson tearing apart

Iwa, Goliath, the Philistines, etc. The wall looked so real that anyone who looked at it from a

distance, was ready to faint from fear. There, Adam seemed several miles tall, with his mouth opened

a mile wide, but close up, the characters looked like anybody else. Though I am strong and courageous, when I saw that, I was overcome with fright. However, seeing that I was being laughed

at, I realized that it was only the work of a man.

1046.

You believe that the Messiah will be a man; but, under no circumstances, can this be because the

earth is a Maiden. She will be the true Messiah. She will rule all the worlds because all weapons were

given into her hands. David and that First One were to show Her the way in the future, but did not

finish anything. Take heed also at present to the way reUgion is abandoned, but in no way tamper

with Her honor.

1055.

You and I are like two trees standing opposite each other with a river flowing between them. Both

will not give any fruits until they unite. In the same way, I cannot tell you anything until the time

comes that we are united.

1057.

When I ordered you to move from one location to another, I had a difficult time with you. It was very

difficult until you heard me. I accepted you in the same way that a blacksmith uses tongs so as not to

burn his hands, and, at the same time, to hide it from the world. Had you come to me completely, you

would be guides and examples for the whole world. You, on the contrary, took rotten wood to make a

bridge. Then you were crossing it and fell through.

1062.

The world conducts itself as it sees fit to this day. It does what it wishes. Does anyone ask, "What you

are doing?" However, it has been said about the people who follow me that while you do as you see

fit, still, whatever you do, even in secret, becomes public knowledge.*

*Is Frank here alluding to the statements made by his followers in Lviv and Warsaw to the CathoHc

clergy that resulted in his heresy trial and imprisonment at Czestochowa for thirteen years?-Editor

1063.

Until now, the world has gone on as it liked. How much has this pleased you? It is commonly said,

"Whatever goes on-how much is deceit and how much is beyond that?" The thought is, "You act for

yourself in secret," and afterwards, it all is unearthed and comes to light.

1065.

While Jews are drifting, you must cut out to partly open up a beginning for the alphabet. In this way, since you are not acquainted with the alphabet, you must also seek it out.

1069.

In our situation, we cannot reach our goal without baptism. Jesus can be called by the name: Ben Elohim-the Son of God, because he also followed this path.

1080.

When Jacob was on his way to Haran, the setting sun found him on the road and he slept and had a

dream. My deeds are in the open. Jacob took stones from that place, but I have taken people. I led

you to the most beautiful object in the world, and you have returned. Now, I am telling you as was

told to Abraham, "Go, go from my domain, from my room; it is for your own good, for your benefit.'

1083.

When I was called to [recite a blessing for the reading of] Moses'Torah, I forbade the caller to give me any title, but to say only, "Let the youth Jacob come forward."

1088.

The one chapter, I like the most, in the entire book of the Zohar says the following, "Who put Joseph in prison? God. Who Uberated him? God. Who made him a king? God." We do not need Kabbalist

books to find out what to do. One has only to know that God does everything. Who leads me to Edom? God. Who brought me to Poland? God. Who brought me into Czestochowa? God. Who led me out of imprisonment? God. And so it is always, for all eternity. In this manner, all believers

should trust in God and his help as I do. Do not depend on man. When someone comes to say he is a

prophet, tell him, "Keep your prophecy to yourself. I do not need any." He will say that he is a wise

and learned man. Tell him: "I do not need your wisdom nor your teaching. You did not bring me to

baptism, and now I will follow neither you nor your teaching."

1089.

You see for yourself, now, how bodies bend and bow down to earth. I do not pray to heaven for help to come, I look on earth to see what God is doing here in this world.

1096.

I was once told of a certain ancient who found a certain written history in which it was set forth,

"Two great and learned men had a dispute between them. Is there a God or not?' Both were

Kabbalists who could quote enigmatic texts. They even called upon Angels to give them the true

answer. To aid their quest they fasted, they did penance, they went into the fields, they became

hermits. At last, the Angels returned and said, 'We cannot give you an answer, except to say that you

should embark on a long journey, and take with you all the provisions you need, but do not take

water, which you will find in abundance on the way. You will reach a mountain where there are rocks

polished like stone. There you will spend the night. You are warned not to touch the clear stones.'

And so, they went on their way. On coming to the mountain they fell asleep. In a dream they were

told that no man should search for God, or even think about it. The more one tries, the more difficult

the matter becomes." One can only seek the One who precedes God, and follow him. That is why,

when I told you that I would show you God, it meant— the One who precedes God.

1103.

I have told you, "I planted the vineyard with the true seed," as it was said, Emes me-erez tycmach,

"Truth will grow out of earth." This is because the essence of everything is found in the depths of the

earth. The patriarchs and everybody are found there. All my effort and work are to bring them up from there to this world, and so it is: truth will grow from the earth. My wish has been that you be the

true seed.

[Editor's Note: As otherwise noted, the transliteration of the Hebrew into the Roman/Latin alphabet

follows the Polish pronunciation of those letters. That pronunciation, especially in the case of certain

of the consonants, is different from the English pronunciation of those letters. Since a language was

involved that is foreign to the Polish text, it seemed appropriate to leave the transliteration intact, without attempting to recreate the transliteration in a mode more appropriate to English orthography

and/or pronunciation.]

1107.

What were you thinking that you imagined that from the place of Ishmael [Islam] something can be

revealed to the world! As you alone can see, heads in that other religion are covered with a turban,

and hands hang down; in this religion [Christianity], on the other hand, the head is uncovered. This

means that here is the head, with arms held akimbo with conceitedness; that means it is here that the

purpose of the world will be revealed.

1109.

You have no need for sages. What is needed here is a commitment of silence. One only has to listen,

to be obedient and to follow me. You have heard many times that I praised Eleazar, the servant of

Abraham, as it is stated in Solomon's proverbs, Ewed adoynow hu Eliezer, "Eleazar is the servant of

his Lord," because he served him faithfully and completely.

1110.

When one goes to the sun, it is necessary to talk like the sun and dress like it; and when one goes to the moon, one has to dress like the moon, and talk like the moon.

1116.

It is said, Dorech kochow me-Jankow. "A star will come from Jacob." From the beginning of the world, this beacon kept going down. All the things that are hated and contemptible are within the

power of this beacon, but whenever you go by this beacon, you fail to reach any goal because this

beacon is the gate. You have been delayed because the road was difficult for you. I want to lead you

through this gate, and when the time comes for this beacon to ascend, there will be no limits to its

ascent, forever climbing higher and higher without end.

1119.

I tell you, "From the beginning of the world, no one ever visited the place where I want to lead you. You will be with me because I and She will bring you there. Now, and for all eternity, there is no human being there except for me."

1121.

Every person, who would proceed to a given objective, must be honest and virtuous in his deeds. If he misses even by one thousandth, he is not worth anything. And even if he reaches this goal, he must know the tone of the color he is seeing. Because of this I told you. Con esto gif, se vide claro befor essi. To this end, that you be worthy to see clearly." I gave you to understand the fact that one's body should be without blemish.

1122.

One does not conquer a fortress with talk. It requires an army. In the same way we must proceed, persevere and be silent.

1124.

I must lead you through the first and second gates until you become clean.

1125.

A man with the name Kasze came to a town to give a sermon. Now, in that town there was a wealthy man with a beautiful daughter. Kasze wanted to marry her, but this maiden did not want him because he was ugly. What did he do? He went from town to town, collecting money. In one town he found a young man who was not educated. He made nice clothes for the young man and impressed upon him, "You will travel with me on the road, and I will explain that you are a very wise man. You will remain silent, and not say anything because the moment you open your mouth, they will recognize you for what you are. When learned men come to you, call on me as your student and say, 'Answer in my name!'" And so they went, and when they came to the town where the maiden resided, Kasze identified the young man as one who was very wise, and acted as his servant. The maiden saw how

handsome the young man was, promptly fell in love and married him. After the wedding the town

wondered why they did not hear any discourse. They went so far as to ask the wife why they heard

nothing from her husband. She replied, "It is because at night he speaks with angels." Her father and

her brothers determined to listen at night to learn whether it was true but all they heard was nonsense

while he was sleeping like, 'Hrycko syp-no na kamien!' They rose in fear because they realized his

reputation was unsupportable.

This is the way I am with you, guiding you into the weight of silence, so you are not like donkeys

always braying.

1126.

Pay attention when I guide and push you toward a worthwhile goal, since there was an adversary to draw you immediately towards himself to keep you from reaching that place. Now, that you are part of the Company, you need not fear the adversary because he can no longer come to you and mislead you. Be careful that your hearts and mouths are consistent, and you listen to what I direct. Each time and place that you mention my name, I will come and bless you.

1127.

When a man goes courting a maiden whom he loves, his heart and thoughts are always with her; he does not pay attention to food, drink or sleep; all his energies and effort focus on her. But I did not experience this with you. You only seek to guard your food and drink. As you know, where there is

greed, there is a Satan who leads you to error.

1128.

When I was young I bought a stone resembling a finger for a pittance. Playing with it, I threw it into

the water. It gave off light, and I took it out of the water and threw it in the mud. It glowed there as

well. Again I looked for it and threw it into a scorching oven. It became whiter and had a fiery color,

still not losing its rays. Later, I sold it cheaply to a merchant at the market. The trader then abandoned

everything and ran away with the stone.

The conclusion to be drawn is as follows. When a good stone comes into the possession of one who

appreciates it, that person is able to become wiser, provided he does not foolishly part with it for

nothing.

1131.

Should a man without a sword but dressed in armor, be met at night, he will not be bothered but will be left alone. However, should the man be met with a sword at his side, his adversaries come

straightaway at him.

1134.

You believe that I will direct you to do many things. But I will direct only six or seven things be done.

1135.

A strange woman always pursues a man, because she is a net into which one falls, but this young Maiden whom we must earn, will be our guardian, in whose shadow we can find shelter.

1136.

I once walked with many people, holding a lantern in my hand. On the way we were accosted by a

company of soldiers who extinguished the lantern and would take many of the people to prison. I said

to those with me, "Stand by and watch how I fight for you." The captain came over and asked me

who I was. I replied, "I am a decent person!" He wanted to hit me but I grabbed his silver stick and

hit him on the back. He fell off his horse, yelling to the soldiers to go after me. However, the soldiers

replied, "This man is honest and strong." I saved the thirty-seven people who had been following me.

1137.

While I was swimming across the Prut River, I said to five or six lads, "Hold on to me, one here,

another there," and so all hung on to me, and I carried them over. One held on without my

permission, and he fell off. Only after I brought everyone to the other side, did I return and save that

one as well.

1138.

A fox escaped a hunter by hiding in his foxhole. Once inside he began to praise the parts of his body.

"Dear head," he said, "how much are you worth that you have the brains to run away! You legs are

worthy of praise for your readiness to jump; you eyes-that saw the road where to run." He only complained of his tail, "I don't need you at all; you even delayed my escape." Saying this, he put his tail out of the hole, whereupon, the hunter, seeing it, caught the tail and pulled the fox out of the hole.

1140.

During the elections of Polish kings, noblemen are nominated and one among them will become King. The Russian Regent then selected that one among them and made him king.* In the same way,

you selected other brothers to be leaders. I would put you in a circle around me so you could

surround me and I would then be hidden among you until the time comes for you to be my subjects.

For this reason, I put you in front of me so that you can shelter me. You, on the other hand, put me on

display to the whole world. I tell you, no matter where I would send you, you would receive valuable

presents that the world does not find within itself. All this is for Her honor because She is the object

of all honor. Cyrus was likewise appointed a Messiah because all his wars were directed to one

purpose-to win a Queen named Madana. That was an indication that there will come one who will try

to clothe the Maiden. She is Madana oylom, the joy of the world.

* Frank is referring to a period of no more than twenty-five years of Polish history prior to 1795. It is not necessary to add that his version is highly simplified but it still casts an interesting light on the

twilight years of the Polish monarchy. -Editor

1141.

You tell me that you want to serve God. But first, one has to know who is before God, and to try to

reach Him.

1143.

You have been given into my hands. I may do with you good and bad. Should I wish not to accept

you, I have the power within my hands to keep you from everything; but if I wish you to approach me

to be accepted, though you be at the ends of the earth, you will come to me, because everything is in

my hands.

1144.

I have been sent from a great and powerful place, and I would not need you. However, as the Prophet

Samuel said, Wszome Szoel wechargeni? "How can I go if I am fearful of Saul-that he should not

kill me?" I was told, Wejomri lech, kach eglas bokor. "Take one or two calves and tell him that you

are going to make a sacrifice." So I received you, that I can hide myself from the eyes of the world.

When you are good, you will be worthy to reach that good which is hidden

1147.

Why do you not liken yourselves to sheep that stand with their heads hanging and eyes cast down?

They stand all in one place until the shepherd leads them. You were more like goats, which jump

ahead.

1152.

When the Cossacks were in Poland, Jews sought shelter in Wallachia. Many Jews arrived at the

Dniester River. Though the Cossacks were pursuing them, they were no longer afraid. So should you

do. Had you tried to come to a good place, who could pursue you? It is known that one kingdom

cannot enter another.

1154.

On November 13th, the Lord, who was walking with one of us in the garden, met the late Matuszewski and said to him, "Witel, Witel, Don't be afraid. Soon you will be happy."

1155.

I would never put anybody in the Company in charge of you so that he could punish you and make

you confess before him. I put only Eva above you, as your sister, so you might confess before her,

and should she punish you with two or three plagues, it is because of the circumstance of there being

no kingdom.

1156.

It is one thing to follow God, and another to walk along the path where I show the way.

1157.

I was a simpleton and knew only the verse, Szema Israel Adonay Eloheinu, Adonay Echod!
Hear

Israel! "Our God-God is One!" When I was struggling with a bandit, I recited this
verse, and as I said

the word, Echad!-"One!" I cut off his head, saying to myself, "This echod cut off his
head."

1158.

Signor Santo called to Him, Ochi hu: "He is my brother," through which was expressed
the thought
that they be brothers. Were you brothers. She would give you a safe haven invisible to
other people,

and would be pleased with you as with the patriarchs, the mothers and those children of
Jacob:

Moses, Aaron, David, Solomon. Now, that you may be worthy to come to Esau and put on
this garb,

you will be treated as a child of Jacob.

1160.

Once a king punished his own children with a switch, and he said, "When my servants see
that I
punish my children, they will fear me and serve me faithfully."

1161.

There will come a time that you see people emerge from my home with beautiful faces and
you will

know what this means. Then, you will be ashamed.

1162.

You must wait for the yeast to settle after it is mixed with a drink, since the liquid
is not drunk, yeast
and all. So it goes with a false teaching. After you have read it, it spreads through
your body from

head to foot.

1167.

If the contributions for me are delayed, I will summon first the woman, Ruchom, and
secondly, Sei

(from their graves), both to reappear as a great statue, dressed in strange garb. The
whole town will

see them and know that they come from the other world. I will order them to eat and
drink very little,

and when the people of the town seek to do harm to them, they will cry out in so
terrible a voice that

fear will paralyze the whole town. Franciszek W. will sit with them continuously, and
from time to

time, they will tell you many things; they also will tell you what happened to you and how you are to

be judged. However, because you are under my rule, when help arrives for me, I will inform the

deceased that the beginning of help has arrived.

1169.

The Lord used to say, 'Three kings were talking about the need for peace between their three empires, but their efforts failed because the decision came from the mouth of God who decreed that

terrible bloodshed would occur, such as had not happened since the beginning of the world.

Wesachsachtu am beam, mamlocho bemamlocho, wechol hamaim ishapech ledam. "I will stir nation

against nation, kingdom against kingdom, and all the waters will turn to blood.'" I told you many

things in Czestochowa, that you have forgotten because of the confusion among you. If I were to

reveal one word to you, you would all know what is happening now and what will happen. Your joy

would then know no bounds. The whole world might be overwhelmed with poverty and despair but

you will be filled with eternal joy, and from this Krug, a Top will be come to you; that is, you will at

least get a pot out of it. But it is not possible to reveal how to you now.

* In the introductory A Note for the General Reader, supra. Dr. Bychowski's article, "Frank In the Eyes of Psychiatry," is cited for the spelling of Krug as "Krieg," and Top as "Topf." It would appear

that while in German, the words Krieg and Krug may have separate meanings, the words have the same meanings in Yiddish (as Krieg), so that in Yiddish, there is a play on words that is not possible in the German. This may have been one of the instances where Kraushar 'edited' the text of the Book

of the Words of the Lord. If so, he destroyed the play on words that Dr. Bychowski noted. Dr.

Bychowski translated the Yiddish "Krieg" as "war" or "casserole." For that reason, the words of the

last sentence in the text are translated in the foregoing Note as, "You will at least get a pot out of that

stew," and effort has been made to reflect that play on words in the English translation of Kraushar's

Polish text. -Editor
1170.

The Lord was singing (in Yiddish(?)): Lustig wollen wir sein, Konig Messias kommt herein, Licht

wollen wir anzuden. "Now is the time for us to be merry, the King Messiah is coming, let us array ourselves with light." Now, had you been perfect, the time would come for me to send you to all four corners of the earth, you and your wives, and you would realize the verse: Jelchu weloi jeofu. "I will go, but I will not fly," because you would travel several hundred miles an hour without getting tired; and it would be the time for you to save ten thousand souls from God's anger. Then everything would

be ready for you to leave. First, I would send you to the Jews in this country, then to the Jews of Prague and in other countries, to those in Poland, in Brody and in the towns of Lithuania. You would ask them to gather in synagogues, and there you would show them two or three lines in the Bible and

a few lines in the Prophets. You would proclaim to them that in about four weeks everything will

happen as I say here. I want to sit with you until it does happen. 'When you submit to the rule of the

Lord who sent us here, you and your wives with all your wealth will be saved.' They will kneel before

you and kiss the ground and then I would send you among the Gentiles. During that anarchy and bloodshed, you would gather here quickly-in one hour, and I would bless you and give you words of

advice for your mission. There, at the place where you would gather, there would be one standing behind you who would tell you what to say. Instead of being a tent for me the entire Company would

then cover you to shield you from danger.

1171.

I have told you, "At the beginning, when I came to you in Poland, I wanted to reveal the truth to Jews and Gentiles." But I was told, "If you do that, everyone will then follow you and be obedient to you. You must let yourself be arrested, and make believe that you are a simple one and take God-fearing, simple people with you." Then I picked you, telling myself that you would be the chosen ones. Now, it is because of you that I am in great difficulties. All the powers are against us, and plot against us, and at times are against me. I am weak, and in every place where money is brought to me, it is being

intercepted.

1172.

The patriarchs Moses and Aaron, and all the holy men will come to me in Poland, and the

First and

Second will also be there. I will pay them great respect. All the dead will sit in one place and wear

garments from the other world. They will appear as they looked in this world, having been called up

from their resting place. All the dead will listen. Their wish is to tell people in a dream what is to

happen in this world. In one place, guards are stopping people from coming. Now I am trying with all

my power to release you from the net into which you have fallen. When my help comes I'll give you

to God because He is the one who assists those who fall.

1173.

At one time, in my youth, young Jews from Poland came to me in Wallachia to stamp grapes. They

had never seen grapes before. They asked me, "Where are the grapes?" I led them to the vines and

they began to gather the grapes. Then I yelled to them, "Here comes the Turk whose vineyards these

are." They ran away. It is the same way with you. I expected you to gather the grapes, but you

gathered bitter thorns.

1175.

We must take an example from the world's customs. Everybody seeks out a kingdom, because with it

comes a king's crown. Jews only pursue Ayalta and seek God. Notice. Among the Ishmaelites

[Moslems] you cannot reach or pursue Her, because, there, a woman is kept like a slave and locked

up, and is without respect. However, in this country, maidens and women are respected; even the

mightiest of noblemen, stands with his head uncovered before a lady and pays her compliments. Here

we should pursue Her and hide under Her wings. There is the verse: Mipsoraj echze Eloha. "With my

eyes I see God," as is the custom of the world, especially among Edom [Christians]. Though She had

never appeared to any man, and no one knows her place. She did enter my home and come into my

room at Czestochowa. While I spoke to Her of you, I did not find you willing to reach out to Her.

Because of this you are unworthy, and when She reveals Herself to the world, you will be twenty

miles away, with a cover on your face. Though your eyes be open and shining, they will not be able

to see further than twenty miles, and you will be even further behind.

1176.

You will see that I shall enter into a great peace* and from there, I will be shown the way, the direction in which to proceed. This will include a caution about everything.

* The Polish word may mean either chamber or peace and the reader may consider which is the more

appropriate in the context. -Editor

1177.

On several occasions I have told you: Ish Jehudi hoio. "One man was a Jew." I said, "There was one

who was selected from among his people," and now I am telling you, "There will come a Jehuda without equal in the entire Company, and I will place him before you." Whatever he may say, do it, and before the Jews come to me, I will gather you in one place, where no one else is present; I will

talk to you; whatever I then say, do it.

1180.

Jews have the custom to wear black and at midnight, to fast and mourn the destruction of the Temple.

You did the same as they did; you fasted and sat on the ground. In that you did not learn from the

example of King David who, when his child was still alive, fasted and wept, so the child might

recover, but when the child died, asked, "Why should I fast?"

1183.

Now, you are not among my elect. But when you are to become so, I will put you among my elect.

1184.

Had you adhered to the God whom I wished to show you, you would not have fallen down. The people, who were held in prison in Warsaw, trusted my God. This faith saved them from your evil,

and they departed peacefully.

1185.

The children of Aaron, who brought strange fire to the sacrifice for God, were burned. That deed, which happened during their time, cannot be compared with what we pursue at present for Her.

1191.

It is known to you that each human being is created as two persons. It was said: Eiseizer kenegdo. "I

will make him a helper according to his wish." This means: "If you are worthy, you will be among his

helpers; if not, you will be among his foes." Those are the two aspects of character: one is human,

and the second is animal. For this reason Nebuchadnezzar was told, "You will lose your human aspect, and you will live with wild animals," meaning, that the human aspect was taken from him,

and he was left with an animal one.

When a man tries and works and moves on from the place from which he has departed, he is helped

so that he is able to reach a degree of human wholeness.

You, on the other hand, turned around and behaved like snakes and for that reason, you remained like

animals. On what should prayer rest? Blessing can only rest on the good that is found in man. For this

reason, the blessing that Isaac gave to Jacob was not realized because it did not have any foundation

on which to rest, and it will only be realized at the end of days.

1195.

One should not remember the word Schehinah, but rather the name of the Maiden, as it is proclaimed

by Gentiles. Until now, it was said secretly, "Lady," but it should be said openly. Because of Her, the

whole world will be increased.

1196.

You are aware that from the beginning of the world a snake has surrounded the treasure and it is

impossible to approach it except with a wise leader who knows the secret of approaching it. This

snake will not do any harm unless it is stepped on its head, then it kills with its venom.

1198.

The people called me to the community so that I could be called a brother and take from them

brothers and sisters, and they can proclaim: Gili bas Zion, "Be happy, daughter of Zion!" I took you

from among the people, so that you were chosen, and did not have to wait to be recognized. I took

you, but you did not want to be taken. To this, the late Matuszewski said, "Are we the whole world?"

Let the people praise you!" The Lord, angry, exclaimed, "I say, I chose you to be the carriers of good

news,' and you tell me, 'Let the people praise you!'"

1199.

Moses said: Kwad pe ukwad loszon onochi, "I have difficulty in speaking." But he talked a lot.

Likewise, I am dumb—there is no talk. Among the Gentiles I am dumb, among Jews I am dumb, and

among believers, I am also dumb. From the day that I entered upon my task, I did not reveal one

word to anybody; and there is nothing more difficult than to keep from talking. I have much to reveal,

but looking at this in a different way, I have not found a man to whom I could reveal the message.

1200.

Coming back from Salonika with Rabbi Nussen and Jakubowski, and being in Roman for the first

time, we spent a few days there with my father. Jakubowski said to my father, "Here I have come

from a great city and I must wonder that you, being a knowledgeable person, don't ask me what I

learned there." To this my father replied, "I will tell you the truth. Nothing will come to me from that.

It is like asking, 'What's happening in the sky?' Of what use is this information to me? In my eyes, it

is all nonsense. Better that you tell me what is to happen in this world of mine." My father had been

inquisitive in his youth and had sought out knowledge, but in the end, after our teacher Nussen had

revealed to him certain secrets of love, nothing else meant anything to him.

1202.

It happened that in several different towns people had a dream that, not far from them, there was a place where there was a man who was the Messiah. Many rabbis fasted trying to learn the town. One

rabbi was told the name of the town. He went there and begged the Messiah to allow the rabbi to

come and speak to him. The Messiah replied that the man had to do penance first and advised him

how many fasts were required. The man tried but was not able to meet the requirement that had been

set because the penance was too difficult. He sent a note to the Messiah saying that due to weakness

he could not perform the penance. The Messiah told the man indirectly that had he been worthy to see

the Messiah, he would be able to complete the trials, but because he was not, he could not see the

Messiah!

1204.

There was a barrel maker in a town whom the town council exiled to another place. As he was

leaving the town, the barrel maker noticed that the peasant who was to take him away, did not cross

himself. He told the peasant, "You have to take me back to town." Upon their return, he went to the

town elder and said, "I don't want to travel with this peasant because I am afraid he will kill me." The

elder asked the barrel maker, "What is wrong with him?" The Jew replied, "If he does not follow his

own religion, I believe he'll kill me." Now, you have lost my regard for you because you carry a

sword which everyone carries. With my sword, I can't gird you.

1206.

Isaac blessed Esau by saying: Al charbecho tychnie. "Live by your sword." If so, why has he died?

1211.

It says in Scriptures of Moses' curse: Jakecho Adonay beszzygoon ubeiworon betimhon Iwow. "God

will punish with blindness, madness, and darkness of heart." This curse applies to you, your beliefs

and the teachings that you have accepted thus far, because you used to say that the Compass of all

Compasses does not look on this world as if only an ordinary Tipheres created this world and watches over it. Who of you has been Tipheres, and who, who saw that a compass point has no effect? Did

you not say in your prayers, "Who will die in water, who from a sword, from fire, from hunger, etc."

It is better for you to have asked and prayed not to be punished.

You were mired in your superstitions and while you have progressed, you have not forgotten your

superstitions. You said that the Messiah would be a man and other such nonsense. I, on the other

hand, told you that I would show you God, but none of you took it to heart and followed me. Because

of you, I suffer greatly.

1212.

You tell me: Joducho anim kulom. "Let the Gentiles praise you." Is our trust to be placed in this? I

told you in Iwan, "Just as when a strong knight shakes a tall young tree, all the branches shake and

break off, so all the Gentiles will tremble ... You know that kad ant istalek minhon isztanin kegufe

belo niszmoso. "When you walk away from them, they will remain like a body without a soul."

And this is what it means: Jom nokom belibi. "The day of revenge is in my heart." Do you pay attention that God needs recognition and praise? Your talk was like the wind and means nothing,

because you don't know anything.

1214.

When I was thirteen, I brought poultry to Okno to slaughter for the Holiday of Shavuot. I started back

at midnight, and after the dawn had already come up, I noticed a burning treasure. The flame of the

fire was white. I got off the horse and with a sword in hand, I thought I would throw bread at the fire

and take the treasure. When I came closer, I saw a big black horse. He was about to kick me. I drew

the sword to cut off his head. The horse became frightened and turned to me. His head was like a

burning oven and he had terrible teeth. I did not fear him and wanted to kill him. He became bigger

and more terrible with every minute. I understood this was the devil, and I continued on my way.

Over and over, I have warned you to have a brave heart as it is said: Acher Adonay jehalechu. "Have

a lion's heart and fear for nothing."

1216.

I tell you, 'Until they do not require you to wear a sword, you shall not be able to enter Edom

[Christian society].'

1220.

At thirteen, I was staying with my mother in the village of Faraom. There, people used to say one could hear the voice of a scarecrow in the mountains. I climbed a tall mountain and began to yell in a

loud voice until I was heard throughout the village over a mile and a half away. Then I saw the

scarecrow. He was like a little man, naked, all red, like blood. His eyes burned like torches, his hair

was red, falling on his shoulder. While many people died from my voice, he ate people, cattle and

sheep.

1221.

Once, I saw a tall tree in a valley nestled in the mountains that was higher than all those in the forest.

It had branches and leaves of pure gold, that were large as platters. I tried to find the tree but did not succeed. The boys from the village said that many in the past had made the effort to find the tree but

that they did not succeed either, because it could only be seen from afar. Once a shepherd without looking for it, found a leaf made of pure gold. There is no doubt that a large treasure is in the ground

where the tree was growing.*

* The last sentence is a conclusion based on a pre-rationalist, deductive inference. The scientific method, of course, would require that a plant be placed in a container that included gold among its

contents to see if the plant in any way ingested the gold-in order, through experiment, to check

whether the hypothesis was indeed correct. Inductive reasoning, per se, was alien to Frank's mode of

thought. -Editor

1222.

Why didn't you learn from Abraham, your father? When he came to Egypt and was approaching the

King, he asked his wife to say that she was his sister and he her brother. When one comes to a place

of great power, one must associate himself with brothers and sisters. For this reason, when I was in

Poland the last time, in 1756, I did not come close to kings and for that reason I did not need brothers

and sisters. In 1759, when coming again and wanting to approach kings, I did as did Abraham. I

made you as brothers and sisters, but when I came to Warsaw, you abandoned me. You did not want

to listen to my words. I saw that I would be separated from you. Had you stood with me, I would

have eaten at the Royal table then.

1223.

Like Kara Mustafa who was in Chocim with Kiaja, saying that he was visiting the Pasha, and was amusing him so that he was laughing and Kiaja responded, "It is impossible, because the guards will not let in anyone to see the Pasha." Yet, in spite of it, he assured her that it was beyond question, and

when he was asked to describe the appearance of the face of the man to whom he had spoken, she

recognized that it was Pasha's major-domo whom he had described. In the same way, you seek and

you pray, but you don't know who it is whom you are addressing.

1226.

If I could discover why Abraham went to Egypt, you would run away from my home.

1230.

What new thing was given to the world by all the wars and the bloodshed that have happened thus far, even the invasion of Chmiel? Everything is hidden as before. But when the wars and the bloodshed begin, God will appear in the world, and a new revelation will come to the world.

1232.

A prince once went to far-off lands seeking wisdom. He had with him a few servants, a governess,

and a treasure consisting of valuable jewels. Eventually, he spent everything he had and nothing

remained. They went on in the wilderness with only a piece of bread they kept hidden for the prince.

Poor and hungry, they found a stream of water; walking along its bank, they noticed a box that was

very soiled, floating in the water. One servant said to another, "Push the box out into the stream

because it is unpleasant to look at." The prince, upon hearing that, said, "Bring me the box!" They

took it out of water, opened it, and in it they found another box, and in the second one, another one,

more beautiful. In all, they found five boxes, one inside the other. In the fifth box they found keys, a

ring and many things having the power to realize whatever a man might wish for. The prince directed

that they reach a populated town and soon they arrived there. Take note that a royal seed

accomplishes a successful result though servants may resent it. You read in Scriptures: Al tistaleel

belcanlcan elo bema szejesz boo "Don't look at the dish but what's in it." Now, how could your heart

not feel its tie to me?

1238.

An old Turk who lived in Czerniow, went to sea. The ship was about to sink. It is a Turkish custom at

a time like that, that one promises a korban, an offering, for the storm to cease, and so the old Turk

promised to give my father three hundred Lew after a safe return home. As he spoke the words, the

storm quieted down. Upon his return home, he immediately carried out his promise, and always

respected my father.

1239.

Polish Jews know more than you do. They knew something through me when I performed an act

among them in 1756. I was afraid to expose my deeds before you because I showed them something

in the book with the title: En Jankiew, "The Eye of Jacob, and I explained one verse alone to the rabbi

in Busk.

1240.

You have read what is said: Assido Thora niszkachas miisrael*."It is as a relic that Israel will be said

to be remembered." You have been chosen for the future.

* The Hebrew quoted by Frank may be translated as "in the future the Torah will be forgotten in

Israel." Frank has transposed that to suggest that it is Israel rather than the Torah that will become

obsolete. -Editor

1243.

It says clearly: Meafsos iwem ewion. "God will resurrect me from death."

1246.

I wanted to make you into nobles, as it is written clearly: Asisiho ros z lesarim, behol haarec. "Make

them into lords throughout the whole world." All this will come to pass naturally because you would

pick up treasures from all sides, and you would buy goods, and you would be noblemen. Now She is

in poverty and disgrace. I thought that you would be able to support her but now a man must come

from the Gentiles to raise Her from Her disgrace. But he will not be able to realize the injunction, "Be

merry, daughter of Zion," because he would know nothing of it. Had he known that She is the

daughter of Zion, he would not raise her, but God will do it in a manner befitting Her.

1249.

I tell you, even though I was in a difficult situation, if the Emperor were to give me all his countries

and treasures, I would not have led him to the same valuable place where I wanted to lead you. Had I

shown you the place where I am going, you would dismiss all the treasures of the world, and though

threatened with death you would not surrender that place.

1250.

I had a neighbor in Bucharest who was a tanner. He tanned white sheep skins to black. I asked him,

"Why don't you tan from black to white?" He replied, "That is not human work; only God can do

that."

1251. I had a grandfather whose name was Rabbi Isaac Jurier. At one time, a young lady came to

KaHsz. When she saw my grandfather's strength, she went home and had all the Jews imprisoned so

he could be brought before her immediately. My grandfather had to go to her. She tested his strength

by asking him to move a piece of gold as large as a mill stone. He moved it from the place where it

was. Then she asked if he could raise it from the ground. He asked for a heavy rope, tied it around the

stone, then he stood on a high ground and lifted the gold with his own strength.

1252.

No one can tell the daughter of Zion: Gili meod has Zion. "Be merry, O daughter of Zion," except the Lord over the other Lords who are subject to him and obedient to him. Only such a Being can tell her so. I wanted to make you, whom I picked from all the nations, into lords but you did not want to be so.

1253.

I told you in Iwan, Chochom enow beroszo. "A wise man has eyes in his head." Does that mean that a stupid person has dust on his feet? I gave you to understand that if you wish to undertake something with your mind, imagine how it will turn out.

1254.

At night on December 3rd, the Lord said, "On December 4, Wednesday, a messenger will go from me to Warsaw, and on Thursday, December 5th, the New Year will begin for the Orthodox [Church]."

1256.

King David truly said, Niflo no bejad Adonay u bejad odom al ofolo. "It is better to fall into the hand

of God than of man." There was once a prince who, the astrologers foretold when he was born, would

die from thunder when he reached fourteen years of age. The prince was handsome, wise and trained

in royal customs and as he approached his fourteenth birthday, the King asked his minister for advice

to save the prince from thunder. The minister advised the King to dig a cave under a large mountain

and to build a double ceiling one above the other so as to weaken the violence of the thunder. In this

way the prince could be saved. And so it was done. The King sent his son with a guardian to settle in

the cave. When Prince's fatal birthday came, all left the prince, even the guardian who loved the

prince like himself. The Prince remained alone, upset and thought, "Dear God! God! Where will I

hide before you? If I am destined to die, even though I would hide under the sea, your hand would

reach me. It is better I hide not from you, and go under the open sky." Thereupon, he walked out,

closing the cave, and offered himself to God. God was merciful with him. Thunder was heard and

lightening struck the cave, destroying it, while the Prince remained alive outside it. This is how the

man, who trusts in God, is blessed.

1258.

While we were yet in the town of Iwan, I told you that there is a country where, before a king may be

crowned, he must sit for three days and nights on an ordinary chair while above his head a sharp

sword hangs by a thread. If the sword falls and kills him, this is a sign that he was not worthy of the

throne, but if he lives, the kingdom belongs to him. I have told you, "A sharp sword is always

hanging over your heads by a thread." And you were not careful.

1259.

For a long time you were ready to follow me, as it is said: Ma szejro leJankiew iro leJosef. "What happened to Jacob, also happened to Joseph. "But where do we find that Jacob was imprisoned for a

few years like Joseph? Where do we find that Jacob was hated as greatly as the way his brothers

hated Joseph? Surely it was a sign for us, that his brothers hated him so much. Now, you ask among

yourselves, 'What wrong did I do you?' I did not place any burden on you heavier than you had the

strength and mind to carry. I told you about the Baalekaben. For a long time it was clearly said

among you that was in the old times, during the days of great men, and that those received money

from them. I told you about El Shadday, and you could not take that path. That is the Gate to God.

Except for that path one cannot enter.

1261.

I told you in Iwan about a doctor who kept telling the sick, "If you don't want to die, eat this, not that;

drink this and not that." Then, another doctor came and he lectured the sick even more, reminding

them, "If you don't want to die like your first doctor, don't eat or drink that." I am the second doctor.

1263.

I will send you to all the Jews with an announcement that when the war comes, they should be ready

by learning military skills, and this requires that women and children not be lazy. No one who listens

to my advice, will die.

1267.

Is it possible to descend a ladder, if one does not climb up from a lower step to a higher step, as it is said in Jacob: Wehine Malache Elohim olim wejordym bo. "Angels climbed up the ladder, and then descended." I did the same. I must go from the bottom to the top, from one step to another, from one

crown to another.* I revealed to you that God appeared to Abraham as El Szaday, that He is like a

Sched [i.e., a demon], because he is the first gate of entry, and they are the guardians at the gate. I wanted to show them to you clearly so you could have power over them. They would serve you

everywhere, wherever you might want to go - without any injury from the air: even one thousand

miles a day. They would be under your feet, and it would be for you as it is said: Jelchu welo ieoju,

ierocu weloi igou. "They will go, but will not fly; they will run but will not be exhausted. "-I was told

of the fact that the arithmetic equivalent of the sum of the Hebrew letters in the name-Sabbatay Zewi-

is Ruach Szekier "a false soul." I replied, "The word 'Moses' has the numerical equivalent of Elohim

ahereim, 'Alien Gods.'" But I tell you, though he may have the same number, he came to heal the condition. We also came to heal the false soul, because those bearing it, also await improvement and

we must unite with them.

*The Zohar describes the Sefirot, the Divine emanations from Ain Sof, the ultimate, unknowable Divine Core or Essence, as 'crowns.' 5 Zohar 66 (Soncino Ed.), 70a (Mantua Ed.)- Editor 1270.

You read that when Moses was a child and given to Pharaoh, two dishes were placed in front of him,

one with gold, and the second with fire, and he was observed at a distance to see on which dish he

would put his hand. In the same way I test each man to see which road he will take. I have told you

which is the path and which is the main road, and I told you that we should take the path which opened recently and that no one has yet taken. How could you find it by yourself?

1271.

Do you know the holy snake that guards the garden whose path is not known to any bird? You ask:

Ma lenachasz began Eden? "What does the snake do in the Garden of Eden [that is

Paradise]?" She is

that, She, the snake in the Garden of Eden [that is Paradise], and he who is worthy to touch it, will

live life eternal.

1272.

You gave yourself names, and everyone boasted of it. But what came of it? You have to wait for the

names decided by God.

1273.

Baalekaben were very much like us, well educated. For some reason, they were thrown out of this

world, and their legs were removed. They had wives from this world, and these gave birth to children.

Now there are many of them. The same thing happened with Scheydim. Who created them? I can't

tell you. Had this been told to you, you would see how we would walk. Scheydim also took wives

from this world and for this reason do good for people.*

13 The Zohar identifies shedim as 'demons,' and these have been so regarded in conventional Jewish thought. See, e.g., 1 Zohar 39, 60 (Soncino Ed). 9b. 14b (Mantua Ed.). Frank is suggesting that he is

able to harness their demonic powers to benefit himself and his followers(!) -Editor

1279.

What person can uplift another? Only God alone can do this. I did not come to do this. I wanted to

lower you to the bottom of the depths of the abyss. From there, no person can raise himself. Only

God can reach down and with his power lift them from the depths and place them on the heights from

which descent is unimaginable. *

14 Frank's words reflect the tenet of Sabbataian theology that postulates the necessity of the apostate messiah's descent into the netherworld to reclaim the Divine 'sparks' as to restore these to Ain Sof, the

Divine Essence and thereby bring about a Divine stasis, the Tikkun Olam. -Editor

1286.

I told you in Iwan that there is a curtain before the door of kings.

First, the curtain is opened and only then, the door. All precious things are hidden in boxes. With

your own eyes you all can see the curtain. This means the religion in which we are at present. His

name is Ischua, his mother's name is the Lady and there is the name of the Father. They say in the Jewish way: Awrom lo idainu, Israel lo koronu, ato Adonai owinu. "We don't know about Abraham,

Israel does not count. You, God, are 'our Father.'" We openly need to know their names and hide

under their wings. * You, on the other hand, are like a crab, turning back to what was Jewish, and fall

down. From this day on, you must go and rise to de noriter, following what God told Abraham:

Weescho lego godol. "I will make you into a great nation."

* Frank is here, perhaps unconsciously, using the imagery of the memorial prayer for those deceased

that includes the words, 'the souls of the departed rest under the wings of the Shekhinah.' -Editor

1292.

In Warsaw, that royal city, I surrounded you from all sides, like a wise man who makes a circle

around himself so that nothing should harm him. *

* If the hypothesis suggested earlier is correct—that Frank felt compelled to leave Warsaw after his

return from thirteen years of imprisonment in the fortress at Czestochowa because he was haunted by

fears of recognition by religious authorities who remembered that he had been sentenced to life

imprisonment for heresy and who could thereupon cause him to be reincarcerated— then it follows

that this Saying is a species of unconscious wish fulfillment that at the same time gives expression to

the power and might one would expect of a messiah. -Editor

1294.

We must go to the abyss; everyone must have the heart of a Hon to fear nothing, because I shall lead

you.

1296.

Jews, who undergo baptism, convert to the religion but do not reach Daas. And you at present have

undergone baptism but have not come to Daas.

1300.

People say that the world is as large as the distance from earth to heaven. From heaven to earth one

has to walk Five hundred years. So, to circumvent all the world should take that time. But in reality it

is not so, because all geographers testify that the whole world can be circled, traveling from end to

end, in four or five years. However, if you remember those secret worlds that I revealed to you, that

are covered with a curtain, it is true-one has to travel Five hundred years. *

* In this saying. Frank has no perception of the world enjoined by a rational cognizance of reality and directs his followers to think in terms of dimensions consistent with incorporeal reality. His immediate followers presumably were able to accept what Frank asked of them, most probably

because it comported with the perception of reality contemporaneous with the society into which they had been born. It was their children who were unable to entertain that exercise of cognition because

the world into which the children were born, was not the generation into which their parents had been

born, and theirs had differing perceptions of reality. -Editor

1305.

When kings do battle with each other, they do not seek to defeat the simple soldiers but rather to

conquer the leaders. Once the leaders are defeated, the whole body of soldiers falls into the

conqueror's hands. I received you as brothers and as elders of the Company and I guarded you more

than the rest of the Company. While you may only guard yourselves, you made the whole Company

your brothers.

1310.

Egyptians used to say to Pharaoh, "Do you know that Egypt is fading away?" It is true that it still exists and is the best of all countries, because there is no rain, snow, nor wind. So it is stated clearly:

Kegan Adonay keerec Micrain. "God's garden is like Egypt."

1312.

When I first came to Poland, to you, you saw with your own eyes that all my deeds were done in the

open. Though you were saying that you were instructed to let your progress be in secret, I told you

the opposite, "Let it be known to the whole world." If the thing is bad, let it be quickly destroyed, if

there be a good faith, ~ who can spoil it? When I came to Lanckoron, there songs were sung at night

behind covered windows. I went and opened the window so the songs could be heard. Though I was

arrested, I did not pay any attention to it. In the same way, when I returned from Wallachia to

Kopyczyniec with Rabbi Iszyje from Lviv, I deliberately broke the March Fast (Purim) openly by

walking out into the street where I deliberately ate jam. I also ordered a meal prepared at midday with

the house open. Though I sat in prison for seven days, I did not care. I wanted all to be in the open. In

Iwan, I ordered songs sung openly before everyone, and who would oppose it? When my time comes,

everything that I do must be known to everybody. The whole world will see it, and those far away

will hear about it. You, on the other hand, did it in secret, and what did you gain by it?

1315.

I was once at a flour mill where I noticed a devil dressed in clothes of a German style. I saw that he was holding up the stone so it did not grind. I did the same with my strength. Later I saw that he was holding up a wheel so it did not turn in the water. I also wanted to stop this wheel, but the mill owner warned me not to aggravate the devil. Later I wrestled with the devil. He wanted to throw me into the fire. I became stronger and wanted to throw him into the fire. As long as we wrestled, we did not make a hole in the ground. The devil wanted to throw me under the water wheel located under the mill. I also wanted to throw him there. I grabbed the hat from his head and gave it to a young man to

hold. He pulled the hat back with great force and ran away.

1322.

There is no need for the sound of a trumpet in Turkey because nothing is created there, and no sound

may be heard. It is only in those countries, like Poland, where there is a need to announce sounds to

all the world, as it is said, "At midnight*, evil will come to everything that sits on earth." The first

sound means: Thekia-he is splitting; Theruahe is breaking; Scheworim-he is breaking it into

fragments.** So you should have waited for me-the Master-so I could make a trumpet for you that

you could proclaim the three voices, that state clearly, 'Blessed be the people who know what Therua

means. You would let Jews know about the spilling of blood, about the terrible day of judgement.

You would show this-what is to happen to them~in the Bible, in the Prophets, and in the prayer

books they have, where it is clearly set out. Great fear would overcome them, fright would capture

them and they would recognize that your words are true. Then they would bow down before you and

kiss the ground, and you would have saved one thousand times ten thousand of them. At this

moment, all of them will receive baptism by blood and not with water.

* The Polish word may mean alternatively 'midnight' or 'north.' The Zohar observes that "at the division of the night, the north wind bestirred itself and the Holy One. blessed be He, executed judgement" [on the Egyptian first-born]. 5 Zohar 204 (Soncino Ed.), 49a (Mantua Ed.) - Editor

** It may be noted that Frank has appropriated the terms given to the modes for the blowing of the

Shofar on the High Holy Days~the period of human penitence and Divine forgiveness of sin in the

Judaic liturgical calendar. This would have resonances of memory for his followers, but not for their

children.- Editor

1326

It was said, "God appeared to Abraham as El Szadday, but I did not tell them My name, Jehora, because El Szadday is more precious than my name Jehora." *

* i.e., Jehovah. -Editor

1335.

Moses was told, "Remove your shoes," but he was not told, "Go away from here." I let you understand by this that if you would come to that precious place where I wanted to lead you, no one

could ever order you to leave it.

1337.

Whoever would look at my deeds and the way in which I proceed, would say I follow a crooked road

because the human mind is not able to encompass it. It would seem to me also that in

another way it

should be praiseworthy. When I understand the end result of the deed will be beautiful in the eyes of

everybody, I proceed, step by step, and it does not matter how my deeds may appear in the doing.

1356.

The palaces to which God is leading me are called the Holy Domain. The guard at that place is very

powerful and terrible. He is the guard of Esau, because the more impressive the treasure, the stronger

is its guard. You will see him with your own eyes. There, you will notice that all your laws were silly.

There, you must be careful not to do violence to the body, soul, or dress, because you may, God

forbid, fall into danger. There, you will understand and, in the process, perceive the stone on which

Jacob stood to pour oil on Her head. Nothing should be said nor should you think about it, just follow

me! We must go there through the love of the Royal Daughter, because he who endangers his Ufe, is

the one who achieves eternal life? *

* This subordinate clause is an odd precursor of the message Nietzsche gives to Zarathustra in Also Sprach Zarathustra when he eulogizes the acrobat who fell from the high rope to his death. -Editor

1369.

While a man is able to experience joy and happiness, this feeling eventually turns to sadness. On the

other hand, I tell you that you may now be in poverty and need but at the end, everything will change

into happiness; you will see with your own eyes that God is guiding us.

1377.

It says clearly, "The righteous live by their faith." This verse applies to you. When I sat in prison in Czestochowa and the whole world was saying that I would not leave the prison, the believers should have had faith that as I had entered the prison so that I could go free. They should have trusted Holy Mercy to cause my release. As I sit in this country, you must trust that I will leave for the rich places to which God leads me. In the same way, all kings wish for peace, but I say, that war will come. My

words don't change.

1378.

I did not want to burden my daughter in Czestochowa with the study of languages, to be taught Italian

and French to no avail. But now that I settled here, in this country, I had to have her learn languages

because she has to go among Gentiles, to talk with them in their language and read their writings.

1400.

A king once kept a fortress under siege but could not take it. He announced that whoever took the

town would receive his daughter for a wife together with half his kingdom. A country bumpkin came

along and looked over the area. He circled round the walls, then went to the king and said, "Put eight

hundred men whom I shall pick under my command." After he had selected the men, he addressed

them, saying, "Don't give me any advice. Walk silently behind me step by step and don't ask

questions." He then requested the king to continuously bombard the fortress for three days to weaken

the defenders. Under cover of night the bumpkin went to the fortress wall with his small force, and

they waded through the opening that carried sewage from the town. Reaching the top of the wall, they

killed many of the defenders. The king, hearing of their exploit, attacked the fortress and took it.

1404.

It was recorded in ancient books that many kings and others sought a stone in the image of a woman,

but only one in a thousand ever returned from the quest. Nowadays, one does not hear much about it

because the roads to it are overgrown with weeds; yet, thousands of people still go through the brush,

seeking the carving. I know the place where it is located: the mountain and the country. Rabbi

Issachar used to tell me that it was written in ancient books that he who could unite with her, would

cause her to open her eyes and look at him with a very special feeling.

1419.

Man was not created by a true and good God, because a true and good God wishes good for all living

things, especially people. He wants man to be complete as is said, "Let us create man,"

which means,
he should be created complete. All living things including cattle and birds, everything
will go to a
higher level than at present. For this reason, I tell you, leaders must be without
religious scruples.*

This means they must have the power to capture the living tree, Elone dechaie, that is,
the tree of life.

We must go after a tree and not after its branches because all the branches will be cut
off, as it is said:

Beram, ikier, etc. "It came about that the root started up from the ground."

* These sentences may be said to reflect Sabbataian theology in that in a different eon
(Shemita),
initiated by the advent of the Messiah, a different Divine Emanation (Sefirah) would
control the
doings of the world, and thereby a different system of rules of conduct would apply,
the older system
of rules having been superceded in the process. It may be noted that, while the
ultimate conclusion is
unacceptable, i.e., a moral relativism-or nihilism - (that, injustice, never went so
far as to encompass
the mass murder of Twentieth Century Central European moral relativism), the reader may
consider
that the theosophic conceptualization by itself is marvelously imaginative. -Editor

1422.

I sent the following words to you, the brothers and sisters, from Czestochowa through
the daughter of

Franciszka Wolowski, "Two winters await one summer."

1424.

Once in my youth, on the Day of Atonement, a Jew came to me and began to excuse
himself. I was

surprised that he would seek my pardon, considering that I never had anything to do
with him. The

following year, I went to him before the Day of Atonement and beat him up so badly that
they had to

take him to the synagogue in a cart. I persuaded two elderly Jews in Bucharest to come
with me to

seek the man's pardon. I was asked, "Why did you beat him up?" and I replied, "Last
year he asked

for forgiveness from me for no reason; this year I beat him up so he will not have to
ask for

forgiveness for nothing." Everyone who heard it laughed very loudly. So do you. Did you
beat me up

that now you ask for forgiveness?

1429.

I ask you, "Why is sea water salty?" Just as you don't know, neither does anyone in the
world know

what the good God must do in the world.
1431.

When the doctor writes out a prescription, he sends it to the pharmacy. The pharmacist directs his apprentice to mix the medicine according to the prescription and to be careful not to mix in any

substance not included in it. In the same way, you should listen to me and do as I say, because, as I told you, I came to heal the whole world.* I chose you as my brothers and you direct the entire

Company to do what is true in the Holy eyes. A man, planning to build a home, must have large as

well as small stones, so as to be able to mix both kinds.

* These last words may be said to reflect the Lurianic Kabbalist concept of the *tilckun*, the restoration

of the stasis of the Divine equilibrium by the restoration of the Divine sparks to *Ain Sof*, the ultimate,

unknowable Divine Essence from whence those emanated. - Editor

1435.

I tell you: Jacob was the best among our fathers since he changed right-handedness to left-

handedness, and vice-versa. In the same way, once again, Jacob will change brothers and sisters from

there to here, and from here, there. On the other hand, you did everything according to your will,

without thought or awareness of the consequences.

1442.

Once a Jew from Poland came to Istanbul where he collected a debt of a few hundred ducats. He then

went to the seashore and purchased rare spices cheaply from a ship's crewman such as nutmeg, bay

leaves, cloves and ten others with like fragrances. He put these in a sack. Then he bought a sack of

pepper and hid the rare spices in the sack of pepper covering the top and smearing it with tar and

asphalt. In so doing, he managed to get the tar over himself and his clothes so that he smelled from

the foul substance. He then left with the sack for Poland in a beat-up buggy and three horses that had

seen better days. When he came to the royal guards who collect custom duties, he kept them away

with his smell. They asked him, "What goods do you have?" He replied, "I carry pepper." He paid

custom duties on the pepper, bringing home the rare spices from which he made a large profit.

1446.

Had I received baptism with water in Lviv I would have told you: Ad kan! "Until now" ... But from today on, it will be: Massedoyme. "The weight of silence." Put a lock on your mouth.

1452.

In short, I tell you, the days move on and pass away. If you wish to change, listen to me. Drop, shove aside, all your learning and your laws, as well as all the ideas you ever had. Follow me into water and

fire, step by step. Have the courage of a lion. Only then, will you accomplish a good thing. I don't walk, but run, after a special Maiden, the one who leads me. After her, I run. Until now, you believed

that Messiah was a man, but Israelites have no Messiah who is a man. She is to be addressed as the First Hke the Schechina, yet sot deytoda estu eczu. Amosz /ramus in el eczu: the secret those things seek out, is laid bare as those things. All that will be made clear. Soon the Maiden will appear to the

world, and before Her all earthly kings will bow and kneel.

1454.

You ask me that your children not get sick. Tonight, the Devil was showing me your signatures. You, each of you, sold your children to him. If you wish me to, I will order him to come here immediately so he can settle up with you. I feel sorry for you because, should you see him, God forbid, you would

faint from fear, and soil yourselves.

1465.

There was once a king who ordered his heralds to proclaim throughout the land that whoever brought

him something that had never before been seen in the world, would be richly rewarded. One person

brought the king a needle. Everyone was surprised that this craftsman would dare to bring so simple a

thing. The king thought there must be a reason why he brought this needle. Unscrewing it, he found

in it a thinner needle. Everyone was surprised. The craftsman said, "O King! Take this thin needle and

unscrew it and you will find in it something unique." The king unscrewed it and found a needle of

such thinness as was unbelievable. So, everyone began to admire the miracle and it was

given to the

Treasurer for safe keeping. Then, there came a glass blower. He brought a glass goblet that was as

clear as the blue sky. The king could not stop admiring the clarity of the glass, but people present

thought that this was nothing unusual since there was such glass in the world already. Suddenly, the

glassmaker said, "Lord! Throw the glass to the ground with all your might and break it." The king

replied, "It is a pity to destroy such nice glass." The master responded, "Don't spare it as I have

another one for you as a present." The king threw the glass to the ground but it did not break. It only

bent so that the opening came together and flattened. The craftsman left the room for a moment, fixed

the goblet and returned it to the king who in turn ordered it to be taken to the Treasury.

1478.

The rabbi in the town of Zolkwi, Isaac Kadaner, was excommunicated. He had to go to the synogogue and give a sermon openly cursing the First One (Sabbatai [Zevi]). He began the sermon

with the following words, "Don't be happy, my enemies! Though I have fallen, I'll get up again!" I

heard of his downfall, but of his getting up no.

1489.

You know that Jacob's petition came in the evening,* and this entreaty is made freely. At every place

he goes and enters, he changes what is an obligation to freedom. In the same way, you saw with your

own eyes that at Czestochowa during the [Christian] fast, I gave you leave to eat meat, and though I

was accused before the priest that I was not keeping the fast, I did what was right.

* In traditional Judaism, the Patriarch Jacob is held to have instituted evening prayer.- Editor

1505.

One winter in my youth, guests came to us. At night, everyone told one another fairy tales. When my

turn came, someone said, "Jacob, could you tell us a story?" I answered, "Once, I was a sailor at sea

with people who went down into the depths of the sea, to retrieve pearls and coral from the bottom." I

was asked, "How does this happen?" I replied, "You must have a chamber made of clear glass that

has a grappling iron made also from glass, with an iron cap. A man sits inside and they lower him to

the bottom. Through the glass he sees where pearls and corals grow. He picks these up with grappling

irons, then they pull him up."

It is the same with you. On your own, you entered a deep sea. Beforehand, why didn't you look to see

how to escape the depths?

1506. Your ancestors said:

KiMoschiach ben Jossef beture de Roime weoschore weoser. "The Messiah sits at the gates of Rome,

binding and unbinding," even though it was told you that for the Jews, there is no Messiah. God

forbid, that you must hope for a Messiah who is a man. They saw, but did not understand what they

saw. I am the one who walks before Her and guards Her. I am the one who endures great pain

because of my great love for Her, towards Whom my eyes are always turned. It is I who is binding

and unbinding, as you can see with your own eyes.

1508.

I told you repeatedly, and you questioned it, that Jehovah promised Jeremiah the Prophet that He

would be His fortress. His iron column and His copper wall, protecting him against the kings of

Judah. "No one will conquer you because I am with you," God said. "I will encompass you!" Now, a

man passed by who hit Jeremiah. Jeremiah cursed the day he was born. In chapter 2:8, it says, "They

took Jeremiah and threw him into a pit, where there was clay; Jeremiah sank in the clay." Now

consider who it was who sent Jeremiah there and sent me to Poland? I was told, "Don't be afraid. No

man will put his hand on you. And you saw with your own eyes that when I sat in prison in

Kopyczyne and Lanckoron, while all the believers were bound in chains and beaten, no one raised his

hand at me. I wanted to hide you under a tree whose branches and fruits grew in great abundance, and

you went and hid under a bare tree without leaves.

1517.

You ask me, "Who are the two Ladies of the Baalekaben?" Who can tell you of it? You have not, as

of now, entered Daas, because Daas is separated from the ten Sefirot, and stands on the side, and

from the beginning of the world no man has ever entered it. I wanted to lead you into Daas, that is,

knowledge; there you would know about everything. Had you listened to my words in Warsaw and

not gone to the priests to complain, I would have taken two of you to Czestochowa, to the fortress,

and there you would have performed tasks along with me. Then, I would have taken everybody with

me. For this reason, I marked you as brothers and sisters so you could help one another. They wanted

to give you the power to stay awake for a few days because the Maiden was to pass through my

room, where you would see her and then wait to see her in her place, as it was said: Wejamod

haszemen, "The oil came to a halt." Then you would be one with me in Daas and you would know of

everything.

1523.

While we were still in the town of Iwan I told you, "A man carried axe heads without handles through

the forest. The forest began to speak among itself, 'See, friends! Among us pass our killers.' One tree

said, 'If there be none of our brothers among the axes, we have nothing to fear.'" Why did I tell you

this? For you to be aware that you should not undercut one another.

1533.

I asked you, "What does it mean, 'to give yourself to God with your entire being?'" You would

answer that this meant, "To wish to die for the name of God." I, on the other hand, tell you that this

was demanded by Gods who were dominant until now, because they needed human death, but the

real God does not want human death, he wants you to live forever. For this reason I tell you as is

written in Scripture: Mi jaale behar Adonay? "Who shall ascend the Holy Mountain?" When we

come to Esau, this is har Adonay, the Holy Mountain. And then to Edom, Schehu odom welewusche

odom, webare deley odomo. "He is red, his garments are red and the ground is red." It is worthy that

one sacrifices one's self with one's entire being there. I tell you, Al tira weal teychos. "Don't be afraid

there and don't worry." Have a lion's heart, have faith and you will come to eternal life in that terrible

place.

1535.

King David said. Mi ischokeijni majim mibor Beslechem? "Who will get me water to drink from Bethlehem?" Three knights dared and endangering their Uves, forced their way through enemy lines, and brought him water. But he did not drink this water. I tell you that with it he gave us a sign for our

times. Everyone has to sacrifice his life from love for the good God, because he who sacrifices his

life, will achieve etemal life.

1539.

Once, Wisdom and Happiness came together and had a dispute with each other. Wisdom boasted that it was of greater worth than Happiness, because when man has wisdom it helps him in every way;

Happiness, on the other hand, claimed that when it is absent, even wisdom does not help. Happiness

said, "Come and see what I am able to do." So they went off together through the royal palace to

where there lay the head of a dead horse. The king passed by on his way to a review of the colors.

Happiness had entered the head of the horse and the king began to praise the beauty of the dead head and ordered it sent to the goldsmith, to be framed in the most ancient silver and then hung over the palace gate. Every nobleman who entered the castle had then to kiss the head. One time, one of the

king's most respected counselors said, "You took a dead head, and you ask that respect be paid to it."

The king had him whipped because he had denigrated what was most dear to the king. At this.

Happiness said to Wisdom, "You saw what his wisdom got him." After some time, Happiness left the

head, and, then, whoever passed through the gate, spit at the dead head. The king was told what was

happening, and the king then ordered the head to be thrown into the garbage.

1541.

Milewski! You have a brother. For some years now, he has been bedridden with disease. Why don't

you help him with a prayer and happiness?

1542.

Everything is germinated below the surface until it breaks forth and is seen. In the same way, a

person making lace, uses knitting needles, and though it appears that the needles make up the whole

show, in the end, there appears very pretty, delicate lace. We act in the same way.

1543.

We have to wear armor and helmets, and carry shields and swords. Everyone must have a sword in his right hand and use it in order to gain valuable booty from the enemy's hand.

1546.

The personality of every human being has the quality of either an animal, a beast or a bird. If a person completes his projects, he is like a lion; if he turns out badly he is like a dog and if he reflects good,

he is like a bird, which is good. A human being who does not love people and gives them bad advice, does not have a share in the true God. He is the work of the devil, who influences him, and instills

hatred in his heart.

1552.

The world has existed for more than five hundred thousand years, and you can see with your own

eyes that everything proceeds to nothing. All people and other beings eventually disappear from the

world. The end of man is death, just as the end to cattle is slaughter. And you were saying, Kerachem

ow al bonim ken terachem Adonay oleynu, "In the same way that a father has mercy on his children,

God has mercy on us." But what kind of mercy does a father have for his son, if he is spoiled by

everything and everything has an end? I took you from the other side of the water, from the depths

and from darkness. I chose you from all the people. I did as did Hosea who turned his people into

another people. I wanted to transform you by contact with the Big Brother, binding water with fire.

And, when there was change, you were supposed to follow me. I was leading you to the place where

you were to hold on to Her. Had you held on to Her, no power could move you toward

evil, and you

would have reached eternal life.

1565.

Your Kabbalists said that there are many worlds, as has been said, "There will come a time that God

will give three hundred ten worlds to each believer." I, on the other hand, claim that all those worlds

are not to be found in heaven, but, here, on earth. There are many of them, but they are concealed

from human eyes, hidden in darkness and fog, and obscured by great disturbances. In each world,

there is a God. I was shown two worlds, one where there are Baalekaben, and the second, where lives

the King of Kings. I asked myself, "Why was I shown things that were not available to me?" It was

probably so that I could unite with them. For this reason, I took you as brothers and sisters, so I could

unite water and tire. For a long time, there was a path from here to there, and from there to here.

There is freedom from toil, and privileges and freedom. But you did not want it.

1572.

You heard of the heavens created by Hiram, King of Tyre, that lasted a few hundred years. Those

heavens stood on eighteen thousand columns of silver and gold. From those heavens came voices,

shining and thunder. When you come to see those heavens, you will tremble and be ashamed.

1607.

Why could you not understand that I came to you not to explain and interpret verses as your ancestors

did! Each saying from my mouth reveals that new thing that is to appear in the world. You will see

with your own eyes that each saying shall be realized. When I tell you something, it is not my

purpose to interpret it, but to show you that it will be true in reality. So I said, "Your garments should

be white each time." This indicated the time, a specific moment, when you are to wear white clothes.

If I were to tell you the meaning of the words I told you in Iwan, Pales magle ragleho, "Weigh the

sense of your words," you would cry for two months.

1608.

When we were still in Iwan, I gave you the example of a hen who found a pearl while searching

through manure. The hen chirped over the pearl, saying, "What is this to me? I would rather have a

grain I could swallow." It is the same with you. I spread pearls among you but they were hidden in

manure. I understood that you would be unsatisfied and would ask me, "What is it?" Then I could

explain it to you because, when someone knocks, the door is opened. But you did not bend your ears

to my words; you interpreted them stupidly and incorrectly.

1612.

When I was imprisoned at Czestochowa, I complained in a dream, saying, "Moses led millions of

Israelites, and though I gathered a group of people, it is more difficult." I was answered in this

fashion, "Jacob! What are you saying? Moses led them through the 'desert where there were large

reptiles and snakes, so it was difficult for them to disperse, and he had no one to fear. But, here, there

is a wilderness of people, and each one of them is a reptile with fangs."

1616.

I ask you, "What is a daughter of Zion?" What does the word Zion mean? There is no one among you

who can tell me.

1617.

When you saw me without learning, why did you not recognize that I am the darkness from which

light comes !

1618.

There are two things I told you that you should have followed. Bear all and walk carefully because,

as I discovered for your benefit, I can show you God to enable you to reach eternal life. As I told you,

each of you must be careful and weigh his steps as if the world depended on you.*

* The last sentence reflects the Kabbalist idea propounded by Rabbi Isaac Luria that each person may

participate by prayer, penitence and pious deed in the grand theosophic purpose of advancing the restoration of the Divine sparks imprisoned in the Klippot to Ain Sof so as recreate the Divine stasis

and usher in Paradise on earth. -Editor

1633.

The Tatars know herbs because of their ability to trap animals. They select one of them, cut off its

head, boil it and then eat it. After using this ritual, they walk through the fields and listen to all kinds

of herbs, which call out to them in their language. One cries, "Take me for the healing of St. Vitus

Dance"; another calls, "I am helpful to those who have a rupture," a third, "I am a help for gall

stones," a fourth, "I am good for a headache." In the same way I told you, "I will show you, but not

teach you, because I want to lead you to a unique and precious place where you will be given all

knowledge."

1635.

A man possessed very old wine that had turned to brandy. He was aware neither of its potency nor its

value. One time, he drank a small glass of it. As a result he fell, not knowing whether he was dead or

alive. He slept continuously for twenty-four hours. His wife also tried some of the brew and she also

fell asleep. I came. I asked for a large portion of the wine, drank it, but did not fall asleep. I thought

only that with my height I had reached heaven.

1637.

I tell you, "Every person in my domain stands alone and each night, every hand writes its own

deeds."* I, on the other hand, read all the written words. For this reason a person who is angry and

curses or persecutes his friend, can't live in my domain with me, because I go to the place where

everyone must be perfect and without blemish.

* These words reflect the words of the Oo-ne-sah-ne Tokef prayer, perhaps the most solemn of the

Day of Atonement, itself the most solemn day of the Judaic liturgical calendar, in

which it is said that
each person has written his or her fate for the coming year with God, Who will weigh
and seal the

result on that day. The prayer concludes that 'prayer, penitence and pious deeds' will
avert the
consequences of the Divine Decree. Frank adapted the concepts of the prayer to his own
purposes. -

Editor

1640.

The time shall come when a great war occurs with terrible bloodshed, although this has
not happened

yet. Then, the good God will move the hearts of all kings and will elevate one kingdom
over another.

And when one fights with another in this conflagration. He will take care of His own.

1646.

If I could find an honest man, now would be the time to send him to Rome for twenty-
four hours to

copy a document there. I would give him a piece of clothe to wear on the way there and
back. He

would have pleasure and it would be a great favor for me. Then, after six weeks, the
world would

hear what is about to happen. But what can I do? By myself, I can't move from this
place of mine

because I have many things to do, while you have become connected by marriage with
those who are

leaders among the people.

1648.

There was an old man among you called Jaskier. He came to me, asking to take for a wife
the woman

who eventually married Polowski. I told him, "You want her but I don't know whether she
wants

you." He replied, "I already gave her a deposit. .. " So I asked her, but she did not
want him. He said,

"And where is my deposit?" I issued a decision, "What was done, was done, and the
deposit is lost

forever." It is the same thing with you. I gave you a deposit, I told you that I would
show you the

good God and you would come to eternal life. Hahu dyber welo ikomeno: "How come you
agreed,

then did not keep your word?"

1676.

Grain does not begin to grow until it rots in the ground. Then it begins to spout. It

is the same with

me. I put things before you about which no one had heard so much as an echo. From a distance, I

examined what became of them. I saw that I had planted for nothing. No one asked or paid attention

to them.

1714.

You must believe that no king will come to the kingdom unless he passes through the place where all

kings are crowned; if he does not come through that place, though he collects all the armies of the

world, he will not come to the kingdom. Just as what happened with King Leszczyński,* For that

reason, even if everyone had allowed him to continue to reign, he would still have had to flee the

country. In the same way, I wanted to guide you to that very place.

* Who ended in France as the Duke of Lorraine. -Editor

1718.

You well know that God's beneficence rests on him who is a knight or wealthy or wise. And what

have you? Neither wisdom, nor knighthood, nor riches. Of course, my soul has counsel, but provide

me with help!

1721.

There were two brothers, one wise, the other stupid. The stupid one was once invited to dinner by his

wealthy brother. He said to him, "You should be thankful that I am an idiot because your wisdom is

the more obvious by comparison." You provided that for me. I have the benefit of the contrast with

you.

1724.

When I first came to Warsaw, I traveled with Dembowski on a sleigh pulled by three horses, one

horse in front of another. Then I carved out a road so we could quickly come to an important place. If

you had waited only four days, and had not gone to accuse me, I would have entered that place. But

you acted as quickly as flowing water, and because of it, the road to that place was cut away.

1730.

There are birds in the sky that hear what people in this world are saying. They convey the information to a secret world. When I established you in Iwan, they let it be known in the secret world, where

there was great joy because of it.

1736.

God has golden hair and nails of pure gold. That is how I saw him in a dream. I also saw the royal daughter of the Baalekaben. She is known as Rose. In fact she is as pretty as a rose. Her mother, the

queen, is called Rachel.

1738.

The Lord once said to Debowski, "Had you been perfect, it would be no effort for you to bring me a

carriage and golden horses, and two or three golden horses for yourself. Each trot of these horses

would cover three or four miles. Everybody would have fallen before you. You would also have been

able to bring a thousand cavalymen made of pure gold. If they gave their last breath, soldiers from

this world would have fallen before them. If we had wanted it to happen, we could have travelled

with them to Istanbul in one day. Then, the whole world would have admired that great miracle."

1739.

Observe! Jews say: noflo Tyferes roszeniu, "A crown came down on our head." They flatter themselves in their religious rites, because they were directed to add to their regular Jewish garment

what is called a tales,* known as a crown.

This is what is meant by the saying: Weatoroschem beroszom."A crown on his head." But this is

false. I did not want it to be the way it is put in your laws, that Esau means a Talis and Tephilin. You

stay with the Maiden who will crown you with a royal crown and that will fulfill the saying:

Weatoroschem beroszom. "A crown on your head." Your talk had crowned people who were unworthy and, therefore, you became Her enemies. Now the good God has taken it away from you. I

tell you, "With a gold key, it is possible to open all closed gates." It is the same with me. You can see

the attendant carrying keys in the court. The gate won't open for us until we take back

the golden key.

There are two places: the Big Brother and Bayle kabin, that are Ore miklet, that is, two places of

refuge where one can hide from death, destitution and murder. You are like thieves and must flee

there.

* The ritual shawl used by Jews during prayer. -Editor

1740.

Had I been baptized in Warsaw, I would go to church without a covering as it was said of David:

Wajehi, Dowid bo ad horosz, "David came to the head." Nowadays, there is no head to which we can

strive. Now, when you turned back and I noticed that you had given up brotherly love, I began to

cover my head in church ...

1742.

There was a prince who committed a crime against the king, his father. The king disowned him and left him with nothing to his name. As a result, he was forced to join bandits who robbed travelers on the highway. Then the prince became very sad and, leaving the thieves, went on a trip during which he found a closed cave. He worked hard until he opened it. The cave proved empty. Exhausted, he lay down in it and fell asleep. In a dream he was told to wait forty days. During that time, he went to the forest and gathered fruits, which is how he sustained himself. After forty days, the gates to a second cave opened where there was great treasure. Once again he was told in a dream to wait and he would feel great joy. Obeying that last advice, he discovered still another cave where he came to know the

utmost solace.

1743.

I go to Esau and I must proceed with a strong and courageous heart because a strong and terrible guard stands near him. He will give his life for his Lord, so I also have to strengthen myself against

him to be able to offer my life for my Lord. I prepare myself to give him a present, as is said:

Achapro ponow bamincho. "I will seek his presence with a present." If he does not step aside of his own volition, I must employ force, as it is said: Wajeowek isz imo. "A man wrestled with him." As

Cyrus offered his life for Mandan, so, too, it was with Cupid from love for Leonida.(?)

Had you

listened to my words and tried, you would have seen Her. I saw that you had a

courageous heart open

to new ideas, different from those you were used to; so I assumed that for this holy purpose, you

would find more courage. But you did not come to Esau at all. Had you come to Esau and stirred him,

but still indulged in those false activities for which you acquired a liking, then, God keep us from it,

you would have turned to ashes. Now, it is only that Jaikow we Esow amurim beparsze, "Jacob and

Esau talk to each other in this chapter." But you will be far away.

1744.

On Saturday, the Lord walked with a limp saying: Ani hoilech szefi, "I walk either alone or with

difficulty." Everything is done for you.

1745. a.

Gibore koach oise dworaj. "Strong knights execute His purpose." This refers to the Szedim [demons]

because they were strong knights who wanted to do good for you. And the one who lives in the

Olsztyn cave, though he is of royal heritage and is a king, has wanted for the past few hundred years

to connect with us. He would do much good for us, but he would gain more if he would join us in this

world. Until now, they have been in prison underneath the world. Now, all of them are angry at you

because you did not accept the good that was offered to you. Not otherwise than a great and holy

mercy is near you.

1745. b.

I have told you again and again, "Some things are apparent while others are hidden." So it was with

you. I talk with you as if we are in the same world, but I don't reach you. And you don't know me at

all. You are with me in my room, but it is as though you were never in my room. I talk to you, but

you do not hear a word, because if you had heard any word of mine, you would understand what is to

happen in the world. Had you been with me in my rooms, you would see with your own eyes. I

wanted one or two of you to sit with me in Czestochowa while I was imprisoned, so that we could

serve together from the bottom of our hearts. If I had talked with you when you were with me in

those invisible rooms, you would have seen and learned about everything. Instead, as with all the

other people, I saw that you have eyes but don't see; you have ears and don't hear.

1746.

There was once a king who did good, loved truth, judged fairly, and gave alms to all passing

wayfarers in need of help. His palace was free with food and drink. When he saw a naked person, he

clothed him and in that way, he educated his children to follow the true road so they would find favor

with God. Now, one time there came to him a Turkish trader who was a wise, rich and good man.

The Turk had an audience with the king at which he presented the king with a gift, a statue made of

clay in the shape of a beautiful woman. The Turk said, "O King! My Lord! Receive this gift from your

servant because it is worthy of you." Here the Ishmaelite described the history of the statue. "I was,"

he related, "the only son of a father who was a very rich man, with unusual skills." The man's father

had read in an Arabic book that there was a town on an island in the sea that was more beautiful than

any in all the world. There was no end to riches there, with the city walls made of pure gold. This

town had unusual palaces of indescribable size and beauty. It was surrounded with three walls, of

silver, gold, and precious stones. All the roofs and walls were also made of gold and precious stones.

Unfortunately, clouds and darkness covered all this unusual beauty, and the marvelous and wonderful

decorations could not be seen for the simple reason that the town was ruled by a bad king who was

concerned only with his own pleasure. When a king is godless, so are his people and the people

conducted themselves as at Sodom and Gomorrah. For this reason, God sent angels to warn them and

rouse them from their evil ways, but they would not listen. Angered, God turned all the people into

the black stones and he covered the town and palaces with darkness and clouds so that no one ever

sees them. "Whoever wants to see this town," it was said in that Arabic book, "should approach an

old gray man, who was one of those persons who devoted themselves to God. He knows the planets,

and knows the time and moment when a man can go there and see that town." His father after reading

this, undertook to realize that goal. He came to the wise, old man and asked to be taken to the town.

The old man obliged him. When they came there, the old man showed him the town and its riches.

They came to the royal palace, where the rooms were decorated with jewels, crystals, and precious

stones. There were portraits inlaid with still more precious stones and in the middle stood a golden

table set on golden pillars. All that was pure gold like the purest sky. "On this table," the trader

continued, "there stood the statue you see here, my King. My father was surprised that on such a

valuable table should stand a statue made from clay. The old man explained that this statue was more

valuable than all the surrounding riches for the following reason. Once a wise king ruled here,

surrounded by magicians, all well versed in astrology. They created this statue. It had the ability to

discern the truth. When two litigants stood before the king seeking justice, and one of them lied, the

statue laughed and looked angry. The old man said to my father, 'Take it, my child, because it is

better and more worth while than all the rest.' My father listened to the old man and took the statue; I,

on the other hand, hearing of your virtues, my King, would present it to you as a gift."

In the same way, I saw that you who are believers were seeking God and wished to find the truth.

Therefore, I came to bring you to the Maiden, so through Her you could see and experience

everything and come to know God himself.

1749.

When my help arrives, then I will kiss the people. It will be difficult for me because I must know

whom to kiss. I only trust my God and with his help I will know the difference between Sar and

Seirem. Your eyes can see that here they walk around, covering their faces with

coloring, coloring

them with colors so they won't be recognized. Therefore, I must know whom to kiss. I tell you about

my work which is to follow the help about to come to me. Let me tell you, to be able to kiss them all

is dearer than all the treasures in the world.

1750.

It is something difficult and arduous when one is entrusted with a key and then forbidden to use it to open doors. This is the story I told you about a prince in a palace with forty rooms who was entrusted

with a key and told to open only one door.

1751.

There was once a young king who married a young and beautiful wife. Two great noblemen came to

him and agreed to serve at his court. They looked to evil ways and sought to satisfy their lust with the

young Queen. To this end, they served her constantly, and when she went traveling one was her

coachman and the other her attendant. The king had a summer residence with a garden in the forest

that was about six miles from the capital. The two courtiers persuaded the queen to go there for a

ride. When they arrived the courtiers persuaded the servants to leave, then led the queen into the

forest where they could satisfy their lust at last. Now, the queen had her four year old child with her.

When evening came, they declared their love for her. Cunningly, the queen replied that for some time

now she also had had a tenderness in her heart for them that she had repressed, and she told them,

"Wait until I put my child to sleep." They agreed to wait. The queen, leaving the child and using side

roads, ran to the hut of peasants where she dressed as one. The noblemen, realizing that their plan had

been thwarted, took the child in pique and abandoned him, crying, at a crossroads. A prince, hunting

in the forest, saw the child and took him to the king. The king was very happy and said to the prince,

"This child will be your brother because I see from his face that he is from royal lineage." The king

took the child to the Treasury and showed him books beautifully bound in gold and rare stones, but

the child did not touch them. He showed him other unusual treasures but here too, the child looked on

with indifference. Then he took the child to the arsenal. There, the child asked for a weapon. He selected a sword and attached it to his side. The king was happy and said of his son, "You can see he

is of royal lineage because he has a passion for arms. "

So it is with you. Even if there be provided a royal seed and the lineage of David, this does not pry

out each book and law, without anyone having a weapon.

1752.

Your ancestors asked, "Why does the Thora begin with the letter Beis, not with the letter Aleph?"

The answer was that Aleph related to Esau and for this reason they are Aluphe Esow, the "Lords of

Esau." Now, where is your common sense? Had we not gone to Esau, then, God forbid, all hope

would pass from us, because there the treasure is sealed away and there is a strong guard. We have to

take this treasure with the law of our hands, because working with the lips does not do anything.

What did your ancestors achieve by constantly talking about laws? What about all those who filled

the world with Thora? What did the world gain by it? Here, one has to act so that the whole world

will see the result. We will go and take riches that are sealed away through deceit, ruse or 'light-

fingered' hands. Now, Jacob, our father, and all the patriarchs dug wells. Jacob came to a well and

then served Laban for seven years. His intentions were good. Though Laban cheated him for the next

seven years, Jacob's thoughts were good. Had Jacob then taken the true Rachel without waiting,

everything would have become a reality. In spite of it all, he did everything with deeds, not with

words, and going to Esau, he also acted and did not talk. Also, when wrestling with that Isz in the

night, he was likewise acting through deeds and not with words.

1754.

A prince was led into the Treasury of his father, the king. There, he noticed an ugly, dirty box.

Everyone, upon seeing this box, spat and asked how such a shabby box was allowed to remain in so

magnificent a Treasury? But the Prince thought otherwise. He concluded that the box had been there

a long time, and had decayed and become shabby. The prince said to his attendants, "Give me the

keys to the box. It sits here in the Treasury for no reason." The attendants could not find the keys

because these were held for safe keeping by the queen. When the queen learned the prince was

insisting on receiving the keys, she said to him, "Take them, because the treasure in the box was

made for you."

It is the same with us. Our revelation is hidden and this hidden treasure existed for over five hundred thousand years before the creation of the world. During that time, it became moldy and forgotten.

You people may be tired by the search for the keys but can you doubt my deeds which are against all the sons of men? With the help of the one who leads me, I'll find the place where the key will be

returned to me. We also have to walk on paths that are frightfully hideous and full of disgrace because one does not find what one is seeking all at once.* So it is necessary to travel those paths.

30 These words are a reflection of the Sabbataian theology that premised the need to do evil acts to

be able to enter the Klippot to rescue the imprisoned Divine sparks so as to restore these to Ain Sof,

the Divine Unknowable Essence, and by this Tikkun, to re-establish the Divine stasis (that purpose

having been first postulated by the Kabbalist Isaac Luria in the Sixteenth Century C.E.). -Editor

1755.

There is one snake through which one can find Ufe. The same was true for the tin snake made by Moses. Those show ignorance, who saw it and lived to ask. Ma lenachasz began Eden? "What does a

snake do in the Garden of Eden?"

1756. a.

I told you a story about a Marshal of the Court who gave a queen a substance that caused a gall

bladder attack. He did it so that he could later give her medicine to get well. It is the same with you.

When great bitterness existed among you, I wanted to send Matuszewski to the Big Brother and

Franciszek and Michal Wolowski to the Bayle Kabin knowing that I am able to cause bitterness

among you. All I wanted to do was to make goodness an everlasting medicine.

1756. b.

I ask you, "Are you talking about the two religions, Islam and Christianity, as if they were Ore miklet

'a place of escape'? And does it have to be a refuge?" Is your answer that whoever escaped there,

could not die? If so, why do Turkish Moslems as well as Christians die? In truth, I tell you, "These

are not real places of refuge. There are other Ore Miklet, to which I wanted to escape from those who

pursue me, which means the priests and their confederates, and even you who are also pursuing me."

1759. a.

It is said: Weholachti iwrim bederech lo jodou. "I will lead the blind on a road that is not known."

When I lead a man to a place of great treasure, he does not know how to enter. I cover his eyes with a

handkerchief, and in this way he will not know the place to which I lead him that is where the treasure lies. Only later are his eyes opened and he comes to understand the treasure. I have already

told you about Abulkazarz.

1759. b.

When I tell you a story, I expose you to the triple curtain of revelation.* When I see you trying to

understand my words and seeking to know what is behind the curtains, that is good. Otherwise, the

revelation remains sealed and guarded among my treasures. But, then, you don't pursue your efforts

to take off the first curtain covering my words. When you say that my words are empty and without

significance, that is not true. You say it because it is you who are empty: my words are not. You don't

understand anything about it and when you turn away at the outer shell, how can you expect to reach

the fruit?

* These words reflect the traditional Kabbalist four modes of interpretation of the Biblical text, that

finds its most eloquent expression in the imagery of the 'beautiful and stately damsel' in the hidden

castle who reveals her face for an instant to her lover, the adept who would 'understand and obey her'

and seek to penetrate into the hidden mysteries of the Torah. 3 Zohar 301.302 (Soncino Ed). 99a. 99b

(Mantua Ed.) -Editor

1760.

I tell you Debowski, "When D a a s comes close, I will not allow any man into my room, except for

you and two others whom I will take into my domain to be close to my side. When I leave my rooms,

I'll tell you what you are to do openly before everybody, or secretly. But be careful, God forbid, not

to question because there will be another place to go where man can talk back. For this reason you

must guard your souls so, God help us, you do not fall. What I am able to execute, I will do and then I

will let you know what you are to do; only remember to do your part!"

1761.

Moszcheni achrecho wenuroco, beerec eijo we ojef bli mojim."Take me in tow, and I'll follow you

into the jungle in a country, where the land is not cultivated." Wezocharti loch chesed neuraich etc.

lechtech achrai bamidbor. "I well remember your earlier years, when you walked behind me into the

jungle." I am talking about the jungle of nations. It is like a desert without water, without learning,

without God. When one goes to another place, everything is new there. Your ancestors did not think

that way. What did they do? What did they take hold of! What kind of power had they in their hands?

All their beliefs have passed and died. This is not the way with us, those who go to D a a s, because

all converts go the same way. And that is: Daas hakodosz szel Edom, "Holy is the Daas of Edom."

When I come into D a a s, we will be on the other side, where all the good of the world is hidden and

all the divine powers are located. Then, you and the entire world will find wonder and grandeur.

1762.

I tell you that the cat I had in Czestochowa was wiser than any of you are, because there was a mirror

over my bed and when the cat looked into the mirror and saw its image, it went behind the mirror to

see if there was a second cat there. You, on the other hand, did not want to come closer and look at

the other side. You were saying that I took your faith away, so you can remain dry, but, in reality, you have not had any faith. For this reason, what I "took away" was so as to be able to give you a better

and more valuable belief than you had before.

1763.

It is said: Wajece Jakow myberszawo, wajelech Chorono. "Jacob came from Beersheba and went to Haran." This means he wanted to go but did not because he had fear, as it is said: Wajero Jakow,

"Jacob had fear." But I go and I am not afraid of anything. Then it is said about Jacob: waifga

bamokom, "He found a place." That was a place where he dreamed: wehine Malache Elohim olim

wejordin bo. "And here the angels of God ascended and descended." Similarly, there was a king who

conquered another king. He took the second king, who was his captive, to prison and settled him in

his rooms with great honor. The prisoner went to the Treasury and saw a great many valuable things.

In the corner, he noticed an unimpressive and even ugly-looking chest. No man wanted to know what

was in it. The imprisoned king asked, "What is in it?" He was told that a royal ancestor had forbidden

anyone to open it. However, the imprisoned king opened it and found indescribable treasure there. In

the same way, people do not recognize the hidden good that has in it strength and wealth without an

end, assistance for health, and wisdom without fear. All this is to be found there. Had you been of

royal lineage, you would walk without fear, but you are not. At the end, the believers will hold on to

a thin thread, and the unbelievers to a thick rope. Little children talk like that.

1772.

Adam, commonly thought of as the first man, was not in fact the first, because the world was created

more than five hundred thousand years ago. So why is he called the first Adam? Because this man

came about from one that came out from a woman. Before him there were people, men as well as

women who lived eight to nine thousand years, and the first Adam did not live even a thousand years.

And it is because his years were shortened, that he is called Riszon, "The First." But he was not

Odom kadmen, "the first of all Adams."

1773.

The world, Tewel, was not created by the "Good God" alone. In the same way, Adam was not created by God, because if Adam and the world had been created by the "Living God," the world would exist forever and Adam would be eternal. Because they are not solely the work of the Good God, each man

must die, and the world must change.

1775.

There was once a king with a large army. In its ranks was a simple soldier who liked the king very

much. When he happened to stand guard in the middle room, he was as happy as if he had been given

the entire royal domain. He would go to the sergeant and look over the assignment list. He would

pay, from his own pocket, whoever was assigned to the royal 'middle room' so that he could take his

place as the guard and be able to look upon the king. The king observed that the same soldier was constantly standing guard in his rooms and he wondered about it. "What does this mean?" he thought to himself. "Don't I have any other soldiers besides this one who always stands guard with me?" The king then asked the captain on duty, "Why does this same man stand guard every day in my room? Is

it possible that I don't have more of an army?" The captain took fright and glancing over the guard-list, persuaded himself that the soldier was not on it at all. He showed the king the list and said, "My king, this soldier is not listed today and I don't understand where he came from. I'll go to him myself

and ask him what it means. The king answered, "Don't ask him anything. Tell him to appear before

me." The captain went to fetch the soldier, who stood before the king in great fear. The king asked, "Why are you constantly standing guard before my door? Each time there is a guard on duty you are

there. Don't I have any more soldiers? Tell me the truth at once!" The soldier said, "If I tell you the truth, the other soldiers will fall on me; if I don't, I'll be much more guilty and get the death sentence. But I must tell you the truth, and maybe you'll be merciful. The truth is this. I like you very much, my

king, and from the salary I take from your Treasury, I pay my friends so I can stand guard in their place. I don't want to eat or drink but only to look into your face and I am satiated. When it happens

that I don't stand guard one day, I have the feeling I am dying." The king thought to himself, "This soldier should be a general, but where would I place so simple a soldier who is so devoted to me? For

this reason let him remain a simple soldier who will never advance." The king said, "My servant!

Continue as you have done thus far. I'll give you extra pay every month so you will not be hungry and

suffer and also I will give you a present." And this soldier remained in the middle room.

My Company is the same way. There is one who advances quickly, while another serves from his whole heart and never advances. Where would I place a simple soldier, dedicated to me like him?

1777.

Until now, you have not served God at all, doing as your parents did before you and working your

mouths for nothing. From now on, as my support arrives, I'll multiply your power and your life, but

you will not sit empty handed. You will serve God and sacrifice yourself for our homeland. When a

great war breaks out in the world, you will hear a new revelation that will come to the world.

1778.

First of all, I have to clothe you in vestments and then your heart, soul, and wisdom will be renewed;

you will understand and see with your own eyes the Head: Dowid bo ad harosz bikesz laawod

awoudo zoro. "David came to the head and wanted to stand guard at the feet of God," but he did not

accomplish it. We will do it. You will come and see this Head.

1779.

It says in your books: temoses roszo ro- "Evil destroys evil." What you did in 1757 in Kamienc Podolski, when you had a hangman burn the Talmud in the middle of the town, was only an indication that the present time is approaching it.

1780.

I ask where does it say: Wajar Jakow es haagolos watchi ruach Jakow. "When Jacob saw the wagons,

his soul awoke." What kind of awakening? Though Jacob went humbly with his children to Egypt, all

this is only an indication and description of what was about to happen. That is, Agolos are Wegen,

'the road.' This simply means Wegen, 'the road' on which we will travel. When you see it, then,

watchi ruach Jakow, "the awakening of Jacob's soul," will happen. Your soul will be roused and then

the people in my house will be happy.

1781.

I can't come to life because I can't come to my place. Now, I am troubled for you and you also are

afflicted.

1783.

A king had a lion in his land that caused much damage to people. The king directed that a proclamation be made, "Whoever killed the lion will be rewarded with great riches." Many wanted to

try but hesitated because of fear of the hungry animal. But there was one knight who put on armor and killed the lion. He thought to himself, "What should I do so the king will believe that I killed the lion? I could carry the lion on my back but that is not feasible because the lion is too heavy." So what

did the knight do? He cut out a piece of the lion's tongue and put it in his bag. Then he went home and stayed there for four weeks. In the meantime, many people, passing by on the road, saw the dead

lion. One of them, cut away an ear and took it to the king, boasting that he killed the lion. The king

punched him in the mouth with such force that he fell to the ground, and the king said, "You are lying, you did not kill the lion." He left in shame. Others did the same. One brought the head, another

the tail, others brought other parts of the lion, but all walked away, ashamed of themselves because they were not the ones who killed the lion. In the end, the true knight came and presented the tongue.

The king hit him in the mouth as the others, but he stood his ground. The king said, "If you are so

brave, you must be the one who killed the lion. " And the king fulfilled his promise, rewarding the

knight with treasures.

1784.

I am telling you that from the time the world was created, no man saw Esau. Even Isaac and Jacob

did not see him, because Esau, the son of Isaac, was only a curtain to the door leading to a royal

peace.* Who will come close to Esau? Whoever sees him, will live forever. What has been written of

Jacob: Ki soriso im Elohim weanoszim watuchol. "You have wrestled with God and people, and have

prevailed," applies to our times, because now, we must go in silence to prevail. Though you go with

me, you will not see or know what is happening because, should you see who is coming at me and

not letting me go, and should you see him as he walks with a sword and water, with me in the middle,

you would not be able to endure the sight! God forbid, you would run away, lost, crying out that I am

killed; but I have hope that though I may go to the lowest abyss, I won't fear anything.**

*The Polish word may also mean 'room.' -Editor

** This is an allusion to the Sabbataian theological premise that the Messiah must descend to the Klippot to rescue the fallen Divine sparks preparatory to restoring these to Ain Sof - Editor

1790.

The wisdom of alchemy arrived with the Szed [demons].* He who drinks from this golden water, will

come to life and strength.** The Good God will look at that man and give him a soul, so that he will

be able to look from one end of the world to the other and he will live forever. Until now, there has

been no man who has had a soul.

*Reliance upon alchemy and the incorporeal reality of which demons were a part, may be said to

have doomed Frank's ideas to intellectual obsolescence in an increasingly rationalist context once his

charismatic personality left the scene. His successors would appear to have had some awareness of

the problem in that they attempted to maintain the fiction of his continuing corporeal existence by the

closed-curtain-carriage, church visits and the changes in focus in the writings of his successors. -

Editor

** The comment about 'golden water' may relate to the 'golden drops' the Frankists at Offenbach compounded for the Company in Warsaw and the Frankists elsewhere as a magical medicine in order

to raise money to carry on the lifestyle at Offenbach. -Editor

1794.

Now I am like a woman at the moment of birth, feeling great pain. And I am weighed down by heavy

plagues. I was shown a large table, a mile long, and on it was written all the sufferings, the

difficulties, the pains, the fears and the entire length of the terrible road that must be traveled. This

road was shown to all the great ancestors, even to the First One, but none of them was willing to walk

the road. I was called upon and told, "We see that you are a knight, and that you have a strong and

brave heart." I was read everything there was to hear, even that which says, "Friends will become

your enemies," yet I took it freely upon myself, because had I not gone of my own free will, they

would have told me, "If you don't go of your own free will, you will be led to Poland in chains."

1797.

We are in a foreign land until we are able to enter our own lands.

1801.

You want God to reveal himself at the present time. But, before anything else, it is necessary to clear

the path which we are to travel.

1802.

In the same way that the rays of sun illuminate the moon and the stars, people who are with me will

shine. When you see that brightness shining in people, confess. Pay attention that you are good so that all the brightness of this power can be drawn to people.

1804.

How could you expect to bring life to this world with your speeches? Indeed, there is a need to raise a special object so life could enter. Of Jacob it is said: wajigal hoewen meal pi habeer. "And the stone

was moved from the mouth of the well, etc." What follows afterwards when that stone was rolled

back? I tell you that I am also from that country, Raychu. I will try to move that stone from the top of

the well.

1805.

Those who are called devils, wear black cloth and do bad things to human beings, but those who are

called Szedim, walk around in white cloth and do good to human beings. A large number of well

known noblemen pursue them, but without a recommendation, this meeting will not take place. This

can only be accomplished by a knowledgeable man, who is honest and in all respects proper.

1806.

Once, there was a group of people on the road during a great heat wave that was difficult to bear.

They were met by someone who said, "Not far away, you'll find a large tree with an abundance of

branches, under which is a stream with fresh water, and bunches of sweet fruit covering it. There are

other large trees but none so like the first one. There you'll find rest and food for your soul." They all

proceeded to the place, where they and their cattle, stopped for a few days in the shadow of the tree,

eating the fruits and drinking the water. Before leaving the place, the people said, "Dear tree! How

should we bless you? You possess all you need. You don't miss anything. Still we will bless you that

you grow forever and the tributaries to your stream never go dry; for all people to take shelter in your

shadow."

It is the same with me. When my help arrives, and the people are in great poverty, hunger and thirst, I will try to feed everyone, and to hide them in my shadow, as it is said:

Umozon dekule beh, "There is food for everyone there."

1810.

The light of the sun, the moon and stars, with their rays, will first reach the [Frankist] believers. Only

later will it brighten the whole world.

1811.

From the first moment, you should not have separated yourself from my side not even so much as by a step; on the other hand, at Iwan, when I sent you to Lviv and Hungary, you left with great joy.

1813.

You were returning to a land where the citizens' heads covered, but all goodness, beauty and

decoration are hidden in Poland.

1816.

When Jews enter the D a a s of Edom, their six year old children will be trained from childhood in

martial arts. That is how they will occupy themselves. My soul desires that I have about ten million

chosen from among Jews and at least one million from the Gentiles. Whether I need them or not, this

is the way it will happen, as it is said: wejisroel oose chail, "Israelites will gather in an army."

1818.

One known as Ari wrote that he would like to fix the world.* But what did he fix and what did he construct? My construction for the children of humankind will be such that it will reach eternity.

* This may refer to Rabbi Isaac Luria, the Sixteenth Century Jewish mystic who lived in Safed (or Svat) in the Holy Land, who developed the theosophic concepts of a Divine Contraction leading to an overflowing of the Divine energies (or points of light) that resulted in the breaking of the vessels that

were to contain them in that pleroma created by the Divine Contraction in the first instance; and

finally the resolution-the Tikkun-the restoration of the Divine equilibrium by the drawing back of the

lost Divine energies to Itself- Ain Sof. In the Lurianic configuration of ideas, the Tikkun would also

bring about the coming (and/or restoration) of Paradise on earth. It was from this Lurianic Kabbalist

theosophy that the theological justification for the Sabbataian heresy was derived. - Editor

1824.

During the Solemn Night, my father would sing, nun bau dein Tempel Sziro. [Now build your

Temple Shiraw.] I used to ask him, "What does 'Tempel Sziro' mean?" My father replied, "I will

build a large balcony for you to sit on and the whole world will raise its eyes to you."

1825.

How on earth would you want the Good God to reveal himself to the world? When a bad person

comes among you, no one can stand him. What about now, when the whole world is in serfdom and

groaning under shameful laws! How can God appear? No! Not truly! God will not be among the

peasants. All must gather in one group: the Greeks, the Lutherans, the Calvinists. All must see

themselves as Catholics. Not before but afterwards, all the kingdoms will separately go topsy-turvy

because everyone must undergo baptism.

1828.

All the good of the world is hidden in Poland. I tell you that 999 parts of the good in the world are in

it, and one thousandth in the rest of the world. If I were given all of Offenbach, loaded with the most

precious stones, I would not take it in place of Poland.

1829.

I tell you clearly: my God is in Esau.*

* This is a reflection of the tenets of apostate messianism. -Editor

1831.

I ask you, was Elijah the Prophet really in the body of a man just like other people? Before he left the world, he sat in a chariot of fire and the horses were also of fire. If so, why did he not burn?

1832.

I ask you, did Nebuchadnezer really commit so many bad deeds, killing so many people? If so, why, before that, did God speak to him as Nebuchadnezer, my servant? !

1833.

So many Jews pray and petition from the bottom of their hearts! What comes of it? At the end they

must be baptized. What do all those prayers avail them?

1834.

In the same way that the night is always darkest before dawn, he who wants to reach the light must first taste darkness, and the more he tastes darkness, the more he will receive light, which is as it has been said: Wajawdel hoor min hachoszoach, "And the light was separated from the darkness." Had the believers known of the great benefit I provided to them, by which the nation opens its doors to them,

they would be even happier than they are.

1849.

On the 21st day of May, 1787, the Lord said, "I have yet another place to which I would send you,

but I am worried. Who knows how it would appear to you; you might not be able to accept it because

of great fear; on the other hand, it may be that the messenger would not want to return from there

afterwards."

1856.

It says in your books: We loi ilchas Amim. "The nations will gather to him." How? Of course, not with words from the Thory [Torah]. I tell you, there will come a time when I dress in clothes such as no man has ever seen; then you will be beloved in the eyes of those who see you; the simple folk will

stop working and gather to see you; each one will wish that you take their children into service; even the militia will wonder about it and begin to like you; royal children will wish to talk to you, then kings themselves will, because there will always be: Tomid jigdal Adonoy. "Your praise. Oh God,

shall grow eternally!" And this will be: waise Jakow mi beerszowa, wajelech Chorono, "Jacob went

out from Beersheba and journeyed to Haran."

1866.

I tell you, the town of Brody will be the first to enter baptism.

1871.

Everything is covered with thorns. Everything is held together with a false emptiness. For this reason,

one must come so he can empty the place of everything. Through the hands of Jesus, the Messiah,

everything will be cleansed, because all must enter that religion.

1872.

When war erupts in the world, you will know and understand why I came to this world.

1874.

Don't say that only Jews must be saved. God forbid! All the world must be cleansed.

1880. Every man should repeat the words of Ruth: baaszer telchi elech, Amech ami, Elohaich

Elochai. "Whither you go, there will I go, your people are my people, your God is my God." Dein

Volk ist mein Volk [your people is my people], which means: so wie du folgst, so will

ich Dir auch

folgen [as you obey, so will I also obey you].

1892.

I would like to send you to Ore miklet, where you can rescue yourself from death and come to life, wealth, and wisdom. That is: im szlosz ele lo jaase lo, "Unless I give him these three things, that is,

wisdom, knighthood and wealth." You can indeed say, "I strive, first of all, to reach wealth, then

wisdom and strength," at which point we gain admittance to the soul from the Living God, so we can

look from one end of the world to the other. But with empty words no man can reach anything.

1893.

Jacob said: Ki bemakli owarti es hajarden. "With a stave, I crossed the Jordan, now I have two

companies." [Whereas] I don't even have a stick. But when the time comes that I climb my steps, you

will see companies without end. Those two companies are Esau and Edom.

1902.

Before long, the whole world will be saying that I was with you, but that you were not with me.

1926.

The first candle I shall light among the nations will be from among your children. I, on the other side,

will hide behind you.

1939.

I was telling you about a merchant who went crazy and made himself out to be a hen. Another person

also had to make himself out to be a hen to bring him out of his madness. In the same way, I had to

become involved with your empty foolishness, so I can bring you out of it.

1941.

I told you in Czestochowa that I would remove one suit of clothes from me, and this would be heard

in the whole world. Then, again, I would put on a coat, and that would be heard in the whole world.

The first suit that I take off will pass through your hands, but the second suit, the one I'll put on ...

Oho! Oho! (Here "the Lord with his holy finger" pointed to the sky.)

1944.

When you come to Warsaw with the good news for the Company, many will cry from great joy, and

their voices will be heard in the royal palace.

1952.

Though I am now only a dry and blackened tree, from that low estate it will bloom with leaves and give forth good fruits which all will sample until they are full.

1953.

The man whose coming I am expecting, is the Lord of a given nation. Wiser than Solomon, he can

command the winds and the stars. He has no equal in the world. He is older than I am by twenty

years. He is the one who separated me in my youth from Jews, directing me not to resist anything,

saying, "When you take a wife, a certain matter will become apparent to you, don't resist it." After I

was married. Rabbi Mordechai told me about belief.* He told me that I would go to Poland. Now,

there are two islands in the sea, one close by the other. On one, live giants, cannibals who eat people

like figs; on the other, live blacks, big-like three of us. These two peoples fight continuously. Next to

them are forests and wild beasts they do not fear; further on, there are mountains filled with the purest

gold. None of our ships can come close. However, my sage, through his wisdom, came fifteen

thousand miles on a ship and entered there, leaving without incident, and this is why he has such

wealth.

* The Polish word may also refer to believing in the Christian faith, i.e., being a Christian.- Editor

1955.

Every man having these two things: virtue and constancy, should achieve great success.

1957.

I told you in the past at Brno that God can only be served by men, and men are made only by God.

1959.

When I was on the shore at Larsa, before I went to Poland, I found pumpkins as large as melons, but

sweeter than honey. I bought fifty of them and cooked them with fat meat. Their taste was

exceptionally good. I also found very large pomegranates that I had never seen before. Some were

sweet, others sour. I bought many of them and mixed the sour with the sweet, squeezing the juice out

of them. It was better than a good wine.

1960.

There are deep caves in great forests on mountains that are hidden from human eyes because they are

underground. On the other side, there is a new world filled with people and animals as in this world.

Those who control the world, have hidden the other world from the eyes of humans to prevent them

from joining with the other world, and in that way, learning wisdom from it, so to keep them from

life and other good things.

1961.

I tell you that our fathers were the losers in a certain matter. Jacob and Esau likewise did not

accomplish anything. Jacob had to lead his own children to Egypt and put them in the hands of

Pharaoh. When one brings them, another has to come and rescue them.

1962.

Hosom bemalke chodo, wehocho bechol malkio dealmo. "There, it was a question with one king, here it is a problem with all the kings of the world." I ask you, why did you yearn with your heart and

mind for a land with only one king?

1963.

The world will be unlocked with three things, Hamelech, the king— everyone will exclaim the word,

"king." The second word is: joiszew, "sits." Everyone will see this with their own eyes and will say,

"Here, he sits." After a while it will happen that: El nisso rom weniso, "God is sitting on a huge

chair,"— and this will last for eternity.

1964.

Something will come into the world. All the kings and the greatest noblemen will see it

with their

own eyes. I don't know whether you will be able to understand and recognize it. But everyone,

according to his own inner awareness, will understand it.

1966.

Two noblemen made a bet that one weaker would pick up more than one stronger. How is it done?

You take a seven-year-old lad and get him used to carrying a calf on his back. The young lad will

continue to grow and every day carry the calf which will also grow as he does and become a bull.

When the other nobleman came, the first showed him a fifteen-year-old boy lifting a bull. The other

told one of his knights to lift the bull which he was unable to do since he was not used to it.

It is the same is with you. I was telling you that Jacob said to Laban: Aszer owaddi imoch, "When I

worked with you." I point this out to you because I wanted you to work with me as I do. Had you

gotten used to it, it would have been easier for you to tolerate maso dumo, the "weight of silence."'^

* A possible explanation for the importance that Frank gave to the weight of silence may be Frank's unfortunate experience at the hands of the church inquisitors caused by his followers' enthusiastic

encomiums about him to the Catholic clergy in 1759. The Church had not taken kindly to the notion,

however sincere the Frankists' conversion, that it was ultimately from the instruction of one to whom the converts looked for guidance who was not a member of the Church hierarchy. The clergy had

been willing, once, to accept that only Frank himself but not his followers, was guilty of theological

irregularities. A next time would have damned both, and as the cause, Frank could look forward to

the severest punishment, not limited to incarceration. -Editor

1967.

In the same way that a chick has to break out of an egg without any help, I must speak of my name to

the world without help.

1970.

If you could see with your own eyes what happens in the imperial entourage, your children would run

a thousand miles. But God, taking pity on you, hides it from you.

1973. There is a good stone. When one wears it, one has an insatiable desire for women. I wore the

stone with great strength.

1974.

A man does not climb a mountain until he first starts at the bottom. Because of this, we must first go down and be degraded in the most abject degree. Only then, we can begin to ascend without end. I

saw the ladder that Jacob saw. It had the form of a V. On some of its rungs one went down, on others,

one went up.

1975.

When you do not meet danger, you will not reach anything.

1976.

Balaam said to Balak, "Come, I'll advise you as to what these people have to do to your people," but

he did not tell him what those people had to do. Only your ancient people explained it: that he

sacrifice to them his daughter and wives. The basis for this was not known, but I was told of it. I ask,

"What happened that they did it that way then?" And what will become of what we do, when we put

ourselves with them?

1978.

When the Omnipotent might moves, every power that has existed until now, will become corrupted and break into pieces, at which time all the wise men will recognize that a new power is about to

appear to the world.

1980.

Abraham beseeched God: Ulai timce szom asoro. "Perhaps ten will be found there." And I tell you,

"If there be nine of you, then I will join you as the tenth, only listen to all my ways."

1981.

How difficult it is that I am below, while my enemy can throw everything down onto me from above.

But when I start rising, I will not fear anything and I will be safe.

1982.

When you see that I am disturbing many treasures, and I give presents to influential people, I advise

you not to grumble, as is said: Achapro ponow bamincho. "With a present, I'll ask His pardon." They will permit me what I need. Don't grumble about any of my activities, just put a lock on your mouth,

stand by and watch!

1983.

You alone, can understand in your own minds that when I want to go out into the world, I, who

almost grew up among you, will have to leave you at the side. So don't you go looking into my

activities. Not now, when it is a matter concerning the whole world! I must start great wars so that no

one will pay attention to my activities !

1985.

Every one of you will yield to my power, and you will see the power with your own eyes.

1986.

Bezalel and Solomon made a candlestick and placed it inside a room. I want to create one thing

which will burn over the entire world, except that I have no one to help me. Nimrod had a garb

which, when he wore it, caused all the animals to come to him, and he did with them as he wished. In

the same way, you will receive a garb at the sight of which all the craftsmen will leave their work and

the entire town will follow you. Why was David known as 'a beloved man' Isz Chamudos? It was

because he moved with sureness. But you did not want to follow me. Abraham and Sarah were very

poor, but when they went to another place, they became rich.

1987.

"In what did you trust and what did you expect?" I was told, "Be hopeful of this or that, because when a man has hope and looks to a goal, he eventually reaches it." I expect to reach the thing for

which I strive.

1988.

Observe! When cloth is to be made, if the weaver does not pass the shuttlecock across the warp, no cloth is made. You did not want to go from crown to crown, from place to place, as was said to

Abraham: lech lecho. "Go, go for your well-being and joy." How can you be with me? You are

looking at the sky, while I look at the ground.

1989.

Observe! The whole Jewish nation came under the tree of death, because every day you fell on your knees with your face down, though I never fell. For this reason everything has to be burned. Kol biur

chomec,* therefore, those would sink down from their place.

* The reference to burning 'chumetz' refers to the ritual burning of bread crumbs just before the

commencement of the Passover holiday when the home is cleansed of all leavened bread as the

Hebrew Bible enjoins and unleavened bread is eaten for the succeeding week. Here Frank uses the

reference for his own purposes. -Editor

1990.

Notice! Every gardener, seeing dry branches, cuts them away, so good fruit will grow on the tree. But

you did not want to abandon your inward delusions. I am telling you, "There will be something new

on the earth that has not appeared since the day the world was created." Many will faint and though it

be for your good, still you will become weak and not be able to stand on your own two feet.

1991.

There is a certain reptile found in the mountains. The hut and the reptile itself are made from silver; there is one tree from which it eats fruits. It appears to the world for an hour and a half; from 10:30 to

12:00. The sages of various nations know of it but don't know where it is found. King Solomon

pursued it but did not reach it. There is a way, though. Give it one thing it likes, and it goes after this

and releases one drop, like a seed, and the man who is searching for it, can catch it in a container, but

he has to take the drop away at once because with it, he can become rich and know what was and

what is to be.

1992.

I ask you the meaning of what is said: Wajowoi Jakow szolom, "Jacob became whole." You interpret this word szolom as meaning "whole" *~he came as a complete body. I ask you, "If indeed he limped

on one foot, then what kind of perfection was it?" He referred to contemporary times.
When I send
you to Warsaw, then you will see with your own eyes that I am whole, that is, complete
and perfect in

body and riches.

* Shalom is most generally translated from the Hebrew as 'peace' or 'wellbeing' or
'welfare.' The
concept of 'wholeness' is perhaps related to the idea of 'wellbeing' in that if one is
conceived of being
'whole,' one is in a state of wellbeing. Frank is using the term 'against the grain' to
make the point that

the prior revelation is incomplete, i.e., not 'whole.' -Editor

1933.

When I free myself from all this distress, I will need a great deal of strength to
restrain myself from

suddenly going out to the world with all my riches, because the world will not be able
to bear it.

When I send you to signal my going out into the world, even the little I have now, will
be a wonder to

them.

1997.

Jacob said to Laban: Lomo rimisoni? "Why have you cheated me?" But he knew that Laban
was a

cheat. Jacob also told him: Ano achwe dile beramoes. "I am a brother in the deception."
That past is

just a prologue to the present. When my words are realized, the whole world will ask,
"Why did you

deceive me?" Because of that, from this time forth I will not reveal myself.

1998.

Is it possible that the Good God will open the gates for us to enter? From the day the
world was
created, the gates were not opened for anyone, because no one ever stood at the gates
and no one is

familiar with His sanctuary. He knows that I am the holy leader who was given the
strength and
wisdom as to be able to go from place to place, from sea to sea, until we reach the
gate, that is: sjaar
le Adonoy, "the Gate of God." The good God looks at my toil and gives me help from a
distance, as

is meant by the words: jogaity umocosi, "I sought and found." In this way, every man
has to seek and
must listen and follow me, step by step, without the slightest hesitation.

1999.

Our ancestors foresaw all the difficulties and the poverty to come, but they did not know about the

good to follow. Now, on the other hand, this sovereign of poverty and nakedness that controls all

pain, hardship and worry is squeezing me with all its strength. Had you seen with your own eyes how

weak I am, and how greatly this sovereign is pressing me, you would run away, but I am sure that,

when this is revealed, he must give up his efforts. I will make my escape from all the pain and

plagues. I will eat and drink heartily, and be healthy and strong. This change will be able to be seen

like an opened nut. For you, the change will be hidden, because if you saw the beautiful road being

opened to me, you would want to shorten your travail so that you could approach it sooner. But I am

not like that. I will act as if I had not seen this beautiful future and I will walk around it at a distance

until the time comes when my words are realized. Only then, will I approach it. You would not want

to have to circle it frustrated, asking, "Is it not near us?" But, for me, it is not going to be like that!

My thoughts are not your thoughts.

2003.

There will come a time when you will not recognize me, and, even if you should recognize me, you

will not be recognized. Everyone who then approaches the sight of the Living God, will cease to

speak, will only nod his head and say two words, "My God! God!"

2021.

I am the one who revealed everything for you in Iwan, but all my words were hidden in parables.

Therefore, you did not understand any of it.

2029.

I will not get well completely until my name is revealed to the world and, then, it will be a new name

szinuj haszem. Later, when more of the world is exposed to my words, I will have strength and

greatness.

2035.

There will come a time when two mountains come together. That will result in two great lights but

you will neither know about it nor see it.

2043.

It is better to see with one's eyes than hear with words. This means, "Let us not open

our mouths to

say what is in our hearts."

2053.

I tell you, "It is not among Jews, but rather among Gentiles that there is a great good." I am hopeful

that I will get all this great good into my hands.

2069.

In a certain place, the people were ordered to walk with lanterns in their hands. People walked with lanterns but without candles in them. They were asked why. They replied, "We do as ordered." They were then told to walk with candles in the lanterns, and they walked with candles but these remained

unlit. They were finally told to carry lighted candles in the lanterns. It is the same between us.

Candles without fire can't burn and a fire without flames dies out, but when one takes candles and hot

coals, blows with his mouth, then a flame is created and the candle is lit. Had you followed me, you

would not be like unlit candles. Coals and sparks would be among you. I blew on you so you would

burn, as is said: Wajipach beapow nishmas chaim, "From His mouth, he blew a living soul into his

nostrils."

2071.

You have been told about two wise revelations that came to the world. Didn't I tell you several times

in the rain: Es werden kommen zwei and werden machen ein Larm and die Geschrei. [These two will

come and cause an alarm and a lament.] This will affect almost the entire world.

2072.

Whoever has not seen Iva, let him go and search over his house. But I will tell you that whoever is not inside as well as outside will not receive this wisdom: Kamain ponim leponim, "water reflects the

image of the face."

2073.

This present king of Poland has an older brother who almost endangered his own life so that his

younger brother, the present reigning monarch, could come to the throne. While he sat on the throne,

his older brother stood afar, not wanting to approach the king, even though the king called his older

brother to him. The older brother replied, "Before I might speak to you, but, now, I can't approach

you as in the past." It is the same between I and you.

2078.

You will soon see the daughters of kings with their wealth and royal attire as they wish that I order

them to serve me.

2083.

It is not necessary that the Messiah come from Jewish ancestry: Ki hu zera habo mimokom acher.

"Because he is a seed which comes from another place." But, for you, it was fitting that he be from a

Jewish seed because everything was revealed to you.

2091.

The first matchmaking with Gentiles will be the beginning of entry into D a a s, as is said: Wejeosu

kulom agudo achas, "One act connects everything." Jacob held on to Esau's foot. We, on the other

hand, will try for his body to unite with our body.

2096.

Is it possible to approach the king, before one meets with a courtier? Or to some nobleman, before

one meets a servant?

2097.

There is a certain hill near the Rhine River where grapevines grow from which the best wine is made.

This is the mountain of Asmodeus.

2128.

You say that a cross has four ends, but you don't know what this means. It means, Edom, Ishmael,

Esau and Jowon, with everything fitting one into the other.

2130.

This is what Rabbi Eleazar, the son of Simeon, said about his aches, calling out: Bou achai, wereai!

"Come here, my brothers and friends." I ask you, "What came out of it, and what does the world gain

from it?" To this I say, "I'm the one who takes upon himself all plagues, all pains and patiently

endures them." It is known to you that just as a wheat seed will not grow unless it rots completely,

and in the same way as one, who wants to drink the drops of gold-water, must first have all his

human strength weakened and then removed from him, and have the old idea put aside before the

new one, so that the gold-water should multiply and give him new strength and life, so I must take

upon myself all pains and plagues. And though I do not have any strength now, I must continue to

suffer. I will not sink under all the plagues that bother me, because, in the end, God will renew my

years and make me younger. I will become an eagle and be strong and perpetually healthy. In this

same way, all the people whom we wish to make human beings have to be degraded and then raised

high, as it is said: Ucraftim ubechantim, "You will be refined [like precious metal]* and tested [for

purity]." When I leave my country and my birthplace, the world will see the change in my name and

body, because with the help of God I shall be strong and healthy.

* The word in the Polish text reads lutrowac that would appear to be a misprint for lutowac. The

latter is translated in Stanislawski's Wielki Sownik PolskoAngielski as the verb: "to solder." The

English word chosen reflects the sense of the preceding, transliterated Hebrew. -Editor

2131.

It was said of the First (Sabbatai) that he used to say: Szemen turak szemecho, "When one pours oil

from one container to another, etc." But this is false, because Gentiles did not love him at all. When

my name is revealed and I appear with this name to the world, then you will see with your own eyes

how I shall be beloved by all Gentiles and how they will all kneel before me.

2132.

There will come a time, I foresee, that when you come to Warsaw, you will hear from the Gentiles

that you must hold on to these words, "The Good God wants you."

2133.

You used to say: Hoowos hen hen hamerkowo, "Our Patriarchs are a throne." Now, I asked you,

"Who has seen a chair with three legs." To which, the elders rejoined, "David was indeed the fourth

leg." To that, the Lord said sadly, "How can this be, when David came several generations after

them?"

2135. I tell you according to custom, when you have a request to make of a great lord or the king, that

it must be written out in a memorial or petition that is first submitted. Only then, are you able to

converse with the nobleman. This is the way it is done everywhere. First, a voice must be heard, then

this voice reaches another one, until the request comes to fruition. One must be prepared to hear the

calls that come from other worlds because every world will hear these voices.

2136.

The word for the North [Wind]: teni! "Give," has been known for a long time. When one does come

to the North [Wind] to say, "Give!," he will give it up immediately. But, what does he surrender? You

will find out about that when God shines on your eyes.*

* The Zohar observes of the North Wind, "Then, at the division of the night" [i.e., midnight], "the

north wind bestirred itself and the Holy One, blessed be He, executed judgment" [on the Egyptian

first-born]. 5 Zohar 204 (Soncino Ed.), 149a (Mantua Ed.)-Editor

2137.

I was telling you, for example, about a bird that was pursued by a hunter and was saved by hiding

under a royal portrait. That pointed out the fact that should you follow me step by step, I would show

you under which likeness to seek shelter, but you did not want to follow me.

2138.

In the same way that the royal house of David was descended from Boaz and Ruth, now, the kingdom

of Russia is, as Daniel used to say: Wehacfir hoyzim, "the bird Teiru."

2139.

I ask you what is meant by the words: Chadesz jomenu kekedem, "Renew our days." The elders

would reply to this: Ke im moos moastonu, "You have abhorred us." An angry Lord would say,

"Indeed, it says at the beginning: Hasziwenu Adonay elecho wenoszuwo, 'Return us, God, to You,

and we shall be turned.'" Only then, will the renewal of our days occur. Blessed be he who believes in

this.

2140.

I hold you by me so that you can see with your own eyes that there is a true God, a great and

powerful ruler, unimaginable and even all knowing, and you should all recognize that those who

would be before me are his seed. But, as for you, you will be far away.

2141.

It says in your teachings that when the high priest was entering the Temple, he used to enter in a

different body. But this is not true. It is only at the present time, when I enter this precious place ...

then I change my body into another form. Before I enter, though I am now very feeble, I will become

even weaker. After that, I'll splash myself with water and I will enter as a high priest who had

previously entered and left the bath. I would prepare you for this, so you could enter together with

me; you would accept the form of which I told you in Iwan. I would not be recognized among you

because we would all be in one form. And I have to be crowned on a throne, although I would seat

one of you on it while I would be my own ambassador, spending a half a year traveling alone. Then, I

would return and leave in a different direction. In this way, I would be my own ambassador. Now, I

don't know what to do, since everything depends on me, and I don't have a helper. I had thought that

you would be my helpers.

2142.

Those Bayle kabin are angry at me because I did not send you to them when there was a big 'to-do'

among them; they know that I also have a 'big thing going'; had those two come together, then

something great would have come out of it. For a long time they have gathered treasures

for me that I

need. Their king wanted me to take his daughter for a wife, but because I did not send you to them,

they are upset with me and oppress me even on the road. When I went to Frankfurt, they added pain

to my leg, so much so that I could not walk, and I had to be carried. They say, "Because we are

constricted, you should be as we are."

2144.

On October 22, 1789, the Lord said these good words, "I push you away from me but only for a while. Listen only to what I tell you through my faithful. Be obedient, don't let rain, snow, or dreams

stop you. Be quick like Abraham, as is said: Wajaszkem Awrohom baboker, 'Abraham arose in the morning to do the will of God.' Let that be the way with you."

2145.

Minhag oker halocho. "Habit comes before order." Jews run until the beginning of the Day of

Atonement, and what are the words: Adoin oilom, "Lord of the world." It would be that I arrived only

when they said: Hamelech, "the King." Then, Jews on other holidays before that one, begin with

these words: Isgadal weiskadasz szeme rabo,* "Let it be that Your Great Name is exalted and

blessed." It is the same here. It will be Isgadal, "exalted" from the beginning. On the Sabbath,

everyone will be dressed in a white shirt and a beautiful dress. There will come a day that will begin a

continual Sabbath.

* These words are the beginning of the 'Kaddish' prayer, the sanctification of God's name, variations

of which are repeated throughout the Judaic prayer service. It is given to those who are bereaved to

recite as a memorial to their deceased during the initial eleven months of mourning, on the

anniversary of death and on liturgical days of general mourning. -Editor

2146.

I ask of you, "What is new?" And you tell me news from the newspapers. My question is to learn

what is happening among you. I ask because I give you examples and you don't understand

them.

Had I heard something that is true from you, I would then tell you much because I would know that

God is with you. I by myself can't help you with anything. Why don't you by yourselves understand

what is present? You don't see or hear that voice crying in the wilderness, "Here you are not worthy,

but there you will be!"

2147.

There was a time when Esther did not want to entertain Mordechai or other Israelites, for she knew

that her help would not come from them. She did not invite them so no one could depend on her.

From the bottom of their hearts, they were to call upon God, in Whose hand is the power. Still, this

was not enough for her. She invited the King and Haman to dinner at her home, and, then, everyone

became frightened. In this way, she finished her whole task. Then, she gave everyone a sign. I do the

same in our time.

2150.

A year has already passed since I was given a pen to sign my name. Though sign I must, I don't want

to sign until ordered to do so.

2151. Through you, I can see how to manage the Jews who are all of a stubborn nature. Whoever

dares to open his mouth against baptism or to say anything bad about it, women as well as men, I will march to the street corners and squares under threat of the whip. When you see their poverty, you will

cry, but it is for their own good, because their nature will be changed then, and they will become

good.

2152.

A town was built wherever Adam, the first man, walked, but wherever I walk everything will be

destroyed, because I only came to despoil everything. Later, whatever I rebuild, will remain standing

for centuries.

2153.

I tell you, "Only Esau and Edom comprise the Good of all worlds." I see that the time

is close. For

this reason, I tell you that my help will come from Edom.

2155.

When a king has devoted servants, he will visit them and be happy with them, but when he has none,

where can he go?

2157.

When a man loses something, he searches and tries to find it in the same place he lost it. For example,

had I lost something in Fokszanach, would I go to Frankfurt to look for it? No, I would look for it in

the place I lost it. I tell you, "Soon, two or three of you will see something." Let God help us, so that

you will remain aUve after crying from great joy. But don't think that this will be all! I tell you that

what you are going to see, will be Hke half a poppy seed as compared to a great mountain.

2159.

It is said among you: Kemaim ponim leponim hoadom leodom."In the same way you can see yourself

in water, so a man's heart can see the whole man." And what is it like in the case of a man who is

whole and loves his Lord with a whole heart! Such a person should not be feared, neither above nor

below, because this person is loved by Him!

2160.

At present all my extremities are paralyzed, but once I reach the objective I am pursuing, then all my parts will be available to me. Ears will hear, eyes will see, and I will raise my hands.

2164.

Balaam, who told of his vision, has lived until now and is a real person. Had you been worthy, you

could speak with him face to face. In the same way, the Three who lead the world, are also to be

found in human bodies, here, in this world.

2166.

Matuszewski had a dream in which two believers held a piece of white cloth and were twisting it.

From it, they squeezed sweet, white honey. This honey he then distributed among the believers.

Later, they took another piece of white cloth and twisted it. Again, honey came out of it, and, then,

the cloth turned into real gold. The Lord, on hearing it, interpreted the dream as follows: "In Iwan I

told you: bechol eis jihiju begodecho lewenim, "Your clothes should always be clean." At the same

time, I said: Meaz joco mosok. "Sweetness comes from that which is strong." Your dream was

similar. As it says in your book: Ulwusze kyslag chiwer, "His attire is white as snow," and it also

says: halben chataenu, etc., kaszleg jalbinu, "Make our sins white." Now, I will tell it to you in this

way: Wehi skadasztem wehisem kedoiszim, "Become blessed and you will be holy."

2168.

Water flows to the sea but does not fill it, and it returns again to the places from whence it came. This has been true for all of the centuries. One century passes while another comes, but thus far, there has

been no man who could stop the water's flow. I did stop it a little in Brno, but was immediately closely watched. Here, I could not stop it. If you were together with me, you could help me to stop it,

like water which runs quickly into ditches that are dug so it could be absorbed there by itself. It would happen in the same way. (Our Lord did not let us come before him from the 22nd to the 26th

of April.)

2169.

It is said among you: Wehojo or halewono keor hachamo. "The light of the moon will be as the light of the sun." This is so because there will come a time when the sun will recognize its Lord and the

moon its Lady, and for this reason they will glow better.

2176.

What of the fact that you know about El Szadai! It is a fact that on each of the doors of Jewish homes,

it is written: Szadai.* This means that those doors are the first gate to enter. But, then, why do they

die, anyway? Abraham also knew El Szadai, and why did he die?

* Frank is here referring to a mezuzah, the container placed on the doorframes of and in observant

Jewish homes pursuant to the Biblical injunction set forth in Deuteronomy 11:20. to write God's word

'to love the Lord' upon the doorposts of one's house and upon one's gates. "Shaddai," that is.

'Almighty.' one of the names describing God, is written on one side of the paper (inserted in a

mezzuzah) on which are written other Biblical verses. -Editor

2178.

I made of you a garden covered with vines. So then, why is a garden made? So that guests and lords

can be invited to it. If you were a good garden, then there would come to you, Abraham, Isaac, Jacob,

Moses, David, Solomon. At the same time our mothers and innocent maidens would come to the

women. But, now, all this will be delayed until God in his mercy brings it about.

2180.

I ask you, "What does it mean? Wadonoy hiko kol bechor beerec Micraim, . God put all the first born

to death in Egypt.'" What kind of pride did God take because he killed first-born simple folk: the

peasants and servants? All that is an omen for the present, as is said: kimeceiso meerec Micraim

erenu nifloos, "At the end, it will be as during the days of the Exodus from Egypt." I will show you

magic, meaning that I will put all the first born to death.

2185.

I ask you: What was the penance of Acheawa? The old ones answered, "He moved away from sin and

returned to God." The Lord was asking, "If his sins were forgiven, why did he die anyway?" It is

said: Naise odom, "Let us make a man." Even devils contributed a part to it, and they are of the three

who rule the world. It was said about them: Szlosze hemo niflo mimeni wearboho lo jodaitim, "Three

are hidden from me, and I don't know the fourth one."

2186.

Judah, after his father's death, separated from his brothers and went to another religion, with his

family. Only some of his brothers remained Israelites; even the seed of David, in most cases, moved

to another reUgion and took wives from other nations and even now they remain a royal seed and rule

among nations, as it is said: loi josur szewet mijehudo. "The scepter will not be

separated from

Judah." In the same way, the ten generations that went with the Semiramii into slavery, mixed

themselves with other nations.

2187.

The entire world will fall into great poverty such as has not been seen since the creation of the world.

One will hate the other; neighbour will swallow his neighbour. Only later, will God show himself to

the world and a great love will appear among the people. Everyone will then be healed from his

disease, and it will be recognized and known that there is no other God-besides Him.

2189.

There will come a time when all the believers will stand near a small body of water, only a foot wide.

He, who is firm in his faith, will be able to go over the water, but he who has something (hidden) in

his heart, will not be able to cross it.

2190.

Moses did not die but went to another religion and God permitted it. The Israelites in the desert did

not want to walk that road, and when they came to More, "bitterness," they became aware of that

freedom and it was in that place where there was no obligation. No man knows where Moses is

buried, not even the anointed leader of Israel. The Israelites were given those laws of Moses as a

burden and these are murderous to the common folk, but Toras Adonay temino, "Divine teachings are

wonderful." No human being, nor any being, had the good fortune to hear those teachings. We hope

that we will hear them.

2192.

There was a Persian king who had a handsome and wise son. He gave him a very pretty princess for a

wife, and during his lifetime, gave him the throne. The wife became pregnant, and when the time

came for delivery, the king went with her to the island known by the name . Happiness.' When she

began to have labor pains, the king went to seek women to help her. On this island

there lived a

midwife who was experienced in delivering babies, but the king did not know her so he was forced to

seek someone else. She was the wife of a miller who often visited the shore in search of herbs. The

king took the midwife to the queen who was safely delivered of a baby boy. The queen became very

weak after giving birth and the woman took away the baby who was crying, so the queen could rest.

The midwife then made diapers for the baby and put a tattoo of a rose on his arm. After that, she

ordered the soldier to watch the child while she hurried to the queen.

The reason the king could not find the most experienced midwife on the island was as follows: The

wife of the emperor of Babylonia had not provided a male heir, only one daughter. The nobles of

Babylonia decided to kill the wife so the emperor could take another woman from their nation who

could provide him with sons. Suddenly the empress became pregnant, and when the time came to

give birth, afraid that there would be another girl who would mean death for her, she traveled to the

island named 'Happiness.' The birth came at the same time the Persian empress was about to deliver

her baby, and this was the reason why the king of Persia, unable to find the most experienced midwife, was forced to accept the miller's wife in her stead. The Babylonian nobles, hearing that the empress had escaped to the island, came after her. When they heard that she had given birth to a son, they still wanted to kill her and also her son. The Empress, realizing their intentions, ordered the old woman to hide the child in a cave, while she sent a confidant to the Emperor with the news about the

birth of a son and the attempt on the lives of herself and her child by the nobles. The old woman,

following the order of the Empress, put the sign of an eagle on the arm of the child and hid him in a

cave. When the Emperor arrived on the island and ordered the child to be shown to him, no one could

find the entrance to the cave. At the same time they noticed a soldier guarding the child of the Persian

Queen with the sign of a rose on his arm. Thinking that this was the child of the Empress, they

brought it to the Emperor who decreed the child be given the name of Ottodor.

When the miller's wife returned to find the soldier missing with the baby, she began a search for the child. Hearing a baby crying in a cave, she went there and took the imperial child, giving him to the

Persian Queen who gave the baby the name Floryan.

And in this fashion, the children were mixed up, one here, one there. When Ottodor grew older at the Imperial Court, he did not want to listen to the Emperor. To teach him discipline, the Emperor

decided to make him a simple soldier. If he carried out orders, he would be promoted from level to level until he was worthy to take over the throne. And so it happened. Ottodor steadily advanced until

he reached the rank of general and was respected in the army. At this point the Empress asked the

Emperor to make her son the commander of the Army. In the meantime, Ottodor fell in love with the

Emperor's daughter, and wanted to take her for his wife.

The Emperor grew frightened when he learned that a brother wanted to take his sister for a wife, so he gave him large sums of money and sent him on a trip to far-away lands for a period of three years

to learn courtly manners in other courts.

Now, there came a time when kings began to conduct tournaments among themselves. The winner of a tournament was immediately listed in the chronicle, and the king who was the winner, was listed

among the knights.

Among those who came was the Persian King who wanted to prove his manhood. He came up against the brother of the Babylonian Emperor and killed him in the fight. Then, the Queen of Persia

died and the King went into deep mourning over her demise. Overcome with grief, he went to foreign

lands to seek to forget his sorrow. He reached the city where the Emperor of Babylonia lived. The

people recognized him as the killer of the Emperor's brother, so they seized him and he was

imprisoned. The imprisoned King's [true] son, Floryan, was sitting on the Babylonian throne in place

of his grieving father who was away on a trip. Having been made aware that the Persian King was in

prison, he dressed up in woman's clothes. In this way he could get to the king and free him, because

he knew this king to be his true father.

Dressed in a white gown, he sat down in the shadow of a tree while considering ways to save his

father, when he was encountered by Ottodor who asked him, thinking that it was a woman to whom

he was speaking, "Why are you so sad?" "Because of my father," replied the woman dressed in white,

"who is sitting in slavery in the emperor's prison." Ottodor replied to this, "I am the Emperor's son

and I'll seek a way to free your father."

Ottodor became enchanted by the disguised Floryan, and not waiting for the three years of travel to end, returned to his father's court. "Why did you hurry to come back, " the Emperor asked Ottodor,

"after I ordered you not to return to the court for three years?" "I found an especially beautiful maiden," said Ottodor, "who has enslaved my heart. I ask you, father, to give her to me for a wife."

The emperor thought to himself that it was better to agree to this than to give him his own sister, so

he said, "Good! Do as you want."

Then Floryan and Ottodor began to discuss ways of releasing the Persian King from prison.

The castle in which the prisoner was kept, stood across from the palace of the widow whose husband

he had killed. The widow seeing the prisoner all the time, fell in love with him, and letting him out of

prison, invited him to parties, going so far as to sleep with him. She became pregnant by him, giving

birth to a little girl. The Persian King then disguised her in boys' clothing, and the child appeared as

the son of the killed knight.

Suddenly, Ottodor stood before the prison gate with a drawn sword, demanding the release of the prisoner from the guards. The frightened guards obeyed the order and the Persian King escaped to his

land.

In the meantime, the daughter of the widow and the Persian king grew. Floryan liked her very much

because she was especially beautiful, but Ottodor thinking always that Floryan was a maiden,

demanding to marry him. Then Floryan revealed to Ottodor that he was a man and asked him not to

expose his secret before anyone. Ottodor, again turned his love toward his sister, and

the Emperor

seeing this, became angry and put him in prison. Floryan decided to save him. He put on two sets of

clothing and went to the prison, dressed Ottodor in some of the clothing and surprising the guards,

helped Ottodor to escape. They then went off to the Persian King.

The Babylonian Emperor sent knights in pursuit including a strong Tatar. Ottodor killed him. When

the daughter of the widow found out about it, she followed Floryan and finding him in an inn,

persuaded the owner to drug him to sleep with a drink. When that happened, she took a spear in her

hand, and approached quietly, wanting to kill the sleeping person. Then the spear fell out of her hand,

and when her maid went to pick it up, the candle which she was holding in her other hand, touched

the curtain and caught fire. Floryan woke up, and seeing the spear in the hand of a woman, realized

that he was about to die and he fell on his knees, asking for mercy. The woman promised that she

would spare his life on condition that he marry her. Florian swore to it but requested that she return to

her mother and wait there for him. Following upon that, both princes made their way to the Persian

King. The day came when the news arrived that the Babylonian Emperor wanted to marry off his

daughter to a prince and that the date for the wedding had been arranged. Ottodor was greatly saddened by this, but Floryan collected armies and attacked the Babylonian Emperor. The Empress

seeing this, revealed to the Emperor that Floryan, not Ottodor, was his true son which he could confirm by the eagle on Floryan's arm. "Because Ottodor is the son of the Persian King, the daughter

of your brother is worthy to take Floryan." This is what actually happened. Ottodor married the Emperor's daughter, and Floryan the daughter of the Emperor's brother; while the King married the

widow, and in this way, war was avoided.

It is the same here. In every way, everything must come to its appointed end.*

("This story," declares the Book of the Words of the Lord, "the Lord directed Jan Wolowski, before

his departure, to tell to all the people of the Company staying in Offenbach, and to each person

individually, in order to remember it.") Nota beni. The manuscript, from which the foregoing sayings

were reprinted, differs in length, correctness of wording and numbering, from the manuscript in the

possession of the literary collector Przewdziecki. Sayings that were used in the text, were also copied

from a full manuscript that was generously made available to me [the author].**

* The foregoing story, lengthy and somewhat confusing in the telling, suggests that at the end of his

life, Frank had lost the tinge of nastiness that had colored so many of his actions and his sayings,

wanting finally only to leave to his followers the vision of a peaceable community!-
Editor

** The foregoing Sayings (beginning with no. 1 103) appeared at the end of volume II of the Polish

text. The Polish text also includes four Appendices. As noted earlier, one is a list of names of the 508

Frankists converted at Lviv in 1759, the other three are the original German texts of travel documents

quoted at length in this translation. Those documents are available in the original Polish text and are

of antiquarian interest only. There appears no reason to include these in an English translation of the

Polish original. -Editor

Jacob Frank's Saying

s0-99

Jacob Frank's Saying

s 100-199

Jacob Frank's Saying

s 200-299

Jacob Frank's Saying

s 300-399

Jacob Frank's Saying

s 400-499

Jacob Frank's Saying

s 500-599

Jacob Frank's Saying

s 600-699

Jacob Frank's Saying

s 700-799

Jacob Frank's Saying

s 800-899

Jacob Frank's Saying

s 900-999

Jacob Frank's Saying

s 1000-1099

Jacob Frank's Saying

s 1100-1199

Jacob Frank's Saying

s 1200-1299

Jacob Frank's Saying

s 1300-1399

Jacob Frank's Saying

s 1400-1499

Jacob Frank's Saying

s 1500-1599

Jacob Frank's Saying

s 1600-1699

Jacob Frank's Saying

s 1700-1799

Jacob Frank's Saying

s 1800-1899

Jacob Frank's Saying

s 1900-1999

Jacob Frank's Saying

s 2000-2099

Jacob Frank's Saying

s 2100-2199

The Rothschilds Take Japan

By Clifford Shack

Like the American & French Revolutions, World Wars I & II were orchestrated by elite Freemasons within the Illuminati Lodges on both sides of the Atlantic. Of the four original lodges of the Illuminati, one was formed by Jacob Frank, the Sabbatean and claimant to the Messianic throne of Shabbatai Tzvi. Belonging to this particularly influential lodge at the heart of Freemasonry are members of the Rothschild banking family.

The Rothschilds have been linked to the political players of World War II. Their influence over the Allied powers have been explored through their connections to Franklin D. Roosevelt and Winston Churchill . Their influence over the neutral powers have been explored through their connections to the Vatican. Their influence over the Axis powers has been explored through their connections to Hitler & Stalin .

But what about the Japan? How did the Japanese manage to become embroiled in World War II? Surely their

participation warranted a close connection to the Rothschilds and the Illuminati?

How did the family Rothschild and their secret brethren establish hegemony over the Japanese?

The answer is quite simple.

In the nineteenth century, after Freemasonry had established sufficient inroads within Japan, it was determined that the time had come to overthrow the shogunate and bring Japan under the control of Freemasonry. The Rothschild's would send Commodore Matthew Calbraith Perry sailing into Yokohama.

According to history. President Millard Fillmore sent Perry to Japan. Not some supra-national secret power. That is as it should be. The Rothschilds, Shabbatai Tzvi, Jacob Frank, Freemasonry and the Illuminati are a bit much for the consumption of school children. Too much for students of any age for that matter.

Where is the Rothschild connection to the Perry expedition?

Simple.

Commodore Perry was the father-in-law of August Belmont- the Rothschild's agent in America. August Belmont, was the illegitimate son of Baron Karl Meyer Rothschild of the Rothschild branch in Naples, Italy.

August Belmont married Caroline Perry on November 7th, 1849.

By mid- January 1852 the Commodore was ordered to "proceed to Washington and report to the Secretary of the Navy without delay." He had, as August Belmont wrote his [foster] father, "a very honorable and respectable command over the greatest fleet which was ever appointed in peace times to an American commodore. Namely, he is going with 6 battleships to East India, China, and Japan, and, in addition to being the commander of the fleet, also has a diplomatic mission" - to open Japan to Western trade.

The Belmont family, The Hague, about 1854. (Left to right) Isabel Perry, August Belmont, Perry Belmont, Caroline Belmont, Fredericka Belmont, Jane Perry, August Belmont, Jr., Matthew Calbraith Perry.

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August Belmont

Belmont's father-in-law, Commodore Matthew C. Perry in 1853

In 1853 United States Commodore Matthew Perry and his entourage met with Japan's royal commissioner in Yokohama, Japan. With a fleet of American gunships docked in the harbor. Perry presented the Japanese with a trade and friendship treaty. He returned the next year with an even more impressive fleet to assure the signing of the treaty.

Commodore Perry with his translator speaking to a Japanese official

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Above is the American view of the first landing by the East India Squadron.

Above is the Japanese view of the first landing by the East India Squadron.

Commodore Perry's monument, Kurihama, Japan [1977]

Japanese Freemasonry

The Overthrow of the Tokugawa Shogunate

Home

The Rothschilds, Churchill and "The Final Solution"

A view of the Rothschild's involvement in World War II and

the founding of Israel

By Clifford Shack

According to accepted history, Adolf Hitler masterminded the Holocaust. Sorry, although this story was presented with much authority... it is just not true. Adolf Hitler was a frontman for the House of Rothschild. So too was his adversary Winston Churchill. So too was Josef Stalin (Sorry but Stalin's Rothschild affiliations will not be covered here)

The historic irony is that when all the facts are known, it is more likely that Winston Churchill had more of a hand in masterminding the Holocaust than Hitler. This should sound outrageous. . .by design. A great deal of effort went into hiding the fact that World War II was a phony war engineered by the Global elitists, among them men like Churchill.

Winston Churchill once said:

"In war-time, truth is so precious that she should always be attended by a bodyguard of lies."

To a war planner like Churchill, war-time begins many years before the actual physical war occurs. It begins as a thought in the mind of a man. Then the thought is discreetly shared with like-minded men. From there it gains momentum and is committed to implementation. Then the plan is meticulously devised and worked out over years by skillful and experienced planners, detail by detail. At every step, the truth is carefully attended by a "bodyguard of lies".

It is well known among those who have seriously studied the subject of war, that wars, being very expensive, have had to been financed by a special group of bankers called "International bankers". The greatest among these bankers is the House of Rothschild, which has been quietly exerting its financial and political power over world events from well behind the scenes for over two hundred years. The influence and importance of this awesome multinational banking dynasty cannot be overstated. Up until 1914, even accepted history admits that it was easily the biggest bank in the world. However, after 1914, the fallacy of its dwindling influence and importance has been perpetuated to distance it from the carnage that was to occur in the world with the onset of the World Wars.

To begin to penetrate "the bodyguard of lies", surrounding the Rothschild-Churchill connection and their role as Holocaust planners, we must turn to Churchill's remarkable tie to the London branch of the House of Rothschild.

Of the two politicians of the post-Disraeli era to whom the Rothschilds were probably closest, one was a relative through marriage, Rosebery. The other was Randolph Churchill- the father of Winston Churchill. To say that Randolph had a close relationship to Nathaniel Rothschild, the

head of the London house, is really somewhat of an understatement. So too would the word intimate. It was said that Randolph Churchill had an "excessive intimacy" with the Rothschilds, specifically with "Natty". Lady Salisbury, the wife of the Tory Prime Minister, Lord Robert Cecil, "launched out against Randolph who communicated everything to Natty Rothschild". According to the official Rothschild biographer, Niall Ferguson: "The evidence of an excessively close relationship seems compelling, especially in view of the precariousness of Churchill's personal finances. As is now well known—though his earlier biographers suppressed the fact—he died owing the London house "the astonishing sum of '66,902,"

It was observed that " [Randolph] Churchill and Natty Rothschild seem[ed] to conduct the business of the empire in great measure together..." Although Rothschild was a banker, it should be noted that for the first time, a Rothschild was engaged in politics as a vocation for its own sake... Nevertheless, he did spend most of the working day at his offices at New Court; and as a banker his primary concern was with foreign policy.

The motive of haute finance was gain; to attain it, it was necessary to keep in with the governments whose end was power and conquest. There was no government on earth that satisfied the Rothschilds appetite for gain more than Britain. As could be seen by the relationship between Randolph Churchill and Natty Rothschild, the interests of Britain and Rothschild were so intertwined that they could be considered inseparable. As Rothschildian foreign policy was interconnected with British foreign policy, both would rely on a strong Royal Navy.

Foreign policy and naval policy were most intimately connected. As one statesman of the times summed it up: "The smaller our naval power, the more difficult our foreign policy. If our naval power dropped to such a point that we were in an inferior position in home waters, our foreign policy would be impossible... We should have to give way on every diplomatic question, and no self-respecting Empire could hold together... the weaker our Navy is, the more difficult foreign policy becomes; the stronger our Navy is, the easier foreign policy becomes. That is really the intimate connection between the two.

No naval issue would affect Britain's foreign policy more than the crucial debate whether or not the Royal Navy Fleet should be converted from coal propulsion to oil. The outcome of this technical decision among British policy makers would have astonishing and far-reaching effects.

The advantages of oil were clear... The benefits would be faster speed and greater efficiency and maneuverability. The problem was that oil (at that time) didn't grow in Britain, and the majority of the admirals, therefore, felt more secure depending on native Welsh coal, and insisted on continuing

to do so.

This reluctance was unacceptable to the House of Rothschild, and schemes were underway to surmount these feelings, as oil was already known to be the future energy of the world.

Oil was not only superior to coal, but the French branch of the Rothschilds were, together with the Rockefellers, supreme rulers of the oil business having entered into a world cartel with Standard Oil, now Exxon. Oil revenues would be an important source to the financial power base of these global elitists as they pursued their dreams of world conquest. Britain would be manipulated to give up its native fuel supply and rely on an energy source half way around the world. Squeamish admirals be damned!

The British people themselves would be another obstacle. They were reluctant to pay for any new military spending, wishing to keep the national budget focused on domestic issues. The idea of bringing the Royal Navy into the industrial age would have to take a back seat. It was a classic guns or butter debate. "Is Britain going to surrender her maritime supremacy to provide old-age pensions?" the Daily Express declaimed.

The people of Britain would have their modern navy and they would pay for it as well. Rothschild-manipulated international events would make sure of that.

Natty Rothschild was a keen proponent of increases in the strength of the Royal Navy. "The strengthening of the Navy is always popular amongst all classes," he assured his French relatives in 1908 - a year he spoke publicly in favor of building eight dreadnought battleships at a large meeting at the Guildhall.

There is no doubt that the Rothschilds had their own economic interests in the rearmament. In 1888 the London house issued shares worth •225,000 for the Naval Construction and Armaments Company. Natty had grasped early on the importance of increased naval construction. He remained an enthusiast for naval construction even when it was obvious that the costs were likely to lead to higher taxes. [If late-nineteenth-century imperialism had its "military-industrial complex" the Rothschilds were unquestionably part of it.]

The modernization of the British Royal Navy would be accomplished by the classic problem-reaction-solution ploy. In classic balance of power style, Germany would commence a naval build up. The British people would think nothing of this, as peace existed between the two countries. The whole scene would change when a German warship threatened British interests. An international crisis naturally develops. The people are guided to think that there really is an international problem. To calm their fears they are sold on the idea of modernizing the Royal Navy rather than funding all sorts

of domestic issues.

This is precisely what happened. The late nineteenth century saw the beginning of a German naval build-up. Then, on July 1, 1911, in the middle of the guns and butter debate. Kaiser Wilhelm, a Rothschild frontman, sent a gunboat called the Panther steaming into the harbor at Agadir, on the Atlantic coast of Morocco. This was a direct challenge to British global positions. By sheer coincidence, immediately after the Agadir crisis, Rothschild protégé Winston Churchill was appointed First Lord of the Admiralty.

As First Lord of the Admiralty, Churchill vowed to do everything he could to prepare Britain militarily for the "inescapable day of reckoning". His charge was to ensure that the Royal Navy, the

symbol and very embodiment of Britain's imperial power, was to meet the German "challenge" on the high seas. According to Daniel Yergin's Pulitzer prize winning book, *The Prize: The Epic Quest for Oil, Money and Power*: "One of the most important and contentious questions he faced was seemingly technical in nature, but would in fact have vast implications for the twentieth century. The issue was whether to convert the British Navy to oil for its power source, in place of coal, which was the traditional fuel. Many thought that such a conversion was pure folly, for it meant that the Navy could no longer rely on safe, secure Welsh coal, but rather would have to depend on distant and insecure oil supplies from Persia, as Iran was then known.

Churchill said, "To commit the Navy irrevocably to oil was indeed 'to take arms against a sea of troubles,' "

But the strategic benefits- greater speed and more efficient use of manpower- were so obvious to him that he did not dally. He decided that Britain would have to base its "naval supremacy upon oil" and, thereupon, committed himself, with all his driving energy and enthusiasm, to achieving that objective. There was no choice- in Churchill's words, "Mastery itself was the prize of the venture."

It was this very "sea of troubles" that would occupy Churchill throughout his long political career. Of course he was to have the support of the British government and the Rothschilds with their vast and furtive financial and political connections.

The "sea of troubles" that faced Churchill, was the seemingly impossible task of securing permanent and safe oil supplies. This "sea", like the world of oil itself, could be divided into three. The "upstream" comprises exploration and production. The "midstream" are the tankers and pipelines and transportation routes that carry crude oil to refineries. The "downstream" includes refining, marketing, and distribution.

The first task was to secure the "upstream". On June 17, 1914, Churchill introduced a bill proposing that the British government invest in an oil company. With a vote of 254 to 18, the British government acquired 51 per cent of Anglo-Persian. Anglo-Persian, however, was not to be Britain's sole supplier of oil as Churchill stated to Parliament in 1913, "On no one quality, on no one process, on no one country, on no one route and on no one field must we be dependent. Safety and certainty in oil lie in variety, and variety alone." By the summer of 1914, the British Navy was fully committed to oil and the British government had assumed the role of Anglo-Persian's majority stockholder. Oil, for the first time, but certainly not the last, had become an instrument of national policy, a strategic commodity second to none.

To meet the necessity of securing foreign sources of oil, puppet regimes would be established in countries like Persia, later to be named Iran. To meet Churchill's call for variety, the oil of Mesopotamia would be secured as well, although not as easily as Persia. To achieve this aim, the Ottoman Empire would first have to be dismantled. Before that could happen it would have to be conquered. This task would be accomplished by the keepers of the Concert of Europe—the House of Rothschild. The global eUstist device that achieved this objective was World War I. During World War I, Churchill was in charge of the Dardanelle campaign aimed at taking Constantinople, the capital of the Ottoman Empire. For a variety of reasons, history views his campaign as a failure. In

reality, however it was a crowning success for the war planners. For not only did the Dardanelle campaign spell the beginning for the end of the Ottoman empire, but the feigned bungling of the operation set in motion a series of orchestrated events that would empower the Turks to execute the Armenian genocide. Eliminating the Armenian presence in the Baku oil region eliminated the ethnic conflict between the region's Moslem majority which actually interrupted the oil production in 1905, when the oil fields were set ablaze.

With the collapse of the Ottoman Empire, the huge oil fields of Mesopotamia came under British control. To the victor belong the spoils. Mesopotamia would be divided into a newly designed integrated region whose chief function would be a safe and secure energy supply system. This system would be comprised of new states, carefully designed in a balance of power fashion to insure steady flow of the precious oil beneath the ground. Designed by the global elite, these new states were named Saudi Arabia, Iraq, and Kuwait. Puppet-kings would be installed, and they would be manipulated by British agents such as T.E. Lawrence (Lawrence of Arabia), and St. John Philby.

With the "upstream" "troubles" managed and in place in the new Middle East, the "sea of

troubles" surrounding the "midstream" would have to be addressed...

Although Winston Churchill had stressed to Parliament, "on no one route... must we be dependent", it was obvious that the Suez Canal was clearly the only practical tanker route from the Middle East oil fields to Europe. Of course, there was the route around the cape of Africa, but that was a dismally long, arduous and expensive alternate route. Not to mention the fact that the longer the route, the greater the threat for potential attack during wartime. The short Suez Canal route would be much simpler and of course cheaper to protect. Securing the Suez Canal region from threat would be the next focus of the global elitists. Churchill would not take a back seat.

A quiet yet urgent concern with the Suez Canal region was the fact that the Suez Canal company was granted a concession scheduled to run out in 1968, at which time the 100 year-old lease would run out and the Canal 's ownership would revert back into Egyptian control. Egypt would have the power of life and death over Britain and the rest of Europe should that occur without security measures put into place to prevent that catastrophe. The Rothschilds had been quietly working on this particular dilemma since the canal was acquired by Britain (with their money).

Baron Edmond de Rothschild, the oil expert within the French branch of the Rothschilds had spearheaded the effort to establish a puppet colony friendly to Western European interests. It was intended to play a vital role in a security system for the soon-to-emerge Middle East slated to replace the failing Ottoman Empire. The Rothschild's progress would be careful, slow and calculated. Too slow, however, for the one person who would come to threaten the entire operation.

Theodor Hertzl forced his way onto the world stage. He was the Paris correspondent for the Vienna newspaper Neue Freie Presse. He covered the sensational Dreyfus affair, where a French Jew named Alfred Dreyfus was falsely accused of selUng military secrets to the Germans. The furor of anti-Semitism that the case sparked compelled Hertzl to formulate a solution to the Jewish homeland problem. He reasoned that if the Jews could be reunited in a land that they could call their own, then they would not have to be subjected to the sort of treatment that they have been forced to endure

throughout the ages.

Hertzl's famous pohtical pamphlet, "The Jewish State", originally took the form of a letter directed to the Rothschilds. His intention was to appeal to the noble sensibilities of the most powerful family the Jewish people have ever produced during their Diaspora. Although Albert Rothschild of the Vienna branch refused to meet with Hertzl, he did gain audiences with Baron Edmond de Rothschild and Lord Natty of the Paris and London houses, respectively. The impact of these meetings

would have a devastating impact on the destiny of the Jews of Europe. To gain a more thorough understanding of the Hertzlian threat to Rothschild plans for a safe and secure Suez oil corridor, cHck here .

At the time of Hertzl's death, Rothschild's protg, Winston Churchill, was on a swift and deliberate career path preparing him for his role in the Rothschildian response to the prospect of massive unrestricted Jewish immigration into Palestine. By 1905, he became Undersecretary to the Colonial Office. The Colonial Secretary, Lord Elgin, had shown Churchill all documents and let him join all policy discussions. In 1906, while at the Colonial Office, Churchill was one of the first political figures to recognize the principle of a Jewish homeland. Indeed, at a time of division between Jewish groups on whether to settle in Palestine or East Africa, Churchill saw that "Jerusalem must be the ultimate goal. When it will be achieved it is vain to prophesy: but that it will some day be achieved is one of the few certainties of the future." That is what he wrote in 1908, to one of his Manchester constituents, but the phrase was deleted in the final draft of his letter.

On February 14, 1910, Churchill, the "young man in a hurry", was appointed home secretary. He was merely thirty-five. Among his responsibilities were national security, England's police force, law and order, and immigration.

In 1911, after the Agadir incident he would become First Lord of the Admiralty, where he would commit the Royal Navy to oil. Ten years later diplomats from Whitehall would quietly divide up the Middle East in a muffled version of their nineteenth-century scramble for African possessions. France would get Syria and Lebanon; Persia (Iran) would come under "British protection"; and Mesopotamia (Iraq) and Palestine came within Britain's sphere of influence, providing the Empire with a direct overland route between imperial troops in Egypt and the oil rich Persian Gulf region.

With the oil regions secured, the next task was insuring that it would remain that way. Under the guise of a Jewish homeland, the British would establish a military-oriented security state loyal to the West. This colony would be the keystone of the entire Middle East security system. The very survival of this colony, however, was potentially threatened by the uncontrolled influx of massive European Jewish immigration into the region. Such ethnic calamity would threaten the entire Middle East energy supply. Only by eliminating the reservoir of potential immigrants could the integrity of the colony be preserved. Once a pre-determined immigration quota was satisfied, strict laws would be put into place sealing any further admission into the small land. Once these laws were in place, a great operation would be put into motion to exterminate the remaining potential immigrants. This operation would be known as the Holocaust.

Late in 1920, Churchill told Lloyd George that he wanted to move to another cabinet post. On February 14, 1921, Churchill was appointed Colonial Secretary. When he took over the Colonial

Office, the Balfour declaration was part of his legacy. The declaration, promulgated in 1917 when

Arthur Balfour was foreign secretary, was actually formulated by the Rothschilds for the Rothschilds.

The text was prepared by Leo Amery, assistant secretary to the War Cabinet. Amery worked under

the Rothschild frontman. Lord Milner, who was a member of the inner War Cabinet. The declaration

was addressed to Natty Rothschild's son, Walter. It proclaimed that the British government favored

"the establishment of a national home for the Jewish people and will use their best endeavors to

facilitate the achievement of that object, it being clearly understood that nothing shall be done which

may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

Winston Churchill's commitment to the Rothschild-sponsored Jewish state in Palestine was

"absolute". He understood the security role it would play in the emerging oil region.

As Colonial

secretary he was in a position to oversee the most important aspect to the project-immigration. The

problem would be more complicated than controlling the pace and numbers of people entering the

colony. Quality immigrants would be a crucial concern, hence strict discrimination, would be a

guiding force in the immigration process.

On May 31, 1921, Churchill reported to the cabinet of Arab complaints and the "current accounts of

the inferior quality of recent Jewish immigrants." More than anything else it was the "quality" issue

surrounding Jewish immigration into Palestine that would determine the necessity of the Holocaust.

Those concerned with the success of the colonization process could stem the tides, but they couldn't

change the masses of negative human material confronting them.

Within the Jewish community, the two groups which gave the Rothschilds most concern, according

to Ferguson, were nouveaux riches -Jewish bankers and businessmen who had made their fortune

more recently than the Rothschilds-and, perhaps more important, Ostjuden: the much more numerous

Jews of Eastern Europe (principally though not exclusively from the Russian empire), 2.5 million of

whom migrated westwards after the pogroms sparked off by the assassination of Alexander II in 1881

and the new discriminatory laws introduced the following year. The new poor were at least as great a

source of embarrassment as the nouveaux riches. Forwarding a letter on the subject of German anti-

Semitism, Natty told Disraeli in 1880 regarding the causes of Jewish persecution:

"There are also a great many other reasons. . .among them the constant influx of Polish Russian and

Roumanian Jews who arrive in a state of starvation and are socialists until they become

rich."

According to this revealing statement we can see that poor Jews, rich Jews, and all the Jews in between were a source of concern to the Rothschilds. As socialism would be the tool by which the super rich would control the masses, Jews active in independent socialism, would be obstacles to this scheme. In short, the elimination of the European Jewish community was necessary for a variety of reasons.

During the debate of the Alien Act of 1905, Natty Rothschild argued that such legislation "would certainly affect deserving and hard-working men, whose impecunious position on their arrival would be no criterion of their incapacity to attain independence." His son Walter echoed this view." Great Britain," he argued, "should be the refuge for the oppressed and unjustly ill-treated people of other nations so long as they were decent and hard-working."

The Rothschilds could not lend their sympathy to those immigrants who were not "deserving, decent or hard-working". The undeserving, indecent, and lazy people would be obstacles to all future Rothschild schemes. Whether it was the establishment of a Jewish military colony in Palestine, or the United States of Europe, there was no room for masses of miserably poor, unproductive "useless eaters", with strange customs and behavior designed to separate, not assimilate. The elimination of the Jews of Europe was essential to the success of the New World Order. The Rothschildian operation known today as the Holocaust, would be carried out from the top down with utter stealth, employing all of the experience, agencies and connections at the disposal of the vast banking empire. Employing the talents and efforts of frontmen like Churchill, Hitler, Pacelli (Pius XII), Roosevelt and Stalin, these feigned axis-allied-neutral camps, would all be invisibly linked together by a super-secret Rothschildian supranational intelligence network. This network, the best kept secret of the twentieth century, virtually orchestrated World War II from start to finish. Not the least of the aims of this Jewish intelligence web was, ironically, the destruction of the European Jewish masses, thus insuring the success of the state of Israel and its role within the security system of the Middle East oil region.

Home

Hertzl's Series of Meetings With The Rothschilds

On July 18, 1896, Theodor Hertzl met with Baron Edmond de Rothschild. Hertzl assumed that Edmond would be most favorable to his plan as he was already financing a number of Jewish settlements in Ottoman-controlled Palestine. Hertzl was received, not in the Baron's

home, but
in his office on the rue Laffitte, where so many humble pleaders for Rothschild's
benevolence
had been received before.

As he was waiting in the anteroom, one of the Baron's aides assured Hertzl that
Rothschild "is
a human being like ourselves." The information did not amaze Hertzl, but the servility
it
reflected merely increased his annoyance. The Baron came in soon after. He impressed
Hertzl
as an "aging youth, his movements quick and yet shy...with a long nose and an ugly,
large
mouth. He wore a red necktie and a white waistcoat that flapped about his thin body."
Two
aides were present. It seemed to Hertzl that Rothschild wanted them there for his
protection
"in case I turned out to be an anarchist." Rothschild himself later admitted that he
had asked
his aides to stay as witnesses so that Hertzl would not be able to spread Ues about
their
conversation.

"To what extent are you famiUar with my plan?" Hertzl began. The Baron lost himself in
a
disjointed refutation of Hertzl's program which he knew only through hearsay. His two
aides
nodded emphatically at his every word.

After flve minutes Hertzl interrupted Rothschild, who was not used to such bluntness.
"You
don't know what it is all about. Let me explain it to you first. A colony is a small
state; a state is
a big colony. You want a small state; I want to build a big colony."

Once more, as so many times in the past, he unfolded his plan for consoUdating the
Turkish
national debt in return for a Jewish vassal state in Palestine. He told Rothschild he
did not have
to make up his mind immediately. He asked only for Rothschild's conditional agreement.
Only
in the case of success would Rothschild be asked to place himself at the head of the
movement,
at which time he, Hertzl, would voluntarily withdraw. If it proved impossible to
conclude a
transaction with the Turks, there would be no movement and no need for his leadership
and
support.

Rothschild Hstened attentively, at times with surprise. Occasionally Hertzl thought he
even
detected admiration in the Baron's eyes. But he was wrong. Rothschild quickly made
clear that
he wanted nothing to do with the project. His reasoning was simple; it echoed an astute
world
wise banker's practical concerns, not a naive poUticians vision. "It would be
impossible to
control the influx of the masses into Palestine," he said. "The first to arrive would
be a hundred
fifty thousand schnorrers (beggars). They would have to be fed, presumably by me. I
don't feel
up to that-but perhaps you do!" he added sarcastically.

A battle of words ensued for about two hours. But Rothschild was not convinced of the

feasibility of Hertzl's plan of action. Twice he repeated a proverb: II ne faut pas avoir les yeux plus gros que le ventre (It does not do to have eyes bigger than one's stomach). When Rothschild said that there would be no curbing of the masses, one aide said darkly, "Yes, just what happened at Chodinko," referring to a plain outside Moscow where a frightened mass of Jewish refugees from a czarist pogrom had recently suffered great hardship.

If Rothschild considered Hertzl a megalomaniac, Hertzl for his part considered Rothschild a narrow-minded coward. Rothschild's efforts were of no use at all; in twelve years only a few hundred families had been resettled. But in Eastern Europe millions were waiting to be helped.

"You were the keystone of the entire combination," Hertzl said bitterly as he turned to leave.

"If you refuse, everything I have fashioned so far will collapse. I shall then be obliged to do it in a different way. I shall start a mass agitation. "And," he threatened, "that way it will be even harder to keep the masses under control. I was going to turn the direction of the entire project over to you... You think it would be a disaster to operate with such great masses. Consider whether the misfortune would not be greater if your refusal forces me to set the masses in motion by uncontrollable agitation."

As necessity is the mother of invention, was it possible that these very words, uttered by Hertzl, gave birth to the necessity of the Holocaust in the mind of Baron Edmond de Rothschild on that innocent Paris summer day? Did the plan continue to unfold amidst the ensuing incessant correspondence that occurred between the Rothschild cousins on a daily basis?

Hertzl, for his part, had made a fatal assumption that the Baron was involved in colonizing Palestine for philanthropic reasons. Had he seen through this cover story, he would have realized, that by directly threatening to overrun the Jewish colony, he was threatening the security device for the world's emerging energy supply. The supply slated to fuel the impending New World Order. Hertzl had placed the Jewish masses in utter peril.

The Rothschilds would not have to wait long to determine if Hertzl would remain true to his threats...

Before he left Paris, Hertzl addressed a meeting of Jewish students. The hall was filled to overflowing with the sons and daughters of poor Jewish refugees who had escaped to France from persecution in Eastern Europe. Hertzl gave a rousing speech, urging them to organize their ranks, concluding with the words, Je ne vous dis pas encore, marchons-je dis seulement, la jeunesse, debout!" (I am not as yet saying to you. Forward march- I say only. Youth, to your feet!)

By the turn of the century, Jewish immigration would be a matter of national concern in England, as masses of poor Eastern European Jewish refugees were choking London's East End. It was during this time, in 1900, that young Winston Churchill was elected to Parliament.

Churchill would learn valuable lessons in dealing with Jewish immigration through the sleight of hand politics from his Rothschild mentors.

On the one hand the Rothschilds understood the necessity of legislation to restrict the flow of their Eastern European co-rehigionists. As early as 1891, in response to a letter received by the anti-immigration campaigner Arnold White, Natty Rothschild wrote: "I share with you the opinion that an influx of persons of foreign birth, likely to become a public charge by reason of physical incapacity or mental disease, is most undesirable and should be discharged. I have no reason to believe that such persons come here in number sufficient to justify legislation." But the poor Eastern European Jews or Ostjuden kept coming.

The matter of Jewish immigration would be handled in a most subtle and delicate way. A stratagem was needed to pass the proper legislation while at the same time, protecting the Rothschild name.

In the 1900 election. Natty Rothschild's agent in the East End endorsed two candidates (Sir William Eden Evans-Gordon in Stepney and David Hope Kyd in Whitechapel) who proved to be proponents of immigration control. While Natty put on a show opposing "exclusion", these agents of his agent worked on getting the Aliens Act of 1905 passed despite Rothschild's feigned opposition. Churchill would follow the lead of his mentor in outwardly opposing the bill, as a member of Parliament he would vote against it. This classic lesson in political stratagem would be a valuable lesson to Churchill. It would have particular value when Churchill would later be confronted with the threat of the masses of Jewish immigration into Palestine.

The Aliens Act was the result of a delicate and hotly debated process. A Royal Inquiry Commission was set up to examine the issue. Theodor Hertzl addressed this commission on July 7, 1902. Two days prior, he met with Natty Rothschild, who had hoped to influence Hertzl's position. The meeting was described as follows:

"Rothschild received him in his office at New Court. He was a sturdy-looking man of sixty-two, of medium height, with a bald head and large warm eyes, and very hard of hearing. A man of fabulous wealth, even richer than his Paris cousin, whom he disliked, he was the first Jewish peer to enter the House of Lords without first converting to the Church of England. He and his father had helped Disraeli acquire the Suez Canal for England; he was a director of the Bank of England and played an important role in public life.

Rothschild began by telling Hertzl that he was an Englishman and planned to remain one. Zionism was wrong; the great powers would never permit the Zionists to have Palestine. He

very much "wished" that Hertzl would tell the commission certain things and not tells the commission certain other things. Hertzl tried to break in, but the old man was so hard of hearing he did not notice. Hertzl lost his patience and began to shout so loudly that Rothschild, astounded, held his tongue. Nothing Uke this had happened in years.

Hertzl cried: "I shall tell the commission what I think is proper! That has always been my custom and I shall stick to it this time too. And it is not true that the powers are against our going to Palestine. I have made Germany and Russia favorably disposed toward our cause. England, I think, would have no objections. And I am persona grata with the Sultan."

"Certainly," said Lord Rothschild, "the Sultan treats you nicely because you are Dr. Hertzl of the Neue Freie Presse."

"That is not true!" Hertzl shouted. "The Neue Freie Presse does not enter into this at all! Its publishers are mortal enemies of my Jewish plan. They have not printed the word 'Zionism' in their newspaper to this day. I never spoke to the Sultan about the Neue Freie Presse."

The conversation continued for a while in this tone, leading the two men nowhere at all. Hertzl said that "charity has become a machine for suppressing cries of distress." Rothschild gasped. Then they went to an adjoining room for lunch, where they were joined by Rothschild's younger brothers, Alfred and Leopold. Leopold quarreled with Hertzl, but then invited him to his next garden party; Alfred was superciUous. Colonization was a fine thing, he said, but God Almighty, why in Palestine? "Palestine sounds too Jewish!"

After lunch the atmosphere improved somewhat. The old man was beginning to Uke his visitor.

"Would you Uke to hear my scheme now?" Hertzl asked.

"Yes," repHed Rothschild. Hertzl moved his chair close to his better ear and cried, "I want to ask the British government for a colonization charter!"

"Don't say charter.' The word has a bad sound right now."

"Call it whatever you Uke. I want to found a Jewish colony in a British possession."

"Take Uganda," Rothschild Ughtly suggested.

"No, I can only use this...." He did not want the others to overhear him and so wrote on a slip of paper: "Sinai Peninsula, Egyptian Palestine, Cyprus." He added, aloud, "Are you for this?"

Rothschild thought it over for a while. Then, smiUng, he said, "Very much so!"

Hertzl had sensed a victory for which he had been waiting seven years. His hopes would soon be dashed, two days after Hertzl's appearance before the Royal Inquiry Commission on

Immigration. Rothschild made it quite clear to Hertzl, although he was warming to his plans, he favored only a small experiment, 25,000 settlers at the most. Echoing his Paris cousin, "there was no money for more."

"I must do it on a large scale or not at all," Hertzl said.

They argued the point for a while, and no agreement was reached. Rothschild did promise that he would speak to the Colonial Secretary regarding the matter.

Hertzl's appearance, earlier in the week, before the Royal Inquiry Commission, drew an

unusually large crowd. Rothschild greeted Hertzl as an old friend and introduced him to the other commissioners. In his prepared statement Hertzl announced that the flight of Eastern European Jews to the West was the inevitable result of persecution; yet their course could be diverted, to a legally recognized national Jewish home, where Jews would no longer be regarded as aliens. He was subjected to a thorough cross-examination. Major Evans-Gordon [Rothschild's agent's agent], a Conservative member of Parliament, who favored restrictions, tried to draw Hertzl out to support his cause, but Hertzl did not yield. He was opposed to legal restrictions of any kind. At the same time, he urged, the problem must be assaulted at the roots by recognizing the Jews as a people like all others, with a right to call one corner of the globe their own. The Jews needed a country not charity. Hertzl's use of the English language was halting, but his seriousness impressed the commission. The publicity following his appearance enhanced the sympathetic mood toward the Zionist aspirations in England.

Public sympathy, however, would not help Hertzl's cause as long as the Rothschilds' opposed his idea of massive unrestricted Jewish immigration disregarding financial status, skill levels, or work capacity. Hertzl's notions did not reflect those of a seasoned and pragmatic colonizer. As far as the Rothschilds were concerned, restrictions had to be in place. Immigration would have to be limited to human material considered assets; those who were judged to be mentally, physically, and/or financially fit. On this subject there could be no compromise. There was too much at stake in the emerging Middle East. In the collective mind of the Rothschild cousins, Hertzl, together with his insane notions of colonization, had to be eliminated. His Zionist organization would eventually be infiltrated and commandeered by Rothschild agents. This would insure the safety of Rothschild plans for the fledgling colony designed to protect the oil interests in the Middle East.

By July 3, 1904, exactly two years later, Hertzl would be dead at the age of forty-four. Was this stroke of Rothschildian luck attained by Providence... or poison? Whatever the case, Hertzl's timely death allowed for the classic infiltration of his organization by agents

friendly to the
Rothschild agents.

Home

Was Hitler a Rothschild?

By Clifford Shack

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Baron Salomon Mayer von Rothschild

The year was 1836. Baron Salomon Mayer Rothschild was then the powerful head of the Vienna branch of the famous banking family.

That said...

Consider the following information taken from the official Rothschild biography, "The House of Rothschild: Money's Prophets 1798-1848", written by Niall Ferguson:

"According to [Salomon Rothschild's clerk] Moritz Goldschmidt's son Hermann, whose memoir is one of the few detailed first-hand descriptions we have, Salomon was even more lacking in social graces..."

"...at their house in Dbling on Sundays he flirted with the prettier girls present 'in a manner which was not always proper or polite. This included cracking crude jokes if any women present were pregnant.'" [Page 200]

"He had a lecherous passion for 'very young girls,' his 'adventures' with whom had to be hushed up by police." [Page 442]

During the 1930's the Vienna police aided the Austrian Chancellor, Dolfuss, in his investigation into the origins of Adolph Hitler. Hitler, who was of course a native Austrian let his intentions known that he would be annexing Austria. Dolfuss attempted to block the annexation known as the Anschluss. Dolfuss intended to use the only weapon that he had against Hitler. . .blackmail.

Consider the following excerpt from "Inside the Gestapo" a book written Hansjurgen Koehler who was at one time Hitler's bodyguard:

" When Dolfuss became Chancellor of Austria, Hitler had been the cynosure of the world's interest for a considerable time, yet strangely enough little was known about him. Nobody could explain how he came to bear the name Hitler, as his father had been called Schueckelgruber. Nobody knew how many brothers or sisters he had. . .the greatest mystery enveloped the Fuehrer's private life, family relations, origin. Chancellor Dolfuss started to investigate Hitler's secret. His task was not very difficult; as ruler of Austria he could easily find out about the personal data and family of Adolf Hitler, who had been born on Austrian soil.

Through the original birth-certificates, police registration cards, protocols, etc., all contained in the original file, the Austrian Chancellor succeeded in piecing together the disjointed parts of the puzzle, creating a more or less logical entity.

And there was one thing-whether true or not-which might have been a dangerous weapon in Dolfuss' hands.

This was what he had ascertained:

A little servant maid from Upper Austria called Matild Schueckelgruber came to Vienna and became a domestic servant, mostly working for rather rich families. But she was unlucky; having been seduced, she was about to bear a child. She went home to her village for her confinement. Her little son, being illegitimate, received his mother's name and was called Alois Schueckelgruber. (In some documents, Schickelgruber).

Now followed the most important and perhaps most compromising piece of the Dolfuss " collection."

I must repeat that I have no proof of its genuineness. It may have been manufactured as a fitting weapon against the Nazi chief, who was not squeamish about his own weapons. Certainly it was rather shattering in all its consequences.

This document aimed at clearing up the great life tragedy of a small Upper Austrian maid-after more than sixty years. Matild Schueckelgruber, grandmother of Adolf Hitler, had come to Vienna to get a

job. And there something happened to her which was a common thing in the great capital, and yet a private catastrophe; she was bearing a child under her heart; she had to go home to her village and face the disgrace.

Where was the little maid serving in Vienna? This was not a very difficult problem. Very early Vienna had instituted the system of compulsory police registration. Both the servants and the employers were exposed to heavy fines if they neglected this duty. Chancellor Dolfuss managed to discover the registration card. The little, innocent maid had been a servant at the . . . Rothschild Mansion. . . and Hitler's unknown grandfather must be probably looked for in this magnificent house.

The Dolfuss file stopped at this statement."

I beg to differ with Dolfuss' description of Hitler's grandmotlier. In 1837, when Hitler's father was born, she was about forty years old. She wasn't little. Nor was she an innocent. She did work in the mansion of Baron Salomon who was, if nothing else. . . sexually out-of-control.

Salomon's son, Anselm wrote to his uncle:

"He [Salomon] is unfortunately in such a state of moral collapse. . . it would have been much better if he had left Vienna. . . ." [Page 466]

The real question does remain. . .

Was Salomon Rothschild Hitler's secret paternal grandfather?

Hitler and the Gestapo went to great extremes capturing the original documents which would have shed light a great deal of light here. Chancellor Dolfuss would be assassinated in the process of recovering those documents. [See The Fatal File for the full amazing story of intrigue]

Decide for yourself. . .

Was Hitler a Madman or a Frontman?

The world knows Hitler as a madman. The world, however, was never presented with the information you have just read.

If Hitler was a Rothschild frontman... a natural question occurs. . .

Why would the Rothschilds wipe out European Jewry?

If you research the matter you will find that much of German Jewry was transported to Palestine with the help of Hitler himself. . .

Adolph Hitler: Madman or Front man? This is the question...

Home

Inside The Gestapo

Hitler's Shadow Over the World

By HANSJURGEN KOEHLER
(1941)

[An excerpt from the chapter entitled: "The Fatal File". . .]

. . .By stubborn and tenacious work he [von Papen] slowly organized his agents at the police, the law courts, the different state institutions, and even in the Chancellery. He had someone everywhere on whom he could count, " just in case ..."

This was the moment when Germany changed her policy towards Austria. The ground was well enough prepared to start a decisive action on a large scale. And then-suddenly it seemed as if everything was lost. . . .

That was the reason why von Papen returned to Germany and had a long conference with Himmler and Heydrich.

It was almost a catastrophe.

What had happened?

Heydrich only gave the answer to this question when I was left alone with him in the privacy of his office. "This Jesuit Schuschnigg," he said, "wants to-blackmail the Fuehrer. I really wouldn't have thought that he had it in him. . .He has a file containing data against Adolf Hitler and now he threatens to publish it in a ' White Book.' "

" Well, what are the contents of this file? "

Heydrich shrugged.

" This impudent Schuschnigg is so sure of his position, so sure of the data contained in the File that he sent a copy through Mussolini to Hitler himself. Your task will be-and that's why I sent for you-to get the original documents of the file ... at any cost."

"But..."

" There is no but. This file has cost three lives up to now. It doesn't matter if it costs a dozen more. . . we have to get it."

He took a blue file from his desk and gave me the copy of the tragic Schuschnigg documents.

" Sit down here in my room and go through it," he told me. " These copies are all typewritten, which seems to prove that they have not been photographed. This is our only hope, because otherwise not only the originals but the negatives, would have to be destroyed."

I sat down and began to read. I want to emphasize here and now that I have never seen

the originals
of these documents. They may have been forgeries. I have no proof that they were
genuine. But they
certainly caused such a havoc as no file in the world has ever caused before.

Heydrich had prepared three groups. The first was headed:

Documents collected by General Schleicher

General Schleicher, who was the last Chancellor of pre-Nazi Germany, and who had so
tenaciously
withstood Hitler's demands, wanted to prevent the Fuehrer's coming to power. At the
last moment
when the Nazis had "become the strongest political party in Germany, he tried to make
Gregor
Strasser Chancellor in Hitler's place. During his own chancellorship he began to
collect the
documents against Hitler.

His file dealt mostly with Hitler's war service.

Adolf Hitler was an Austrian subject. On the 3 rd August, 1914, he sent a petition to
Louis III, King
of Bavaria, asking permission to serve in the Munich 16th Regiment, as he was living at
Munich and
did not want to go to Linz for mobilization. The different propaganda books of Nazism
have always
maintained that Hitler had spent the four years of the war in the front-line trenches,
and fought in
such a heroic way that he had earned the First Class Iron Cross.

But the investigations conducted by Schleicher purported to have ascertained the
following facts:

Hitler never served in a trench or in the front line. After he had been attached to the
16th Munich
Regiment (called the Lister Regiment after its commanding officer) he was trained and
sent with his
troop to the Western Front. There he was attached to the Regimental Staff, where he
served as a
runner.

Naturally the Regimental Staff was never in the front line; according to the lie of the
land it took up a
position at a distance of 4-5 or 10-15 kilometres from the trenches. Here they
constantly needed a few
efficient and trusted men. These runners had two kinds of service. First they had to
care for the
comfort of the officers and to do all the dull office work; second-and this was the
most dangerous, but
also the most coveted work,-they had to remit orders to the different company
commanders. The
runners liked this work best, because such errands sometimes took them to the
hinterland or the
neighbouring regiments. Of course, sometimes such work could become very dangerous if
the
runners had to pass through ground shelled by the enemy taking the orders to the front
lines.

"There is no doubt," the report continued, "that such service can well be construed as
front line
service. But contrary to the romantic legends that Hitler had fought in the trenches,
it has been

ascertained that he never spent a day there."

The Schleicher documents also dealt with Hitler's rank of corporal. Whoever knew what a terrible scarcity of N.C. officers there was in the German Army about the end of the war, must find it highly mysterious that Hitler, being a good and efficient soldier, was still a corporal after four years.

There was only one answer. If he had been promoted to a sergeant he could not have remained a runner. The Regiment Staff had a strictly limited strength; all supernumerary men, especially N.C. O.'s and officers, had to be sent at once to the front line.

Now either his superiors liked Hitler so much that they did not want to promote and thereby lose him; or it was Hitler himself who avoided promotion to keep his comparatively safe berth.

The file included the results of the investigation which Schleicher had ordered to ascertain how Hitler received the Iron Cross, first class. About the end of the war it was comparatively easy to get the second class Iron Cross if a soldier served at the front and was honest. If Hitler had got that, nobody would have been surprised. But he owns the first class Iron Cross. ...

This could be given only by the Kaiser, or the High Command of the Army, to whom the Kaiser relegated his prerogative during the war. Even officers received it only for outstanding achievements, great personal bravery, and if a corporal became the proud owner of it he must have done something quite extraordinary and be a hero of the first rank. Immediately after the war the history of the Lister Regiment was published. It enumerated all the outstanding deeds of privates and non-commissioned officers and recounted the heroic deeds of all the officers. But there was no mention of Hitler's name in this imposing book.

Now all the Nazi propaganda pamphlets and books told the story in great detail of how Hitler was awarded the Iron Cross, first class, because single-handed, with only a revolver in his hand, he captured twelve French soldiers with their machine-gun. But why this reticence of the official history of the Lister Regiment about such a wonderful exploit when much less worthy deeds were described at considerable length?

Careful investigation-during which all the comrades of Hitler were questioned-elucidated the fact that Hitler had received this high German decoration not during, but after the war. It was Field-Marshal Ludendorff, whose connections with the Fuehrer were well known, who awarded the Iron Cross, first class, to the Fuehrer, some time after the war.

These were the contents of the Schleicher file. Hitler and his staff knew very well that the General was collecting these documents against him. A great many attempts were made to rob Schleicher of them. When, a year after his coming to power, on the 30th June, 1934, the time came to "eliminate"

the enemies of the Nazi regime, Schleicher and his wife were among the victims. This file was not the least reason for Schleicher death-but afterwards when the Gestapo went carefully through his papers, they discovered to their dismay that the original documents were no longer in his possession.

He had sent them to Dolfuss, Chancellor of Austria. . . .

Documents collected by Dolfuss

The second bundle in the blue file contained the documents collected by Dolfuss. The small-statured but big-hearted Austrian Chancellor must have known that by such a personal file he might be able to check Hitler. The great number of the documents showed what care and energy he spent on gathering them together.

When Dolfuss became Chancellor of Austria, Hitler had been the cynosure of the world's interest for a considerable time, yet strangely enough little was known about him. Nobody could explain how he came to bear the name Hitler, as his father had been called Schueckelgruber. Nobody knew how many brothers or sisters he had. . . .the greatest mystery enveloped the Fuehrer's private life, family relations, origin.

Chancellor Dolfuss, after receiving the documents collected by Schleicher, started to investigate Hitler's secret. His task was not very difficult; as ruler of Austria he could easily find out about the personal data and family of Adolf Hitler, who had been born on Austrian soil.

Through the original birth-certificates, police registration cards, protocols, etc., all contained in the original file, the Austrian Chancellor succeeded in piecing together the disjointed parts of the puzzle, creating a more or less logical entity.

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This was what he had ascertained:

A little servant maid from Upper Austria called Matild Schueckelgruber came to Vienna and became a domestic servant, mostly working for rather rich families. But she was unlucky; having been seduced, she was about to bear a child. She went home to her village for her confinement. Her little son, being illegitimate, received his mother's name and was called Alois Schueckelgruber. (In some documents, Schickelgruber).

In spite of his origin he grew up to be an honest, kindly man entering the civil service and becoming a minor clerk in a tax office. He married very early; his first wife was Anna Glaser-Hoyer. Their only child, Ida Schueckelgruber, died in infancy; Alois Schueckelgruber buried her at the side of his first

wife in the graveyard of Braunau.

His second wife was Franciska Malzsalberger. Their union was blessed with one son who bore his father's name. He became a waiter, emigrated to England and there married Brigid Dowling, daughter of an Irish cobbler. Later he divorced her and returned to Berlin, where he opened a restaurant. He also adopted the Hitler name when his father changed his own name. The second child, born of Alois Schueckelgruber senior's second marriage was called Angela ; she married a Viennese named Raupal.

Alois Schueckelgmbler was rather unlucky with his wives. Franciska also died; the honest clerk was not very young when he met his third wife, Clara Poltzl. Clara's father was a well-to-do farmer. He did not want his only daughter who was quite a heiress to marry a middle-aged man, but Clara insisted stubbornly. Alois was still a handsome man, and he had such a nice uniform. At last rich Poltzl relented; but when his future son-in-law showed him his birth certificate, he was rather horrified to see that Alois was illegitimate. The certificate said that the father's name was unknown, his mother was Matild Schueckelgmbler. After that Poltzl demanded that Alois should give up his " shameful name " and take a new one.

And Alois Schueckelgruber wrote a petition himself (this was also contained in Dolfuss' file) asking the " hochwohlgeoren " Ministry to permit him to change his name. Instead of " Schueckelgruber " he would like to become " Hitler." But why Hitler?

This was a totally unusual name among Upper Austrian peasants. It was no more familiar in Galicia where several Jewish families called Hitler were living. How did the honest Alois hit on this rather Jewish name?

Schueckelgruber himself gave the answer in his petition when he mentioned that the maiden name of his mother-in-law was Johanna Hitler, and he chose it at the request of his father-in-law.

The Ministry granted the petition of the well-deserving minor clerk in the tax office. His original name was a rather funny one in Austria, hardly fitting a " civil servant."

After the legal formalities had been complied with, Alois Hitler married Clara Poltzl, She bore him three children: Gustav, Adolf, and Paula. All three of them bore the name Hitler.

Gustav died young and was buried in the Linz public cemetery. The second boy became the " Fuehrer," while Paula had been living in Vienna for a long time before she joined her brother in Berchtesgaden.

Now followed the most important and perhaps most compromising piece of the Dolfuss " collection." I must repeat that I have no proof of its genuineness. It may have been manufactured as

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Where was the little maid serving in Vienna? This was not a very difficult problem.
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.Rothschild

Mansion. . .and Hitler's unknown grandfather must be probably looked for in this
magnificent house.

The Dolfuss file stopped at this statement. But in the margin of the protocol there was
a note in the
Chancellor's characteristic handwriting:

" These data ought to cheer the writers of history who may want to publish some time in
the future
the true life story of Hitler. Here is the psychological explanation of Hitler's
fanatical hate of the
Jews. Hitler, born in peaceful Upper Austria where there was hardly any anti-semitism,
was filled
already in his childhood with a burning hatred of the Jews. Why? This may be the
answer. . . ."

And now I was reading the third bunch of documents in the file, the data collected by
Schuschnigg.
He had continued the work started by Schleicher and Dolfuss. He knew very well that
this file had an
immense importance for Hitler. Hadn't it already cost the life of two eminent
poUticians? And
Schuschnigg wanted to continue his investigations in the most dangerous directions.

His collection was in two parts.

The first consisted of documents trying to elucidate the origin of Johanna Hitler, the
Fuehrer's
grandmother, and the facts of when and how the Hitlers came to Upper Austria.

The second part contained documents referring to the mysterious suicide of Hitler's
niece, Greta
Raupal. Schuschnigg had succeeded in finding out more about this tragic affair than
anyone else,
although even he could not discover all the motives and details.

These were the main contents of the blue file which I read in Heydrich's room. I must
confess that I
was rather shocked when I closed it. This file had killed men and now I had read it.

What would be my fate—after being initiated into all these uncomfortable secrets?

Only four living persons knew its contents—Schuschnigg, MussoUni, Heydrich, and myself.

Who would be the first to suffer for this dangerous knowledge?

For the time being I " only " had the seemingly impossible task of robbing Schuschnigg of the original documents.

Twenty-four hours later a BerUn stamp merchant, Karl Krause, took a room in the Viennese Hotel Metropole. It was a very modest room. Karl Krause—your humble servant—had arrived with a regular passport in the Austrian capital; he had a bona fide Austrian visa; he was an honest stamp merchant standing above all suspicion. Should they search his hotel room during his absence they would find nothing incriminating; just a man interested in stamps who intended to spend a few weeks on business in Vienna.

I met von Papen at the German embassy. He explained the situation frankly. Up to the time he had succeeded in getting two members of Schuschnigg's closest entourage into his services. One of them was the Baron Froehlichstal of whom it was common knowledge that he was not only Schuschnigg's

friend, but his intimate, personal secretary and alter ego.

The Chancellor did not make a single step without him; he could not bear the absence of the well-dressed, suave, gay young man for a single day. They had become friends during their student days. Schuschnigg had been educated at the famous Stella Matutina College of Feldkirch; when he became Chancellor he recruited his closest collaborators from the former pupils of this ancient institution. Baron Froehlichstal was known everywhere as the most devoted soldier of the Austrian ideology who proudly wore the red- white-red emblem of the Vaterlaendische Front; he was known as a man ready to die for the ideals of Dolfuss, the great thought of an independent Austria and who enjoyed the fullest confidence of the Chancellor. When von Papen told me that he had " won over" this man to our side, I could hardly restrain my admiration for his diplomatic talents.

The other man was none other than Guido Schmidt, the young diplomat, also a former pupil of the Stella Matutina. He was the son of a very rich family. While in the case of Baron Froehlichstal I could not imagine what had made him change his loyalty, I realized what good reasons Guido Schmidt had for such a step. The family estates and factories of the Schmidts were all situated in the Sudeten German territories of Czechoslovakia. Germany was already preparing her drive and Guido Schmidt wanted to be sure that his patrimony would be safe in case of a German annexation.

The situation was rather difficult at the moment. Both Guido Schmidt and Baron Froehlichstal informed von Papen that Schuschnigg kept the fatal file in his own flat. My task was to find out the best way to open the small safe in the Chancellor's study and to steal the famous documents. All this had to happen without attracting attention.

But for the time being our plans were foiled before we began. It was Mrs. Schuschnigg who proved the obstacle with an almost miraculous intuition. Once one of my men succeeded in getting into the Chancellor's study disguised as a telephone mechanic, but Mrs. Schuschnigg would not leave the room for a moment till he had finished his "work."

At the same time Froehlichstal and Schmidt brought disquieting news to von Papen.

"Something's wrong," both of them said. "Schuschnigg trusts us, but he's sensing some danger. Up to now he has written even his most confidential letters in the Chancellery and conducted his most secret discussions there; but of late he has taken his important papers home and either he writes his letters himself or dictates them to his wife. His private conferences are at his flat, the only witness his wife. The same applies to the confidential telephone conversations he has with Paris, London, Rome..."

The counter-measures we took against Schuschnigg's new tactics proved only partially successful. I succeeded in organizing a "watcher's group" in the Viennese telephone exchange, but its efficiency was not continuous. Only when our people were on duty could we control the telephone talks; the same applied in the General Post Office. Sometimes we managed to get one of Schuschnigg's personal letters for an hour, to copy it before sending it on-but this was not enough. Nor did we succeed in placing a microphone into Schuschnigg's study or in tapping his telephone line.

Our progress was extremely slow and I was afraid of losing Heydrich's confidence and favour. I returned to Berlin to report to him and he gave me advice-almost classic in its simplicity.

"If a man doesn't succeed, use a woman. Why didn't you try it? You must find someone who can win Schuschnigg's confidence-or his wife's."

The idea was brilliant. It conformed to the best standard of spy stories. The beautiful blonde spy who spins her silken net around her victim, ferreting out all his secrets. ...Yes, the idea was brilliant, but there was no way to realize it. We could have easily found a lady-but Schuschnigg was the type of man who was completely unassailable even by the charms of the loveliest woman on earth. A strong believer, a deeply religious Catholic, an intimate friend of Prelate Seipel, he lived almost a monkish life; he was a recluse who seldom went to parties, did not drink. . . .he was almost a

priest himself.

And greatest of all our trouble; he was in love with his wife. . . deeply in love. She was the only being with whom he discussed everything, to whom he dictated his confidential letters. Sometimes when he talked to Rome or Paris, his wife went along to the telephone exchange and watched the operator to ensure absolute secrecy.

As for Mrs. Schuschnigg-she lived almost exactly like her husband. She was suspicious, reserved; it would be very difficult for the most cunning woman to gain her confidence.

And yet I had already found the woman who was destined to seal Schuschnigg's fate. She was the ideal choice for the difficult part. Countess Vera von Fugger. . . .

This lovely woman in the early thirties had almost been born into high politics. Her uncle was the famous Count Czernin, the last Foreign Secretary of the Emperor Francis Joseph. Before the war he was considered as one of the chief actors in European politics. Countess Vera was educated in the atmosphere of high diplomacy-but after the war the famous family became very poor indeed. Only the illustrious name and the high rank were left. The Czernins had trusted the Monarchy too much-they forgot to send their money to neutral states. Czechoslovakia confiscated all their estates. It was the duty of the lovely Vera to re-gild the somewhat faded glory of the Czernins. And so she married Count Leopold Fugger von Babenhausen.

The Count was also the scion of an ancient family. His people were very rich, but Vera's husband would only become so after his mother's death, and the old lady kept a tight hold on the purse-strings. Nora von Fugger, the mother, gave him an allowance on which he could barely subsist-if he wanted to live according to his rank.. His mother did not like Vera very much; she would have preferred a better match and rather despised the poverty-stricken Czernins.

So after all this marriage was not a success. Vera did not attain the goal she had set herself. She was thirty-two. . . and old Countess Nora clung so tenaciously to life that she seemed likely to hold on for another thirty years. Would she have to live in poverty for all that time? Countess Vera had other plans-one day she simply left Countess Fugger. When a woman is thirty-two she cannot afford to wait if she wants to realize her dreams. . . .

But what could a divorced lady do if she had no money? The war had ended; standards had changed and work was no disgrace for ladies of the aristocracy. The name of Czernin sounded well enough to get a job for Countess Vera with the Phr»nix Insurance Company where she became a department leader. No work was expected of her; she simply " loaned out " the Czernin name so that the salesmen could do better business in the circles of landowners and monarchists.

I could pride myself on my choice.

Vera Fugger- Czernin was ideal from every point of view. Excellent family, wonderful manners, great beauty, widespread connections. She had a cunning, refined brain-and, as for the most important part, the whole family was very poor and so she would be willing to play the part which we set her.

Still Schuschnigg was unapproachable. Von Papen gave a big party at the embassy and presented the two to each other. But they exchanged only a few, commonplace words. Nothing more. . . .

"A very difficult task..." said Vera. "This man's defenses are too strong."

" Yes, even she may fail," said von Papen.

But fate came to our aid.

Next day startled Vera read the tragic news of Schuschnigg's motor accident. Mrs. Schuschnigg, his devoted wife and faithful helpmate, was killed. . . .

I know perfectly well that to this very day many people attribute this stupid and inexplicable accident to the Gestapo. But although I know that apart from Himmler and Heydrich nobody could tell what the Gestapo had done, I must maintain that in this case it was pure accident which cost Mrs. Schuschnigg's life. The Gestapo had nothing to do with it.

On July 13th Schuschnigg lost his wife. While the whole of Austria sympathized with him in his bereavement; while von Papen visited him officially to offer the condolences of the Third Reich- we knew that we had made a great step forward. . . .

That hidden safe and the fatal file would be ours as soon as the Chancellor, suffering from a heavy spiritual depression, left his flat for the first time. His study would remain unguarded-and we could get the documents at last.

For long days Schuschnigg did not leave his rooms. When, at last, he returned to the Chancellery, we were startled to find out that he had cautiously removed the file himself and taken it along-not to the Chancellery, but to the Vienna branch of an important American bank.

Short of burgling the vaults of the bank and killing a great many people we could not get hold of the coveted documents.

Twenty-four hours later I left Vienna, disappointed in my hopes. There was nothing I could do and Heydrich had new work awaiting me.

It looked as if all our work had failed.

But three months later I was again in Vienna. And now I could see with satisfaction that we were

again making progress.

Von Papen had again ,worked brilliantly.

After Mrs. Schuschnigg's death the road was more or less open for Countess Vera; now she had been able to get into Schuschnigg's confidence.

During my second visit I met von Papen only for a short time. I gave him Heydrich's message;

Countess Vera was not to forget for a moment the fatal file; she had to find some pretext and persuade Schuschnigg to remove it from the safe of the American bank.

Her relation to the Chancellor was close enough by this time to make such a request possible. . .she could even find some plausible reason for it. Her task had been not so difficult after all. Even a woman of less brains and beauty could have tackled it.

The Chancellor was a lonely man, almost broken by the blows of fate; he was living helplessly, unhappily in a large town; he still guarded the memory of his wife and took care of his ailing little son...

It was child's play for a skillful woman to spin a net for him. And Vera solved her problem in less than four weeks.

She visited the Chancellor ostensibly on behalf of the League of Austrian Catholic Women and expressed the deep sympathy of her whole sex. Next day she had a discussion with Schuschnigg representing a committee of distinguished ladies who wanted to take care of the orphaned little boy. . . . A new orphanage had been built by the League of Austrian Catholic Women-they wanted to call it after Mrs. Schuschnigg who had died so tragically and, of course, needed the consent of the Chancellor. . . .The home for crippled children wanted to invite the little Schuschnigg boy to a party. The Chancellor was very busy-and Countess Vera, who had brought the invitation, took the small boy in her own car. . . .

She was inexhaustible in producing new and new ideas. Old General Schuschnigg felt very flattered when the beautiful Countess Vera Czernin visited him in his villa at the shores of Lake Garda and asked him to accept the presidency of a new patriotic association. The retired father of the Chancellor was happy that he had not been wholly forgotten; a warm and pleasant friendship was born between him and the young Countess. After a few weeks she was a familiar guest at the villa. . . .and when the Chancellor visited his father, he found Countess Vera there in the company of his brother, Walter Schuschnigg, manager of the Radio Ravag. The lovely young woman almost belonged to the family; the old general addressed her as his daughter, little Kurt had come to love her dearly. . . .

It was fine and highly skilful work. . . .Countess Vera had reason to be proud. She had certainly earned her reward her "act" would become a classic example.

Vienna began to take notice. There was no doubt about it ; a fine and gentle romance was being born at the Belvedere. The jovial Viennese were not at all shocked by the behaviour of their popular Chancellor. They had shared his misery and now when he seemed to find new interest in life, they did not grudge him his happiness. They thought that with the lovely, gay Countess Vera at his side he would be better able to carry on the fight for an independent Austria.

And the later news coming from the Belvedere seemed to confirm the idea. . . .this lonely man, who had nobody to support and befriend him, had found the great romance of his life. He hardly made a secret of his feelings.

The Chancellor and Countess Vera spent three weeks together in St. Gilgen. . . .It was only for appearance' sake that she kept her flat on the Graben; she spent most of her time in the Belvedere. Schuschnigg bought her a beautiful villa near Vienna where they stayed over the week-ends.

And Vienna slowly got used to the idea; after the year of mourning Schuschnigg would marry the beautiful Countess. After all there could be no difficulty. Schuschnigg was a widower, the Countess legally divorced. Of course, the Church did not acknowledge such a divorce-but the Pope was free to give his consent in exceptional cases.

Would Schuschnigg, the Roman Catholic Chancellor, create such an example? Yes, he would. He started the necessary proceedings. The Archbishop of Vienna was the first forum; he sent it on to the Primate of Salzburg and then the petition went on to Rome. No doubt, the Holy See will understand....

An idyllic time followed-the finest months in Schuschnigg's tragic life. There was no cloud on Austria's sky. Quiet and order within the frontiers. Since von Papen had become ambassador, Germany had behaved herself. He reassured Austria again and again that Germany did not want the Anschluss ; she only wanted to live in peace with her Austrian kinfolk.

Guido Schmidt, the Foreign Secretary, gave optimistic interviews to the Press. There was no danger; Austria's independence had been guaranteed-not by the Western Powers, but by MussoHni. MussoUni had already shown Hitler that ten millions of Italian soldiers would occupy the Brenner if the German Fuehrer dared to attack Austria.

Schuschnigg seemed to have changed. Those who met him during these months noticed the change. His face became brighter, he could laugh again, he had new plans and ideas... the horizon seemed to have opened to him, showing far and fine vistas.

He was only in his late thirties and on the pinnacle of his career. Did the thin,

bespectacled law-
student who was taken a prisoner by the Italians during the War ever dream that twenty
years later he
would become the dictator of Austria? Austrian school-children were already learning
his Ufe-story.

It was a brilliant career. When he returned from the Italian prison-camp, most of his
fellow-students
were idling helplessly, trying to find some place in the new life. He had already
finished his studies in
law; a few years later he became an M.P.-and the favourite of Prelate Seipel. It was
Seipel who raised
him from the rank and file; and when he lay dying he nominated Schuschnigg as his
successor.

He was hardly thirty when he became Minister of Justice in the Buresch cabinet. When
Dolfuss was
killed, he was a member of the triumvirate guiding Austria's destiny. He seemed to be
the weakest,
the softest of the three-everybody thought so and the newspapers voiced the same
opinion. But a
short time afterwards this weak man was holding the helm of the ship of state alone.
Who could
doubt that Schuschnigg was Austria's real ruler?

During these happy months he went about his work with an easy heart. Everything seemed
to be quiet
and settled.

A happy and contented man is always less suspicious-less cautious-than one oppressed by
grief. That
was the only explanation why the Chancellor did not notice the things going on around
him.

Von Papen had continued his tremendous work. A few months passed and there was hardly a
man in
Schuschnigg's closest circle who was not in Papen's pay. There was no magic about it;
such things
could be organized quite simply with some money and more tact. Schuschnigg had no
conference,
did not write a letter about which Germany would not have known. Appointments of civil
servants
were subject to von Papen's secret approval. If Schuschnigg chose someone, either his
secretary.
Baron Froehlichstal, or Countess Vera or Guido Schmidt notified von Papen; and the
German
ambassador always found ways and means to win the candidate for his purposes. If he did
not
knuckle under, the Countess could easily prevent his appointment.

"This man visited von Papen yesterday," she would say.

" He is an agent of the Nazis. . .you cannot give him the position."

This was all. Schuschnigg smiled gratefully; he thought he had found a wonderful
collaborator in the
lovely Countess.

Now the problem of the fatal file became important again.

"The documents have been taken back to Schuschnigg's flat. . . I hope your trip will
have better results
now." Heydrich told me when he again gave me the task of procuring the compromising

documents.

The next day Karl Krause, a Berlin stamp merchant, arrived again at the Hotel Metropole and started to live the quiet, busy life of an honest business-man. Twenty-four hours later the microphone was rigged up in Schuschnigg's study which we could never install in there during the life of his wife. We had tapped his telephone wire; it was only the question of days or even hours before the plot which we had prepared so carefully and systematically would finally succeed.

But even now something went wrong.

The first sign of trouble was when the microphone in Schuschnigg's room became suddenly silent.

Someone had taken it away and we knew very well that it was not Schuschnigg himself.

This had happened at the moment when the Chancellor announced that he was going to marry the Countess Vera Fugger.

We knew perfectly well that this must not happen. If Countess Vera and the Chancellor became man and wife we would not only lose our best agent but no doubt she would unmask the whole plot. We had to prevent that- at all costs.

Von Papen had enough dummies in high positions to make the necessary moves. Schuschnigg suddenly noticed that everybody was against his marriage. Mayor Schmeitz-a loyal follower of the Chancellor- voiced it first.

"This marriage cannot take place. There are a million unhappy matches in Vienna and husbands and wives all bear their crosses. All these people will say; if Schuschnigg can do it, why can't we do it, too? Schuschnigg must not marry a divorced woman. . .at least as long as he is Chancellor. . . "

The intelligent Vera soon discovered that this counter-campaign had been started at the German embassy.

I was in Papen's room when Countess Fugger was announced. So I became the witness of the most dramatic encounter I ever saw during my rather chequered career.

Vera Fugger had to experience the same thing as was experienced by a thousand different secret agents if they revolted against their employers. I had to formulate her death warrant.

"Countess, I am deeply sorry, but if you refuse to cooperate, I shall be forced to present the Chancellor with the proof of your past activity. . . ."

It was a painful scene; the most distressing I ever lived through.

But von Papen the diplomat spoke a different language.

He offered a seat to the Countess and tried to reassure her.

" You must understand. Countess," he said. "Don't you love the Chancellor? You do,

don't you? Well,
then you must know that you can't become his wife as long as he holds this office. Our
aims are
identical. Go on helping us and you'll see; in a few weeks Schuschnigg will become a
private
individual and there won't be any obstacle to your marrying him. . . .Or do you want
him to share the
fate of Dolfuss ? " he added significantly.

The unhappy woman raised her eyes, deeply startled. But the ambassador continued
mercilessly:

"You're a clever woman and know as much about the situation as we do. Schuschnigg may
still resist-
signing his own death-warrant by his obstinacy. You love him-I understand your
feelings, but you
must make sacrifices for this love. . .all of us have the same goal. Schuschnigg must
leave his place
and in that moment both of us have attained our aims." .

Three days later the famous meeting at Berchtesgaden took place.

Historians and publicists describing the tragedy of Austria mostly maintain that the
catastrophe was
caused by Schuschnigg's acceptance of Hitler's invitation. The Fuehrer received him,
their version
ran, as a real dictator, he showed him brutally the mobilization plan of the German
troops and then
presented him with his ultimatum.

The truth-at least according to my knowledge-was quite different.

The fate of ancient Austria was in a woman's hand.

After many delays Schuschnigg decided to go to the fatal meeting, accompanied by Guido
Schmidt
and von Papen.

He went calmly and composedly because he knew that he could balance Hitler's
exaggerated
demands.

Schuschnigg knew that Hitler had realized what a fatal weapon that file could be.
Should
Schuschnigg publish the documents in a "White Book " he would deal Hitler a mortal
blow. Even if
he did not succeed in bringing him to fall (it was hardly probable that such a book
could be smuggled
in a large number of copies into Germany) any Nazi movement abroad would be discredited
in the
moment when the Fuehrer was shown in the merciless limelight of cold facts. . .not at
all
complimentary to him.

Schuschnigg had no other aims beyond that. After the White Book had been published
there would
hardly be a substantial group of Austrians belonging to the underground Nazi movement.

This file, this thick bundle of documents, all original, was in Schuschnigg's study
between the steel
walls of his safe.

And it was guarded by Countess Vera Fugger.

Himmler and Heydrich were both at Berchtesgaden and in constant touch with the Viennese events.

Heydrich's instructions were outspoken, decisive, and strict. I myself had to open the safe, take the file and prevent even Countess Vera from looking into it.

Early in the morning of the momentous day a member of the Special Service had arrived from Berlin who was an artist in burglary and could open almost any safe within a few minutes—and without leaving any traces.

I confess that I felt a strange excitement when I arrived with this man at Schuschnigg's flat.

His valet led us into the drawing-room. A little later the Countess Vera appeared, behaving as if she already were the mistress of the house. She greeted us pleasantly; but there was some strange expression on her lovely face which I could not at first fathom.

I was burning with impatience to fulfill my duty and said rather rudely when she sent the servant for some refreshments:

" For God's sake, Countess, we haven't got any time for polite small talk. Everything has been prepared for the transfer of the documents."

She seemed to be surprised.

" The file? Don't you know that von Papen has made other arrangements?"

I felt my hands growing cold; there was a clammy feeling around my heart. For heaven's sake, what had happened—just now when I believed that everything would be all right?

Countess Vera seemed to be rather startled at my lack of information.

" Baron von Kettler, von Papen's secretary, was here some time ago. I gave him the file and as far as I know he has left Vienna already. Von Papen thought that the documents would be in a much safer place in his secretary's courier's bag which won't be opened at the frontier, than in your hands. Even if you had perfectly organized the smuggling of the file into Germany, you might be exposed to the danger of an over-zealous customs officer."

I thought she had some particularly deep game of her own.

" I ...I don't believe you," I stammered. " How could you open the safe?"

She smiled and showed me a key.

" Here it is. ..the Chancellor gave me the key. The poor man told me that if there should be any danger I should take them away to a safe hiding-place."

In order to convince us she led the way to Schuschnigg's study, opened the safe and showed us the empty inner drawer.

What could we do ?

I had to get in touch with Heydrich. . .at once. The whole story was extremely suspicious. . .von Papen must have prepared some devilish intrigue. Perhaps his secretary had already left the country and

now, instead of Schuschnigg, Papen would be able to threaten and blackmail Hitler. . .

I rushed to the German embassy to ring up Heydrich. He was furious and almost roared in his despair. But he still had enough presence of mind to give me the instructions: I had to find out which route von Kettler had taken.

We knew that he was travelling by car and I knew its number. But I did not want to alarm the Austrian authorities. What if von Kettler was really going to Berchtesgaden? Our organization was not strong enough to have an agent in every town on the Vienna-Berchtesgaden route, whom I could have instructed to watch out for von Kettler's car. We were more or less helpless.

Hours went on in nerve-racking waiting.

The same tension reigned during the famous meeting at Berchtesgaden, described so often by different minor actors in the drama. Heydrich told me himself it was not true that Hitler treated Schuschnigg rudely and brusquely. But the Fuehrer seemed to be very nervous. He asked Himmler every thirty minutes whether there was any news about the file.

Schuschnigg, of course, had no idea what was going on behind his back. He behaved in a rather superior manner. He knew that he had a weapon in his hand which he could use to the fullest advantage if Hitler should prove difficult.

The forenoon passed and lunch was served.

In the afternoon Hitler broke off the conference; he refused to continue the discussion till the fatal file should have arrived.

We had figured out in the meantime that von Kettler—in case he was trying to reach Berchtesgaden at all—had to pass the frontier about half-past eight in the evening.

But it was nine o'clock and he had still not crossed the border.

There was deep consternation both at the Viennese embassy and in the mountain chalet of the Fuehrer.

Another hour passed.

Still no news of von Kettler.

Another difficult, tense, painful thirty minutes went by.

And at last, after thirty more minutes the news came:

Kettler's car had reached the frontier and. . . .

The fate of Austria was sealed!

About 11 p.m., when Hitler knew that we were in the possession of the accursed documents, the discussions could begin again. But they soon took a tragic turn.

". . .and if you do not fulfill my conditions, German troops will occupy Austria," Hitler ended.

And now tragi-comedy followed.

Schuschnigg replied. . . .alluded cautiously to the publication of a " White Book," which would. . . .

"Consist of empty pages," the Fuehrer interrupted him ruthlessly. He walked to a cupboard in the wall, opened it . . . and Schuschnigg paled. He recognized the file which he thought safely in his own study....

" What happened?" he asked himself, losing all his poise and assurance.

At the moment when Hitler received the file, my mission had ended. I had succeeded and Karl Krause, the Berlin stamp merchant, could return to his home-or rather to the desk in the Gestapo building.

In Austria, history marched on with gigantic strides. On a memorable day Heydrich gave the command with a beaming face:

" Start for Vienna..."
Dollfuss Grave
Home

Back

The significance of Hitler's Birtliplace

Was Stalin a Rothschild,Too?

By Clifford Shack

The identity of Josef Stalin's father is still shrouded in mystery.

According to the "official" story, StaUn's father was a cobbler from Gori, a city in Soviet Georgia .

There were rumors circulating during Stalin's lifetime that his real father was the explorer Przhevalsky . People uttering these rumors during Stalin's reign of terror were not murdered because Stalin enjoyed the association. Przhevalsky was a well known Russian hero. His presumed father, Beso, was a drunk and a wife beater. He also beat Stalin. Although Stalin may have gotten some satisfaction from the rumor it was not true. While Przhevalsky did indeed visit Gori around the time of Stalin's conception, he was a homosexual.

So if Beso and Przhevalsky weren't responsible for the world's greatest murderer . . . than who was?

This very question was explored by Edvard Radzinsky who wrote an in- depth biography of Stalin.

Given access to previously secret Kremlin files, Radzinsky noted in his book :

"After Stalin's death, when terror disappeared, people started naming several Supposititious fathers. There was even one Jew, a merchant, among them. But the name most often mentioned was that of Yakov Egnatashvili. He was a wealthy wine merchant, a boxing enthusiast, and one of those Keke [Stalin's mother]worked for. Yakov Egnatashvili must have had some reason for funding Soso's seminary education. People said that Stalin called his first son Yakov in honor of Egnatashvili. . . . I have seen a portrait of this Georgian hero . . . he was certainly nothing like the puny Soso [Stalin's nickname]. . . . (Letter from N. Goglidze, Kiev)"

This is as far as Radzinsky was able to reveal. His information is sufficient however to take the investigation to the next level.

Joseph (Iosif) Dzhugashvili or "Soso", as his mother called him in Georgian fashion, was responsible for murdering millions of people. It has been said that Stalin was responsible for the murder of about

20,000,000 people during the years 1924-1953 . Now let's face it. This guy has got to have some pretty powerful connections to pull something like that off. If you want to believe that his father was a well-connected boot maker than go right ahead. A wealthy Jewish wine merchant is also no ticket to the Big Show on the world stage.

The two evil twins of the last century. Hitler and Stalin both had hidden affiliations to the powerful forces behind the New World Order . This should really come as no surprise. The specific biological nature of their hidden connection is the curiosity here.

So who indeed was Stalin's real father?

Well we were able to rule out the great gay Russian hero Przhevalsky.

We could also rule out the Georgian hero. The wealthy Jewish wine merchant's power was localized to the Georgian wine industry . Physically he was robust while Stalin was described as

puny.

So who are we looking for?

Perhaps the GUEST of a wealthy Georgian Jewish wine merchant!

Let's see if Baron Edmond de Rothschild of the Paris branch of the Rothschild bank fits our description.

Puny stature?

Check.

Well connected.

Check.

Heterosexual?

Check.

Wine enthusiast?

Check.

Here's the challenge. How do we place Baron Edmond de Rothschild in the home of a wealthy Jewish wine merchant in Gori, Soviet Georgia nine months prior to Stalin's birth? A tall order. After all, Edmond de Rothschild was a banker who lived in Paris, France! Why on earth would he be found in the middle of Soviet Georgia?

There are two possibilities.

He could have been on his way to the great horse markets of Central Asia in an effort to enhance the quality of the family's thoroughbred breeding lines. He would have also found himself in that corner of the world for another reason.

Joseph Stalin was born Iosef Vissarionovich Zhugashvili on December 21, 1879 in Gori, Republic of Georgia. At the time of Stalin's conception the Rothschilds were involving themselves in the lucrative Russian oil business. They were involved with oil fields in the Caucasus region of Russia which includes Azerbaijan, Armenia and Georgia.

The great Baku oil region was first opened for development in 1873. Six years before Stalin was born. Working from behind the scenes, the Rothschilds would ensure that the oil of the Caucasus region would find its way to the West thus giving Rockefeller's Standard Oil a run for their money.

In 1877, by arranging a war between their clients, the countries of Turkey and Russia, the Rothschilds ensured that the port of Batumi, (an essential link in oil transport out of Baku) would be incorporated into Russia. With Batumi in Russian hands the Rothschilds then went on to finance the

struggling Baku-Batumi railroad which brought Russian oil, much of it owned by them, out of the Caucasus to the West.

It was Edmond, the youngest son of James (Yakov) de Rothschild who did much of the legwork for the Paris branch of the Rothshilds-the family's "oil experts". He would travel overseas in style in the family yacht.

The sea route from France to the Caucasus oil region however ended on the shores of the Black Sea.

From there Edmond would have traveled across the Republic of Georgia. Traversing across mountainous Georgia Edmond would have had to pass through Gori, an important trading town.

From Gori, Armenian, Azerbaijani, and Jewish merchants once traded with the whole world.

The Republic of Georgia is known also for its grapes .

This fact would not have gone unnoticed by Baron Edmond a wine connoisseur himself, his family

owning the finest vineyards in the world. While in Gori it seems likely that he would have sought out

refuge with our wealthy Jewish wine merchant Yakov Ignatschi villi, who more than likely had a

business connection to Baron Edmond as the Rothschild wine label was exported far and wide. After

samplings of the local wines and being a thousand miles from home it would be quite natural for the

Baron to cast his eye on the pretty woman who the wine merchant employed as a laundress. The rest

is history. Did Stalin name his first son after the wine merchant? Or did he actually name him after

his grandfather, Baron James (Yakov) de Rothschild? Or both?

Was Baron Edmond de Rothschild in the Caucasus in the spring of 1879? The destiny of the child,

born to the laundress, should give us pause before we rule it out... The answer lies deep within the

Rothschild family archives .

It is a curiosity that StaUn began his start as a revolutionary denouncing the Rothschild oil interests.

Hitler, who is also suspected of being a Rothschild bastard, also began his career denouncing the

Rothschilds as the the power behind the Versailles Treaty and therefore the source of Germany's

woes.

Were StaUn and Hitler cousins?

Illegitimate Rothschild cousins?

That would explain many things...

StaUn allowed Hitler access to the Jews of Eastern Europe. Euminating the Rothschild's worst

nightmare- the immigration threat to Palestine. Preventing the fragile young colony, estabshed by

Baron Edmond as a matter of fact, from being overrun by hundreds of thousands of poor people.

Thus ensuring the safe establishment of their planned military State of Israel which was designed from the start to protect the Suez Canal . Thus insuring the safe constant flow of Russian oil to the East.

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Gentlemen, if you do not give us your support, we will probably have to proscribe you ... If you do

support us, however, we will make you greater than the modest founder of your house, or indeed his

proudest grandson, could ever have dreamt ... we will make you great as we shall take our first

elected prince from your house.

THEODOR HERTZL, "ADDRESS TO THE ROTHSCHILD FAMILY COUNCIL, " 1895

The relationship between the Rothschilds and the wider Jewish communities of Europe remained in many ways unchanged in the time of the fourth generation. The aristocratic marriages described in the previous chapter were, it must be emphasized, the exceptions. Most Rothschilds still married other Jews. Indeed, the really significant change in the period was that those other Jews were no longer other Rothschilds. In the third generation there had only been three such marriages, two of which were in fact to cousins through the female line. The first real Jewish outsiders to marry into the family were the Italian industrialist Baron Raimondo Franchetti, who married Sara Louise, daughter of Anselm, in 1858; and Cecile Anspach, who married Gustave the following year. The animosity felt by Betty and her daughter-in-law Adele towards Cecile

provides a good indication of how difficult it was for such outsiders to win acceptance by the family. After 1877 that changed, and marriage to other members of the Jewish social elite rapidly became the norm. In 1878 Wilhelm Carl's daughter Minna married Max Goldschmidt, whose sister was Maurice de Hirsch's wife. It gives an indication of how persistent the practice of endogamy was that Minna's son Albert married Edmond's daughter Miriam in 1910— by which time his father had taken the name von Goldschmidt-Rothschild on being ennobled. Another family which established marital links to the French Rothschilds in this period were the Halphens: in 1905 Alphonse's son Edouard married Germaine Halphen and in 1909 Edmond's son Maurice married her sister Noemie.

Perhaps the best example of a dynastic alliance was between the Rothschilds and the Sassoons, a family who had made their fortune in India and the Far East, some of whom settled in England in this period. In 1881 —at a ceremony attended by the Prince of Wales and notable for the wide press coverage it received— Leo married Marie Perugia, daughter of the Trieste merchant Achille Perugia, whose other daughter married Arthur Sassoon. Another link to the Sassoons was forged in 1887, when Gustave's daughter Aline married Sir Edward Sassoon, son and heir of Albert Sassoon. And in 1907 Gustave's son Robert married Nelly Beer, whose family was also linked by

marriage to the Sassoons. All the other marriages of this generation were to wealthy Jews of a comparable social standing. This signalled the end of the marital exclusivism of the mid-nineteenth century and the integration of the Rothschilds— albeit as *primus inter pares* — into a wider "cousinhood" of wealthy Jewish families.

The Rothschilds thus remained confidently Jewish; indeed, they became less remote from the Jewish community as a whole as a result of such marriages. True, there were flickers of religious uncertainty, and not only on the part of Constance. The tragic death of Alphonse's and Leonora's infant son Rene as a result of an infection (erysipelas) following his circumcision precipitated much soul-searching on Charlotte's part. She was also shocked by the strictly kosher diet kept by Wilhelm Carl and his family: "To eat ... as they do," she commented, noting their "wan and feeble" appearance, "means not to eat at all; it is worse than doing penance." "When they met in Frankfurt after a long separation. Natty thought his uncle Wilhelm Carl "too Caucasian in looks to be ornamental. His gait and manner and mode of speech are Jewish, not his features." Yet Natty's own fidelity to the religion of his forefathers was unshakeable. As an undergraduate, he dismissed Paley's *Evidences of Christianity* as "the most absurd conglomeration of words I ever broke my head over, so that there is no danger of my being converted as many up here have prophesied." Leo had been forced to study more than his fair share of Paley too; but

there is no mistaking the enthusiasm with which he described attending synagogue in Vienna with his uncle Anthony and cousin Albert in 1869. When a new synagogue was built at St Petersburg Place, Bays water, in 1877 it was Leo who laid the foundation stone, as his father had done seven years before when work was begun on the Central Synagogue.

Like their grandfather and father before them. Natty and his brothers were not much interested in the finer points of theology or religious ritual. In 1912, for example Natty was reported as saying that he did "not consider it the part of an orthodox Jew to discuss the shape and size of a mikvah [Jewish bathhouse]." For them, religion meant the organisation and functioning of the Jewish community; and as Rothschilds, they regarded it as self-evident that they should act as the lay leaders of that community in England. The extent to which they were able to occupy this position in the late nineteenth century is remarkable. Natty was President of the United Synagogue from 1879 to his death in 1915 (though he took little interest in day-to-day matters). Between 1868 and 1941, a Rothschild served without interruption as treasurer of the Board of Deputies: first Ferdinand (1868-74) then Natty (to 1879) then Leo (to 1917) then Lionel. Natty was also honorary president of the Federation of Synagogues, president of the Jews' Free School, vice-president of the Anglo-Jewish Association and a member of the Sanitary and Legislative Committees of the Board of Guardians. Leo succeeded him as president of the Free School and was also vice-president of the Poor Jews' Temporary Shelter (see below). The Rothschilds also had influence over the Jewish Chronicle when it was owned by Asher Myers (though not after it was acquired by the Zionist Leopold Greenberg in 1907). In France the Rothschilds built several new synagogues, including one in the rue de La Victoire (1877) and three others financed by Edmond between 1907 and 1913. By comparison, the Viennese Rothschilds were less engaged with their fellow Jews.

To be sure, Rothschild primacy was not wholly undisputed in what was, after all, less a single community than a number of more or less distinct communities (besides the United Synagogue, there were also the Sephardic Spanish and Portuguese, the Reform and a growing number of Orthodox congregations established by immigrants from Eastern Europe). The most often cited

example of a challenge to Natty's position came with the creation in 1887 of the Federation of Synagogues, the brainchild of the bullion dealer and politician Samuel Montagu, which was intended to act as an umbrella for the Orthodox congregations. Natty had for some time been concerned about what he saw as the "spiritual destitution" of the East End, and at the Federation's foundation he was made its president, but in December 1888 he was forced

to
surrender the office to Montagu after a confrontation at the United Synagogue Council
over the
admission of the Federation to the London Shechita Board (the authority overseeing
ritual
slaughter). It would seem that what he wished to achieve was the imposition of the
United
Synagogue's authority over the newcomers— hence his original scheme for a large
synagogue in
Whitechapel Road to be linked to a "Jewish Toynbee Hall."

The significance of this should not be exaggerated, however. In fact. Natty retained
the tide of
honorary president and even performed the opening ceremony for the Federation's first
synagogue in New Road in 1892. Indeed, his desire to unite the various Jewish
communities was
more welcome to Montagu than to many members of the United Synagogue. It was to this
end,
following the death of the long-serving Chief Rabbi Nathan Marcus Adler in 1890— and
despite
opposition from Adler's son and successor Hermann— that Natty called a conference of
the
various synagogues, arguing "that the time had come when even the humblest portion of
the
Community ... and certainly the most orthodox, should invite the other branches of the
Community to join with us in attempting to unite us all. I will not say under one head,
but under
one spiritual Chief." However, it proved impossible to reconcile the competing claims
for
influence of the different communities; and a similar effort failed in 1910 for the
same reason.
Still, Natty was powerful enough to secure the appointment of Joseph Herman Hertz as
Chief
Rabbi in succession to Adler in 1912, largely (according to one account) on the
strength of Lord
Milner's recommendation, though more probably because he saw Hertz as likely to appeal
to
both the Federation and the United Synagogue— to the Orthodox East End and the more
assimilated West End.

If his influence extended this far on an essentially religious question, it is hardly
surprising that
on more political questions relating to the Jewish community Natty was accorded quasi-
regal
status. As the scion of the richest of all Jewish families, a key figure in the City,
an MP and then a
peer, and as an unofficial diplomat with direct access to most senior politicians of
the day, he had
no equal. It might not be possible to get the various Jewish communities to agree on a
single
spiritual "Chief"; but there could be little doubt that Natty was their de facto
temporal chief.

To appreciate the significance of this, it is necessary to appreciate the profound and
alarming-
questions which were being raised about the position of Jews in Europe at this time.
When Natty
became a peer, Alphonse's reaction was revealing: "This news will have great
repercussions in
Austria and Germany," he wrote, "where anti-Semitism is still so virulent." The late
nineteenth
century saw the transformation of what had previously been an incoherent and
politically
heterogeneous prejudice against Jews— sometimes harking back to the restrictions
imposed on

them under the ancien regime, sometimes looking forward to a utopia in which they and all other exploitative capitalists would be expropriated— into something more like organised political movements. It is no coincidence that the term "anti-Semitism" itself dates from this period: racial theories were developing which purported to explain the supposedly anti-social behaviour of Jews in terms of their genes rather than their religion. As political life became more democratised by the development of mass literacy and the widening of the franchise, the years

after c. 1877 saw a great upsurge of anti-Jewish journalism, speech-making and, in some countries such as Russia, actual policy. The Rothschilds had little other than their religion in common with the Jews who came westwards from Eastern and Central Europe. As we have seen, they were part of a wealthy elite which had overcome virtually all of the social barriers which remained against Jews in Western Europe. Yet, having since the 1820s been the targets of political malcontents on both the left and right, it was probably inevitable that the Rothschilds would once again be identified as the personification of the "Jewish problem." This was the disadvantage of being "Kings of the Jews."

Anti-Semitism

Events in the mid-twentieth century tempt us to exaggerate the importance of anti-Semitism in the late nineteenth century. As an organised political movement it was minor compared with socialism; and it is a mistake to see every expression of hostility towards Jews as a manifestation of it, for these were as ubiquitous as votes for anti-Semitic candidates were sparse. The memory of National Socialism also inclines us to look first to the German lands for signs of anti-Semitism. Of course, there were some there (more in Austria than in Germany, where the Rothschilds' financial importance was declining); but traces can also be found in Britain, while Russia was the only major state which systematically discriminated against the Jews. Yet France, where Jews had enjoyed equal rights for longer than anywhere else, was also the country where the volume of anti-Semitic publication was greatest.

It is not without importance that Wilhelm Marr, the man who introduced the specifically racialist term Antisemitismus to German politics, had worked as a young man for the Wertheimsteins, a family closely linked to the Vienna Rothschilds. In an unpublished memoir, Marr recalled how he had been dismissed in 1841 despite working harder than many of the Jewish clerks in the firm. "It was," he recalled bitterly, "the 'goi' who had to bear the consequences of the economic crisis." Such experiences seemed to find an echo in the economic difficulties of many Germans after the

1873 crash. A good example of the kind of anti-Rothschild polemic inspired by writers like Marr was *The Frankfurt Jews and the Mulcting of the People's Wellbeing* published by "Germanicus" in 1880. The tide speaks for itself: beginning with the now familiar garbled version of the Elector's treasure story, the author is primarily concerned to relate Germany's economic difficulties during and after the *Griinderzeit* to capital export (especially to Russia) encouraged by the Rothschilds and their lackeys in the financial press. There is not a great deal to choose between this and the claim made by the Hessian Reichstag Deputy Otto Bockel in 1890 that the Rothschilds had cornered the world market in oil— a charge which was being repeated in Social Democrat pubs in Berlin five years later (illustrating how readily this rhetoric could still be used by the left). Friedrich von Scherb's 1893 *History of the House of the Rothschild* developed this point in some detail, arguing that the Rothschilds' relentless profiteering had found a new target: having dominated state loans and then railway construction, they were now seeking to establish global monopolies of raw materials.

By 1911, when Werner Sombart published his tendentious but influential book *The Jews and Economic Life*, such claims enjoyed a degree of intellectual respectability. For Sombart, "the name Rothschild" meant "more than the firm which bears it"; it meant "all the Jews who are active at the bourse":

For only with their help were the Rothschilds able to achieve that position of supreme power— indeed one can justly say the sale mastery of the bond market— which we see them possessing for half a century. It is certainly no exaggeration that one used to be able to say that ... a Finance Minister who alienated this world house and refused to cooperate with it more or less had to shut his office up ... [N]ot only in quantitative terms, but also in qualitative terms, the modern bourse is Rothschildian (and thus Jewish).

But it was not necessary to root anti-Semitism in this kind of bogus sociology: the racial differences between Jews and Germans could simply be asserted. Max Bauer's pamphlet *Bismarck and Rothschild* (1891), contrasted Bismarck, the embodiment of Teutonic, peasant virtue, with Rothschild, his cosmopolitan antithesis:

The principle of his existence is not the calm growth of a constructive strength, but the hasty and nervous gathering of a dismembered mass of money ... But [thinks Bismarck] just leave the Jew to his insatiable pleasure; once the five billion marks have been paid in full, it will be the German's turn to amuse himself in his own fashion! ... Bismarck's physical and spiritual form stands clearly and tangibly for all to see ... But what physical notion does the world have of Rothschild? He is never seen, just as the tapeworm remains invisible in the human body. The "house" of Rothschild is a structureless, parasitical something-or-other, that

proliferates across the earth from Frankfurt and Paris to London, like a twisted telephone wire. There is neither structure nor life in him, nothing that grows in the earth, nothing that strives towards God. Bismarck's spirit is like a gothic building ... These are the powers which stand antagonistically opposite one another in the political culture of our times: insatiable Jewry, that destroys life; and hearty Germandom, which generates life.

There were similar publications in Austria; but there, where the Rothschilds remained a major economic force, anti-Semitism was more politically effective than in Germany. It was in the years after the 1873 Vienna stock market crash that Karl Lueger conceived his "Christian Social" campaign against Jewish financial power. A turning point in this campaign was Lueger's call in 1884 for the nationalisation of the Rothschild-owned Kaiser-Ferdinand-Nordbahn when the government proposed renewing the original charter granted to Salomon in 1836. Lueger's demand that the government pay "attention for once to the voice of the people instead of the voices of the Rothschilds" was echoed by Georg Schonerer's German National Association, and their ire was only increased when Albert was awarded the Iron Cross in 1893 for his role in Austro-Hungarian monetary reform. However, when Lueger himself came to power as Mayor of Vienna in 1897, he quickly discovered how difficult it was to dispense with the Rothschilds. By the late 1890s, critics like the conservative Karl Kraus (himself a Jew by birth) and the Social Democrat newspaper the Arbeiterzeitung were accusing Lueger of being "on good terms with the Rothschilds" and even working "hand in hand with the Jew Rothschild." At the same time, in classic Habsburg fashion, the Jüdische Zeitschrift accused the Rothschilds of employing anti-Semites in preference to Jews! Rothschild power remained a byword even among those without a political axe to grind. To give just one example, the Tyrolean poet and professor of geology Adolf Pichler remarked in 1882 how "Rothschild" could "make the Mount Olympus of Austrian government bonds totter." It was, he added sarcastically, "a sublime spectacle."

But it was in France that anti-Semitism was most articulate and all-pervasive. The outpouring of

publications hostile to the Rothschilds which characterised the 1880s had no real parallel in nineteenth-century history; not even the great pamphlet war after the Nord railway accident in 1846 produced so many libels. This time the catalysing "accident" was the collapse of the clerically backed Union Générale bank in 1882. No sooner had the Union Générale folded than its founder Paul Eugène Bontoux began laying the blame on "Jewish finance" and its ally "governmental freemasonry." This refrain was taken up by sections of the press: the Moniteur de Lyon spoke of a "conspiracy orchestrated by a society of Jewish bankers from Germany" and a "German-Jewish conspiracy."

Perhaps paradoxically, in view of his later role as a Dreyfusard, few writers did more to give this idea currency than the novelist Emile Zola. Although set in the Second Empire, his novel *UArgent*—of his vast Rougon Macquart cycle—was obviously inspired by the Union Generale debacle (with occasional allusions to the Credit Mobilier). And although the character of Gundermann was plainly not based on Alphonse, there is no doubt whatever that it was based, with one or two modifications, on his late father James. There is an eerie quality to this unflattering resurrection, for Gundermann lacks the redeeming humanity of Balzac's Nucingen, the other great literary creation James inspired. The best explanation for this is that Zola had not known James as Balzac had; over a decade after his death, he had to turn for inspiration to the memoirs of others—indeed, passages of *UArgent* are lifted more or less verbatim from Feydeau. Gundermann is introduced early on as:

the banker king, the master of the bourse and of the world ... the man who knew [all] secrets, who made at his beck and call the markets rise and fall as God makes the thunder ... the king of gold ... Gundermann was the true master, the all-powerful king, feared and obeyed by Paris and the world... One could already see that in Paris a Gundermann reigned on a more solid and more respected throne than the emperor.

He is cool, calculating, dyspeptic (a fictional touch), ascetic, workaholic. Saccard, by contrast, is an impetuous young would-be financier with clerical sympathies who dreams of financing projects in the Balkans and Middle East which might eventually lead to the purchase of Jerusalem and the re-establishment of the Papacy there. In the hope of winning his support, he goes to see Gundermann in his "immense hotel" where he lives and works with his "innumerable family": five daughters, four sons and fourteen grandchildren. Once again we enter the thronged offices of the rue Laffitte, where queues of brokers file past the impassive banker, who treats them with indifference or— if they dare to address him— outright contempt; where art-dealers vie with foreign ambassadors for his attention; and where (the debt to Feydeau is unmistakable) a small boy of five or six bursts in, riding a broomstick and playing a trumpet. This bizarre court confirms in Saccard's eyes "the universal royalty" of Gundermann.

Saccard wants Gundermann's backing— yearns, in fact, to make money on the bourse just as he has. Yet as he contemplates "the Jew" he instinctively imagines himself "an honest man, living by the sweat of his brow" and is overwhelmed with an "inextinguishable hatred" for that accursed race which no longer has its own country, no longer has its own prince, which lives parasitically in the home of nations, feigning to obey the law, but in reality only obeying its own God of theft, of blood, of anger ... fulfilling everywhere its mission of ferocious conquest, to

lie in wait for its prey, suck the blood out of everyone, [and] grow fat on the life of others.

As Saccard sees it, the Jew has a hereditary advantage over the Christian in finance, and he foresees— even as he enters Gundermann's office— "the final conquest of all the peoples by the Jews."

When, inevitably, Gundermann dismisses his proposal, Saccard's antipathy becomes positively violent: "Ah the dirty Jew! There's one it would be a decided pleasure to chew between one's teeth, the way a dog chews a bone! Though certainly it would be too terrible and too large a morsel to swallow." "The empire has been sold to the Jews, to the dirty Jews," he cries:

All our money is doomed to fall between their crooked claws. The Universal Bank can do nothing more than crumble before their omnipotence ... And he gave vent to his hereditary hatred, he repeated his accusations against that race of traffickers and usurers, on the march throughout the centuries against the peoples [of the world], whose blood they suck ... [bent on] the certain conquest of the world, which they will possess one day by the invincible power of money ... Ah! that Gundermann! A Prussian at heart ... Had he not dared to say one evening in a salon that if ever a war broke out between Prussia and France, the latter would be defeated!

In the end, of course, Gundermann triumphs: the Banque Universelle collapses and Saccard ends up in jail, leaving in his wake a trail of broken hearts and empty purses.

No one could accuse Zola of having failed to do his homework: not only was the portrayal of James's office carefully based on an eyewitness account, but the rise and fall of the Union Generale was described with some precision— the mopping up of clerical and aristocratic sayings, the bidding up of its own shares and the eventual debacle. But what Zola had also done was to give literary credibility to the idea that the Union Generale really had been destroyed by the Rothschilds, as well as to the canard that the French Rothschilds had pro-German sympathies. That such notions struck a chord in the France of the Third Republic is all too apparent. Guy de Charnace's *Baron Vampire* is as wretched a book as *L' Argent* is powerful; but its message is not too different. The character of Rebb Schmoul, like Gundermann, is a German Jew with a distinctively racial gift for financial manipulation. A "bird of prey," he profits from the horrors of war, then metamorphoses into Baron Rakonitz, advising impecunious baronesses in return for their social patronage. Such stereotypes were given added currency by the publication of Bontoux's own memoirs in 1888. Although Bontoux did not mention the Rothschilds by name, there was little doubt about whom he meant when he denounced "la Banque Juive," which, "not content with the billions which had come into its coffers for fifty years ... not

content with the monopoly which it exercises on nine-tenths at least of all Europe's financial affairs," had set out to destroy the Union Generale.

It was, however, another disappointed man— Edouard Drumont— who made perhaps the biggest of all individual contributions to French anti-Semitic mythology. Edouard Drumont had worked as a young man at the Credit Mobilier and had devoted years to researching and writing a huge and rambling tome which purported to describe the full extent of Jewish domination of French economic and political life. First published in 1886 and so successful that it subsequently appeared in 200 editions, Jewish France took the notion of a racially determined and anti-French

Jewish character and developed it into a pseudo-system. Thus "the Rothschilds, despite their billions, have the air of second-hand clothes dealers. Their wives, despite all the diamonds of Golconda, will always look like merchants at their toilet." Even the sophisticated Baroness Betty cannot conceal her origins as a "Frankfurt Jewess" when the conversation turns to precious stones. In part, Drumont was merely updating the pamphlets of the 1840s (Dairnvaell was his main inspiration), so that much of his attention in the first volume is devoted to the idea of the Rothschilds' excessive political power. It is all here: their speculation on the outcome of Waterloo, their immense profits from the Nord concession, their antagonism to the more public-spirited Pereires. Goudchaux— a Jew— saves them from bankruptcy in 1848 and Jews in the Commune protect Rothschild properties from arson in 1871. The politics of the Republic are merely a continuation of this story: Gambetta is in league with the Jews and Masons, Leon Say— "l'homme du roi des juifs"— -plays a similar role, and Cousin, President of the Supreme Council, is merely a cog in the great Jewish-Masonic machine which is the Compagnie du Nord. Even the fall of Jules Ferry can be attributed to the Rothschilds' malign influence. Best of all, Drumont suggests that the Union Generale was in fact an elaborate Jewish trap, designed to mulct the clericals of their savings.

Drumont's later Testament of an Anti-Semite (1894) further developed these poisonous ideas, partly in order to explain the limited political achievements of the anti-Semitic movement. Here he adopted a more pseudo-empirical style, calculating how much the Rothschilds' supposed fortune of 3 billion francs would weigh measured out in silver— and how many men it would require to move it!— and comparing the number of acres of land owned by the Rothschild family with the number owned by the religious orders. If the Boulangists had eschewed anti-Semitism, it was only because "Rothschild had paid [them] 200,000 francs for the municipal elections, on condition that the candidates would not take an anti-Semitic stance," and because the

Boulangist leader Laguerre had personally received 50,000 francs. If the French economy was depressed, it was because "Leon Say... had handed over the Banque [de France] to the German Jews," allowing the Rothschilds to lend out its gold to the Bank of England. If France was internationally isolated, it was because the Rothschilds had handed over Egypt to England and financed Italian armaments with French capital. This last charge of lack of patriotism was repeated a few years later in *The Jews against France* (1899). "The God Rothschild," Drumont concluded., was the real "master" of France: "Neither Emperor, nor Tsar, nor King, nor Sultan, nor President of the Republic ... he has none of the responsibilities of power and all the advantages; he disposes over all the governmental forces, all the resources of France for his private purposes."

Drumont was only the most prolific of a group of anti-Semitic writers of the period who directed their fire at the Rothschilds. Another purveyor of similar libels was Auguste Chirac, whose *Kings of the Republic* (1883) mingled old chestnuts like the myths of the Elector's treasure and Waterloo with new claims about the Nord line and the Rothschilds' relationship with the revolutionaries of 1848 and 1870-71. Once again, there was both a racial and a national dimension to the argument: not only were the Rothschilds Jews, they were also Germans— hence their eagerness to despoil France by financing reparations payments in 1815 and 1871. Chirac's later book, *The Speculation of 1870 to 1884* (1887), was a more sophisticated work which sought to explain the Rothschilds' recent profits by analysing the fluctuations of bond prices in the period before and after the Union Generale crisis—a not unreasonable enterprise in itself, but compromised once again by its intemperate and unsubstantiated allegations against the Rothschilds and Leon Say. Though superficially empirical, this was in reality just another diatribe against "the triumph of the

feudalism of money and the crushing of the worker" and the control of the Republic by "a king named Rothschild, with a courtesan or maidservant called Jewish finance.'" The main allegation made here was that the Rothschilds had conspired to undermine French influence in Egypt for the benefit of England, as part of their historic mission to "kill France" by financial means. The outwardly unremarkable Alphonse was in truth "Moloch-Baal, that is to say the God Gold, marching towards the conquest of Europe and perhaps the world, possessing [real] power behind the royal names and political garb, having, in a word, all the profits and avoiding all the responsibilities."

Predictably, such diatribes were accompanied by numerous hateful caricatures, of which the best known is probably Leandre's *God Protect Israel*. Here Alphonse is portrayed as an emaciated, half-slumbering giant who clutches the globe in claw-like hands and wears on his bald

head a
crown shaped like the golden calf (see illustration 8.i).

In a similar vein is Lepneveu's Nathan Mayer or the Origin of the Billions which
portrays a
bearded Rothschild with the body of a wolf lying on a bed of bones and

?'^

I* '

SA:C.LeandreJ)ieu protege Israel, Le Reve (April 1898)

coins on the battlefield of Waterloo (see illustration 8.ii). More crudely, another
cartoon (probably
from the political left) portrayed "Rothschild" as a giant pig being pulled in a
carriage by ragged
workers with the caption: "What a fat pig! He grows fat as we grow thin." Though
primarily
conspiracy theorists, writers like Drumont and Chirac were also preoccupied with the
Rothschilds' penetration of French high culture and society. In the second volume of
Jewish
France, Drumont devotes a long passage to the chateau and gardens at Ferrieres. The art
and
furnishings, he concedes, are magnificent; what is lamentable is that so many jewels of
French
heritage should belong to Jews who can only jumble them together like so much "bric-a-
brac."
Nor is it only French culture which the Rothschilds can buy. "This chateau without a
past," he
comments, "does not recall the grand seigneurial lifestyle of the past"; yet the
visitors' book now
contains "the most illustrious names of the French nobility." A prince de Joinville— "a
man in
whose veins flow drops of the blood of Louis XIV"— abases himself before a mere "money-
lender." At Rothschild marriages, the list of noble names is complete: "[A]ll the
[ancient] arms
of France ... gathered to worship the golden calf and to proclaim before the eyes of
Europe that
wealth is the sole royalty which now exists." It is the same story at the costume ball
given by the
princess de Sagan in 1885: "this miserable aristocracy" shamelessly rubs shoulders
with Mme
Lambert-Rothschild, Mme Ephrussi and the rest of "Jewry." At heart a romantic
Legitimist,
Drumont regarded the Bourbon and Orleanist nobility as traitors to their Gallic race.
It was a
theme he returned to in his Testament, noting with dismay Charlotte's purchase of "an
abbey
founded by Simon de Montfort" (Vaux-de-Cernay), Edouard's election to the exclusive
Cercle de
la rue Royale and the presence of the usual grand names at a Rothschild garden party.
Chirac too

commented sourly on the relationship between the Rothschilds and the elite of the

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8.ii:Lepneveu^fl^^fl« Mayer ou l'origine milliards, cover of Musee des Horreurs, no. 42 (c.1900)

Faubourg Saint-Germain, which had once disdained James and Betty but now accepted their children as social equals.

It was one of the oddities of the Jewish experience under the Third Republic that a high degree of social assimilation coincided with very public expressions of anti-Semitism. Nor was it merely a matter of outsiders like Drumont carping while royalist aristocrats put prejudice aside; often the very people who socialised with the Rothschilds sympathised with the views propounded by Drumont and Chirac. The almost schizophrenic nature of attitudes towards the Rothschilds can be illustrated with reference to two important contemporary sources: the Goncourt brothers' journal and Proust's *A la recherche du temps perdu*. The Goncourts not only shared Drumont's views; they knew him well. Their journals for the period 1870 to 1896 are full of spiteful anecdotes about the Rothschilds' "Jewish" character— their materialism, their Philistinism and so on. Yet the Goncourts were also themselves quite happy to accept Rothschild hospitality: discussing French engravings with Edmond in 1874 and 1887, dining with Nat's widow in 1885,

dining with Leonora in 1888, dining at Edmond's in 1889. It was characteristic of the period that the Goncourts could quote Drumont approvingly less than a year after praising Rothschild cuisine; could dine with Drumont and listen happily to his talk of putting "Rothschild against a wall" in March 1887, then discuss engravings with Edmond that December; could dine at Edmond's in June 1889, then exchange anti-Semitic anecdotes with Drumont in March 1890, just months before his abortive anti-Semitic call to arms on May 1.

This world of Parisian salons, in which Jews and anti-Semites routinely mixed, was dramatically polarised in 1894 when Alfred Dreyfus, a Jewish officer on the French General Staff, was accused of being a German spy, court-martialled, found guilty on the basis of forged documents and sentenced to life imprisonment on Devil's Island. Alphonse's reaction to the allegations against Dreyfus was initially one of alarm at the effect the case would have in encouraging anti-Semitism,

on the assumption that Dreyfus was guilty; but this soon turned to anger as the evidence accumulated to suggest that Dreyfus had been framed. According to one clerical memoir, Alphonse was "irritated by the condemnation of Dreyfus and by the indifference of the French aristocracy." However, other members of the family were less willing to be identified publicly as "Dreyfusards," preferring to try to minimise the schism within their own upper-class milieu.

Proust gives a flavour of the atmosphere of this time, with Dreyfusard sympathies being studiously concealed by members of the heterogeneous circle around the duchesse de Guermantes. To Bloch, a Jew of relatively undistinguished origins, the very name Rothschild inspires awe; when he realises that an old English woman whom he has been patronising at the duchesse's is "La baronne Alphonse de Rothschild" he is thunderstruck:

At that moment there suddenly flooded through Bloch's arteries so many ideas of millions and prestige ... that it was as if he had suffered a stroke, a mental spasm, and he exclaimed involuntarily in the presence of the amiable old lady: "'If only I had known!'"— an exclamation of such stupidity that it kept him awake for eight nights in a row.

The prince de Guermantes, on the other hand, will not even receive a Rothschild— indeed, would rather let a wing of his chateau burn down than ask for water-pumps from the neighbouring Rothschild house. In fact, he turns out to harbour secret Dreyfusard inclinations; but he keeps these hidden because to be identified as a Dreyfusard carries a social price. The due de Guermantes pays that price when he fails to secure election to the presidency of the Jockey Club because his wife "was a Dreyfusard ... received the Rothschilds, and ... for some time ... had shown favour to great international magnates who, like the due de Guermantes himself, were half-German." This in turn makes the Duke bitter:

The Alphonse Rothschilds, although they have the tact never to speak about this abominable affair, are Dreyfusards in their hearts, like all Jews ... If a Frenchman steals or murders I do not feel obliged to find him innocent simply because he is a Frenchman. But the Jews will never admit that one of their fellow citizens is a traitor, although they know it perfectly well, and could not care less about the frightful consequences (the Duke was naturally thinking of the damned election .. .)

The Dreyfus affair exposed similar attitudes on the political left as well. When a Jewish journalist

named Bernard Lazare published a pro-Dreyfus pamphlet, he was immediately attacked by the socialist Alexandre Zevaes in the *Petite Republique* as "one of the faithful admirers of His Majesty Rothschild."

Such attitudes existed in England too. In June 1900 David Lindsay recorded in his diary

his attendance at "Hertford House, where a large party invited by Alfred Rothschild and Rosebery assembled to meet the Prince of Wales." "The number of Jews in this palace," Lindsay declared, was past belief. I have studied the anti-semitic question with some attention, always hoping to stem an ignominious movement: but when confronted by the herd of Ickleheimers, Puppenbergs, Raphaels, Sassoons and the rest of the breed, my emotions gain the better of logic and injustice, while I feel some sympathy with Liiger [sic] and Drumont— John Burns [the labour leader and future Liberal Cabinet minister], by the way, says the Jew is the tapeworm of civilization.

Yet Lindsay continued to accept invitations to Waddesdon and Tring. Similar sentiments were sometimes privately expressed by non-Jewish bankers in the City, though none could avoid doing business with Jews. There are also a number of stereotypical Jewish financier-villains in late Victorian fiction: TroUope's uncouth Melmotte in *The Way We Live Now* is not based on a Rothschild, but there is no mistaking the provenance of Baron Glumthal— "the great Frankfurt millionaire" with the "slightest trace of a foreign accent" and the politically all-powerful "house" in Charles Lever's *Davenport Dunn*.

The difference between England and France is that anti-Semitism was more likely to be given a political outlet on the left than on the right. Where Drumont was a frustrated clerical legitimist, the English writers who explicitly attacked the Rothschilds were as likely to be socialists or New Liberals like John Burns as radical nationalists. A good illustration is John Reeves's book *The Rothschilds: The Financial Rulers of Nations* (1887), which returns a typical verdict: "The Rothschilds belong to no one nationality, they are cosmopolitan ... they belonged to no party, they were ready to grow rich at the expense of friend and foe alike." Four years later, it was the *Labour Leader* which denounced the Rothschilds as a

blood-sucking crew [which] has been the cause of untold mischief and misery in Europe during the present century, and has piled up its prodigious wealth chiefly through fomenting wars between States which ought never to have quarrelled. Wherever there is trouble in Europe, wherever rumours of war circulate and men's minds are distraught with fear of change and calamity you may be sure that a hook-nosed Rothschild is at his games somewhere near the region of the disturbance.

Perhaps the most intriguing case of all is that of the left-leaning Liberal J. A. Hobson, author of the classic *Imperialism: A Study* (1902). Like many radical writers of the period, Hobson regarded the Boer War as having been engineered "by a small group of international financiers, chiefly German in origin and Jewish in race" who were "prepared to fasten on any ... spot upon the globe ... taking their gains not out of the genuine fruits of industry, even the industry of others,

but out of the construction, promotion, and financial manipulations of companies." There is no question that he regarded the Rothschilds as central to this group. It is true that in later years Hobson moved away from this anti-Semitic line of argument in favour of a more orthodox socialist anti-capitalism. But such rhetoric had become part of the political language of

Edwardian radicalism. As we shall see, it was Lloyd George, the most radical of pre-war Chancellors of the Exchequer, who singled out Natty for a remarkable personal attack during the debates over his 1909 budget, though Lloyd

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8.iii:"Coin" Harvey,r^e English Octopus: It Feeds on Nothing but Gold (1894)

George himself was denounced by the right for his own involvement with Jewish financiers (the Isaacs brothers) in the Marconi affair.

In America too there was anti-Rothschildism. Ever since the 1830s, the Rothschilds had been political targets in the United States, despite their relatively limited financial influence there. But even the attacks they had suffered during the Civil War paled alongside those during the brief heyday of the People's Party in the 1890s. The Populists were essentially opponents of American entry into the gold standard, mobilising the discontent of mid- Western farmers with the low grain prices of the 1880s. However, their critique of the "gold gamblers of Europe and America" and "the secret cabals of the international gold ring" had a strong anti-Semitic as well as anti-English component, due not least to the prominent role played by the London Rothschilds in the loans which facilitated the American transition to gold. Gordon Clark's book Shy lock: as Banker,

Bondholder; Corruptionist, Conspirator alleged that a deal had been struck between Hugh McCuUoch, Secretary of the Treasury under Lincoln and Johnson, and James de Rothschild: "The most direful part of this business between Rothschild and the United States Treasury," he claimed, "was not the loss of money, even by the hundreds of millions. It was the resignation of the country itself INTO THE HANDS OF ENGLAND, as England has long been resigned into the

hands of HER JEWS." In Coin's Financial School (1894), "Coin" Harvey depicted the world in the clutches of a huge, "English Octopus" bearing the name: "Rothschilds" (see illustration S.iii). In the same author's novel A Tale of Two Nations, the mastermind of the English plan to "destroy the United States" by, demonetising silver is a banker named "Baron Rothe." These allegations became something of an embarrassment when the Populist movement was absorbed by the Democratic Party. The Democratic presidential candidate William Jennings Bryan had to explain to Jewish Democrats that in attacking the Rothschilds he and the Populist leaders were "not attacking a race: we are attacking greed and avarice which know no race or religion."

It might be asked how far such polemics could actually hurt the Rothschilds, secure as they seemed in their palatial residences. Yet the repeated identification of the Rothschilds as the architects of a Jewish capitalist conspiracy almost inevitably inspired acts of violence directed against members of the family. The least serious of these were the crude assault on Natty's son Walter, who was dragged off his horse by some unemployed workmen while hunting near Tring, and the "Jew hunts" experienced by his brother Charles at Harrow. More serious were the two assassination attempts of the period. In August 1895 a crude letter bomb was sent to Alphonse at his home in the rue Florentin; in his absence it was forwarded to the rue Laffitte where it blew up and seriously injured his head clerk. "An Anarchist outrage on one of the Rothschilds is not greatly to be wondered at," commented The Times. "In France as elsewhere they are so wealthy and hold so prominent a place that they stand out as the natural objects which Anarchists would seek to attack, and when we take further into account the intense anti-Jewish feeling which exists in France, we are the more inclined to wonder that they have escaped so long." Nor was the threat of assassination confined to France. In London in 1912 a man named William Tebbitt fired at Leo five times with a revolver as he was driving out of New Court, riddling his car with bullets and badly wounding the policeman on guard at the door. Tebbitt appears to have been insane (Leo had apparently done him some kindness); but the attack was symptomatic of the vulnerability of the family at a time when handguns and hand-grenades were making assassination easier than it had ever been in the past.

Responses

The most elementary response to attack is to fight back. That was the response favoured

by Alphonse's son Edouard and Gustave's son Robert, both whom responded to racial insults by demanding satisfaction on the field of honour. But one could not duel with every anti-Semite. The question of how to respond to religious and racial intolerance had long preoccupied the Rothschilds; but the new forms of prejudice which characterised the fin de siècle called for new responses. These were not easy to formulate.

Because of their unique social position— simultaneously at the apex of the respective Jewish communities and in increasingly close contact with the European aristocracies— the Rothschilds were sometimes inclined to blame anti-Semitism not just on anti-Semites but on other Jews. In 1875 Mayer Carl told Bismarck: "As for anti-semitic feeling the Jews themselves are to blame, and the present agitation must be ascribed to their arrogance, vanity and unspeakable insolence." To modern eyes, this seems a shocking statement, suggesting a kind of disloyalty to the wider Jewish community which is not at first sight easily reconciled with the Rothschilds' claim to be that community's lay leaders. Yet the fact that the man who tried to assassinate Leo was (as Natty

put it) "of our own persuasion" is significant: there were profound tensions between Jews too in this period.

The two groups which gave the Rothschilds most concern were nouveaux riches— i^v/ish bankers and businessmen who had made their fortunes more recently than the Rothschilds— and, perhaps more important, Ostjuden: the much more numerous Jews of Eastern Europe (principally though not exclusively from the Russian Empire), 2.5 million of whom migrated westwards after the pogroms sparked off by the assassination of Alexander II in 1881 and the new discriminatory laws introduced the following year. In the former category, Gerson Bleichroder was viewed with especial distaste, though it is reasonable to assume that part of Mayer Carl's grievance against Bleichroder had its origins in their business disagreements. Forwarding a letter from Bleichroder on the subject of German anti-Semitism in November 1880, Natty told Disraeli:

There is no doubt that Bleichroder himself is one of the causes of the Jewish persecution, he has been employed so often by the German Government that he has become arrogant and forgets that he is very often merely "a Ballon d'essai."

There are also a great many other reasons ... among them the constant influx of Polish Russian and Roumanian Jews who arrive in a state of starvation and are socialists until they become rich.

The Jews also are proprietors of half the newspapers particularly of those papers which are anti Russian ... I hear also that Madame von Bleichroder is most disagreeable & haughty.

As these comments suggest, the new poor were at least as great a source of embarrassment as the nouveaux riches.

The Rothschild response to anti-Semitism was not just (as Drumont alleged) to demand high levels of police protection and to fortify their houses; though they can be forgiven for doing so in the light of the assassination attempts described above. There was a long-standing family view about how best to deflect or mitigate anti-Jewish feelings. Ever since the time of Mayer Amschel, the Rothschilds had taken care to make charitable contributions not only to the Jewish communities where they lived, but: also to non-Jewish "good causes" as part of a conscious strategy to win social acceptance. There is some evidence to suggest that members of the third generation had tended to neglect this tradition during the last decades of their lives. The younger Rothschilds, however, consciously revived it in the 1880s and 1890s, though in England the emphasis was now laid as much on public service as on financial donations; and in every case there was a new interest in the provision of housing for the poor, in addition to the traditional preoccupations with health care and education.

We have already seen how Ferdinand set up a hospital dedicated to his wife Evelina after her death. His brother-in-law Natty was also president of no fewer than three hospitals, treasurer of the King Edward VII Hospital Fund and chairman of the Council of the British Red Cross, as well as running what has been called "a two-tier health service" on his Truig estate. In Frankfurt: Mayer Carl and Louise established the Clementine Interdenominational Girls' Hospital following the death of their eldest daughter Clementine and also contributed towards

the town's public baths. Finally, their unmarried daughter Hannah Louise was responsible for a large number of public foundations including the Baron Mayer Carl von Rothschild Carolinum Foundation, a medical foundation which came to specialise in dental care. The Viennese Rothschilds also made major charitable contributions in this field: founding a general hospital, an orphanage, an institute for the blind and one for the deaf and mute. Nathaniel left considerable sums to establish a sanatorium for nervous illnesses at Doblting and Rosenhgel and his house at Reichenau became a hospital. And in France Adolph established an ophthalmological hospital in Paris after a surgeon in Geneva successfully removed a piece of metal which had lodged in his eye, while Henri set up a clinic at 199 rue Marcadet. Education remained important too (as it had been since the days of the Philanthropin in Frankfurt). In addition to the Carolinum Foundation, Hannah Louise established the Carl von Rothschild Public Library (which later occupied the Rothschild house on Untermainkai) and the Anselm Salomon von Rothschild Foundation for the Promotion of the Arts. Her sister Hannah Mathilde was also a major benefactor of the new Frankfurt University set up in 1910.

It was a sign of the times, however, that the provision of cheap housing now became an object of Rothschild philanthropy. For the late nineteenth century saw an acceleration in the pace of urbanisation as millions of people throughout Europe left the countryside to find employment in cities. London, Paris, Vienna and Frankfurt were all affected in this way, albeit to varying degrees. Although there was heavy private investment in housing, contemporaries could hardly fail to notice the appalling conditions which prevailed in the "slums" of Europe's many East Ends: landlords had an obvious incentive to overcrowd their properties, and almost none to provide good sanitation (which at the very least required a measure of collective action by builders and property-owners). One Rothschild response to this was to set an example by acting as model landlords themselves. Natty, Leo and Ferdinand also made a point of running their Buckinghamshire estates as models of modern paternalism, providing tenants with improved housing, running water, dub houses and other facilities. But these experiments in private welfare (not dissimilar to those adopted by some big German industrial concerns in the period) had no real applicability in the slum areas where the Rothschilds owned no land.

A first step to address the urban problem was taken by the Paris Rothschilds in 1874, when a fund was established known as l'Oeuvre des loyers (later Secours Rothschild) to pay 100,000 francs a year to the mayors of the Paris arrondissements to assist poor families unable to pay their rents. Thirty years later, another bigger Rothschild Foundation "for the Improvement of the Material Existence of Workers" was set up with 10 million francs' capital to construct affordable working class housing blocks in the 11th, 12th and 19th arrondissements. The model for this was in fact the English Rothschilds' Four Per Cent Industrial Dwellings Company, which had been set up in the 1880s (see below).

All this needs to be set in the context of the family's primary charitable function as benefactors within the Jewish communities, though the distinction, as we shall see, is not always easy to make.

The continental Rothschilds continued to found specifically Jewish institutions. In 1870, for example, James Edouard established the hospital of Berck-sur-Mer, which specialised in bone disorders, while Edmond modernised the old Jewish hospital in the rue Picpus; in addition, he and Gustave each founded a new Jewish school. In Austria Anselm established a Jewish hospital at Währing in 1870; while in Frankfurt the indefatigably philanthropic Hannah Mathilde Founded a Jewish Children's Home, the Georgine Sara von Rothschild Foundation for Sick

Foreign Jews, an Old People's Home for Jewish Women (in the old Rothschild house on the Zeil), a Jewish Home for Women in Bad Nauheim, as well as a Sanatorium for Poor Jews in Bad Soden,

a spa town near her summer residence at Konigstein. In London the Jews' Free School remained a favoured institution as did (albeit to lesser degree) the Jews' College.

However, the influx of East European Jews created new problems which the established institutions could not address. Unlike many Non-conformists, British Jews felt no anxiety about the expansion of state support: for, secular education, providing they could maintain their own communal control over religious education. At the same time. Natty and his relatives grasped the need for extra-curricular organisation. For example, Natty's wife Emma provided around 60 per cent of the annual costs of the Brady Street Lads Club founded in Whitechapel in 1896 to keep young Jewish men out of mischief Her son Walter contributed £5,000 to the costs of the Hayes Industrial School set up in 1901 for Jewish young offenders, nearly a third of the total. Two years later, the Rothschild and Montefiores combined to create a similar school for girls with the explicit object of improving the religious education working class girls received. The spirit in which all these efforts were conceived can be gauged from Lionel's declaration at the opening of the Hutchison House Club for Working Lads on June 28, 1905:

We hope to catch the youth of the immediate neighbourhood, and to help them to rise in the world, to help them out of the temptations which they find in the street, the music-halls and the public houses. We want to instil into the boys ambition, the pride of being Jews and the pride in being Englishmen. [Cheers] We want to teach them the qualities of endurance and sportsmanship.

It is hard to imagine a more clearcut call for cultural integration. As Natty declared in a speech to the United Synagogue council in 1891, the "paramount duty devolving upon the Jewish community" was "the task of Anglicising the numbers of their foreign brethren at present living in the East End of London." Max Beerbohm's cartoon A Quiet Morning in the Tate Gallery hints at the difficulty the Rothschilds had in understanding "their foreign brethren." The curator is pictured "trying to expound to one of the Trustees the spiritual fineness" of a picture of a group of Orthodox rabbis in a synagogue. With his neat moustache, top hat and cane, the Trustee in question— Alfred— looks unconvinced (illustration 8.iv).

The housing question also called for new forms of benefaction. In May 1884 Natty was invited to join a Board of Guardians Sanitary Committee set up specifically to consider ways of providing better housing for the growing number of poor Jewish tenants living in East End districts like Spitalfields, Whitechapel and Goodmans Fields— areas which had been notorious for crime and prostitution even before the case of Jack the Ripper in 1888. A first step towards tackling the housing problem for immigrants was taken that year with the creation of the Poor Jews' Temporary Shelter, which offered accommodation for up to fourteen days for single men and helped families to find lodgings. But a new East End Enquiry Commission under Natty's

chairmanship also proposed creating more permanent housing— "healthy homes ... at rentals such as the poor can pay"— through the creation of a Dwellings Company of the sort which had proliferated since the 1860s and had been encouraged by Richard Cross's Artisans' and Labourers' Dwellings Improvement Act of 1875.

8.iv:Max Beerbohm's quiet morning in the Tate Gallery (1907)

Apparently encouraged to pursue the matter by his dying mother, Natty sought to mobilise other wealthy Jews— including Lionel Cohen, the bullion-broker F. D. Mocatta, Claude Montefiore and Samuel Montagu— but in the end the Four Per Cent Industrial Dwellings Company set up in March 1885 had to rely on the Rothschilds for a quarter of its £40,000 share capital (another major donor was the Rothschild-supported Jews' Free School which lent the company £8,000 two years later).

The Industrial Dwellings Company was not strictly speaking a charitable foundation: its declared aim was to "provide the maximum of accommodation for the minimum rent compatible with the yielding of a nett 4 per cent per annum dividend upon the paid-up Capital," and the "ruthless utilitarianism" of the resulting flats has been condemned by a modern social historian. However, the differential between this fixed return and the much higher returns being reaped by purely commercial landlords was substantial and can be regarded as a kind of subsidy: the flats were unquestionably an improvement on the slums they replaced. Two months after the initial subscription was announced, Natty purchased a site at Flower and Dean Street (off Commercial Street in the heart of Spitalfields) from the Metropolitan Board of Works for £7,000. Designed by the Jewish architect N. S. Joseph, the austere seven-storey buildings were officially opened in April 1887 and were named after Charlotte. Inside, there was spartan accommodation for up to 228 families (in 477 rooms). The Company went on to build a similar estate in Brady Street and acquired a second site in Flower and Dean Street, where "Nathaniel Dwellings" were built in 1891.

Of course, it would be quite wrong to regard all this purely as a response to the increase of anti-Semitism; as Jews, the Rothschilds regarded charitable work as a religious obligation and this impulse was reinforced by the voluntarist ethos of Victorian liberalism. To take the case of Anthony's daughter Constance, who was president of the National Union of Women Workers, an executive of Lady Somerset's National British Women's Temperance Association, an active member of the Society for the Prevention of Cruelty to Children as well as a Home

Office-
appointed prison visitor; such activities were the sort of thing the wife of any
ambitious Liberal
MP was expected to go in for. In any case, like her aunt Charlotte, she evidently
derived pleasure
from such work. She was just as active, if not more so, with Jewish organisations: the
Union of
Jewish Women, the Ladies Conjoint Visiting Committee of the Board of Guardians and the
Jewish Ladies Society for Preventative and Rescue Work (later renamed the Jewish
Association
for the Protection of Girls and Women), a society for rescuing "fallen women" (as
unmarried
mothers and prostitutes were euphemistically known) and preventing other working-class
Jewish
girls from falling in the same way. This was a pattern of activity Charlotte had
established in the
1850s and 1860s, and it evidently gave both her and Constance the kind of fulfilment
which their
male relatives could derive from the "counting house" or politics. Emma too was a
compulsive
philanthropist: in 1879 she recorded no fewer than 400 individual charitable donations
and
subscribed to 177 "good causes" in the Tring area, including the Church Girls Union,
the Young
Women's Christian Association and the Tring United Band of Hope!

Nevertheless, there undoubtedly was a "defensive" rationale at work. In part, it was
important to
demonstrate that rich bankers could be relied upon to make a voluntary contribution
towards the
amelioration of social problems. As we shall see, this was vital as an increasing
number of
politicians on the political left argued for direct state intervention to redistribute
income and
wealth; modest though the proposals of New Liberals were at the turn of the century,
the
Rothschilds shared that violent aversion, so widespread among the rich of the period,
to any
increases in direct taxation— especially those motivated by a desire to improve working
class
living standards. The Rothschild argument was that "capital" must be left free from
taxation in
order to accumulate; only then could economic growth, increased employment and higher
wages
be expected. In return, the rich could be relied upon to make their contribution
towards the needs
of the deserving poor on a voluntary basis. It is worth pausing to assess approximately
how big a
contribution was in fact being made here. Alphonse's will provides a good test case, as
he made
quite a large number of charitable bequests, with a total value of around 635,000
francs. Yet this
was equivalent to less than 0.5 per cent of the value of his share of the Rothschild
partnership
(135 million francs) which was passed on tax-free to his son Edouard. Of course, this
takes no
account of the substantial sums Alphonse contributed to charitable causes in his
lifetime; and
further research would be needed to establish the proportion of his income spent in
this way.
Nevertheless, it was always a weakness of the conservative argument against higher
taxation that
in general private charity at the turn of the century tended to fall short of the
traditional 10
per cent.

In the case of specifically Jewish philanthropy, of course, there was a further motive: the perceived need to accelerate the "Anglicisation" of the newly arrived East European Jews. Of course, there was never much chance of achieving the kind of rapid assimilation which the Rothschilds and their cousins had achieved in the late eighteenth and early nineteenth centuries. They, after all, had arrived in England already relatively well off and well educated; the majority

arriving from Eastern Europe in the late nineteenth century were poor artisans. An especially alarming moment in this context was the great East End tailors' strike of 1888. To an ardent anti-socialist like Natty, the spectacle of a major industrial dispute within the Jewish community was hardly an agreeable one. Both he and Samuel Montagu hastened to offer their services as mediators, in the hope of splitting the difference between the two sides; though it is hard to believe that Natty had much insight into the labour relations of the East End. Their intervention reflected the Jewish elite's anxiety to appease any nascent radicals within the East End: they had before them the example of Russia, where the Jews' persecution was often spuriously justified by numerical over-representation within the revolutionary movement.

One criticism sometimes advanced by critics of Rothschild philanthropy was that, far from promoting assimilation, the Industrial Dwellings Company merely encouraged the creation of new ghettos. Thus it has been pointed out that 95 per cent of the tenants in the Charlotte de Rothschild Buildings were Jews. But this is misleading. At the Directors' meeting of February 18,

1890, it was agreed that "as far as possible, the proportion of Christian tenants to Jewish tenants should be from 33 to 40 per cent" in the company's Brady Street flats. In 1899 space was reserved in the company's East Ham property for the construction of non-Jewish places of worship "in order that the estate should in no way form a 'Ghetto.'" Though the Charlotte de Rothschild Buildings were mainly occupied by Jewish families, a third of the tenants in the Navarino Mansions in Stoke Newington Buildings were not, according to figures for 1904. The company's Camberwell estate (Evelina Mansions) had no Jewish tenants at all in 1911.

An alternative solution to the problems caused by immigration was, of course, to stop it. However, when the idea of restrictions on immigration surfaced for the first time in the 1880s, the Rothschilds and their circle were disconcerted. As N. S. Joseph, the architect of Rothschild Buildings put it, "The letters which spell exclusion are not very different from those which compose expulsion." When the anti-immigration campaigner Arnold White wrote to Natty in 1891, his arguments for legislation were rejected (though not without a qualification):

"I share with you the opinion that an influx of persons of foreign birth, likely to become a public charge by reason of physical incapacity or mental disease, is most undesirable and should be discharged. I have no reason to believe that such persons come here in number sufficient to justify legislation." Nevertheless, by the turn of the century, a growing number of Conservative MPs were becoming convinced of the need for immigration controls and this put Natty— by now a staunch party man— in a difficult position. In the 1900 election. Natty was embarrassed when his agent in the East End endorsed two candidates (Sir William Eden Evans—Gordon in Stepney and David Hope Kyd in Whitechapel) who proved to be proponents of immigration control; and he felt obliged to disown the Unionist candidate in St. George's in the East, Thomas Dewar, after an intemperate election address was reported in the Jewish Chronicle.

When, at Evans—Gordon's instigation, the immigration question was referred to a Royal Commission, however. Natty made no secret of his opposition to "exclusion." As a member of the Commission, of course, he was primarily concerned to question witnesses. But when a number of these (including Arnold White) specifically claimed that it was Rothschild charity which acted as a "magnet" for poor immigrants, he felt obliged to respond. Natty dissented from the majority on the Commission, whose report called for "undesirable" immigrants— including criminals, the mentally handicapped, people with contagious diseases and anyone of notoriously bad character"—to be barred from entry or expelled. In his minority report. Natty argued forcibly that such

legislation "would certainly affect deserving and hard-working men, whose impecunious position on their arrival would be no criterion of their incapacity to attain independence." For him, the case of the "little Jew who was first educated at the Jews' Free School" and who became Senior Wrangler in Cambridge in 1908 was the ideal: the young mathematician's father had "fled from Odessa some years ago. I believe he used to preach to a small synagogue. He is now foreman in a small tailoring business where he receives high wages and teaches in one of the small Cheders. Such a boy," he observed, "might have done benefit to Russia. I hope he will do well here."

His son Walter echoed this view. "Great Britain," he argued, "should be the refuge for the oppressed and unjustly ill-treated people of other nations so long as they were decent and hard-working." But Natty's opposition to the bill introduced in 1904 and his support for a Liberal critic of the bill in the 1905 Mile End by-election could not prevent an act being passed later that year. This act established, he declared, "a loathsome system of police interference and espionage, of passports and arbitrary power." Nevertheless, he opposed petitioning for its repeal— as other

members of the Board of Deputies wished to do— on the ground that a renewed debate might lead to a tightening of the rules; instead he pinned his hopes on persuading governments to apply it leniently. If nothing else, the passage of the Aliens Act in 1905 gave the lie to Arnold Whites claim that the Prime Minister and the Cabinet of England alter their policy ... at the frown of the Rothschilds."

There were two other ways of taking the sting out of the immigration issue. One was to persuade the Russian government to end its discrimination against the Jews in its territory. This was what many Russian Jews pinned their hopes on, in the belief that the Rothschilds' financial leverage could force the Tsarist regime to mend its ways. Indeed, stories from the Pale of Jewish settlement like "The Czar in Rothschild's Castle," credited "Rothschild" with positively supernatural powers, and dreamt of him literally teaching the Tsar a lesson. Thanks to his possession of " King Solomon's signet ring ," Rothschild had become "the man who ... controls the destiny of nations," living in a vast palace "where enormous hoards of gold were stored and guarded by gigantic warriors." If the Tsar accepted an invitation to spend the night in Rothschild's castle, he would be enlightened by pyrotechnical visions of the history of the Jews. In such stories the myth of the Hebrew talisman lived on. As we shall see, however, exerting leverage in St Petersburg on this issue was more a question of money than magic; and diplomatic factors made it difficult for the Rothschilds to do much more than protest at anti- Jewish policies.

The other possible strategy was to get as many as possible of the new arrivals to move on. This had in fact been the Jewish community's practice for some years. In 1867, the Board of Guardians wrote to New Court on behalf of "Haim Kohen Hahamake," a "very deserving" Greek merchant who had lost £8,000 and who wished to return co Greece; the Rothschilds sent £100. At around the same time, Alfred sat on the committee of an East End Emigration and Relief Fund. In 1881-5 alone, some 2,301 families were sent back to Eastern Europe under such schemes. Natty himself paid the costs of 200 families who wished to leave England for Canada in this period. In 1891 he was one of the eight founding shareholders of Maurice de Hirsch's French-based Jewish Colonisation Association, an organisation for Jewish emigration from Russia to Argentrina; and personally offered "to spend £40,000 in transporting to S. Africa and establishing on good Agricultural Land with an easy access to the sea a carefully selected No. [between 400 and 500 familes] of Russian Jews ... [to] be taken exclusively from a class who have proved themselves to be successful and persevering Agriculturalists." This question of "re-exporting"

immigrants resurfaced in 1905, when levels of emigration from Russia soared. Natty's comments

on the Royal Commission the previous year indicate that he still favoured "re-exporting" immigrants under certain circumstances.

But could not the Jews return to their biblical place of origin? The notion that the Rothschilds would use their wealth to restore the Jewish kingdom of Jerusalem in the Holy Land dated back as far as the 1830s; and it too lived on in the Pale: "Was not Rothschild a fit prince to ... restore scattered Israel to the Land of Promise [and] ascend the throne of David?" However, although the family had taken an interest in the Jews of the Middle East since the time of the Damascus affair and continued to donate money to educational and other institutions for Jews in Jerusalem, it was only much later that a Rothschild first seriously began to consider the possibility of founding Jewish colonies in Palestine. Edmond, James's youngest son, became interested in this idea in 1882 under the influence of Zadok Kahn and Michael Erlanger of the Central Committee of the Alliance Israelite Universelle. It was they who introduced him to Samuel Mohilever, Rabbi of the city of Radom (then in Russia) who wanted to resettle a group of Jewish farmers from Belorussia in Palestine; and Josef Feinberg, who wanted money for an already existing colony at Rishon le Zion ("First in Zion"), south of Jaffa (now Tel Aviv). When Edmond gave Feinberg 25,000 francs to drill for water at Rishon le Zion, other settlers in the area were encouraged to apply to him, including a group of Rumanian Jews at Samarin near Mount Carmel (later Zikhron Ya'aqov) who intimated that they expected not just money but leadership from the famous Rothschild.

Edmond responded enthusiastically. As he told Samuel Hirsch, head of the "Mikveh Israel" Agricultural College, his aim was "to create models of future settlements, something like settlement nuclei, around which further groups of immigrants could subsequently settle." Every new settler at Rishon le Zion had to sign an agreement "to submit myself totally to the orders which the administration shall think necessary in the name of M. le Baron in anything concerning the cultivation of the land and its service and if any action should be taken against me I have no right to oppose it." On this decidedly authoritarian basis, Edmond instructed Mohilever's settlers to attempt viniculture at Eqron (later renamed Mazkeret Batya after his mother Betty). There were also experiments with silk manufacture at Rosh Pinna, as well as perfume and glass production, not to mention synagogues, schools and hospitals— every detail supervised by the Baron's "officials." Although he insisted all along that he was engaged not in philanthropy but in creating economically self-sustaining settlements, Edmond's highly paternalistic approach inevitably generated what would now be called a "dependency culture." By 1889, despite investments totalling £1.6 million, there were numerous symptoms of economic failure. Although he transferred the administration of the settlements to the Jewish Colonisation Association in

1900, tacitly accepting the need for greater local autonomy, he continued to act as their banker in his capacity as chairman of the JCA's Palestine Committee. By 1903 nineteen of the twenty-eight Jewish settlements in Palestine were subsidised partially or wholly by him. Altogether he spent around £5.6 million on his settlements.

Edmond's colonising ventures should not be equated with Zionism in the sense of a Jewish nationalism aiming at the creation of a Jewish state, nor should the English Rothschilds' interest in Jewish colonisation. In 1890, Natty attended (along with other luminaries of the London community such as Samuel and Cohen) the opening meeting of the Chovevei Zion Association of England, which united the various local Hovevei Zion ("lovers of Zion") groups which had been

formed after 1883 in reaction to the Russian pogroms. Leo also lent support to Israel Zangwill's Jewish Territorial Organisation, which sought to establish Jewish colonies in Mesopotamia (Iraq and Kurdistan). But none of the Rothschilds of this generation favoured the notion of a Jewish state in the Middle East; indeed, Edmond explicitly advised the settlers to seek Ottoman citizenship. Even less interested was Albert, who in 1895 received what doubtless seemed to be yet another half-mad demand for money— a billion francs, no less— from a more than usually verbose Schnorrer.

By 1895 the Viennese playwright and journalist Theodor Herzl had become convinced that the only "solution to the Jewish question" was for the Jews to leave Europe and found their own Judenstaat modelled on the independent nation states already founded by Greeks, Italians, Germans and other peoples in the course of the nineteenth century. Having found a sympathetic listener in Hirsch, he made a succession of attempts to win the support of the Rothschilds, in the belief that they were about to "liquidate" their unknowably vast capital as a response to anti-Semitic attacks and that he could provide them with a "historic mission" in which to invest it. But despite the mediation of the Chief Rabbi of Vienna, Gdemann, Herzl's sixty-six page Address "to the Rothschild Family Council" was never sent. He did not even get an answer from Albert to his initial approach, and concluded bitterly that his Address "should not be laid before the Rothschilds, who are vulgar, contemptuous, egoistical people." Instead, he must wage "a battle against the powerful Jews" by mobilising the Jewish masses.

This switch from emigration to aggression was characteristic of a particular type of Rothschild correspondent. King Ludwig II of Bavaria responded in a rather similar way when the Rothschilds rejected his requests for loans to finance his mania for fairy tale castles: he instructed his servants to rob the Rothschild bank in Frankfurt. Herzl, however, never gave up hope of

securing Rothschild support. As early as May the following year, he was seeking to gain a hearing from Edmond through the Chief Rabbi in Paris, Zadok Kahn, even offering to resign from his own embryonic movement if Edmond would take over as leader. But when Edmond said that he regarded Herzl's talk of founding a state in Ottoman territory as a threat to his own

8.v: Christian SchoUer^/ Kinder Israels ziehen ins Gelobte Land, um eine Republik zu grunden

(1848)

colonisation programme, Herzl reverted to hostility. A year later, he was denouncing them as "a national misfortune for the Jews." Even when he managed to secure an interview with Edmond in August 1896, it was only to be disillusioned further. By 1898, he had concluded that Edmond was slow-witted and that he would have to try appealing to the more financially powerful Alphonse— a view confirmed by his visit to Rishon le Zion that October.

At first, he got no further in London. Natty refused even to see him in 1901 (despite the intercession of his cousin Lady Battersea) and he clashed when Herzl gave evidence to the Royal Commission on Alien Immigration in 1902; in the wake of that first encounter Natty made it plain that he would "view with horror the establishment of a Jewish Colony pure and simple." "Of one thing I am convinced," he declared: "that the dream of Palestine is a myth and a will-of-the-wisp." Leo was also opposed to Zionism in Herzl's sense. It was only when Herzl changed his strategy, arguing that any Jewish colony in Sinai could be a part of the British Empire, that Natty became interested, introducing him to Joseph Chamberlain. His support increased markedly in the last years of Herzl's life, though their plan for a British- Jewish colony in Sinai ultimately came to nothing because of diplomatic obstacles.

Why did the Rothschilds give Herzl's original conception of a "Jews' State" such short shrift? Part of the reason was that, despite his assurances that they would benefit financially and in other ways from supporting him— he even offered to make the first elected "prince" of the new state a Rothschild— Herzl's utopia had markedly socialist characteristics (notably a nationalised banking system) which were hardly calculated to appeal to them. Indeed, Herzl had an off

putting tendency to mix protestations of altruism with threats to "liquidate the Rothschilds" or to "wage a barbaric campaign" against them if they opposed him. But there was another more important objection, and Herzl quite openly acknowledged it himself: if a Jewish nation state were to be created, it would very probably encourage anti-Semites to question the existing national identities of assimilated Jews. Natty was a Jewish Englishman just as Alphonse was a Jewish Frenchman, and Albert a Jewish Austrian. They did not share Herzl's pessimistic and prophetic view—inspired by covering the Dreyfus affair for the *Neue Freie Presse*—such national rights of citizenship would one day be revoked by anti-Semitic governments; far from seeing Zionism as an "answer to the Jewish question," they saw it as a threat to their position. To the Rothschilds, a cartoon like the one which depicted them—not for the first time—as part of a throng of Jews leaving Germany was deeply disturbing, even if they were pictured arriving at the dockside in their own private carriage (illustrations 8.v and 8.vi). Such a vision of mass emigration, whether to the Holy Land or (as the anti-Semitic cartoon wishfully suggested) to the bottom of the sea, represented nothing less than the negation of the social position their family had achieved since Nathan himself had arrived in England as an alien immigrant a century before: that of royalty in the eyes of many Jews, aristocracy in the eyes of most Gentiles, but at the very least subjects or citizens of the countries of their birth. With the benefit of hindsight, we can see that Herzl was a prophet. Less than half a century after his death, the German, Austrian and French Rothschilds had all fallen victim to just the anti-Semitic onslaught he had foreseen. But it is equally easy to see why, at the time, his vision seemed a fantastic and even dangerous one.

Home

The Arrest of Baron Louis Rothschild

Hitler blamed Germany's woes on Jewish International Bankers. Understandably, he maintained a particular hatred for the House of Rothschild for they were the premier Jewish International Bankers. In 1938, Germany crossed the border into Austria. One can hardly imagine Hitler's glee when he finally had an opportunity to arrest the head of the Vienna branch of the House of Rothschild, Baron Louis.

Was the Baron dragged out from his mansion by his ear, kicking and screaming for mercy?

Was he beaten up?

Was Rothschild simply shot on the spot, or was he simply whisked of to the nearest concentration camp where he met some gruesome, slow, torturous, unspeakable death?

Are you kidding? Why would Hitler do that? He loved the Rothschilds! He served them with body and soul! It's time to question the "Big Lies" folks.

Adolph Hitler once said "The bigger a lie, the more people would believe it".

To unravel the lies ask the following outlandish questions.

Were the Rothschilds really Hitler's secret sponsors?

Was Hitler a secret illegitimate son of the House of Rothschild?

Was Hitler really a grandson of the once-head of the Vienna branch of the Rothschild Bank, Baron Salomon Mayer Rothschild?

If true, that would make Hitler and Baron Louis cousins.

This hidden relationship would certainly soften the Gestapo "show" arrest of Baron Louis Rothschild. Here is an account of that curious arrest:

The Rothschilds: A Family Portrait

By Frederic Morton

Excerpt from Chapter Nine entitled: HITLER VERSUS ROTHSCHILD

. . . .The German armies were massing at the border. Most people in his position found travel attractive. His brother Eugene had moved to his Paris residence. Alphonse, the eldest, went back and forth over the Swiss border. But Louis stayed put in the Austrian capital. Calmly, almost dashinglly he draped the cape of doom about him. His secretaries still worked away in the silken suite at the Renn-gasse. In fact there was, rather inexplicably, more activity in the bank than ever. Each Wednesday the curator of Vienna's Kunsthistorisches Museum still came for breakfast at the Baron's house and held with him a sort of two-man art seminar. Each Friday morning a professor from the Botanical Gardens still appeared to bring and discuss interesting new specimens. Each Sunday the head of the Anatomical Institute dropped in with charts and books. Twice a week Herr Baron still rode the great Lipizzaners.

Life went on as usual though friends at the Jockey Club shook their heads. As the chief of the Austrian house, as the epitome of the Jewish capitalist, Rothschild was the Fuhrer's favorite abomination. Why must just he remain? Why provide so inviting a target in such a parlous area? Two good reasons accounted for his obstinacy. Both were dynastic. One remained secret, revolved around the muffled hubbub in Louis' office and would not emerge until many months later. The other reason was public and obvious. As head of The Family, Louis moved in the Austrian limelight.

Any motion
smacking of flight would upset still further an already wobbly ship of state. The head
of a Rothschild
house (we have encountered instances of this before) is a human being second, a
principle first.

In the cool perfectionism of the Baron's mind, principle congealed to dogma. He did not
go near the
border. When the Austrian chancellor was summoned before Hitler in Berchtesgarden,
Louis left
Vienna for a bit of skiing in the Austrian Alps. And when on March 1, 1938, a courier
from the
French house knocked at his door in Kitzbiihel with an urgent warning, he did not hurry
away to
Zurich. He put away his skis-and returned to Vienna. On Thursday, March 10, a last
alarm was
telegraphed from Switzerland.

The following morning German troops flooded across the border. The ship of state had
sunk. The
presence of principles could no longer save it. On Saturday afternoon Louis had himself
driven to

Vienna's airport along with his valet Edouard, their ostensible destination being
Louis' polo team in
Italy. At the barrier, a short distance from the plane, an SS officer recognized the
Baron and
confiscated his passport. "After that," recalls the valet, "we went home and waited."
It did not take
long.

In the evening there appeared before the Rothschild palais, as before hundreds of other
Jewish homes,
two men with swastika arm bands.

The butler, however, would not tolerate the unmannerliness of an arrest. He first had
to see whether
the Herr Baron was at home.

No, he told the callers two minutes later, the Herr Baron was not.

The two bravos, stunned by this ambush of etiquette, retreated first into a stutter and
then into the
night.

But on Sunday they were back with six steel-helmeted daredevils, all drawing pistols
against further
high-society tricks. This time Herr Baron received the senior henchmen. He accepted an
invitation to
come along. . .after lunch, which was about to be served.

A confused consultation ensued among the steel helmets. The upshot was:

Well, eat.

The Baron ate, for the last time in full baronial splendor. While the gang dandled
their pistols two
yards from the table, the butlers bowed and the dishes filled the room with the scent
of sauces. The
Baron finished in leisure; used, as always, the finger bowl after fruit; dried, as
always, his hands on
the fresh damask napkin held out for him; enjoyed his after-dinner cigarette; took his
heart medicine;

approved the next day's menus; then nodded to the pistols and departed.

Very late that night it became plain that he would not return. And so, in the small hours of the morning, the good valet Edouard packed his master's special bed sheets, his toilet kit, a careful selection of outdoor and indoor clothing, some books on art history and botanical lore—in fine, the customary assortment for the more tiresome sort of week-end invitation. Soon afterwards he presented all these items at police headquarters enclosed in a crested pigskin case. He was sent away amid furious laughter.

But the valet's performance made the Nazi police commissioner become even more intrigued with his prisoner. Louis' first interrogations were designed to satisfy perfectly understandable curiosities.

"Well, so you're Rothschild. Just exactly how rich are you?"

Louis answered that if the entire staff of his accountants were summoned, and provided with up-to-date reports on the world's commodity and stock markets, they might come up with a reasonable answer after a few days' work..

"All right, all right. How much is your palace worth?"

Rothschild gave the inquisitive gentleman an ever so slightly amused glance. "How much is the Vienna cathedral worth?" he replied, quite accurately. "Impertinence!" roared the commissioner. From his viewpoint, he was perhaps not wrong.

Guards pushed the Baron down into the cellar. There, Louis carried sand sacks beside the Communist party chiefs who happened to be fellow inmates. "We got on rather well," Louis recalled later. "We agreed that this was the world's most classless cellar."

Other unusual things occurred.

Odd letters reached a Rothschild executive in Switzerland. The authors were three of Central Europe's foremost whores, who enjoyed excellent rapport with the Nazi police in Vienna. The ladies offered themselves as middlemen in ransom discussions. The Rothschild houses—traditionally adept in extraordinary negotiations—might have come to terms even with these partners, if not for a sudden but actually inevitable turn of events.

Hermann Goring Says Hello

At the end of April, Berlin began to pay attention to the importance of the prisoner.

Overnight Louis was separated from the Communists and the sand sacks and found himself at the Vienna Gestapo headquarters in a cell next to the deposed Austrian chancellor. His case had been lifted from the local police level to the highest and most conspiratorial circles of the Reich. Now he

had twenty four guards- a booted, belted horde, "my grenadiers"- whose familiarities he quashed by teaching them, Uke a bored professor, geology and botany.

As successor to the foremost whores, a new emissary appeared in Switzerland: A man named Otto Weber identified himself as an "associate" of a Dr. Gritzbach, who in turn was personal advisor to Hermann Goring. Slowly it became evident who was calling the tune now. Slowly, after many shadowy precautions, the terms emerged. Herr Baron would go free if Marschall Goring were given 200,000 dollars for his trouble and the German Reich got every remaining asset of the Austrian house, particularly Vitkovitz, the largest iron-and-coal works in Central Europe, located in Czechoslovakia. This was stern news. It involved the highest ransom in the history of the world. But Eugene and Alphonse, who did the negotiating in Zurich and Paris, had a trump of their own. And it was a beauty: Vitkovitz, though owned by Austrian Rothschilds, had by some queer magic become English property. In the prewar days of 1938 that meant it was immune to Goring's claws. All the tiptoe hurly-burly in Louis' office during 1936 and 1937-just before it was too late-had centered around this transformation. Together with a canny old banking executive named Leonard Keesing, Louis had sneaked the Union Jack around some twenty-one milUon dollars.

It was financial cloak-and-dagger in the best Rothschild tradition. How had Louis Rothschild done it?

His underground work had started with one paramount fact: plants of such enormous size could not change citizenship without consent on the highest governmental level. Therefore the Czech prime minister was persuaded very discreetly, in 1936, that continued Austrian control of Vitkovitz would constitute a danger to Czechoslovakia in the event that Vienna fell under German domination. Simultaneously, and under separate secrecy, the Austrian chancellor received intimations that the anti-Austrian and anti-German bent of the Czech authorities might lead to a seizure of Vitkovitz as long as it was Austrian-owned. Thus both Vienna and Prague, for opposite reasons, assented to the change.

Next came the transfer itself-an intricate, accomplished exercise in fiscal and legal craft. It made expert use of the fact that the Rothschilds were not the exclusive but only the majority stockholders in Vitkovitz. The minority owners, another great Austro- Jewish family named von Gutmann, had recently become depression-ridden. To pay their debts, the Gutmanns must sell their shares; and to do that, a revision of Vitkovitz' corporate structure had become necessary. Under cover of this reorganization the nationality of the multimillion-dollar enterprise was incidentally transmuted. All that sleight-of-hand, however, would have been useless without an additional precaution. If Louis had consigned the Rothschild shares directly to an English holding company, the advent of

war might well have made the German-tainted property forfeit to Britain's trading-with-the-enemy act. Louis, foreseeing this even during the peacetime years of the 1930's, had first done some shunting onto Swiss and Dutch financial grounds. From these countries—which were to be neutral or Allied soil in World War II—the final transfer was effected. Vitkovitz became a subsidiary of Alliance Insurance. But Alliance was, and is, a prominent London corporation, registered under British law, protected by His Majesty's Government, yet largely owned—and this, of course, is the point and joke of the whole matter—by the very Rothschilds who had sold Vitkovitz. Napoleon and Bismarck had come up in vain against The Family. Goring, though not the greatest, was certainly the clan's heaviest antagonist. He did not do any better. The Reichsmarschall had to retreat, not only before Jewish guile, but before an Aryan comrade. Heinrich Himmler began to muscle in.

Heinrich Himmler Says Hello

Early in 1939 Otto Weber, Goring's man, was arrested. Apparently the Nazis were settling an internecine conflict over Rothschild loot. Berlin shifted commands. German ransom negotiations now seemed to receive their impetus from Himmler rather than Goring. The Family, unmoved by the change of venue, stuck to their terms: all ordinary Rothschild assets in Austria to be exchanged for the safety of Louis' person, but control of Vitkovitz to be surrendered only after Louis' release—and for three million pounds. Berlin stormed. Berlin threatened. In fact, after the rape of Czechoslovakia, German troops occupied Vitkovitz. But German lawyers knew that the British flag and international law still stood between them and legal ownership. And so a new tone was tried.

While Nazi newspapers fumed against Rothschild as the scourge of mankind, a curious event transpired in Louis' cell. The door opened. Heinrich Himmler appeared and wished the Herr Baron good morning; offered the Herr Baron a cigarette; asked whether the Herr Baron had any wishes or complaints; and, as celebrity to celebrity, tried to settle whatever trifling differences might be between them. However the Herr Baron, a lifelong smoker, did not feel like a cigarette just then. His briefness of speech grew particularly acute. He appraised the dread face coldly. "The fellow," he said later, "had a sty in his eye and was trying to hide it."

When Herr Himmler had bowed himself out, the Rothschild position on Vitkovitz had not altered by a particle. Whereupon new blandishments spilled into Louis' bare little cubicle. One hour after the chiefs departure a detail of "grenadiers" staggered in under an enormous, blowsy Louis XIV clock; returned with a vast, nonmatching, Louis XV vase; covered the prison cot with a thick orange velvet curtain upon which they scattered multicolored cushions. Finally came a radio, around whose base a

silk skirt had been sewn.

It was a Himmler attempt to make a Rothschild feel at home. It produced results. For many weeks Louis had remained stoic in the face of ugly things. Now he lost his temper.

"The place looked like a Cracow bordello!" That recollection, often repeated in the years to come, carried one of Louis' rare exclamation marks. All the garishness (with the exception of the radio, which the Baron defrocked himself) was removed at the prisoner's insistence.

Quite possibly the fiasco made the SS give up. A few nights later, around eleven P.M. Louis' chief guard announced that the Rothschilds' terms had been accepted and the Baron was free to leave. As thanks, Louis visited upon his jailers a farewell confusion. The hour was too late, the Baron said, to expect any of his friends to put him up. After all, servants were in bed by now.

He would much rather leave in the morning.

Since in all the Gestapo dossiers there was no precedent of an application for a night's lodging, Berlin had to be consulted by long distance. Louis' last night at headquarters was on the house. A few days later he landed in Switzerland. And two months after that, in July, 1939, the Reich undertook to buy Vitkovitz for 2,900,000 pounds sterling.

Since the war broke out almost immediately, the contract was never consummated. But the technically English ownership of Vitkovitz remains pertinent to this day. After assuming power, the Czech Communists nationalized Vitkovitz. In 1953, however, London signed a trade agreement with Prague. One clause stated that the seized-property claims of British nationals, among which Vitkovitz figured most prominently, were to be satisfied. Prague followed through. Thereupon Parliament passed a law enabling an English corporate agent (like Alliance Insurance) to collect compensation on behalf of non-English owners (like the ex-Austrian Rothschilds, now of American citizenship).

Today The Family, still the world's greatest capitalist name, receives from a Communist government restitution that will finally amount to one million pounds. Louis lived out the life of a storybook prince after the dragon has been slain. He settled in America. The Viennese Baron became a Yankee nob (no more subway rides); the silken bachelor, a belated but happy husband.

In 1946 he married the Countess Hilda von Auersperg, one of the most attractive women of the Austrian aristocracy. The couple visited Austria during the hungry years following the Nazi collapse. Word of the Baron's return quickly spread. A crowd formed outside his hotel, begging Rothschild for bread. With a lavish gesture Louis gave it to them: he turned over to the Austrian government all his

Austrian properties. The government, accepting the condition that accompanied the

gift, created a special law. It converted the Rothschild assets into a giant, state-administered pension fund. This provides for each of Louis' former domestic and business employees the same security and income as that enjoyed by retired civil servants.

Then Louis returned to his spacious farm in East Barnard, Vermont. The New England highlands evoked the Alps. The tart reserve of the Vermonters matched his own temper well. Professors of art and botany came to visit from Dartmouth. His brother, Baron Eugene (surviving today and the husband of the EngUsh stage star Jeanne Stuart), often came to visit from his Long Island estate. Baroness Hilda created a beautiful garden on the grounds, as well as something Louis had never been sure he would like: a family home. He liked it.

In the last years of his life the Rothschild folks even gave open-air barn dances, and the Baron do-si-do'd with the same cool grace with which he had once waltzed on Vienna parquets. He died, in his seventies, the way a grand seigneur should—swimming in Montego Bay, under a blue and perfect Caribbean sky. [End of Excerpt]

Home

Posted Saturday,
November 8, 2003

H I ndex to the

Traditional Enemies of

Free Speecii

[H Alpiiabetical index

(text)

AR

ACTION
HEPORT

Search archive

Quicl< navigation R

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Washington DC, Sunday, November 2, 2003

Arrested oil tycoon passed shares to banker

LONDON (Agence France-Presse) -- Control of Mikhail Khodorkovsky's shares in the Russian oil giant Yukos have passed to renowned banker [the Rt Hon Lord] Jacob Rothschild, under a deal they concluded prior to Mr. Khodorkovsky's arrest, the Sunday Times reported.

Voting rights to the shares passed to Mr. [sic] Rothschild, 67, under a "previously unknown arrangement" designed to take effect in the event that Mr. Khodorkovsky could no longer "act as a beneficiary" of the shares, it said.

, Mr. Khodorkovsky, 40,

- jr "whom Russian authorities
- ,y arrested at gunpoint and

^ '^^* jailed pending further investigation last week, was said by the Sunday Times to have made the arrangement with Mr. Rothschild when he realized he was facing

David Irving comments:

A FRIEND inquires of me, sending me this clipping, "Are you tired of this yet?" But of

arrest.

Mr. Rothschild (left) now controls the voting rights on a stake in Yukos worth almost \$13.5 billion, the newspaper said in a dispatch from Moscow.

Mr. Khodorkovsky owns 4 percent of Yukos directly and 22 percent through a trust of

which he is the sole beneficiary, according to Russian analysts.

From the figures reported in the Sunday Times, it appeared Mr. Rothschild had received control of all Mr. Khodorkovsky's shares.

The two have known each other for years "through their mutual love of the arts" and their positions as directors of the Open Russia Foundation, Yukos' philanthropic branch, it said.

Russian authorities Thursday froze billions of dollars of shares held by Mr. Khodorkovsky and his top lieutenants in Yukos -- throwing control of the country's largest oil company into chaos and causing frenzied selling on financial markets.

Russian prosecutors said owners of the shares are still entitled to dividends and retain voting rights, but can no longer sell their stakes.

They said the freeze was necessary as collateral for the \$1 billion that Mr. Khodorkovsky and his associates are accused of misappropriating during the 1990s.

Mr. Rothschild is the British head of Europe's wealthy and influential Rothschild family, and runs his own investment empire. ■

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course for me as a WW2

historian, the gradual onset of any new Holocaust holds a grim fascination: for is this story not the very stuff that anti-Semitism,

I and in the long run Holocausts, are spawned upon?

Mikhail Khodorkovsky had a I "previously unknown arrangement" with Jacob Rothschild for the latter to take I control of the former's Yukos stock in the event that the former could no longer "act as a 'beneficiary" of the shares. The two are said to have known one another "through

(their mutual love of the arts." The exact nature of these "arts"

isn't specified, as my correspondent notes: "It could be the Black Arts." That sounds Uke naked r*cism to me. D

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NEWS IN BRIEF -- probably not in your own national newspaper - Leonid Nevzlin, biggest Yukos shareholder not yet in jail, has been granted Israeli citizenship, raising eyebrows even in Jerusalem over the haste in which it was done, [source] Fact: Nevzlin resigned from Yukos to head the Russian Jewish Congress, [biography]

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Russia: The Guilty

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Twenty Most Influential Businessmen
Meyer Amschel Rothschild

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Forbes.com readers and editors rank Meyer Amschel Rothschild as the
seventh most influential businessman of all time. (Read more to find out
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Meyer Amschel Rothschild helped invent modern banking by introducing
concepts such as diversification, rapid communication, confidentiality and
high volume. The superlatively discreet foreign-exchange banker
diversified from the very beginning, selling antiques and procuring loans.
Remarkably, Rothschild was willing to cut into his own profits in order to
secure future business. And, earlier than most, he understood that time and
information meant money, and he pulled out all the stops to remain in
constant contact with associates across Europe. That network came in
handy when he helped finance England's war effort during the Napoleonic
Wars. Rothschild institutionalized his bank with a far-sighted will that
ensured the continuation of his business. Considered a founding father of
international finance, his banking empire--thanks to his five sons-- had
expanded to London, Paris, Vienna and Naples at the time of his death.

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Chosen Jews and Unchosen Jews

Rothschildian Race Improvement: Jews Breeding Jews

by Clifford Shack

I

Be it grapes, horses, or themselves, the Rothschilds have been obsessed with genetics.

According to Jewish tradition, after the Creator created the world. He occupied Himself with people-principally matchmaking. In other words... breeding. The Creator breeds people. Marriages "made in heaven". If you gaze into the bible, there a great deal of emphasis on people-breeding?

First Adam,
then ten generations to Noah, ten generations to Abraham. Weeding out Ishmael and Esau
then
finally Jacob and his sons. Alas someone to build a chosen nation upon. . .The word
chosen is a
breeding term. The breeder cultivated a particular bloodline for a particular task.

Horses are a great example. Horses are bred for different tasks. Some are bred for
work, others for
speed. Particular attention is paid to character. Character is a very important aspect
particularly with
dog breeders. Family pets should be kind, watchdogs should be tough, etc.

It is said that horseracing is the sport of kings. The Rothschilds and their sons from
August Belmont
to Guy de Rothschild, have been breeding and racing the world's top thoroughbred
racehorses.
Their breeding talents don't end there.
The world is well aware that Rothschild vineyards produce the worlds finest grapes and
wines .

But did the Rothschild breeding efforts stop there? If horses are the sport of kings
then what is the
sport of super kings? As kings have been debtor/puppets to the Rothschilds for the past
two hundred
years. . .the Rothschilds' status is likened to that of the gods. So what kind of
breeding do the
Rothschilds quietly occupy themselves with? If you remember, the Creator bred people,
tribes, races
and nations. Could it be that the Rothschilds occupy themselves with the same kind of
breeding. Do
the Rothschilds equate themselves with the Supreme being?

Were the Rothschilds concerned the "lowly" Eastern European Jewish immigrants would
intermingle
and breed with the peoples of Western Europe? The Rothschilds were embarrassed by their
Eastern
European co-religionists. They found them to be work-shy and asocial. Certainly not the
kind of
blood that should be allowed to mingle with the Nordic stock prized by the Eugenicists
of the day.
They feared that over time, with millions of Eastern European Jewish immigrants
continually pouring
into Western Europe, Nordic stock would be forever altered and eventually extinguished.
Such is unsupervised breeding. In the end you get weeds. Just ask botanist Lord Victor
Rothschild.

Of course, the Rothschilds, themselves of German- Jewish origin, were pleased with the
native Jews
of Germany. The Rothschilds, through the efforts of the Warburgs, would transplant
these Jews to

Palestine. Protecting them from the planned racial cleansing implemented by Rothschild
agent,
Adolph Hitler. Hitler and Stalin , also a Rothschild agent, would work in concert to
eliminate the
majority of Eastern European Jewry while their respectable German- Jewish cousins would
be
allowed to flourish and shine as examples to the rest of the world. The Eastern
European Jews, true
victims of the capitalist system were to be eliminated.
Their numbers could no longer be allowed to infect the western world.

Spacious America's doors were opened to millions of Eastern European Jews. Unfortunately, the majority did not want to immigrate further west than New York's Lower East Side. By 1908, 50% of the city's criminals were Eastern European Jewish immigrants. Rothschild agent, Jacob Schiff, spent thirty years of his monumental life helping these immigrants assimilate into American society. Then he died. The immigrants kept coming. Finally the doors were closed and the human reservoirs were eliminated. It didn't happen by accident. After sufficient numbers of German Jewish immigrants had reached the shores of Palestine; the fate of the rest of Europe's Jews was sealed.

With the chosen Jews settled in Palestine, the unchosen Jews were eliminated. The rest is history.

This history is still sealed.

Home

The Great Transformation:

the political and economic origins of our time

By Karl Polanyi

(1944)

Part 1 :The International System
Chapter 1. The Hundred Years Peace

NINETEENTH CENTURY civilization has collapsed. This book is concerned with the political and economic origins of this event, as well as with the great transformation which it ushered in.

Nineteenth century civilization rested on four institutions. The first was the balance-of-power system which for a century prevented the occurrence of any long and devastating war between the Great Powers. The second was the international gold standard which symbolized a unique organization of world economy. The third was the self-regulating market which produced an unheard-of material welfare. The fourth was the liberal state. Classified in one way, two of these institutions were economic, two political. Classified in another way, two of them were national, two international. Between them they determined the characteristic outlines of the history of our civilization.

Of these institutions the gold standard proved crucial; its fall was the proximate cause of the catastrophe. By the time it failed most of the other institutions had been sacrificed in a vain effort to save it.

But the fount and matrix of the system was the self-regulating market. It was this innovation which gave rise to a specific civilization. The gold standard was merely an attempt to extend the domestic

market system to the international field; the balance-of-power system was a superstructure erected upon and, partly, worked through the gold standard; the liberal state was itself a creation of the self-regulating market. The key to the institutional system of the nineteenth century lay in the laws governing market economy.

Our thesis is that the idea of a self-adjusting market implied a stark Utopia. Such an institution could not exist for any length of time without annihilating the human and natural substance of society; it would have physically destroyed man and transformed his surroundings into a wilderness. Inevitably, society took measures to protect itself, but whatever measures it took impaired the self-

regulation of the market, disorganized industrial life, and thus endangered society in yet another way.

It was this dilemma which forced the development of the market system into a definite groove and finally disrupted the social organization based upon it.

Such an explanation of one of the deepest crises in man's history must appear all too simple. Nothing could seem more inept than the attempt to reduce a civilization, its substance and ethos, to a hard and fast number of institutions; to select one of them as fundamental and proceed to argue the inevitable self-destruction of civilization on account of some technical quality of its economic organization.

Civilizations, like life itself, spring from the interaction of a great number of independent factors which are not, as a rule, reducible to circumscribed institutions. To trace the institutional mechanism of the downfall of a civilization may well appear as a hopeless endeavor.

Yet it is this we are undertaking. In doing so we are consciously adjusting our aim to the extreme singularity of the subject matter. For the civilization of the nineteenth century was unique precisely in that it centered on a definite institutional mechanism.

No explanation can satisfy which does not account for the suddenness of the cataclysm. As if the forces of change had been pent up for a century, a torrent of events is pouring down on mankind. A social transformation of planetary range is being topped by wars of an unprecedented type in which a score of states crashed, and the contours of new empires are emerging out of a sea of blood. But this fact of demoniac violence is merely superimposed on a swift, silent current of change which swallows up the past often without so much as a ripple on the surface! A reasoned analysis of the catastrophe must account both for the tempestuous action and the quiet dissolution.

Ours is not a historical work; what we are searching for is not a convincing sequence of outstanding events, but an explanation of their trend in terms of human institutions. We shall feel free to dwell on scenes of the past with the sole object of throwing light on matters of the present; we shall make detailed analyses of critical periods and almost completely disregard the connecting

stretches of time;
we shall encroach upon the field of several disciplines in the pursuit of this single aim.

First we shall deal with the collapse of the international system. We shall try to show that the balance-of-power system could not ensure peace once the world economy on which it rested had failed. This accounts for the abruptness with which the break occurred, the inconceivable rapidity of the dissolution.

But if the breakdown of our civilization was timed by the failure of world economy, it was certainly not caused by it. Its origins lay more than a hundred years back in that social and technological upheaval from which the idea of a self-regulating market sprang in Western Europe. The end of this venture has come in our time; it closes a distinct stage in the history of industrial civilization.

In the final part of the book we shall deal with the mechanism which governed social and national change in our time. Broadly, we believe that the present condition of man is to be defined in terms of the institutional origins of the crisis.

The nineteenth century produced a phenomenon unheard of in the annals of Western civilization.

namely, a hundred years' peace-1815-1914. Apart from the Crimean War-a more or less colonial event- England, France, Prussia, Austria, Italy, and Russia were engaged in war among each other for altogether only eighteen months. A computation of comparable figures for the two preceding centuries gives an average of sixty to seventy years of major wars in each. But even the fiercest of nineteenth century conflagrations, the Franco-Prussian War of 1870-71, ended after less than a year's duration with the defeated nation being able to pay over an unprecedented sum as an indemnity without any disturbance of the currencies concerned.

This triumph of a pragmatic pacifism was certainly not the result of an absence of grave causes for conflict. Almost continuous shifts in the internal and external conditions of powerful nations and great empires accompanied this irenic pageant. During the first part of the century civil wars, revolutionary and anti-revolutionary interventions were the order of the day. In Spain a hundred thousand troops under the Due d' Angouleme stormed Cadiz; in Hungary the Magyar revolution threatened to defeat the Emperor himself in pitched battle and was ultimately suppressed only by a Russian army fighting on Hungarian soil. Armed interventions in the Germanies, in Belgium, Poland, Switzerland, Denmark, and Venice marked the omnipresence of the Holy Alliance. During the second half of the century the dynamics of progress was released; the Ottoman, Egyptian, and the Sheriffian empires broke up or were dismembered; China was forced by invading armies to

open her door to the foreigner and in one gigantic haul the continent of Africa was partitioned. Simultaneously, two powers rose to world importance: the United States and Russia. National unity was achieved by Germany and Italy; Belgium, Greece, Roumania, Bulgaria, Serbia, and Hungary assumed, or reassumed, their places as sovereign states on the map of Europe. An almost incessant series of open wars accompanied the march of industrial civilization into the domains of outworn cultures or primitive peoples. Russia's military conquests in Central Asia, England's numberless Indian and African wars, France's exploits in Egypt, Algiers, Tunis, Syria, Madagascar, Indo-China, and Siam raised issues between the Powers which, as a rule, only force can arbitrate. Yet every single one of these conflicts was localized, and numberless other occasions for violent change were either met by joint action or smothered into compromise by the Great Powers. Regardless of how the methods changed, the result was the same. While in the first part of the century constitutionalism was banned and the Holy Alliance suppressed freedom in the name of peace, during the other half-and again in the name of peace-constitutions were foisted upon turbulent despots by business-minded bankers. Thus under varying forms and ever-shifting ideologies sometimes in the name of progress and liberty, sometimes by the authority of the throne and the altar, sometimes by grace of the stock exchange and the checkbook, sometimes by corruption and bribery, sometimes by moral argument and enlightened appeal, sometimes by the broadside and the bayonet-one and the same result was attained: peace was preserved.

This almost miraculous performance was due to the working of the balance of power, which here produced a result which is normally foreign to it. By its nature that balance effects an entirely different result, namely, the survival of the power units involved; in fact, it merely postulates that three or more units capable of exerting power will always behave in such a way as to combine the power of the weaker units against any increase in power of the strongest. In the realm of universal history balance of power was concerned with states whose independence it served to maintain. But it attained this end only by continuous war between changing partners. The practice of the ancient Greek or the Northern Italian city-states was such an instance; wars between shifting groups of combatants maintained the independence of those states over long stretches of time. The action of the

same principle safeguarded for over two hundred years the sovereignty of the states forming Europe at the time of the Treaty of Munster and Westphalia (1648). When, seventy-five years later, in the Treaty of Utrecht, the signatories declared their formal adherence to this principle, they thereby embodied it in a system, and thus established mutual guarantees of survival for the strong and the

weak alike through the medium of war. The fact that in the nineteenth century the same mechanism resulted in peace rather than war is a problem to challenge the historian.

The entirely new factor, we submit, was the emergence of an acute peace interest. Traditionally, such an interest was regarded as outside the scope of the state system. Peace with its corollaries of crafts and arts ranked among the mere adornments of life. The Church might pray for peace as for a bountiful harvest, but in the realm of state action it would nevertheless advocate armed intervention; governments subordinated peace to security and sovereignty, that is, to intents that could not be achieved otherwise than by recourse to the ultimate means. Few things were regarded as more detrimental to a community than the existence of an organized peace interest in its midst. As late as the second half of the eighteenth century, J. J. Rousseau arraigned trades people for their lack of patriotism because they were suspected of preferring peace to liberty.

After 1815 the change is sudden and complete. The backwash of the French Revolution reinforced the rising tide of the Industrial Revolution in establishing peaceful business as a universal interest. Metternich proclaimed that what the people of Europe wanted was not liberty but peace. Gentz called patriots the new barbarians. Church and throne started out on the denationalization of Europe. Their arguments found support both in the ferocity of the recent popular forms of warfare and in the tremendously enhanced value of peace under the nascent economies.

The bearers of the new "peace interest" were, as usual, those who chiefly benefited by it, namely, that cartel of dynasts and feudalists whose patrimonial positions were threatened by the revolutionary wave of patriotism that was sweeping the Continent. Thus, for approximately a third of a century the Holy Alliance provided the coercive force and the ideological impetus for an active peace policy; its armies were roaming up and down Europe putting down minorities and repressing majorities. From 1846 to about 1871 --"one of the most confused and crowded quarter centuries of European history" ~ peace was less safely established, the ebbing strength of reaction meeting the growing strength of industrialism. In the quarter century following the Franco-Prussian War we find the revived peace interest represented by that new powerful entity, the Concert of Europe.

Interests, however, like intents, necessarily remain platonic unless they are translated into politics by the means of some social instrumentality. Superficially, such a vehicle of realization was lacking; both the Holy Alliance and the Concert of Europe were, ultimately, mere groupings of independent sovereign states, and thus subject to the balance of power and its mechanism of war. How then was peace maintained?

True, any balance-of-power system will tend to prevent such wars as spring from one nation's failure to foresee the realignment of powers which will result from its attempt to alter the

status quo. Famous instances were Bismarck's calling off of the press campaign against France, in 1875, on Russian and British intervention (Austria's aid to France was taken for granted). This time the Concert of Europe worked against Germany who found herself isolated. In 1877-78 Germany was unable to prevent a

Russo-Turkish War, but succeeded in localizing it by backing up England's jealousy of a Russian move towards the Dardanelles; Germany and England supported Turkey against Russia—thus saving the peace. At the Congress of Berlin a long-term plan for the liquidation of the European possessions of the Ottoman Empire was launched; this resulted in averting wars between the Great Powers in spite of all subsequent changes in the status quo, as the parties concerned could be practically certain in advance of the forces they would have to meet in battle. Peace in these instances was a welcome by-product of the balance-of-power system.

Also, wars were sometimes avoided by deliberately removing their causes, if the fate of small powers only was involved. Small nations were checked and prevented from disturbing the status quo in any way which might precipitate war. The Dutch invasion of Belgium in 1831 eventually led to the neutralization of that country. In 1855 Norway was neutralized. In 1867 Luxembourg was sold by Holland to France; Germany protested and Luxembourg was neutralized. In 1856 the integrity of the Ottoman Empire was declared essential to the equilibrium of Europe, and the Concert of Europe endeavored to maintain that empire; after 1878, when its disintegration was deemed essential to that equilibrium, its dismemberment was provided for in a similarly orderly manner, though in both cases the decision meant life and death to several small peoples. Between 1852 and 1863 Denmark, between 1851 and 1856 the Germanies threatened to disturb the balance; each time the small states were forced by the Great Powers to conform. In these instances, the liberty of action offered to them by the system was used by the Powers to achieve a joint interest—which happened to be peace.

But it is a far cry from the occasional averting of wars either by a timely clarification of the power situation or by the coercing of small states to the massive fact of the Hundred Years' Peace.

International disequilibrium may occur for innumerable reasons—from a dynastic love affair to the silting of an estuary, from a theological controversy to a technological invention. The mere growth of wealth and population, or, eventually, their decrease, is bound to set political forces in motion; and the external balance will invariably reflect the internal. Even an organized balance-of-power system can ensure peace without the permanent threat of war only if it is able to act upon these internal factors directly and prevent imbalance in statu nascendi. Once the imbalance has gathered

momentum only force can set it right. It is a commonplace that to insure peace one must eliminate the causes of war; but it is not generally realized that to do so the flow of life must be controlled at its source.

The Holy Alliance contrived to achieve this with the help of instruments peculiar to it. The kings and aristocracies of Europe formed an international of kinship; and the Roman Church provided them with a voluntary civil service ranging from the highest to the lowest rung of the social ladder in Southern and Central Europe. The hierarchies of blood and grace were fused into an instrument of locally effective rule which needed only to be supplemented by force to ensure continental peace.

But the Concert of Europe, which succeeded it, lacked the feudal as well as the clerical tentacles; it amounted at the best to a loose federation not comparable in coherence to Metternich's masterpiece.

Only on rare occasions could a meeting of the Powers be called, and their jealousies allowed a wide latitude to intrigue, crosscurrents, and diplomatic sabotage; joint military action became rare. And yet what the Holy Alliance, with its complete unity of thought and purpose, could achieve in Europe only with the help of frequent armed interventions was here accomplished on a world scale by the shadowy entity called the Concert of Europe with the help of a very much less frequent and

oppressive use of force. For an explanation of this amazing feat, we must seek for some undisclosed powerful social instrumentality at work in the new setting, which could play the role of dynasties and episcopacies under the old and make the peace interest effective. This anonymous factor was haute finance.

No all-around inquiry into the nature of international banking in the nineteenth century has yet been undertaken; this mysterious institution has hardly emerged from the chiaroscuro of politico-economic mythology. [Feis, H., *The World's Banker, 1870-1914*, 1930, a work we have often followed textually] Some contended that it was merely the tool of governments; others, that the governments were the instruments of its unquenchable thirst for gain; some, that it was the sower of international discord; others, that it was the vehicle of an effeminate cosmopolitanism sapping the strength of virile nations. None was quite mistaken. Haute finance, an institution sui generis, peculiar to the last third of the nineteenth and the first third of the twentieth century, functioned as the main link between the political and the economic organization of the world in this period. It supplied the instruments for an international peace system, which was worked with the help of the Powers, but which the Powers themselves could neither have established nor maintained. While the Concert of Europe acted only at intervals, haute finance functioned as a permanent agency of the most elastic kind.

Independent of single governments, even of the most powerful, it was in touch with all; independent of the central banks, even of the Bank of England, it was closely connected with them. There was intimate contact between finance and diplomacy; neither would consider any long-range plan, whether peaceful or warlike, without making sure of the other's good will. Yet the secret of the successful maintenance of general peace lay undoubtedly in the position, organization, and techniques of international finance.

Both the personnel and the motives of this singular body invested it with a status the roots of which were securely grounded in the private sphere of strictly business interest. The Rothschilds were subject to no one government; as a family they embodied the abstract principle of internationalism; their loyalty was to a firm, the credit of which had become the only supranational link between political government and industrial effort in a swiftly growing world economy. In the last resort, their independence sprang from the needs of the time which demanded a sovereign agent commanding the confidence of national statesmen and of the international investor alike; it was to this vital need that the metaphysical extraterritoriality of a Jewish bankers' dynasty domiciled in the capitals of Europe provided an almost perfect solution. They were anything but pacifists; they had made their fortune in the financing of wars; they were impervious to moral consideration; they had no objection to any number of minor, short, or localized wars. But their business would be impaired if a general war between the Great Powers should interfere with the monetary foundations of the system. By the logic of facts it fell to them to maintain the requisites of general peace in the midst of the revolutionary transformation to which the peoples of the planet were subject.

Organizationally, haute finance was the nucleus of one of the most complex institutions the history of man has produced. Transitory though it was, it compared in catholicity, in the profusion of forms and instruments, only with the whole of human pursuits in industry and trade of which it became in some sort the mirror and counterpart. Besides the international center, haute finance proper, there were some half dozen national centers hiving around their banks of issue and stock exchanges. Also, international banking was not restricted to the financing of governments, their adventures in war and peace; it comprised foreign investment in industry, public utilities, and banks, as well as long-term loans to public and private corporations abroad. National finance again was a microcosm. England

alone counted half a hundred different types of banks; France's and Germany's banking organization, too, was specific; and in each of these countries the practices of the Treasury and its relations to private finance varied in the most striking, and, often, as to detail, most subtle way. The money

market dealt with a multitude of commercial bills, overseas acceptances, pure financial bills, as well as call money and other stockbrokers' facilities. The pattern was checkered by an infinite variety of national groups and personalities, each with its peculiar type of prestige and standing, authority and loyalty, its assets of money and contact, of patronage and social aura.

Haute finance was not designed as an instrument of peace; this function fell to it by accident, as historians would say, while the sociologist might prefer to call it the law of availability. The motive of haute finance was gain; to attain it, it was necessary to keep in with the governments whose end was power and conquest. We may safely neglect at this stage the distinction between political and economic power, between economic and political purposes on the part of the governments; in effect, it was the characteristic of the nation-states in this period that such a distinction had but little reality, for whatever their aims, the governments strove to achieve them through the use and increase of national power. The organization and personnel of haute finance, on the other hand, was international, yet not, therefore, altogether independent of national organization. For haute finance as an activating center of bankers' participation in syndicates and consortia, investment groups, foreign loans, financial controls, or other transactions of an ambitious scope, was bound to seek the co-operation of national banking, national capital, national finance. Though national finance, as a rule, was less subservient to government than national industry, it was still sufficiently so to make international finance eager to keep in touch with the governments themselves. Yet to the degree to which—in virtue of its position and personnel, its private fortune and affiliations—it was actually independent of any single government, it was able to serve a new interest, which had no specific organ of its own, for the service of which no other institution happened to be available, and which was nevertheless of vital importance to the community: namely, peace. Not peace at all cost, not even peace at the price of any ingredient of independence, sovereignty, vested glory, or future aspirations of the powers concerned, but nevertheless peace, if it was possible to attain it without such sacrifice.

Not otherwise. Power had precedence over profit. However closely their realms interpenetrated, ultimately it was war that laid down the law to business. Since 1870 France and Germany, for example, were enemies. This did not exclude noncommittal transactions between them. Occasional banking syndicates were formed for transitory purposes; there was private participation by German investment banks in enterprises over the border, which did not appear in the balance sheets; in the short-term loan market there was a discounting of bills of exchange and a granting of short-term loans on collateral and commercial papers on the part of French banks; there was direct investment as in the case of the marriage of iron and coke, or of Thyssen's plant in Normandy, but such investments were restricted to definite areas in France and were under a permanent fire of

criticism from both the nationalists and the socialists; direct investment was more frequent in the colonies, as exemplified by Germany's tenacious efforts to secure high-grade ore in Algeria, or by the involved story of participations in Morocco. Yet it remains a stern fact that at no time after 1870 was the official though tacit ban on German securities at the Bourse of Paris lifted. France simply "chose not to risk having the force of loaned capital" turned upon herself. Austria also was suspect; in the Moroccan crisis of 1905-06 the ban was extended to Hungary. Financial circles in Paris pleaded for the admission of Hungarian securities, but industrial circles supported the government in its staunch opposition to any concession to a possible military antagonist. Politico-diplomatic rivalry continued

unabated. Any move that might increase the presumptive enemy's potential was vetoed by the governments. Superficially, it more than once appeared as if the conflict had been quashed, but the inside circles were aware that it had been merely shifted to points even more deeply hidden under the amicable surface.

Or take Germany's Eastern ambitions. Here also politics and finance intermingled, yet politics was supreme. After a quarter of a century of perilous bickering, Germany and England signed a comprehensive agreement on the Baghdad railway, in June, 1914-too late to prevent the Great War, it was often said. Others argued that, on the contrary, the signing of the agreement proved conclusively that the war between England and Germany was not caused by a clash of economic expansionism. Neither view is borne out by the facts. The agreement actually left the main issue undecided. The German railway line was still not to be carried on beyond Basra without the consent of the British government, and the economic zones of the treaty were bound to lead to a head-on collision at a future time. Meanwhile, the Powers would continue to prepare for The Day, which was even nearer than they reckoned.

International finance had to cope with the conflicting ambitions and intrigues of the great and small powers; its plans were thwarted by diplomatic maneuvers, its long-term investments jeopardized, its constructive efforts hampered by political sabotage and backstairs obstruction. The national banking organizations without which it was helpless often acted as the accomplices of their respective governments, and no plan was safe which did not carve out in advance the booty of each participant. However, power finance just as often was not the victim, but the beneficiary of Dollar Diplomacy which provided the steel ribs to the velvet glove of finance. For business success involved the ruthless use of force against weaker countries, wholesale bribing of backward administrations, and the use of all the underhand means of gaining ends familiar to the colonial and

semicolonial jungle.
And yet by functional determination it fell to haute finance to avert general wars. The vast majority of the holders of government securities, as well as other investors and traders, were bound to be the first losers in such wars, especially if the currencies were affected. The influence that haute finance exerted on the Powers was consistently favorable to European peace. And this influence was effective to the degree to which the governments themselves depended upon its co-operation in more than one direction. Consequently, there was never a time when the peace interest was unrepresented in the councils of the Concert of Europe. If we add to this the growing peace interest inside every nation where the investment habit had taken root, we shall begin to see why the awful innovation of an armed peace of dozens of practically mobilized states could hover over Europe from 1871 to 1914 without bursting forth in a shattering conflagration.

Finance—this was one of its channels of influence—acted as a powerful moderator in the councils and policies of a number of smaller sovereign states. Loans, and the renewal of loans, hinged upon credit, and credit upon good behavior. Since, under constitutional government (unconstitutional ones were severely frowned upon), behavior is reflected in the budget and the external value of the currency cannot be detached from the appreciation of the budget, debtor governments were well advised to watch their exchanges carefully and to avoid policies which might reflect upon the soundness of the budgetary position. This useful maxim became a cogent rule of conduct once a country had adopted the gold standard, which limited permissible fluctuations to a minimum. Gold standard and constitutionalism were the instruments which made the voice of the City of London heard in many smaller countries which had adopted these symbols of adherence to the new international order. The

Pax Britannica held its sway sometimes by the ominous poise of heavy ship's cannon, but more frequently it prevailed by the timely pull of a thread in the international monetary network.

The influence of haute finance was ensured also through its unofficial administration of the finances of vast semicolonial regions of the world, including the decaying empires of Islam in the highly inflammable zone of the Near East and North Africa. It was here that the day's work of financiers touched upon the subtle factors underlying internal order, and provided a de facto administration for those troubled regions where peace was most vulnerable. That is how the numerous prerequisites of long-term capital investments in these areas could often be secured in the face of almost insuperable obstacles. The epic of the building of railways in the Balkans, in Anatolia, Syria, Persia, Egypt, Morocco, and China is a story of endurance and of breathtaking turns reminiscent of a similar feat on

the North American Continent. The chief danger, however, which stalked the capitalists of Europe was not technological or financial failure, but war—not a war between small countries (which could be easily isolated) nor war upon a small country by a Great Power (a frequent and often convenient occurrence), but a general war between the Great Powers themselves. Europe was not an empty continent, but the home of teeming millions of ancient and new peoples; every new railroad had to thread its way across boundaries of varying solidity, some of which might be fatally weakened, others vitally reinforced, by the contact. Only the iron grip of finance on the prostrate governments of backward regions could avert catastrophe. When Turkey defaulted on its financial obligations in 1875, military conflagrations immediately broke out, lasting from 1876 to 1878 when the Treaty of Berlin was signed. For thirty-six years thereafter peace was maintained. That astounding peace was implemented by the Decree of Muharrem of 1881, which set up the Dette Ottomane in Constantinople. The representatives of haute finance were charged with the administration of the bulk of Turkish finance. In numerous cases they engineered compromises between the Powers; in others, they prevented Turkey from creating difficulties on her own; in others again, they acted simply as the political agents of the Powers; in all, they served the money interests of the creditors, and, if at all possible, of the capitalists who tried to make profits in that country. This task was greatly complicated by the fact that the Debt Commission was not a body representative of the private creditors, but an organ of Europe's public law on which haute finance was only unofficially represented. But it was precisely in this amphibious capacity that it was able to bridge the gap between the political and the economic organization of the age.

Trade had become linked with peace. In the past the organization of trade had been military and warlike; it was an adjunct of the pirate, the rover, the armed caravan, the hunter and trapper, the sword-bearing merchant, the armed burgesses of the towns, the adventurers and explorers, the planters and conquistadores, the manhunters and slave traders, the colonial armies of the chartered companies. Now all this was forgotten. Trade was now dependent upon an international monetary system which could not function in a general war. It demanded peace, and the Great Powers were striving to maintain it. But the balance-of-power system, as we have seen, could not by itself ensure peace. This was done by international finance, the very existence of which embodied the principle of the new dependence of trade upon peace.

We have become too much accustomed to think of the spread of capitalism as a process which is anything but peaceful, and of finance capital as the chief instigator of innumerable colonial crimes and expansionist aggressions. Its intimate affiliation with heavy industries made Lenin assert that finance capital was responsible for imperialism, notably for the struggle for spheres of influence.

concessions, extraterritorial rights, and the innumerable forms in which the Western Powers got a stranglehold on backward regions, in order to invest in railways, public utilities, ports, and other permanent establishments on which their heavy industries made profits. Actually, business and finance were responsible for many colonial wars, but also for the fact that a general conflagration was avoided. Their affiliations with heavy industry though really close only in Germany, accounted for both. Finance capital as the roof organization of heavy industry was affiliated with the various branches of industry in too many ways to allow one group to determine its policy. For every one interest that was furthered by war, there were a dozen that would be adversely affected. International capital, of course, was bound to be the loser in case of war; but even national finance could gain only exceptionally, though frequently enough to account for dozens of colonial wars, as long as they remained isolated. Every war, almost, was organized by financiers; but peace also was organized by them.

The precise nature of this strictly pragmatic system, which guarded with extreme rigor against a general war while providing for peaceful business amidst an endless sequence of minor ones, is best demonstrated by the changes it brought about in international law. While nationalism and industry distinctly tended to make wars more ferocious and total, effective safeguards were erected for the continuance of peaceful business in wartime. Frederick the Great is on record for having "by reprisal" refused, in 1752, to honor the Silesian loan due to British subjects. "No attempt of this sort has been made since," says Hershey. "The wars of the French Revolution furnish us with the last important examples of the confiscation of the private property of enemy subjects found in belligerent territory upon the outbreak of hostilities." After the outbreak of the Crimean War enemy merchantmen were allowed to leave port, a practice which was adhered to by Prussia, France, Russia, Turkey, Spain, Japan, and the United States during the fifty following years. Since the beginning of that war a very large indulgence in commerce between belligerents was allowed. Thus, in the Spanish-American War, neutral vessels, laden with American-owned cargoes other than contraband of war, cleared for Spanish ports. The view that eighteenth century wars were in all respects less destructive than nineteenth century ones is a prejudice. In respect to the status of enemy aliens, the service of loans held by enemy citizens, enemy property, or the right of enemy merchantmen to leave port, the nineteenth century showed a decisive turn in favor of measures to safeguard the economic system in wartime. Only the twentieth century reversed this trend.

Thus the new organization of economic life provided the background of the Hundred Years' Peace. In

the first period, the nascent middle classes were mainly a revolutionary force endangering peace as witnessed in the Napoleonic upheaval; it was against this new factor of national disturbance that the Holy Alliance organized its reactionary peace. In the second period, the new economy was victorious. The middle classes were now themselves the bearers of a peace interest, much more powerful than that of their reactionary predecessors had been, and nurtured by the national-international character of the new economy. But in both instances the peace interest became effective only because it was able to make the balance-of-power system serve its cause by providing that system with social organs capable of dealing directly with the internal forces active in the area of peace. Under the Holy Alliance these organs were feudalism and the thrones, supported by the spiritual and material power of the Church; under the Concert of Europe they were international finance and the national banking systems allied to it. There is no need to overdo the distinction. During the Thirty Years' Peace, 1816-46, Great Britain was already pressing for peace and business, nor did the Holy Alliance disdain the help of the Rothschilds. Under the Concert of Europe, again, international finance had often to rely

on its dynastic and aristocratic affiliations. But such facts merely tend to strengthen our argument that in every case peace was maintained not simply through the chancelleries of the Great Powers but with the help of concrete organized agencies acting in the service of general interests. In other words, only on the background of the new economy could the balance-of-power system make general conflagrations avoidable. But the achievement of the Concert of Europe was incomparably greater than that of the Holy Alliance; for the latter maintained peace in a limited region in an unchanging Continent, while the former succeeded in the same task on a world scale while social and economic progress was revolutionizing the map of the globe. This great political feat was the result of the emergence of a specific entity, haute finance, which was the given link between the political and the economic organization of international life.

It must be clear by this time that the peace organization rested upon economic organization. Yet the two were of very different consistency. Only in the widest sense of the term was it possible to speak of a political peace organization of the world, for the Concert of Europe was essentially not a system of peace but merely of independent sovereignties protected by the mechanism of war. The contrary is true of the economic organization of the world. Unless we defer to the uncritical practice of restricting the term "organization" to centrally directed bodies acting through functionaries of their own, we must concede that nothing could be more definite than the universally accepted principles upon which this organization rested and nothing more concrete than its factual elements. Budgets and

armaments, foreign trade and raw material supplies, national independence and sovereignty were now the functions of currency and credit. By the fourth quarter of the nineteenth century, world commodity prices were the central reality in the lives of millions of Continental peasants; the repercussions of the London money market were daily noted by businessmen all over the world; and governments discussed plans for the future in light of the situation on the world capital markets. Only a madman would have doubted that the international economic system was the axis of the material existence of the race. Because this system needed peace in order to function, the balance of power was made to serve it. Take this economic system away and the peace interest would disappear from politics. Apart from it, there was neither sufficient cause for such an interest, nor a possibility of safeguarding it, in so far as it existed. The success of the Concert of Europe sprang from the needs of the new international organization of economy, and would inevitably end with its dissolution.

The era of Bismarck (1861-90) saw the Concert of Europe at its best. In two decades immediately following Germany's rise to the status of a Great Power, she was the chief beneficiary of the peace interest. She had forced her way into the front ranks at the cost of Austria and France; it was to her advantage to maintain the status quo and to prevent a war which could be only a war of revenge against herself. Bismarck deliberately fostered the notion of peace as a common venture of the Powers, and avoided commitments which might force Germany out of the position of a peace power. He opposed expansionist ambitions in the Balkans or overseas; he used the free trade weapon consistently against Austria, and even against France; he thwarted Russia's and Austria's Balkan ambitions with the help of the balance-of-power game, thus keeping in with potential allies and averting situations which might involve Germany in war. The scheming aggressor of 1863-70 turned into the honest broker of 1873, and the deprecator of colonial adventures. He consciously took the lead in what he felt to be the peaceful trend of the time in order to serve Germany's national interests.

However, by the end of the seventies the free trade episode (1846-79) was at an end; the actual use of the gold standard by Germany marked the beginnings of an era of protectionism and colonial

expansion. Germany was now reinforcing her position by making a hard and fast alliance with Austria-Hungary and Italy; not much later Bismarck lost control of Reich policy. From then onward Great Britain was the leader of the peace interest in a Europe which still remained a group of independent sovereign states and thus subject to the balance of power. In the nineties haute finance was at its peak and peace seemed more secure than ever. British and French interests differed in

Africa; the British and the Russians were competing with one another in Asia; the Concert, though limpingly, continued to function; in spite of the Triple Alliance, there were still more than two independent powers to watch one another jealously. Not for long. In 1904, Britain made a sweeping deal with France over Morocco and Egypt; a couple of years later she compromised with Russia over Persia, and the counter-alliance was formed. The Concert of Europe, that loose federation of independent powers, was finally replaced by two hostile power groupings; the balance of power as a system had now come to an end. With only two competing power groups left its mechanism ceased to function. There was no longer a third group which would unite with one of the other two to thwart whichever one sought to increase its power. About the same time the symptoms of the dissolution of the existing forms of world economy-colonial rivalry and competition for exotic markets became acute. The ability of haute finance to avert the spread of wars was diminishing rapidly. For another seven years peace dragged on but it was only a question of time before the dissolution of nineteenth century economic organization would bring the Hundred Years' Peace to a close.

In the light of this recognition the true nature of the highly artificial economic organization on which peace rested becomes of utmost significance to the historian.

Home
H3

The Armenian & Jewish Genocide Project that Eliminated the Ethnic Conflict Along the Oil Transport Route From Baku to

the Suez Canal Region

By Clifford Shack

The Armenian and Jewish Holocausts have popularly been regarded as two distinct and unrelated dark episodes of recent history. This appearance weakens with careful and insightful study. May it be here suggested, perhaps for the first time, that they are not only inextricably connected but are indeed two phases of one lengthy operation which spanned close to fifty years, guided by a group of cunning, patient and most powerful planners.

The twentieth century has been called the century of oil. Our Age is referred to that of Hydrocarbon Man. Yet this phenomena is barely one hundred years old. It was a hundred years ago that our planet was actually shifting energy sources from coal to oil. In fact it all began in Northwestern Pennsylvania, in a remote little place called Titusville to be exact, where oil was first extracted via drilling yielding the first oil well. The American oil business itself was to be mastered and monopolized by John D. Rockefeller's Standard Oil Company who was to supply the entire world's oil needs from the wells of Pennsylvania.

It is here necessary to point out one of the most important aspects of the oil business. Due to the extremely flammable nature of oil it's extraction, refining, and transport must be done under supremely stable conditions, in others words, in an environment of peace

and tranquility. Rockefeller was able to become the "richest man in the world" by virtue of an early oil empire nestled in peaceful Pennsylvania. Standard Oil's first bout with serious worldwide competition would come from a region halfway around the world whose stability was far from that of Pennsylvania.

An important phenomena and backdrop to understanding foundation of the twin holocausts is to realize that the major oil region of the earth lies within the territory populated by Moslems. Of significant importance are the facts that within the Koran are passages, which teach intolerance towards "infidels" who don't embrace Islam. These passages are responsible for producing many violent and bloody episodes throughout history.

In the 1880's, the French branch of the Rothschild family acquired interests in Russia's Baku oil fields in an effort to supply their refinery on the Adriatic with cheap Russian oil. In exchange for these interests they built a railroad linking Baku to the newly acquired Black Sea port of Batum. This opened up the Baku oil, a major world supply, to the world. It had previously been geographically locked in by the mountains of the Caucasus. [The Swedish Nobel family had been supplying internal Russia with the Baku oil by way of rivers as well as via the Caspian Sea]. With the success of the new railroad, the Rothschilds had more oil than they could actually sell. Overcoming their fear of competing with the giant Standard oil, they sought out the huge markets east of Suez.

At the recommendation of their shipping broker, they sought out a man to help them penetrate these markets. His name was Marcus Samuel. Samuel had many contacts throughout the Far East. When the Rothschilds proposed to sell their oil to Samuel, understanding the magnitude of the opportunity, and understanding the competition with a foe like Standard oil, he set about tackling the logistics of successfully competing with the giant company. Samuel understood that he needed to sell his oil at a cheaper price. In his efforts to do this he reduced transportation costs by designing bulk tankers which were safe enough to pass through the Suez Canal. Standard 's costs would be much higher as they transported their oil around the tip of Africa in clipper ships that were loaded with pre-filled cans.

Marcus Samuel's new and improved bulk tankers would shave 4,000 miles off the trip to the Far East by utilizing the Suez Canal. Previous oil tanker designs failed to meet the stringent safety requirements imposed by the Suez Canal Company.

In 1892, Samuel's coup would unleash forces that would shape the history of mankind. His first oil tanker picked up it's load of Baku oil from the Rothschild's Batum refinery and sailed through the Dardenelles and on through the Suez canal to the far east where the Shell oil company became, overnight the predominant supplier of Kerosene replacing Standard oil. The great Standard world monopoly had been busted.

The Shell oil company relationship went on to thrive even after Samuel's nine-year contract with the Rothschilds as it would pick up a partner with addition of the Royal Dutch Petroleum Company which was making its fortune drilling for oil in Sumatra. The new company, British Dutch Petroleum, would soon be joined by the Rothschilds forming the Asiatic Petroleum Company, later calling itself the Royal Dutch/Shell Group which would eventually join Standard Oil and the Nobels in a worldwide oil cartel.

The decision by the shrewd French Rothschild branch to diversify into other areas of oil exploitation was, presumably, a calculated one. Three years after they joined Royal Dutch, production at Baku would come to an abrupt halt in 1905. Although shaken by political activity, the principal disruption was due to the violence of the ethnic conflict between the region's Moslems and the minority population of Armenians who are Christians. This ethnic conflict caused the first interruption of oil distribution to the world market. Standard oil was quick to supplant the needs of the effected markets as its source was operating under the blanket of peace and would flow until dried.

The Royal/Dutch/Shell Group (and the Nobels) watched their Baku investments go up in flames. Ethnic conflict was at the root of the matter. It could be safely assumed that they were taking measures to eliminate the possibility of that happening in the future. Their oil empire could not survive operating under those conditions. It was plain and simple. In fact. Standard had to be taking notes as well; they couldn't afford to ignore the lessons of Baku.

Considering this brief history at the dawn of the new Oil Age, a question presents itself to the inquisitive and demanding student. To an all-powerful banking family like the Rothschilds, whose vast wealth bankrolled many a war, causing millions of fatalities... was the removal of a small minority like the Armenians a fair price to pay for the peace in a region so crucial to the development and investment of the Far East, which contained countless millions, later billions of consumers? Squeamish the Rothschilds were not, their line of work requires pragmatism to rule their day.

It would be fair to say that the genocide of a group of a million or so, to serve the benefit of a billion or so, is less of a question of should it be done, than how it could be done. So as not to reveal any plausible motive which could link the actual planners to the genocide, the scheme involved a proxy party, which was manipulated through layers of influence, providing sufficient cover for the planners.

The mere elimination of the Armenian population of Baku would not solve the problem of ethnic conflict in that region. The surrounding areas would provide reservoir effect in resupplying the conflicting minority element. [It is here interesting to note that there is no malice on the part of big business in their decision to erase a population. It is simply easier to erase a million than tens or hundreds of millions of the surrounding Moslem population]

Of course, history tells us that it was the Turks, and not big business that committed the Armenian atrocities. However, if one looks closely, one would find that the Turks owed more than one favor to the French government which aided Turkey in it's recent past. It was Napoleon III who fought for Turkey's entrance into the concert of Europe. France took the lead in Turkey's economic development with French securities and investment exceeding that of any other nation.

French leaders come and go. However a constant behind France's economic power was the French branch of the Rothschild family. Napoleon III was a Rothschild man. Specifically, Baron James de Rothschild's man. Baron James was, financially and hence politically, the most powerful figure in France, indeed on earth during his time. Napoleon's efforts on behalf of Turkey were Rothschilds' efforts. The question arises. Was the Armenian genocide an obligation demanded by Turkey's creditor? The Armenian massacres of 1894 and 1896 occurred merely two years after Baku oil first began to flow through the Suez Canal to the Far Eastern

markets. Armenians were living within the Ottoman Empire for hundreds of years, how incredible fortuitous for the oilmen that ethnic hatred would heat up to such a pitch as to consume their population! The Armenian genocide, during World War I, brought stability to the Baku oil region. A further accomplishment of World War I was the successful demise of the Ottoman Empire. The oil fields of Mesopotamia were to be brought under British "protection". World War I was in essence. Phase I. With its successful completion. World War II or Phase II of the genocidal ambitions of international oil companies would be put into effect- securing the Suez Canal region by eliminating mass immigration of European Jews into Palestine.

Of the French Rothschilds, it was Alphonse and his younger brother Edmond who were considered the Rothschild family's oil experts. One could begin to imagine Edmond's lack of enthusiasm when confronted with Theodor Hertzl's ambitious ideas about financing massive Jewish immigration into Palestine during their meeting in 1896. Hertzl sought Rothschild's help in financing this massive immigration. Although Rothschild was by far the single most important source of funding for the Jewish settlements in Palestine, his intentions were primarily for investment purposes. It was slow steady growth that he looked forward to. Not the mass immigration of millions of "beggars" into an area as crucial to his oil business as the Suez Canal region. Certainly as volatile as Baku, Palestine and the surrounding Moslem areas were susceptible to the same problems of ethnic disruption. An Arab reaction to an influx of "infidel" Jews, carrying with them the disease of western culture would spell disaster for the region's peace. Hertzl, obviously unaware of the political environment of the area, even approached the Turkish sultan for assistance, and of course was turned away.

Theodor Hertzl, in his, naive and unsuccessful initial drive to secure a homeland for the Jews of the world, decided to take his case away from the bigshots and put it to the people. It was amongst them that he began to receive support for his ideas, and in turn making some very powerful people very nervous, stirring forces that would come to consume the Jews of Europe whom, ironically,

he was trying to protect.

World War I ended in 1918. In 1919, a young agent of German Army intelligence, Adolf Hitler, would be sent to infiltrate a little known political party. Phase two would begin.

The destruction of European Jewry was the result of massive covert planning. It was designed to achieve a variety of aims. One central and hidden aim was to eliminate the threat of uncontrolled massive Jewish immigration into Palestine. It was only through careful, discriminating immigration that the fledgling Jewish colony could ever hope to survive the fragile process of colonization. It was imperative to prevent the onslaught of penniless, unskilled masses of "human material". The majority of which were perceived to be incapable and/or unwilling to tackle the hard physical labor needed to make the desert bloom (95% of the early Russian immigrants actually left Palestine because of the hardships they encountered there).

Were the Rothschilds mixed up in the planning of the Holocaust? Why did they need a Jewish puppet-state/colony in the Middle East? Does oil factor into all of this?

Home

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Home

Synopsis

Chapters 1 - 3

Tour & Events

Reviews & IVIedia

Autiior Articles

Autographed Copies

Edwin Black

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A.J . Sherman, New York Times

[more reviews..]

The Transfer Agreement is Edwin Black's compelling, award-winning story of a negotiated arrangement in 1933 between Zionist organizations and the Nazis to transfer some 50,000 Jews, and \$100 million of their assets, to Jewish Palestine in exchange for stopping the worldwide Jewish-led boycott threatening to topple the Hitler regime in its first year.

This updated edition includes the author's stunning new introduction and a powerful new afterword by Anti-Defamation League national director Abraham H. Foxman.

Feature Group

Cutting Edge

Edwin Black Home

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1836

Rabbi Kalischer approaches The Rothschilds to invest in Palestine. Rothshilds not interested. (They will be very interested as you will soon see.)

1859

Construction of Suez Canal begins.

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World's first oil well drilled in Titusville, Pennsylvania.

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Suez Canal completed

John D. Rockefeller forms Standard Oil

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1 873 Baku oil region opened for development

Nobels enter Russian oil business.

"While Nobel Brothers dominated distribution of oil within the Russian Empire, beyond those borders Russian oil was hardly a factor. Geography locked the oil into the empire. For example, to reach a Baltic port meant '2,000 miles, intermittent water and rail transportation through western Russia.' To make matters worse, severe winter weather precluded the shipment of kerosene on the Caspian between October and March, with the result that many refiners simply shut down for half the year. Even parts of the empire were inaccessible; in the city of Tiflis, it was cheaper to import kerosene from

America, 8,000 miles away, than from Baku, 341 miles to the west." (Yergin'sr/ze Prizep.60)

I R A n

England acquires Suez Canal with Rothschild loan

Prime Minister Benjamin D'Israeli with Queen Victoria (D'Israeli was born a Jew but was baptized as a child by his father Isaac who was a well-known Cabalistic Frankist (a student of the Sabbatean Messiah Jacob Frank, alias Yakov Frankovich, actually Leibowicz). Isaac gave as a reason for baptism that Judaism "cuts off the Jews from the great family of mankind" (Encyclopaedia Britannica). And his son Disraeli was a "Judahite" crypto-Jew.)

A prayer service for Jewish soldiers during the Russian-Turkish War in 1877. The Russian-Turk War was instigated to incorporate the port of Batum into Russia where the Rothschilds had strong banking connections. It was from Batum that the Rothschilds would soon ship their Russian oil to the Far East markets.

Port of Batum incorporated into Russia

1881 Alphonse de Rothschild meets with Horace De Gunzberg , Director of The Russian Imperial Bank in St. Petersburg

Horace De Gunzberg

Egyptian resentment begins to grow against the British-French dominion over the Suez Canal. Depicted here is Ahmed Arabi, who would threaten security in the region as he would lead a revolt the following year. Ever since the Suez Canal became a plausible reality, the European Business elite quickly came to realize that the canal would soon become the "juglar" of Europe and would need special protection. European forces could protect the region initially but the future demanded a more permanent solution. The Jews would return to Zion after all. In fact, they would be coerced. The clock was ticking. A military Jewish colony would need to be established and made battle-ready before the region reverted back to the Egyptians. It was a bold plan. But how to get the Jews, comfortably established in the Pale of Settlement, to

Palestine. A veritable wasteland. The answer was simple. Terror. It worked then as well as it works today. It was up to hidden world of the secret services to put things in motion. Have some patsy revolutionary Jews assassinate the Tsar. Get the pogroms going. Emigration is inevitable. Enough Jews will find themselves in Palestine. The arduous work of building the much needed colony would begin.

Tsar Alexander II was assassinated on March 13, 1881 by a 25-year-old Polish student named Ignacy Grinevitsky, who was Jewish. This prompted a wave of pogroms against the Jews. Which led to massive Jewish emigration in a westerly direction. This outcome benefited those people who were interested in building a Jewish colony in Palestine. Were the Rothschilds and their ilk behind the Tsar's assassination? Well, considering that the Rothschilds could be implicated in similar assassinations of heads of state as explored on this site. ..it would seem quite plausible that they were behind the group of Polish Jewish students behind Alexander's murder. . The Tsar's son, a puppet of the Rothschild-aligned Russian bankers like de Gunzberg and Ephrussi was installed upon his father's death. Russian pogroms and mistreatment of Russian Jews begin immediately- guaranteeing a flow of Jews to Palestine. These Jews were earmarked to do the initial back-breaking work of preparing the barren land of Palestine. The Jewish colony would be built from the rocks and dust of the neglected uninhabitable terrain. The emigration west would bring many problems and would continue until worker immigration into the bankers' new fledgling Palestine project was no longer needed.

Tsar Alexander II. People could not understand how it was possible that a Tsar who had done so much for Russia should have met his death at the hands of revolutionists. (Of course, what they didn't know was that the assassination was the result of a banker's scheme. Bankers make tsars and, if need be, break tsars (or any political leader or administrator for that matter))

"Expulsions, deportations, arrests, and beatings became the daily lot of the Jews, not only of their lower class, but even of the middle class and the Jewish intelligentsia. The government of Alexander III waged a campaign of war against its Jewish inhabitants ... The Jews were driven and hounded, and emigration appeared to be the only escape from the terrible tyranny of the Romanovs."— Berel Wein in *Triumph of Survival* (p. 173)

Beginning of the 1st wave (Aliyah) of Jewish immigration into Palestine (The hope of a standing army within reach of Suez begins here)

Egypt rebels against British-French dominion. Open revolt called "Arabi Uprising" (Anglo-Egyptian War).

Alexandria bombarded by British Fleet led by Winston Churchill's future "oil-maniac" mentor, Jacky Fisher commanding the HMS Inflexible . The Arabi Uprising put down at great expense. Alternative had to be found to protecting Suez Canal region. British military puppet-state needed for region. A militant Israel, with a standing army, navy, and intelligence service capable of installing and maintaining networks of crypto-sabbatean/masonic ruler-puppets of the Middle-Eastern countries (and beyond)created as a result of the Ottoman Empire break-up after WWI) must be created out of the dust of nearby Palestine. It would be in place before Suez reverts to the Eygyptians.

After successfully leading the Bombardment of Alexandria, aboard the HMS Inflexible, British Admiral John "Jackie" Fischer named commander of British Mediterreanean Fleet. (Later known as the "oil maniac". Fisher would become a great advocate of converting the Royal navy from coal to oil fuel. Advisor to Churchill)

1882 Standard Oil Trust formed (far from the conflict in the middle east)

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Alphonse's younger brother, Edmond de Rothschild visits Zichron Yaakov (An oil expert with a vision far beyond the vineyards)

Rothschild-financed Baku-Batum railroad completed (Giving Rothschild's Russian oil access to the world market)

1883

Alphonse de Rothschild's daughter, Beatrice , marries Maurice Ephrussi , Jewish Russian Banker

1883

Baron Edmond de Rothschild begins patronizing early settlements, including Rishon L'Tzion

1884 British victory in the Anglo-Sudan War secures Red Sea coastline strategic to the Suez sea route

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Royal Dutch discovers oil in Sumatra.

Rothschilds enter Russian Oil business

Oil expert Baron Alphonse de Rothschild (Edmond's eldest brother)

Rothschilds form their own oil company-BNITO

Edmond de Rothschild visits Palestine settlements again.

Rothschilds establish oil importing/distribution company

Rosa Warburg marries Alexander De Gunzberg, Russian banker, son of Horace De Gunzberg
(Rothschilds AVarburg agent
in Russia)

Samuel/Rothschild oil contract begins

Marcus Samuel, Founder of Shell Oil

Samuel's Shell Co.'s Murex oil tanker sails through the Suez Canal

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Samuel's Shell Co.'s adds 10 more tankers to fleet

Alphonse de Rothschild meets with Standard Oil in NYC to discuss cartel

John D. Rockefeller, founder of Standard Oil (S.O., Esso , Exxon)

Edmond de Rothschild re-visits his Palestine settlements.

Dreyfus Affair rCaptain Alfred Dreyfus falsely accused of espionage. A stunned Theodor Hertzl, present at the degradation of Dreyfus, commences his Zionist activities. The Dreyfus scandal was designed by the French Rothschilds and their Masonic connections within the French military to stir up feelings of anti-semitism to promote the flow of a better class of Jew into Palestine. Through the resulting anti-semitism Western European Jews, like their manipulated pogrom-plagued Eastern European Russian cousins, would too begin dreaming of a "Zionist" haven.

Le Petit

The Degradation Ceremony of Alfred Dreyfus. The mob cried "Death to the Jews!"

Henry Ford sitting in the first car he buiU in 1896. The automobile created a new market for oil.Ford supported Hitler

because the future of the world's automobile industry would depend on an uninterupted flow of oil in the Middle-East as

safe-guarded by a militant Israel. Hitler would insure the safety of Israel from a potentially fatal threat- continous waves of

penniless immigrants threatening Israel's stability. Israel is the keystone of stability in the oil-rich Middle-East. Ford was

aware of that.

1897

The First Cup of Wine Produced at the Rothschild Settlement, Rishon Le-Zion

1899

Edmond de Rothschild visits Palestine settlements again.

Pliolomontagt^ postcard <>!' Baron Kdnynn) tU) liDthsiliim (t -115 - J. 93 I) al llie Zikfiroii Ya'akov Viti<-;yajxis. Photd coiJMksvtfr Mi-Mi:ft'A;. Mi.'Skum, RisHijA {.-:/if).\ fsii.u:r

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End of Rothschild/Samuels contract

A "capitalist of the highest order," English financier William Knox D'Arcy acquired the

huge Persian concession in 1901.

Opening up the Middle East: Oil in Persia

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End of 1 st aliyah

Wright Brother's first flight

Kishinev pogrom

Beginning of 2nd Aliyah into Palestine. Work for the new immigrants was often backbreaking; many could not endure the extraordinary efforts demanded. David Ben-Gurion once claimed that 90 percent of all Second Aliyah immigrants eventually despaired and left the country.

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Aaron David Gordon (1856-1922) believed labor was the cure for all the ills of the Jewish people. Seen as the symbol of the second Aliya, Gordon's words inspired the ragged, shabby, malaria-weakened pioneers of the second wave of Eastern European immigrants.

Workers breakfast at Migdal.

Draining the swamps at Ein Harod: There was a lot of malaria

Within but a single week in October 1905, more than 50 pogroms took place in Czarist Russia. With a 90 percent turnover many immigrant-laborers were needed in Palestine to accomplish the initial work needed to be done.

Victims of the Bialystok Pogrom in October 1905

Shell and Royal Dutch combined under Henri Deterding who coincidentally would support Adolph Hitler. The Rothschilds were the major stockholder of Royal Dutch Shell.

First drive-in gasohne station opens in St. Louis.

Oil discovered in Persia

J[AS^-^i

After five years of drudgery and disappointment, the engineer George Reynolds (left)– "solid English oak"– finally discovered oil in Persia in 1908, opening up oil development in the Middle East.

The founding of Tel-Aviv in

''^>i*'iai^'-/

With the discovery of oil in Persia the establishment of the Jewish colony took on even more importance. The Eastern European immigrants could not be depended upon to get the initial work of colonization done. Immigrants from Yemen were brought in. Arriving in 1909, they were to play an important role in the campaign for Jewish labor. The Yemenites were excellent workers, making do with whatever little they had. They restored faith to many who had doubted that the concept of Jewish labor would ultimately triumph.

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Yemenites of the Second Aliyah:The triumph of Jewish labor

1911

First Lord of the Admiralty Winston Churchill in 1911 with Admiral Jacky Fisher (right), the "oil maniac" who persuaded Churchill to convert the Royal Navy from coal to oil in preparation for a war with Germany

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1911

Bankers Natty Rothschild (London) and Max Warburg (Hamburg) secretly conspire to engineer the Agadir Crisis which create tensions between England and Germany and leads to a naval build-up of oil-fueled battleships. The wheels would be set in motion for WWI.

1914

End of 2nd Aliyah

1914

Baron Edmond de Rothschild visits Palestine settlements again.

World War I and the mechanization of the battlefield. Oil goes to war as the French commandeered Paris taxi cabs to rush additional troops to the war front.

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Balfour Declaration addressed to Lord Walter Rothschild

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Lord Walter Rothschild

1919

Versailles Treaty: Ottoman Empire carved up. Oil states created (Iraq, Iran, Kuwait)

Aftermath of the Kiev pogrom of 1919. Civil war broke out in Russia when the Communists seized control in 1918. In the course of the civil war, 1,326 pogroms took place in the Ukraine alone, in which 70,000 Jews lost their lives.

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Zionist training farm in Berditchev, Ukraine-1919.

Third Aliyah begins

A typical image of the Third Aliyah period -White Tents amid bare, rock-strewn hills. "We came to an empty land. There were 600,000 inhabitants here, of whom 540,000 were Arabs and 60,000 were Jews... The land was almost entirely desert and swamps. We did not feel that we were pushing anyone aside. "-David Horowitz (Labor Brigade Secretary)

In truth the Jews were not pushing the Arabs aside. But remember that the Jews were brought to Palestine for a specific purpose. A military purpose and they were not going to become a military people if they were allowed to exist in a peaceful environment. This is the key to understanding the middle-east conflict. Arrangements were made, as they were in Czarist Russia, to violently provoke the Jews. This time they would be encouraged and trained in militarism. It began with the classic Problem-Reaction-Solution tool. Without which Jews and Arabs would be living peaceably side-by-side until today. But the region had to be protected and it wouldn't be protected by sissys. So the Arabs had to be brain-washed to hate the Jews. (I wish I was making this stuff up.)

v^

1920

Herbert Samuel (1870-1963), son of Shell Oil founder Marcus Samuel, named High Commissioner of Palestine. He was the first Jewish ruler in the land of Israel since Herod Agrippa.

British Prime Minister Lloyd George and Churchill at Whitehall. As Colonial Secretary from 1921-22, Churchill was to navigate Britain's policies regarding Palestine and Zionist affairs. Churchill had determined that Israel should have a population of no more than 3 million people. Hitler would be set in motion once the Jewish population quotas were satisfied. Safeguarding the future of the Jewish colony from future waves of

undesirable immigrants.

1921

Herbert Samuel welcomes Winston Churchill to Jerusalem. Standing behind Samuel is James "Jimmy" de Rothschild, son of Baron Edmond. Samuel's oil tankers were bringing Rothschild's oil through the Suez Canal to be delivered to Churchill's newly oil-fueled Royal Navy. The creation of Israel was not founded on kindness to the Jews. At least not in the minds of the powerful men behind it.

The Arab riots of 1921 were formented by the British through Arab leaders to toughen up the Jews in order to prepare them for their future militaristic role in the emerging Middle-East.

1923

Third Ahyah ends. The Third Aliyah reached a crisis in 1923. There was famine in the villages and thousands of unemployed people in the cities. There were many cases of suicide. The situation appeared desperate and observers spoke confidently of the bankruptcy of Zionism. "There was a tremendous amount of work and little to eat, a water shortage, and terrible sanitary conditions. Do you know what it means to go out at night, with a high fever from malaria, to walk nearly half a kilometer to an outdoor toilet? We had nothing! What was there to eat?"-Golda Meyerson-Meir (Kibbutz Merhavia)

1924

Edmond de Rothschild, the "Great Benefactor", visits Palestine again.

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The port of Jaffa during the Fourth Ahyah was filled with ships and new immigrants.

A group of Fourth Aliyah immigrants in 1924.

Fourth Aliyah (1924-1931) begins. The new immigrants of the Fourth Aliyah had no intention of draining swamps or making the desert bloom. Many were independent entrepreneurs, who, with little capital and no encouragement or guidance, began to develop light industry in Palestine.

A stocking factory. With no encouragement, light industry began to develop.

Edmond de Rothschild visits Palestine for the last time.

Fourth Aliyah ends

Fifth Aliyah begins

Before the Second World War there were five waves of immigration into Palestine. The first two, in the 1880s and in the decade up to 1914, brought settlers from Eastern Europe. These laid the foundations of the labour movement. The third and fourth waves brought many middle-class immigrants. The fifth, from 1929 to 1939, predominantly brought in Jews from Germany. The picture above shows a young immigrant from Germany.

Children in Neve Ya'akov. The Baron would have his Jewish military colony.

Baron Edmond de Rothschild dies in Paris and according to his wishes is buried in Israel. He and his wife were re-interred in 1954 near Zichron Yaakov, Israel.

Fifth Aliyah ends

Holocaust begins. Obscure Rothschild relative, Adolph Hitler, eliminates the possibility of unauthorized massive Jewish immigration into Palestine. Insuring the future of the Rothschild's military colony.

State of Israel "official"

Israeli military proves itself during Suez Crisis alongside Britain and France.

Working with French and American intelligence , Israeli military intelligence proves itself in the JFK assassination and cover-up. OAS-employed Corsican hitmen, recruited by the Mossad's European chief assassin, Yitzhak Shamir, train for the assassination (just miles from the kibbutz of David Ben-Gurion and his motorcade assassination expert- Yehoshua Cohen) in the Negev Desert.

Thanks to French Mirage fighters, Six-Day War proves Israel military battle-ready to protect Suez Canal and surrounding "interests". Two years ahead of the 100 year goal set at the 1869 completion of the Suez Canal.

Home

Why did the Holocaust happen?

By Clifford Shack

To understand the Holocaust you first must forget Hitler & the Germans. Don't look for an explanation there. It doesn't exist there. Hitler was a puppet and the German people were manipulated, exploited and ultimately collectively punished by a powerful force who knew exactly what they were doing.

Understand...

Historically Accepted Lie #1: "Hitler was a self-made man"-John Loftus author of The Secret War Against the Jews.

Historically Accepted Lie #2: "The Holocaust was unique among the kiUing Helds of history because it had no utiUtarian purpose." -Deborah Lipstadt

Truism #1: "In poUtics, nothing happens by accident. If it happens, you can bet it was planned that way." -FDR

Why did the Holocaust happen?

The Holocaust happened to:

1 . Stem the flow of Eastern European Immigration to the West.

2. Prevent the possibility of an unbridled flow of poor, unskilled Jewish immigrants into Palestine.
3. Eliminate Theodor Hertzl's threat of a massive Jewish immigration into the fledgling Jewish colony in Palestine.
4. Protect the young Jewish colony, created to protect Middle East Oil interests and the Suez Canal region.
5. Punish the infidel Jewish nation that rejected the 17th Century Messiah Shabbetai Tzvi.
6. Eliminate the stubborn Jewish people who for ages resisted assimilation into their surrounding culture.
7. Eliminate a people who were considered a reservoir and hotbed for political activism.
8. Eliminate a people considered brutish and unrefined.
9. Eliminate a people not known for their industrious nature.
10. Eliminate the economic liability of poverty-prone Eastern European Jews in preparation for the planned EU.
11. Eliminate a people weird in appearance, custom and language.
12. Eliminate an arrogant people who thought themselves better than non-Jews.
13. Eliminate a source of embarrassment to super-rich assimilated co-religionists.
14. Rob well-to-do Jewish people of their money.
15. Rob well-to-do Jewish people of their art.
16. Eliminate non-Sabbatean Jewish business competition.
17. Generate world sympathy for the Jewish military state established to maintain stability in Middle East.
18. Protect the future State of Israel designed as "middleman" nation intended to divulge corporate, military, nuclear secrets etc. to the world's emerging nations.
19. Insure the destiny of Israel whose secret service infiltrates/provides governments throughout the Middle East and beyond with leaders and dictators secretly working for the West.
20. Validate Sabbatean/Frankist Movement
21. Demoralize remaining Jewry rendering them more susceptible to assimilation.
22. Eliminate a superstitious Jewish people with their archaic religion that was rendered obsolete by the scorned messiah, Shabbetai Tzvi
23. Prevent the possibility of genetically undesirable Jews from intermarrying with the genetically

preferred gentile population of Europe.

24. Eliminate Jewish system of charity called "Tzeduka" which supports the weak. (The system is the antithesis of the "survival of the fittest" philosophy embraced by the Holocaust perpetrators.)

If there are no political accidents, then the Holocaust, a political event, was no accident.

Home

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HOLOCAUST MEMORIAL MUSEUM

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The Secret Origin of the Holocaust

Essay By Clifford Shack (1998)

It was said that the sun never set on the British Empire.

From a technical viewpoint, it was reliable Welsh coal that played no small part in Britain's achievements. It was the cheap, safe and secure supply of native coal that provided the Royal navy with the energy it needed to fuel its ships and thus secure Britain's place as the world's greatest imperial power.

Problem was ... "Oil don't grow in Britain".

The dilemma was not about to go away.

The reality of the situation came to the forefront when, in 1911, a gas powered German ship called the Panther entered a port in Morocco. As the Germans were uninvited, the act became a world crisis as it threatened the imperial ambitions of both Britain and France in Africa. [Note: I would later discover that the Agadir Crisis, as it is known, was orchestrated by the banker Max Warburg]

In 1911, as a direct result of the Panther incident, Britain committed itself to converting its Navy to oil powered vessels. The fact that oil wasn't a native fuel supply did present a "sea of troubles" to Britain, but "Mastery itself was the prize." There was no other option.

The logistics of supply would have to be worked out. It was clearly a matter of the utmost national security on the part of Britain.

In 1911, the closest oil supply to Britain was the Middle East. It would have to travel by ship through the Persian Gulf, around Arabia and through the British-owned Suez Canal. The canal cut 4,000 miles off the trip, which would otherwise have to circumvent Africa. In the days before supertankers that was a very big deal.

The logistics of securing and transporting the oil to power the Royal navy in peacetime and wartime became the pressing issue of the times.

By 1914, the British had their fleet, and by the end of World War I in 1918, after the destruction of the Ottoman Empire, they had jurisdiction over Mesopotamia, which included what are now Iraq, Kuwait, and Saudi Arabia. By establishing puppet regimes across these lands the problem of securing supply was solved.

The problem of safe transport remained.

The men of the Royal commissions understood the vital and delicate nature of transport through the Suez. They knew amongst themselves that the canal was only as secure as the area surrounding it. The area had to be kept as politically secure as any on earth for, more than ever, with the advent of the oil age the Suez Canal was to be the jugular of Europe.

Those assigned the task of transport logistics from 1917 onward, would undoubtedly be confronted with a fledgling political force which clearly presented a potentially catastrophic danger to the Middle East region in general and to the Suez Canal region in particular.

That political force was the World Zionist movement.

In 1917, during WWI, Germany's submarine campaign was having a devastating effect against British ships. [As one story goes] In

a desperate effort to secure additional tonnage from the United States, the British issued what became known as the Balfour declaration in order to enlist the sympathies of powerful Jews in America. It promised to establish a national home in Palestine. Not "the" national home mind you but "a" national home. Considering the necessity of peace in the region, it was in Britain's best interest to keep the Jewish population in Palestine as miniscule as possible.

Zionism, the movement to re-establish "the" Jewish homeland in Palestine began to flourish at a parallel time in history as the age of oil dawned on the world.

The issuance of the Balfour declaration was the international Zionists first major victory in world politics. Although the document read "a" Jewish homeland, the Zionists envisioned "the" Jewish homeland.

In short time the British realized that their declaration had taken on a life of it's own, despite their carefully worded ambiguity.

With Palestine's central location in the oil-rich Middle East and its immediate proximity to the Suez Canal, the region couldn't tolerate a destabilizing influx of, possibly, millions of Jewish immigrants. There was too much at risk.

The Arabs hated the European Jews. They hated them for their western culture, which they certainly didn't want "infecting" their Islamic world. They didn't even consider the Jews true Semites.

Peace in the Middle East was necessary for the exploitation of the region's oil resources.

Peace at any cost.

The task that faced all concerned was the prevention of mass Jewish immigration into Palestine.

For the past fifty years, historians have proclaimed the Holocaust to be unique in history, as it did not serve a utilitarian purpose.

Have they been misled?

Was the Holocaust really the price paid for the necessary stability in the oil-laden Middle East?

Hitler began his political career in 1919, but who were his real backers? Who were the silent partners?

Could the Holocaust have been set into motion before the guns of World War I were silenced. While the Treaty of Versailles of 1919 was being hammered out on the planning table?

The same treaty, which utterly vanquished and thereby antagonized the great militaristic nation of Germany by laying such extraordinary reparation yokes around its neck.

Was Hitler a puppet, used by Britain, along with the other international oil companies and their host countries to harness this capable giant? A puppet unaware of it's masters?

Was the British Secret Service capable of installing Hitler without his knowledge?

That perhaps is a secret some would rather keep. ..and worth investigating.

In her memoir, Golda Meir wrote that she had tried a thousand times to explain to herself- let alone to others-"Just how and why it

happened that during the very years that the British stood with so much courage and determination against the Nazis, they were also able (and willing) to find the time, energy and resources to fight so long and as bitter a war against the admittance of Jewish refugees from the Nazis to Palestine."

The irony of Golda's bewilderment was the fact that she was Prime Minister of Israel during the Six-Day War. During which the Israeli Army traveled across the Sinai

The irony of Golda's bewilderment was the fact that she was Prime Minister of Israel during the Six-Day War. During which the Israeli Army traveled across the Sinai and crossed the Suez Canal in their victorious struggle against the Egyptians. Who knows what effect that war would have had on the region had a sizable percentage of the one and a half million Jewish children who perished in the Holocaust, would have been allowed to live and immigrate to Palestine?

Perhaps that very subject was the topic of many a smoke-filled room fifty years prior?

Are the true origins of the Holocaust really in our history books, or are they patiently waiting to be uncovered. If indeed they have been hidden for all these years, then how can we ever hope to learn to prevent such atrocities from happening again?

Home

An Unusual Nazi Jewish Train Transport

The Day Hitler Escorted Int'l Jewish Bankers to Safety Across

Europe (Not in a Cattle Car, of course)

In March of 1941, 14 employees and family members of Warburg & Co., the Holland branch of international Jewish banking house of M.M. Warburg & Co., received an unusual send-off from Nazi-occupied Holland. One would think that they would be shipped straight away to the nearest concentration camp or gas chamber. This did not happen. What was the fate of these people? The fourteen boarded a regularly scheduled train with a special SS-escort assigned to watch and protect them. Accompanied by other Warburgs on the train as a result of a separate deal, they traveled across occupied France, unoccupied France, Spain and Portugal. By one account, the Warburg contingent kept the doors locked during the trip so that the Nazi guards couldn't enter their compartment. Right

before they crossed the French border, an SS man told one person in the Warburg party, "We are

supposed to accompany you to San Sebastian, but I have a girlfriend in Hendaye. Would you permit

me to leave you in Hendaye?" "I think we could handle ourselves," the Warburg relation answered

dryly. In Lisbon, the party boarded a ship to Cuba and entered the United States with visas secured by

the American Warburgs. Several would work as employees of E. M. Warburg & Co. on Wall Street

in one of the more elaborate cases of corporate relocation on record.

One Warburg was excluded from the train. Olga Lachmann, the eldest daughter of Aby Warburg. She

had Dutch nationality since 1920, having lived in the Hague with her two children, Grace and Eddy.

Olga would claim that Max Warburg had deliberately banned her from the train because of a bitter

feud that they had in the 1930s over the disposition of her father's estate. She would base this charge

on postwar discussions with someone who claimed to have seen telegrams that passed between the

Warburgs in New York and the SS police or Sicherheitsdienst in Berlin. Olga and her children

survived the war in Holland nonetheless.

Olga's brother. Max Adolph was also left behind in Holland. Though the Dutch helped to protect

many Jews, the SS campaign was one of special severity. By the summer of 1942, the Germans

began the systematic purge that would kill off three quarters of the Jewish population, Anne Frank

among them. Max Adolph, his wife and children survived.

Source: The Warburgs by Ron Chernow

Home

Did Adolph Hitler IHave Two Fathers?

By Clifford Shack

According to the evidence presented in the latest research that has been posted on the Internet in recent years, Adolph Hitler's father, Alois Hitler was the illegitimate son of Baron Salomon Meyer Rothschild, head of the Vienna branch of the famous bank.

It is known that Viennese police regularly hushed-up Rothschild's abuses with regard to the women in his employ. Before the Nazis assassinated him, Austrian Chancellor DoUfuss managed to uncover the records that proved that Hitler's grandmother, Anna Maria Schicklgruber, was a servant in Rothschild's Vienna mansion. Her employment was terminated when she became pregnant, presumably through Baron Rothschild. She returned to her home to Spital, Austria where she gave birth to her son, Alois Schicklgruber. Alois later changed his name to Hitler presumably to hide his origins.

Alois would marry Klara Polzl and go on to father Adolph Hitler or so the story goes.

One researcher disagrees with this version of Hitler's origin. One researcher is witness to evidence which sheds new light on the identity of Hitler's biological father. Author, Rabbi and Dayan (Judge), Marvin S. Antelman, had received testimony during a court case in which he presided that Hitler's biological father was not Alois Hitler. Antelman, author of "To Eliminate the Opiate, Volumes I & II", had learned through testimony, that Alois Hitler was not Adolph Hitler's father - but stepfather.

According to "To Eliminate the Opiate, Volume II", Hitler's parents, were both connected to the Frankist/Sabbatian movement based upon the teachings of Jacob Frank and Shabbatai Tzvi, both considered false Messiahs by mainstream Judaism. Hitler's parents, according to Antelman, had participated in at least one of the movement's ceremonies. A ceremony that involved sex among its members. The ceremony occurred on a holiday known as Tisha B'Av or the ninth day of the month of Av.

In Judaism, "Tisha B'Av" is the darkest day on the Jewish calendar, commemorating the destruction of the First and Second Temples. The solemn day is observed by Jews as a day of fasting and prayer. However Frankists celebrated the day with joy and sex. The ninth of Av was the birthday of the movement's founder Shabbetai Tzvi.

(According to the Talmud, the Messiah would be born on Tisha B'Av.)

Shabbetai Tzvi was thought to be the Messiah by the majority of the Jewish world in the seventeenth century. His popularity lasted about 18 years. The Frankist Sect, which was rooted in the messianic mission of Shabbetai Zvi (despite his conversion to Islam), celebrates the day of his birth with sex rituals involving incest and adultery.

According to Rabbi Antelman, Adolph Hitler was conceived, in Vienna, during a Frankist celebration of the Ninth of Av, which took place on July 20th, 1888. Adolph Hitler was born 9 months later on April 20th, 1889. According to Antelman, Adolph Hitler's biological father participated in that ceremony of July 20th. Antelman identifies him as a wealthy "Hungarian" Jew who was born in 1861 and died on September 21, 1928. According to Rabbi Antelman the man died in New York City and his first name was Abraham.

Upon hearing the testimony, given under oath. Rabbi Antelman made a commitment not to reveal the family name of Hitler's biological father so as to prevent his descendants any embarrassment especially since one of Abraham X's descendants had become quite prominent within the American Orthodox Jewish community.

It was Hitler's step-father's biological father's relatives that secured Hitler the pivotal role he

would play on the world stage. Revealing Abraham X's identity would accomplish nothing to our understanding of who Hitler was and how did he manage to wreak the havoc that he did. His Rothschild connection explains everything to one wise in the methods and goals of the Shabbatean/Frankist core of the Masonic Illuminati.

Home

Updated January 8th, 2006

Making the Final Solution Possible: The Rothschilds & Their Banking Client Who

Became Pope

By Clifford Shack

On the holiest of Jewish holidays, Yom Kippur, in the autumn of 1931, Guy de Rothschild walked through the massive street gate at 19 Rue Laffitte, for the first time as an adult on adult business. The day was chosen carefully, what others might perceive as the beginning of a banking career, to a Rothschild it was entering into a priesthood. At twenty-two, Guy was assigned letters to write. One of his correspondents was a Cardinal Pacelli, future Pope Pius XII, then in charge of Holy office finances, and who kept a small account at MM. de Rothschild Freres.

In the book. Hitler's Pope, John Cornwall's chronicles the life of Eugenio Pacelli, Pope Pius XII. Pacelli was arguably the most dangerous churchman in modern history. As Pontiff during World War II, not only did he fail to speak out against Hitler's Final Solution, but he personally made the Final Solution possible!

In the first decade of the twentieth century, Pacelli was a brilliant Vatican lawyer who helped shape a new ideology of unprecedented papal power. As papal nuncio in Munich and Berlin in the 1920's, he used cunning and moral blackmail to impose Rome's power on Germany. In 1933, he negotiated a treaty with Hitler, the Reich Concordat, which ensured that the Nazis would rise unopposed by the most powerful Catholic community in the world- sealing, by Hitler's own admission, the fate of the Jews in Europe.

How could Eugenio Pacelli possibly have gotten away with such cunning, especially since we know that he was in personal contact with the Rothschilds. Guy de Rothschild was his pen pal eight years before he became Pope. But wait... if Pacelli was Hitler's Pope, and Hitler was a Rothschild... then he was Rothschild's Pope!

How did Eugenio Pacelli become Rothschild's Pope?

Eugenio Pacelli was described routinely, during his pontificate and after his death, as a member of

the Black Nobility. The Black Nobility were a small group of aristocratic families of Rome who had stood by the popes following the seizure of their dominions in the bitter struggle for the creation of the nation-state of Italy... Pacelli's father and grandfather before him owed their distinction to membership of the caste of lay Vatican lawyers in the service of the papacy.

Pacelli's immediate family association with the Holy See dates from 1819, when his grandfather.

Marcantonio Pacelli, arrived in the Eternal City to study canon law, or Church law, as a protoge of a clerical uncle, Monsignor Prospero Caterini. By 1834 Marcantonio had become an advocate in the Tribunnal of the Sacred Rota, an ecclesiastical court involved in such activities as marriage annulments. While raising ten children (his second child being Eugenio's father, Filippo, born in 1837), Marcantonio became a key official in the service of Pius IX, popularly known as Pio Nono.

The quick tempered, charismatic, and epileptic Pio Nono (Giovanni Maria Mastai-Ferretti), crowned in 1846, was convinced, as had been his predecessors from time immemorial, that the papal territories forming the midriff of the Italian peninsula ensured the independence of the successors to St. Peter. If the Supreme Pontiff were a mere inhabitant of a "foreign" country, how could he claim to be free of local influence? Three years after his coronation, it looked as if Pio Nono had ignominiously lost his sovereignty over the Eternal City to a republican mob. On November 15, 1849, Count Pelligrino Rossi, a lay government minister of the papal states, famous for his biting sarcasm, approached the Palazzo della Cancelleria in Rome and greeted a sullen waiting crowd with a contemptuous smile. As he was about to enter the building, a man leapt forward and stabbed him fatally in the neck. The next day, the Pope's Quirinal summer palace above the city was sacked,, and Pio Nono, disguised in a priest's simple cassock and a pair of large spectacles, fled to the seaside fortress of Gaeta within the safety of the neighboring kingdom of Naples. He took with him Marcantonio Pacelli as his legal and political adviser. From this fastness, Pio Nono hurled denunciations against the "outrageous treason of democracy" and threatened prospective voters with excommunication. Only with the help of French bayonets, and a loan from the Rothschild's, did Pio Nono contrive to return to the Vatican a year later to resume a despised reign over the city of Rome and what was left of the papal territories.

From this we see that the Vatican owed it's existence to the Rothschild's from this point on.

Saint Eugenio

Canonization is the process of making someone into a saint and involves proving that a candidate has lived in such a way that he or she is worthy of sainthood. It is currently practiced by the Roman Catholic Church and its appendages, by the Eastern Orthodox Church, and by the Oriental Orthodox Churches.

Eugenio Pacelli is being considered for canonization. Indeed, in the first decade of the twentieth century, Pacelli, the brilliant Vatican lawyer helped shape a new ideology of unprecedented papal power. And as papal nuncio in Munich and Berlin in the 1920's, he used cunning and moral blackmail to impose Rome's power on Germany. But was there something more going on between Pacelli and Hitler's lawyers in 1933, when the Reich Concordat negotiations were going on? Did the Concordat negotiations provide Pacelli with a cover to aid Hitler's lawyers with handling Germany's Jews. After all the Vatican had centuries of "legal" experience and had cultivated an unsurpassed expertise in dealing with Jews.

Did Pacelli and Vatican lawyers share this valuable legal knowledge with Hitler's legal eagles? They had the knowledge. The Concordat negotiations provided them with a flawless cover. They had

opportunity.

The proof is in the pudding.

The table below, found in Raul Hilberg's The Destruction of the European Jews compares the basic anti-Jewish measures of the Catholic Church and the counterpart measures enacted by the Nazi regime.

Is Pacelli worthy of sainthood? You decide.

Canonical Law

Nazi Measures

Prohibition of intermarriage and of sexual intercourse between Christians and Jews, Synod of Elvira, 306

Law for the Protection of German Blood and Honor, September 15, 1935 (RGBII, 1146.)

Jews and Christians not permitted to eat together. Synod of Elvira, 306

Jews barred from dining cars (Transport Minister to Interior Minister, December 30, 1939, Document NG-3995.)

- Jews not allowed to hold public office. Synod, of Clermont, 535

Law for the Re-establishment of the Professional Civil Service, April 7, 1933 (RGBI I, 175.)

- Jews not allowed to employ Christian servants or possess Christian slaves, 3d Synod of Orleans, 538

Law for the Protection of German Blood and Honor, September 15, 1935 (RGBII, 1146.)

Jews not permitted to show themselves in the streets during Passion Week, 3d Synod of Orleans,

538

Decree authorizing local authorities to bar Jews from the streets on certain days (i.e., Nazi holidays), December 3, 1938 (RGBI I, 1676.)

- Burning of the Talmud and other books, 12th Synod of Toledo, 681

Book burnings in Nazi Germany

Christians not permitted to patronize Jewish doctors, Trulanic Synod, 692

- Decree of July 25, 1938 (RGBI I, 969.)

Christians not permitted to live in Jewish homes. Synod of Narbonne, 1050

- Directive by Goring providing for concentration of Jews in houses, December 28, 1938 (Borman to Rosenberg, January 17, 1939, PS-69.)

- Jews obliged to pay taxes for support of the Church to the same extent as Christians, Synod of Gerona, 1078

The "Sozialausgleichsabgabe" which provided that Jews pay a special income tax in lieu of donations for Party purposes imposed on Nazis, December 24, 1940 (RGI I, 1666.)

Prohibition of Sunday work. Synod of Szabolcs, 1092

Jews not permitted to be plaintiffs, or witnesses against Christians in the Courts, 3d Lateran Council, 1179, Canon 26

•Proposal by the Party Chancellery that Jews not be permitted to institute civil suits, September 9, 1942 (Bormann to Justice Ministry, September 9, 1942, NG-151.)

Jews not permitted to withhold inheritance from descendants who had accepted Christianity, 3d Lateran Council, 1179, Canon 26

Decree empowering the Justice Ministry to void wills offending the "sound judgment of the people," July 31, 1938 (RGI 1,937.)

The marking of Jewish clothes with a badge, 4th Lateran Council, 1215, Canon 68 (Copied from the legislation by Caliph Omar II [634-44], who had decreed that Christians wear blue belts and Jews, yellow belts.)

Decree of September 1, 1941 (RGI 1,547.)

Construction of new synagogues prohibited. Council of Oxford, 1222

Destruction of synagogues in entire Reich, November 10, 1938 (Heydrich to Goring, November 11, 1938, PS-3058.)

Christians not permitted to attend Jewish ceremonies. Synod of Vienna, 1267

Friendly relations with Jews prohibited, October 24, 1941 (Gestapo directive, L-15.)

Jews not permitted to dispute with simple Christian people about the tenets of the Catholic religion.

Synod of Vienna, 1267

Compulsory ghettos. Synod of
Breslau, 1267

Order by Heydrich, September 21, 1939 (PS3363.)

Christians not permitted to sell or
rent real estate to Jews, Synod of
Ofen, 1279

Decree providing for compulsory sale of Jewish real estate,
December 3, 1938 (RGL I, 1709.)

Adoption by a Christian of the
Jewish religion or return by a
baptized Jew to the Jewish religion
defined as a heresy. Synod of
Mainz, 1310

Adoption by a Christian of the Jewish religion places him in
jeopardy of being treated as a Jew, Decision by
Oberlandesgericht Königsberg, 4th Zivilsenat, June 26, 1942
(Die Judenfrage [Vertrauliche Bellage] , November 1, 1942,
pp. 82-83.)

Sale or transfer of Church articles to
Jews prohibited. Synod of Lavour,
1368

Jews not permitted to act as agents
in the conclusion of contracts
between Christians, especially .
marriage contracts. Council of
Basel, 1434, Sessio XIX

Decree of July 6, 1938, providing for liquidation of Jewish
real estate agencies, brokerage agencies, and marriage
agencies catering to non-Jews (RGL I, 823.)

Jews not permitted to obtain
academic degrees, Council of Basel,
1434, Sessio XIX

Law against Overcrowding of German Schools and
Universities, April 25, 1933 (RGI I, 225.)

Pacelli presides over the signing of the Reich Concordat at the Vatican on July
20, 1933. German

Vice-Chancellor Franz von Papen is sitting on his right. Did this group secretly
formulate the Nazi

anti-Jewish measures that were foisted upon Germany's Jews months later?

Hitler in July 1933. That month he declared that his negotiations with Pacelli had
created "an aura of

trust.. .in the developing struggle against international Jewry" Of course both Pacelli
and Hitler, both

associated with the Rothschilds, were agents directly involved with promoting the
agenda of the

Sabbatean-Frankist Illuminati.

Eugene Pacelli on his coronation day, March 12, 1939, on the eve of World War II.

Pacelli, as Pope Pius XII, broadcasts to the world with Giovanni Montini, the future
Pope Paul VI, at
his left shoulder. His 1942 Christmas Eve broadcast trivialized and denied the Nazi
Final Solution.

This updated article was inspired by a request that I had received to give my opinion
of a book
written by an orthodox rabbi which praises Eugenio Pacelli's treatment of the Jews
during World

War II.

Orthodox Rabbi declares Pacelli a "Righteous Gentile"
Home

Understanding Hitler's Secret Relationship to

the House of Rothschild

An Introducing Hansjürgen Koehler's "Fatal File"

By Clifford Shack

In 1999, a book was published entitled "The House of Rothschild: The World's Banker 1849-1999".

It was written by Niall Ferguson, who, according to the inside jacket cover, is "the first historian with unrestricted access to all the surviving Rothschild archives." According to the inside jacket blurb, the book concluded Ferguson's "myth-breaking portrait of one of the most fascinating and powerful families of modern times".

It further stated:

"From the Crimea to World War II, wars repeatedly threatened the stability of the Rothschilds' worldwide empire. Despite these global upheavals, theirs remained the biggest bank in the world up until the First World War, its interests extending far beyond the realm of finance. They controlled a pan-European railway network; they also ran a worldwide mining empire based on Spanish mercury, African gold and diamonds, Burmese rubies and Russian oil. And as the richest family of modern times, they acquired the greatest art collections and built the most sumptuous palaces of the age."

"Their economic might gave them a unique political leverage. Disraeli and Churchill were their friends, Bismarck and Hitler their foes. Yet the Rothschilds' failure to establish themselves successfully in the United States proved fateful. As financial power shifted from London to New York after 1914 and as continental Europe fell under the thrall of Marxism and fascism, the Rothschilds' power waned."

Let's take a closer look.

First of all, Ferguson admits that he was allowed access to Rothschild archives up until 1914. . .so. . . so the title is at first exposed to be a little misleading. It should read 1849-1913.

Why was Ferguson denied access into the Rothschild archives of 1914 and beyond? Were the Rothschilds hiding anything? According to the jacket financial power shifted from London to New York. . .from this we are lead to believe that the Rothschilds (uncharacteristically) had no hand in the carnage of the First and Second World Wars.

It is a matter of history that up until the First World War, the Rothschilds financed both sides of numerous conflicts, reaping rewards from the winners and the losers. Could it be that the Rothschilds did indeed have a hand in the First and Second World War? Could it be that the reason the Rothschilds tried to distance themselves from those wars was because their good name would not

have survived had it been associated with the massive slaughter of milhons of people, including the millions of European Jews consumed in the Holocaust?

Somehow New York bankers would take the heat for financing the First and Second World

War. The financing burden of World War I would fall squarely on the shoulders of John Pierpont Morgan. The Rothschilds would comfortably be able point their collective finger across the Atlantic and keep what remained of their image of respectability. Did the Rothschilds merely deploy a new phase in their banking tactics? Did they simply go from overt war financing to covert war financing? If so, that would mean that they were still financing both sides of the conflicts. Did they finance both the allies and the axis powers during the First and Second World War? If so then the jacket misled us again. If both the allies and the axis powers were customers of the Rothschilds—through their secretly affiliated agents, then they had no foe in Hitler. Hitler would have been a customer. A customer is a friend not a foe. This theory, as outlandish as it may appear is at the very least. . . plausible.

Taking it another step further. Could it be possible that Hitler was more than a customer? Was Hitler a secret agent of the Rothschilds? "Preposterous!", you may be thinking. After all, didn't Hitler accuse international Jewish bankers of engineering the Versailles Treaty which destroyed Germany financially? Wasn't Hitler's wrath aimed squarely in the direction of the international Jewish bankers, namely the House of Rothschild?

Hitler did say, "The bigger the lie. . .the more people will believe it".

Think about it.. .Did Hitler kill any Jewish international bankers? The answer is no.

Not one. [Note:In fact some members of the Warburg banking family were given a Nazi escort out of Holland in a sealed train. ..When the Gestapo went to the Rothschild mansion to arrest the head of the Vienna branch they were told by the butler to come back the following day. They did. Then they had to wait for the Baron to finish his lunch... There WAS the case of the estranged wife of a French Rothschild. "Why should the Germans harm me?" she had asked her husband in 1940. "I am from an old French family." Despite disowning the Rothschild family name (unheard of!) and reverting to her original title of nobility, she was arrested by the Gestapo in July 1944 and sent by the last transport to Ravensbruck where she was brutally murdered...]

Let's back up a bit here. Let's take a closer look at that financial shift from London to New York.

Simply put. . .the shift from the House of Rothschild to the House of Morgan.

According to Gary Allen's best-selling book "None Dare Call It CONSPIRACY":

"Morgan is referred to by many, including Congressman Louis McFadden, (a banker who for ten years headed the House Banking and Currency Committee), as the top American agent of the English Rothschilds. "[Page 44]

So much for the financial shift.

So the question remains. . .Was Hitler a Rothschild customer or an agent as well?

In 1972, a book was released entitled, "The Mind of Hitler: The Secret War Report" by Walter C.

Langer. According to the book, the author, a psychoanalyst, was approached by Col. William "Wild Bill" Donovan, of OSS fame, to conduct a psychological investigation into the mind of Hitler.

Many books on the subject of Adolph Hitler refer to Langer's work. Within the book is a curious investigation into Hitler's origins. In fact, there is mention that Hitler had been linked to the Rothschilds in a book written by an ex-Gestapo officer. Langer notes that the "very intriguing hypothesis" but downplays the Rothschild connection saying, it "is sounder not to base our reconstruction on such slim evidence but to seek firmer foundations. Nevertheless, we can leave it as a possibility that requires further verification."

Was the Hitler-Rothschild link further verified? No. Actually Langer's report, which was not widely circulated, even within the intelligence community, was classified top secret and holed up for 29 years. When it was published, the Rothschild link was downplayed in the Introduction as well as in the Afterword.

The Afterword stated:

"There is no reason to believe the unlikely story told by Langer's informant that Hitler's grandmother Maria Anna Schicklgruber, a peasant woman in her forties from the Waldviertel of rural Austria, had had an intimate liaison with a Baron Rothschild in Vienna. . . "

Also,

"The point of overriding psychological and historical importance is not whether it is true that Hitler had a Jewish grandfather; but whether he believed that it might be true. . . "

(Donovan may have wanted us to consider that if there was a slim possibility that Hitler's grandfather was a Rothschild. . . then Hitler's hatred of Jews stemmed from his revulsion of having Jewish blood coursing through his veins. The last thing Donovan may have wanted us to consider was that Hitler, though illegitimate, was an acknowledged member of the Rothschild family who was assigned a duty that required keeping his loyalties to the banking family very hidden.)

What was not mentioned in the book was that Langer's brother William L. Langer, was head of Donovan's Board of Analysts often referred to as Donovan's "College of Cardinals". Did Donovan really need to understand Hitler or was this report designed to throw off post-war researchers. After all, Donovan was J.P.Morgan's lawyer. J.P.Morgan was the American agent for the English Rothschilds. . . It's simple math folks. (Incidentally it is known that Donovan had at least one secret meeting with Hitler in the 1920's.)

After 29 years the ex-Gestapo officer's book would be long out of circulation. (Its importance was not appreciated as it came out in 1941, years before the world learned of the Nazi atrocities) The Langer book was designed, quite possibly, to prevent post-war researchers from going through the pains of digging it up....

This researcher did manage to find "Inside The Gestapo", the above-mentioned book written by Hansjürgen Koehler. Koehler was Hitler's bodyguard at Berghof.

I'll leave it to the reader to determine the credibility of the evidence presented in Koehler's, "Inside The Gestapo".

The Fatal File

Home

Discovering Hitler's Secret Origins:

The Rothschild's 19th Century Trans-Continental Courier System

& The Significance of Hitler's Birthplace

By Clifford Shack

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When Napoleon was defeated at Waterloo, Nathan Rothschild, the head of the House of Rothschild, obtained the first news of Napoleon's defeat even before the British government itself. It is said, the banker informed the British government of the victory then proceeded to the London Stock Exchange where he made a huge sum of money. The Rothschilds owed their success, in large part, to their safe and fast couriers.

Their courier network linked the five Rothschild banks of London, Paris, Frankfurt, Vienna and Naples. The Rothschilds extended their courier service to some of their clients as well. (In June 1841, Queen Victoria assured Leopold Rothschild that she "always" sent all her letters to Germany "wh. are of any real consequence. ..thro' Rothschild wh. is perfectly safe and very quick.")

"All this meant that the Rothschilds were in a position to provide a unique news

service to the European elite. Major political events as well as confidential information could be relayed from one city to another well ahead of official channels. Nathan's early news of the outcome of Waterloo was only the first of many such coups. .."(pg. 235 The House of Rothschild:Money's Prophets 1798-1848, Niall Ferguson)

In our efforts to penetrate the mystery of Hitler's secret origins, understanding the Rothschild's early courier system will prove quite useful.

What determined the nature of courier route utilized for the day-to-day communications of Europe's greatest banking empire.

Intelligence gathering was one major consideration in determining the courier route. Important business hubs like Munich would not be excluded from the Frankfurt- Vienna route. The Rothschilds had a great interest in the affairs of Munich. Incorporating the city into the courier route from Frankfurt to Vienna was an obvious necessity. Heading east towards Vienna the couriers would pass through the city of Linz, which lied along the Danube corridor midway between Vienna and the German-Austrian border.

The German- Austrian border brings us to another very important point. Another vital aspect of the courier system was safety and nowhere would safety be more threatened than at a border crossing.

Secure border crossings were crucial to safe and secure courier transport. The last thing the Rothschilds needed was a nosy customs official snooping around their courier pouches. Rothschild business was simply that- Rothschild business. Europe itself would often depend on those deployed couriers.

How the Rothschilds managed to keep border officials in line is an interesting topic of discussion. Of course there was bribery, however there was an even better way to insure the loyalty of a border official.

Adolph Hitler was born in 1889 on the German-Austrian border in the Austrian border town of Brannau-on-the-Inn. Brannau is situated on the Inn River midway between Munich and Linz. A key border crossing between Germany and Austria, Brannau is the gateway for travel between Munich and Vienna. Travel from Frankfurt to Vienna through Munich couriers would enter Austria at the Brannau crossing.

Why was Adolph Hitler born in Brannau? At the time of his birth, his father, Alois, was the chief customs official at the Brannau border crossing. This fact is quite curious as there is strong evidence that Hitler's father was the illegitimate son of Baron Salomon Mayer Rothschild, head of the Rothschild family's Vienna branch.

The Rothschilds made good use of the hushed members of their family. August Belmont, the top American Rothschild agent (before J.P.Morgan) is long suspected of being an illegitimate Rothschild son. While August had a head for finance, others like Alois Hitler (Schicklgruber) were given livelihoods compatible with their aptitudes within the family business, in Alois' case he appears to have been trained in the military as a runner. His training would complimented his work as a Rothschild courier. Later on he was promoted to the post of chief customs official in Brannau. (It is interesting that Adolph Hitler was a runner during World War I. Was he following in his father's footsteps? If not for his discovered oration abilities, making him a prime political candidate for future Rothschildian plots, he probably would have found himself working within the family

courier or intelligence network as his father more than likely did. . .

Did the Rothschilds have other illegitimate sons installed as political leaders of historical consequence? Were there there other historical leaders that were trained within the Rothschild courier system?

Was Josef Stalin's father just a well-connected cobbler or was Stalin's father a Rothschild?

You decide...

Home

The Chairman

John J. McCloy, The Making of the American Establishment

By Kai Bird

Chapter 10

McCloy and the Holocaust

'We are alone. Tell me the truth. Do you really believe that all those horrible things happened?'

-JOHN J. MCCLOY TO WORLD JEWISH CONGRESS OFFICIAL DECEMBER 1944

On the eve of D-Day, and in the midst of McCloy's campaign to reorient the administration's policy toward de Gaulle, a new and terrible problem was brought to his desk. Under pressure from Morgenthau, the president had finally, on January 22, 1944, agreed to establish a unique agency, the War Refugee Board (WRB), "to take all measures within its power to rescue the victims of enemy oppression who are in imminent danger of death...." Roosevelt had specified that he wanted Stimson, Hull, and Morgenthau to supervise the WRB's activities, and, inevitably, Stimson delegated this matter to his assistant secretary.

McCloy was not unaware of the reports concerning Hitler's war against the Jews and other minorities in Nazi-occupied Europe. No one reading the newspapers in the last two years could have been ignorant of the news filtering out of Europe. As early as December 1941, the New York Herald Tribune, a paper noted for its skeptical treatment of Nazi atrocity stories, had concluded that what was happening in Europe was nothing short of "systematic extermination." Only a month later, Reinhard Heydrich, chief of the Reich's Main Security Office, communicated Hitler's "Final Solution of the European Jewish Question" to an assembly of Nazi officials at Wannsee on January 20, 1942. During the two years prior to the creation of the War Refugee Board, some three million Jews were systematically shot, gassed,

or worked and starved to death. British and American newspapers during these years published numerous stories conveying the genocidal character of these mass killings. In June 1942, for instance, Polish authorities in exile in London released a report by the Warsaw Jewish socialist organization, the Bund, which calculated that seven hundred thousand Jews had been killed in Poland alone. The substance of this report was broadcast by the BBC in London and carried by The New York Times and other American newspapers. Citing firsthand accounts.

the report revealed for the first time that as many as a thousand Jews per day were being killed in mobile gassing trucks.

In response to these reports, "Stop Hitler" rallies were held in a number of American cities to protest the "extermination of Jews ... [by] forced labor, in concentration camps or as victims of experiment in poison gas factories." Some commentators suggested that such incredible atrocity stories were reminiscent of the false reports of German baby-killings manufactured by British propaganda during World War I. But by the end of 1942, some of the country's most prominent journalists were leaving no doubt as to the credibility of such reports. On December 13, 1942, Edward R. Murrow told his listeners on a CBS broadcast, "What is happening is this: millions of human beings, most of them Jews, are being gathered up with ruthless efficiency and murdered. The phrase 'concentration camp' is obsolete, as out of date as 'economic sanctions' or 'non-recognition.' It is now possible to speak only of extermination camps."

By this time, the Roosevelt administration had received confirmation of the press accounts from its own official sources. Only a few days before Murrow's broadcast, Roosevelt told a delegation of visiting Jewish leaders, "Representatives of the United States government in Switzerland and other neutral countries have given us proof that confirms the horrors discussed by you." There was confirmation, and yet there was disbelief. The State Department's specialist on Jewish affairs, R. Borden Reams, in December 1942 was still telling people that reports of mass murders were "to the best of my knowledge ... as yet unconfirmed." There was still no fundamental comprehension of either the enormity of the evil or the possibility that something could be done to slow the killing. Such paralysis extended even into the Jewish American community. The New York Times editorialized about the "world's helplessness to stop the horror while the war is going on...." The consensus among the leadership of the established Jewish organizations was that the best way to aid European Jewry was to bring about an early defeat of Hitler.

Hillel Kook, a former associate of Menachem Begin's in the "revisionist" Zionist organization, Irgun, was one Jewish leader who believed otherwise. Kook, who went by the name of Peter Bergson outside of his native Palestine, had originally been sent to New York to serve as Irgun's liaison in America. When early reports of the Holocaust surfaced in the American press, Bergson abandoned his Irgun activities and turned his energies toward various rescue

schemes.

In July 1943, he formed the Emergency Committee to Save the Jewish People of Europe, which financed an advertising campaign demanding that the administration establish a special government rescue agency.

Despite this publicity, Roosevelt probably would not have agreed to the formation of the War

Refugee Board had it not been for Henry Morgenthau. Until December 1943, the Treasury secretary had been content to let the State Department handle the question of Jewish refugee

rescue. Morgenthau then learned that the State Department had blocked for more than six months a scheme to rescue seventy thousand Rumanian Jews in exchange for \$170,000 in Rumanian currency. Worse, Morgenthau learned that the State Department had also hidden from him a cable from the U.S. Legation in Switzerland that confirmed the existence of Hitler's

plan to exterminate the Jewish people. In a meeting in late December, he confronted the official

in charge of European affairs. Assistant Secretary Breckinridge Long, and bluntly asked him if

he was an anti-Semite. Long denied it. Then, in early January 1944, Morgenthau's staff wrote a

devastating critique of the State Department entitled "Report to the Secretary on the Acquiescence of This Government in the Murder of the Jews." The report charged that the State Department was "guilty not only of gross procrastination and willful failure to act, but

even of willful attempts to prevent action from being taken to rescue Jews from Hitler."

Within days of receiving this report, Roosevelt agreed to establish the WRB. On February 1,

1944, Stimson took McCloy with him to the Board's second session. Presiding over the meeting

was John Pehle, the Board's acting executive director. McCloy knew and liked Pehle, who had

been a high-ranking lawyer on Morgenthau's staff. Stimson dreaded the prospect of even attending the meeting, since he believed nothing of substance could be done to help the Jews

short of winning the war. But Pehle was able to report that the WRB was accomplishing quite a

bit. Licenses had been issued to the World Jewish Congress to allow that organization to

transfer funds abroad in order to finance the evacuation of refugees from France and Rumania

into Spain, Switzerland, and North Africa. Another operation might facilitate the evacuation of

more than five thousand abandoned children from France at a cost of \$600,000. Yet another

program had been arranged with the Union of Orthodox Rabbis of the United States and Canada to finance an underground operation whereby Jewish refugees in Poland could be encouraged to seek refuge in Hungary. In order to do this, Pehle had persuaded the State

Department to approve the direct transfer of hard currency into enemy-occupied territory.

Finally, Pehle reported that, in cooperation with the Rumanian government, some sixty-four

hundred Jewish internees had been transferred from concentration camps to Bucharest. Stimson came away from the meeting quite pleased. It appeared that, contrary to his expectations, the new Board would be able to accomplish something concrete

In fact, by this time it was very late, almost too late, to do anything to save what remained of

European Jewry. Since the existence of Hitler's plan for a Final Solution had been confirmed in late 1942, millions had died while the State Department blocked all efforts to ransom Jews or otherwise encourage them to seek refuge in the United States, Turkey, Switzerland, Palestine, or other possible havens. With the exception of Hungary, where a Jewish community of nearly one million remained intact, most other Jews still alive in Europe were now in Polish and German concentration camps. To rescue them would require military action.

But as McCloy learned soon after his first meeting with the WRB, military action had already been ruled out. Upon being apprised of the creation of the new agency, the British government inquired whether the presence of the secretary of war on the Board indicated that Washington intended to use parachute troops to free the Jews from any of the various concentration camps. In response, Pehle cleared a cable with the State and War departments informing the British that "it is not contemplated that combat units will be employed in rescue operations unless the rescues are the direct result of military operations."

The Joint Chiefs of Staff already had a policy on rescue operations, which was to reject them out of hand. This stance had been established in November 1943, when the World Jewish Congress appealed to the War Department to ship some four thousand refugees stranded on the Adriatic island of Rab. These refugees had only recently been freed by Yugoslav partisans

from Nazi concentration camps in Yugoslavia and transported to Rab. The island seemed about to be captured by the Nazis, so the Yugoslav Embassy in Washington appealed for military transport to shuttle the refugees to Allied-occupied Italy. A week before McCloy attended his first meeting of the War Refugee Board, he was informed that the theater commander in the area had investigated the matter and "determined that the military situation did not permit the rendition of direct assistance to these refugees, the majority of whom were Jews." The commander assured Washington, however, that as in the past he would care for any refugees who managed to reach the safety of Italy "as a result of their own efforts. McCloy did nothing to reverse this decision.

Lack of shipping was not the reason these concentration-camp survivors could not be rescued. At that very moment, the army was transporting thousands of non-Jewish refugees from Italy to Egypt. McCloy himself reported that plenty of shipping was available in the Mediterranean to transport these refugees. The real motive for refusing to rescue the Rab Jews in November 1943 was the fear among the Joint Chiefs of Staff that the rescue of the Rab refugees "might create a precedent which would lead to other demands and an influx of additional refugees.

From the beginning, McCloy was personally skeptical of using combat troops to rescue

concentration-camp internees. In late January 1944, Pehle had suggested to him that a message should be cabled to all theater commanders ordering them to undertake whatever refugee rescue operations they thought consistent with the war effort. Before passing on Pehle's proposal to Marshall's office, McCloy scribbled on it, "I am very chary of getting the Army involved in this while the war is on." Marshall and his people were disinclined to divert combat troops from conventional military targets; higher civilian authorities would have to persuade them that extraordinary political and humanitarian factors existed to justify such a diversion of military resources. As Stimson's liaison to the War Refugee Board, McCloy was in a unique position to initiate any serious consideration of military operations designed to rescue Jews. He and perhaps Harvey Bundy were the only civilians in the War Department who had both the sufficient authority and knowledge to set such a policy in motion. But War Department records make it clear that, from the very beginning, neither McCloy nor any other official believed there was cause to challenge the military's initial rejection of the idea.

Like many other people both in and out of government, McCloy had read the published accounts of Hitler's extermination policies with some skepticism. He regarded the Germans as a particularly cruel enemy; even as a young man, he had felt a near-visceral hatred of Prussian militarism. But as a veteran of World War I, he also distrusted atrocity stories. On top of this, the reports coming out of Europe were just too horrible to be entirely credible. Not only were the sources of these reports largely Jewish, and thus perhaps self-serving, but the American Jewish community itself appeared divided over just how serious was the catastrophe that had befallen European Jewry.

One of those who doubted the horrific reports was McCloy's Georgetown neighbor Justice Felix Frankfurter. In the summer of 1943, Frankfurter had listened to a detailed briefing by a Polish underground courier named Jan Karski on what was happening inside the Polish extermination camps. Disguised as an Estonian prison-guard, Karski had been smuggled into the death camp at Belzec. In the autumn of 1942, he had made his way to London and

Washington, carrying with him a report of what he had seen in Belzec. Karski's written report had the full endorsement of the Polish government-in-exile; he was specifically ordered to request Allied intervention to stop the killing machine. His report described the entire process, from the roundups in the ghettos to the "mass exterminations" conducted in gas chambers. "Wherever the trains arrive," Karski wrote, "half the people arrive dead. Those surviving are sent to special camps at Treblinka, Belzec and Sobibor. Once there, the so-called 'settlers' are mass murdered."

By the time Karski, a Polish Catholic, was ushered in to see Justice Frankfurter in the late summer of 1943, he had already personally briefed President Roosevelt, Secretary

Stimson, and
OSS Chief William Donovan. None of these men seemed shaken by what he said, and their questions all focused on the military capabilities of the Polish underground or, in the case of the president, on political matters affecting postwar Poland.

Karski hoped to elicit a more profound reaction from Frankfurter, who after all was a prominent Jewish figure and an active Zionist. When the justice arrived at the Polish Embassy in Washington and was introduced to Karski, he immediately came to the point. "What is happening," he asked, "to the Jews in your country? There are many contradicting reports."

For the next twenty-five minutes or more, he listened in silence as Karski graphically described what he had seen inside Belzec. At the end of the lecture, the justice paced back and forth in silence for another ten minutes and finally said, "A man like me talking to a man like you must be totally frank. So, I say that I am unable to believe you."

Startled, the Polish ambassador, a personal friend, exclaimed, "Felix, you cannot tell this man to his face that he is lying. The authority of my government is behind him."

"Mr. Ambassador, I did not say that this young man is lying. I said that I am unable to believe him. There is a difference." At that. Frankfurter extended both his arms and waving his hands, murmured, "No, no." He then turned around and walked out.

Frankfurter was not the only Jewish friend of McCloy's who could not bring himself to believe the news. Karski also briefed Walter Lippmann, but, unlike other columnists who heard Karski's story, he—the only Jew among them—decided not to write about it. Such disbelief on the part of two men whom McCloy respected and trusted certainly influenced his own opinion. As late as December 1944, long after there could be no doubt whatsoever about what had happened in the Polish death camps, McCloy still could not shake his disbelief. That month he told A. Leon Kubowitzki of the World Jewish Congress, "We are alone. Tell me the truth. Do you really believe that all those horrible things happened?" Years later, Kubowitzki commented, "His sources of information, needless to say, were better than mine. But he could not grasp the terrible destruction."

Such disbelief explains McCloy's inaction in dealing with this issue over the next several months. But at least one source of his disbelief came from within, specifically from his own attitude toward Jews. He was not an anti-Semite, nor did he harbor the nativist sentiments of a

Breckinridge Long. But he shared some of the same prejudices as were held by many men of his generation and social standing. Until 1933, social discrimination against Jews—the exclusion of Jews from clubs, hotels, and summer resorts—was much more in evidence in the United States than in Germany. Nearly all the Ivy League schools observed quotas limiting the number of

Jewish students. The Wall Street legal profession was itself highly segregated; if you were a Jew, even a Harvard-educated Jew, you would not find yourself offered a partnership at Cravath or most of the other "downtown" firms.

A genteel, upper class anti-Semitism pervaded much of the social scene to which the McCloy belonged in the prewar years. Most, if not all, of his clubs barred Jews. His own father-in-law refused to do business with Jews as a matter of principle. By all accounts, McCloy generally took people as they were and paid far less attention to such strictures than most men in the Wall Street crowd. He had long-standing friendships with men like Benny Buttenwieser, Frederick Warburg, Eric Warburg, and other Jews. But these were invariably highly assimilated Jews, or Jews who, like Lippmann, made a point of distancing themselves from their heritage. And despite such friendships, McCloy sometimes went out of his way to observe the social proprieties concerning Jews. Once, during the war years, a young Jewish lawyer working on Wall Street was told by a friend that McCloy had asked him to invite a few eligible bachelors to a coming-out party for a Washington debutante but had specified that no Jews should be brought along.

It is unclear how much, if at all, such petty social discrimination helps to explain McCloy's initial chariness to use combat troops for rescue operations. Stimson, for one, tended to consider any publicity about Jewish affairs or Zionism an unfortunate breach of etiquette. Such personal instincts were only reinforced by the confusion and disarray displayed by American Jewish leaders. If Rabbi Stephen Wise, Peter Bergson, and other Jewish leaders had presented a common front, if the leading newspapers in the country had given the Holocaust reports the coverage they deserved, if such political factors had so coalesced as to make rescue operations a political priority, McCloy might easily have played a positive role. If Frankfurter had been moved to action by Karski's eyewitness testimony, McCloy might well have become an advocate of aggressive rescue operations. In the scheme of things, he was not wedded to his position. In his view, the matter was simply not important compared with such problems as helping Eisenhower establish contact with the French resistance.

Indeed, almost from the very beginning of his involvement with the War Refugee Board, it quickly became apparent that his position would be one of benign obstruction. The rescue of European Jewry could not be allowed to interfere with winning the war; there were any number of war-winning measures that had to take priority over the plight of the Jews. One such issue was whether the British should be pressured to open their immigration doors into Palestine.

In January 1944, the mainstream American Zionist organizations persuaded a number of legislators to introduce a sense-of-Congress resolution urging the United States to ensure "that the doors of Palestine shall be opened for free entry of Jews into the country ... so that the

Jewish people may ultimately reconstitute Palestine as a free and democratic Jewish commonwealth." The resolution quickly garnered wide support, and observers thought its

passage was assured. Though purely advisory, such a resolution might have saved some lives.

Thousands of Jews in Bulgaria, Rumania, and Hungary possessed exit visas issued by their respective Nazi puppet governments. But these could be used only by those who were guaranteed a port of disembarkation. Too often no such guarantee had been made. Nevertheless, the British, the State Department, and the War Department all had serious reservations.

After seeing a copy of the measure, McCloy undertook a quick study of the issue. He read the language of a similar resolution introduced in 1922, talked with Middle East experts in army intelligence, and read over a number of reports on the Palestine problem. This exercise only confirmed the impressions he had picked up during his short visit to Jerusalem three months earlier: unrestricted Jewish immigration into Palestine was sure to exacerbate tensions in the region. In addition, he had since become aware of negotiations pending with Saudi Arabia to lay a new oil pipeline from the Persian Gulf to the Mediterranean. He felt certain that passage of the Zionist resolution would cause the Saudis to reject the pipeline project, and thereby deny U.S. Armed Forces a ready reserve of one billion gallons of oil. With Stimson's concurrence, McCloy therefore decided to testify against the resolution in executive session before the House Foreign Relations Committee. Stimson thought the whole idea had been planted by Drew Pearson, "who has as usual inferred a huge conspiracy against the Jews."

After clearing his draft testimony with Marshall and others in the War Department, McCloy went up to Capitol Hill in mid-March and forcefully explained why the resolution would endanger the war effort. He reminded the congressmen that "there is a high degree of tension in Palestine between the Arabs and the Jews and that each side have substantial quantities of arms." After referring to the numerous attacks by Arabs on Jewish settlements, aimed at discouraging Jewish emigration, he warned, "We are dependent not only upon peace in the area but our lines of communication throughout Africa are to an important degree dependent upon the cooperation and goodwill of the Arab." He stated that one of the critical Persian Gulf supply routes to the Soviet Union ran through territory inhabited by Muslims. Even more important, he told the congressmen, was the threat of losing Middle Eastern oil: "The Abadan refinery at the head of the Gulf is the only Allied source of aviation gasoline outside the Western Hemisphere.... It would require a substantial number of troops to protect them in the event of disorders."

McCloy was not opposed to the establishment of a Jewish state at some time in the future. But as he told Marshall, he believed it best to "postpone without prejudice to either side [Arab or Jewish] this issue for determination after the war when military considerations will be less

acute." He and other War Department officials might well have tolerated a resolution that simply urged the British to open up temporary emergency camps in Palestine from which Jewish refugees could be repatriated elsewhere after the war. Peter Bergson's Emergency Committee to Save the Jewish People of Europe urged Congress that spring to adopt just such a resolution. But such a compromise measure was harshly attacked by Rabbi Stephen Wise and other members of the American Jewish establishment since it might set a precedent for the expulsion of Jewish immigrants in Palestine after the war. When it became clear that McCloy's testimony made passage of the Palestine resolution unlikely, a number of congressmen suggested to the American Zionists that the language endorsing a Jewish commonwealth should

be cut, leaving only the appeal for open immigration into Palestine. Tragically, even this compromise was rejected by Rabbi Wise. As the historian David S. Wyman later wrote, "The unavoidable conclusion is that during the Holocaust the leadership of American Zionism concentrated its major force on the drive for a future Jewish state in Palestine. It consigned rescue to a distinctly secondary position."

We know today that Hitler had made the complete extermination of European Jewry a major war-aim; even while on the defensive in 1944, the Nazis diverted substantial troops, supplies, and vital railroad facilities to carry out the Final Solution. Not comprehending this fact, McCloy and others in the War Department failed to take any extraordinary measures to thwart this Nazi war-aim.

As long as the War Refugee Board's activities did not interfere with military priorities, McCloy supported Pehle. He backed the WRB chief when Pehle proposed that the Spanish government be officially asked to open its borders to refugees fleeing Nazi-occupied France.

McCloy also supported Pehle's efforts to have the president issue to the Nazis another set of warnings that their crimes against the Jews and other civilians would be punished. Throughout the spring of 1944, he received weekly summaries of the WRB's activities, and he must have felt that whatever could be done for the Jews was being done. In Turkey, the WRB representative persuaded the government to permit two hundred Jews every ten days to transit Istanbul on their way to Palestine. That spring, the Rumanian government agreed to evacuate forty-eight thousand Jews from Transnistria to the Rumanian interior, where they would not be in the path of retreating German troops. But for this intervention, these Jews would not have survived the war. The Irish government was persuaded to take in five hundred Jewish refugee children, and Pehle reported similar small steps toward aiding refugees in Portugal, Switzerland, and Sweden.

In late March, Pehle proposed that the president announce that the United States would temporarily accept "all oppressed peoples escaping from Hitler." In a memo prepared for Roosevelt, he argued that no rescue program could be effective unless escaping refugees

could
be assured a haven, at least until the end of the war. He hastened to add that, though
few Jews
would actually have to come to the United States, Washington had to set an example
before
other countries would open their borders. All the president had to do, suggested Pehle,
was to
issue an executive order allowing refugees to enter the United States on a temporary
basis,
without going through immigration procedures. This proposal had the strong support of
Morgenthau. But Stimson believed that Roosevelt ought not throw open America's borders
without first consulting Congress: "I fear that Congress will feel that it is the
opening wedge to
a violation of our immigration laws."

On the morning of March 31, 1944, Stimson called McCloy into his office to debate the
issue.

Since Congress was very unlikely to approve any formal loosening of U.S. immigration
restrictions, was the situation urgent enough to justify unilateral presidential
action? According
to Stimson's diary, McCloy urged caution, even though on other occasions, when it
involved
national-security matters, he had advised the president to circumvent Congress. The
Jewish-

refugee problem, however, was not a matter of national security. As a result, later in
the day
Stimson called in Pehle and rejected his draft; eventually, Roosevelt accepted a
compromise
whereby temporary haven was offered to one thousand refugees, largely Jews from
southern
Italy.

This was a pittance, and McCloy knew it. He was not completely callous toward the
suffering of
these refugees, but, like many of his peers, he had worried throughout the war about
army
morale and feared doing anything that might awaken nativist, isolationist sentiments.
He felt
that buried in the back of the minds of a good majority of American soldiers was the
"unbelievable" thought that this war might have been started by "Jewish capitalists."
Anti-
Semitism and racial prejudice were so deep-rooted that, if "the men come into the Army
with
these prejudices, it is going to be hard to eradicate them." It was prudent, therefore,
to do
nothing that could suggest to the troops or the American public that the war was being
fought
in behalf of the Jews.

This attitude paralyzed McCloy when it came to dealing with any issue associated with
Jewish
interests. The initiative and courage he routinely displayed when dealing with equally
controversial issues—such as the matter of racial discrimination in the army, or
whether to offer
army commissions to veterans of the Lincoln Brigade—was missing when it came to dealing
with
the War Refugee Board. In the summer of 1944, his lack of interest became a critical,
even
decisive factor in the fate of some four hundred thousand Hungarian Jews. In mid-June,
an
official of the Agudath Israel World Organization, a group representing ultra-orthodox
American Jews, wrote a series of letters to various high-ranking officials in

Washington,
pleading with them to do something to impede the deportation of Hungary's Jews. The letters,
written by Jacob Rosenheim, were forwarded to John Pehle at the War Refugee Board. Rosenheim asserted that hundreds of thousands of Hungary's Jews were being transported by rail to POUsh death camps. Unlike previous vague appeals to rescue such victims or find a safe haven for them, this time Rosenheim requested that the AUies bomb the rail junctions of Kosice and Presov. This action, he argued, would at least slow the extermination process. But he warned that "the bombing has to be made at once, because day after day less people [sic] could be saved and it would be very soon too late for the rescue. "37

Information on the Hungarian deportations had been available for some weeks. As early as April, even before the deportations actually began, Gerhard Riegner of the World Jewish Congress in Geneva informed Rabbi Stephen Wise that the Germans were now planning to exterminate the last large Jewish community still intact on the European continent. A few weeks later. United Press reported that three hundred thousand Hungarian Jews had been forced into assembly camps. On May 10, The New York Times reported that the Budapest government "is now preparing for the annihilation of Hungarian Jews." A week later, the Times published a report that the first batch of Jews had left the Hungarian countryside for "murder camps in Poland." This was, in fact, remarkably accurate reporting: the first trains bound for Auschwitz had left only three days previously .3"

Some of the information that persuaded Rosenheim to request the bombardment of the rail Unes out of Hungary was based on the testimony of two Jews who had escaped from Auschwitz on April 10. Making their way by foot at night, and sleeping by day, they crossed into Slovakia

on April 21. There the two escapees, Rudolf Vrba and Alfred Wetzler, made contact with the Jewish underground and wrote a thirty -page report detailUng what they had seen at Auschwitz. Both men had survived more than two years in the death camp, largely working as registrars. In this capacity, they had plenty of opportunity to observe the millions of Jews processed through the camp. Vrba and Wetzler were determined to escape, to bear witness and warn the Hungarian Jews of what awaited them upon deportation. The previous January, Vrba had seen the Nazis Construct a new railroad ramp leading right up to one of the gas chambers in the Birkenau section of Auschwitz. "The purpose of this ramp," Vrba wrote years later, "was no secret in Birkenau, the SS were talking about 'Hungarian Salami' and a 'miUion units'...."

The Vrba-Wetzler report for the first time placed a name on the main extermination camp, Auschwitz, and described in incredible detail its operations, and specifically the gas chambers:

It holds 2,000 people.... When everybody is inside, the heavy doors are closed. Then

there is a short pause, presumably to allow the room temperature to rise to a certain level, after which 55 men with gas masks cUmb on the roof, open the traps, and shake down ... a "cyanide" mixture of some sort which turns into gas at a certain temperature. After three minutes everyone in the chamber is dead.... The chamber is then opened, aired, and the "special squad" [of slave laborers] carts the bodies on flat trucks to the furnace rooms where the burning takes place.

This report reached Budapest and the leadership of Hungarian Jews by early May, and by mid-June it was passed by Allen Dulles in Switzerland to Roswell McClelland, the War Refugee Board's representative in Geneva. McClelland did not doubt the veracity of the Vrba-Wetzler testimony; it merely confirmed everything else he had heard about the PoUsh death camps, and was corroborated by the testimony of a non-Jewish PoUsh mihtary officer who had also escaped from Auschwitz. On June 24, he sent a three-page cable to Pehle in Washington reporting, "There is Uttle doubt that many of these Hungarian Jews are being sent to the extermination camps of Auschwitz (Oswiecim) and Birke Nau (Raj ska) in western Upper Silesia where according to recent reports, since early summer 1942 at least 1,500,000 Jews have been killed. There is evidence that already in January 1944 preparations were being made to receive and exterminate Hungarian Jews in these camps. Soon a detailed report on these camps will be cabled."

This was the only reference to the Vrba-Wetzler report in McClelland's cable. He had, not unreasonably, decided to devote a separate, longer cable to summarizing their gruesome testimony. But even this shorter cable of June 24 described in considerable detail, citing numerous sources, the horrific circumstances of the Hungarian deportations, and how hundreds must have died for lack of air and food during the three-day train journey to Poland. He also conveyed the request of "all sources of this information in Slovakia and Hungary that vital sections of these [railway] lines, especially bridges ... be bombed as the only possible means of slowing down or stopping future deportations." However, he then added a disclaimer: "This [request] is submitted by me as a proposal of these agencies and I can venture no opinion on its utiUty."

On the very day McClelland sent his cable, Pehle saw McCloy in his office and discussed Rosenheim's bombing proposal. Pehle made it clear that he "had several doubts about the matter" - specifically, whether it would be appropriate to use miUtary personnel for such a purpose, and whether the rail Unes could be put out of action long enough to make any difference to the Hungarian Jews. In a memo afterward, Pehle recorded that he had made it "very clear to Mr. McCloy" that he was not, "at this point at least, requesting the War Department to take any action on this proposal, other than to appropriately explore

it."
McCloy assured him that he would "check into the matter."

A day or two later, Pehle told McCloy about his receipt of the McClelland cable and promised to send him a copy. On June 29, it reached McCloy's desk with a cover note directing his attention to the request to bomb the "vital sections" of the rail lines. By this time, the Operations and Planning Division (OPD) in the War Department had generated a response to Jacob Rosenheim's June 18 request that the Hungarian rail lines be bombed.

OPD had received a query on the bombing proposal on June 23. Three days later. Lieutenant General John E. Hull, an assistant chief of staff and the immediate deputy to Lieutenant General Thomas T. Handy, approved a reply. (Lieutenant General Handy was at the time visiting England and the Normandy invasion beaches.) General Hull, or whichever of his aides drafted the reply, conducted no study of the military viability of bombing the rail lines. Instead, Hull merely relied on the War Department's February 1944 internal memorandum stating as a matter of policy that "the most effective relief which can be given victims of enemy persecution is to insure the speedy defeat of the Axis."

McCloy discussed this recommendation with his personal aide. Colonel Al Gerhardt, and concluded there was no reason to overrule General Hull's estimation. McCloy instructed Gerhardt to "kill" the matter. But then, on July 3, 1944, Gerhardt finally passed him the June 29 note from Pehle with the attached cable from McClelland. Gerhardt wrote, "I know you told me to 'kill' this but since those instructions, we have received the attached letter from Pehle. I suggest that the attached reply be sent." McCloy inquired no further about the issue and merely signed Gerhardt's suggested response. It was to be the first of many letters he would sign refusing to take military action against the death camps: "The War Department is of the opinion that the suggested air operation is impracticable. It could be executed only by the diversion of considerable air support essential to the success of our forces now engaged in decisive operations and would in any case be of such very doubtful efficacy that it would not amount to a practical project."

The single assertion of fact in this letter, that the Auschwitz rail lines could be bombed only by "the diversion of considerable air support," was not true. Long-range American bombers stationed in Italy had been flying over the camp since that spring. Aerial-reconnaissance photos had been taken of the Auschwitz camp and a neighboring I. G. Farben petrochemical plant on April 4 and June 26, 1944, the latter date just one week before McCloy wrote Pehle that such an air operation was impracticable. Indeed, a few weeks later, U.S. bombers extended the air war against Germany's synthetic-fuels plants to regions very close to the death camps. And late in the summer, a few bombs actually fell on the Monowitz camp, a part of the Auschwitz complex,

and injured some three hundred slave laborers.

There is no question that the tens of thousands of inmates in the death camps themselves wished and prayed for Allied bombing raids, even at the risk of their own death. Primo Levi, an Italian partisan captured and imprisoned in Auschwitz in 1944, later wrote, "As for us, we were too destroyed to be really afraid. The few who could still judge and feel rightly, drew strength and hope from the bombardments. But the greater number bore the new danger and the new discomforts with unchanged indifference: it was not a conscious resignation, but the opaque torpor of beasts broken in by blows, whom the blows no longer hurt."

Nevertheless, in a letter to the War Refugee Board on July 1, Leon Kubowitzki, head of the Congress's Rescue Department, warned that the gas chambers could not be destroyed by aerial bombardment, for "the first victims would be the Jews who are gathered in these camps." Instead, Kubowitzki proposed that the Soviets be asked to send in paratroopers "to seize the buildings, to annihilate the squads of murderers, and to free the unfortunate inmates." Since it was highly unlikely that the Soviets would act on such a request, Pehle viewed it as a prelude to a request for the use of American troops. He didn't even bother to pass this proposal on to McCloy, because, as he told Morgenthau two months later, "we did not feel justified in asking the War Department to undertake a measure which involved the sacrifice of American troops."

Members of Pehle's own staff disagreed with him; one of his staff aides, Benjamin Akzin, was so shaken by McClelland's June 24 cable that five days later he wrote a memo making a strong argument for bombing not the rail lines but the gas chambers themselves. To do so, he argued, would force the Germans to spend considerable time and resources to reconstruct the gas chambers "or to evolve elsewhere equally efficient procedures of mass slaughter and of disposing of the bodies." In the meantime, many lives would be saved. Akzin told Pehle it was a "matter of principle" and that in any case the Auschwitz complex itself was an important military target, containing "mining and manufacturing centres" Finally, he said, the Allies should not be deterred by the fact that a large number of Jews would probably be killed in any such military operations: "... refraining from bombing the extermination centres would be sheer misplaced sentimentality, far more cruel a decision than to destroy these centres."

Here, at last, was a cogent and compelling argument for the use of military force. Akzin clearly accepted the basic fact, that fifteen thousand Hungarian Jews were being deported each day to Auschwitz, where one had to assume that most were executed. At that very moment, twelve thousand Jews were being gassed each day in the Auschwitz camps, and by August as many as twenty-four thousand were killed in a single day—a record throughout the Final Solution,

McCloy, however, was never shown Akzin's memo, and Pehle's own doubts and the halfhearted manner in which he conveyed the bombing proposal reinforced McCloy's judgment that this was something the War Department should stay away from.

Still, as the evidence accumulated in the latter half of June and the first week of July, Pehle began to have second thoughts. On July 8, McClelland, in Switzerland, cabled him an eight-page summary of the Vrba-Wetzler report. Although Pehle would not see the complete text of this graphic description of the mass killings until the autumn of that year, McClelland's summary persuaded him to raise the issue of military action once again. But he did so in a fashion clearly designed to protect the War Refugee Board's record and lay the onus for a

refusal to use military force against the death camps on others in the War Department. In a July 15 memorandum for the members of the War Refugee Board, copies of which were sent to Stimson and McCloy, Pehle first summarized the Board's general response to the Hungarian crisis. He cited the Board's efforts to get Hungarian refugees out of the country or protect them with Swedish passports. The latter scheme had been instituted in cooperation with the government of Sweden, which at the WRB's request had accredited a young and prominent businessman named Raoul Wallenberg as their attaché in Budapest. About to leave on his rescue mission, Wallenberg, thirty-one, was promised whatever assistance the WRB could extend. After outlining these and various other schemes to rescue Hungarian Jews, Pehle tried to set the record straight on the question of military operations:

As the situation in Hungary has become increasingly desperate, the Board has received several proposals that certain military operations might take place with the possible purpose of forestalling or hindering German extermination operations. One of these was a suggestion that the railways leading from the points of deportation to the camps be bombed. This particular suggestion was discussed with Assistant Secretary of War McCloy. After careful consideration of the matter, the War Department ruled that the suggested air operation was impracticable. It has been suggested that the concentration and extermination centers be bombed in order that in the resultant confusion some of the unfortunate people might be able to escape and hide. It has also been suggested that weapons be dropped by parachute simultaneously with such bombings. Finally, it has been proposed that some parachute troops be dropped to bring about disorganization and escape of the unfortunate people. Arrangements are under way for the examination of these proposals by the competent military authorities.

Attached to this memo were copies of the cables Pehle had received from McClelland in Switzerland and the Board's representative in Sweden, Iver C. Olsen. These cables were so definitive and detailed in their description of the plight of Hungary's Jews that there could be little doubt of the consequences of inaction.

Olsen 's July 1 cable from Stockholm described in sickening detail the industrial character of the killing factories. He said the latest news from Budapest concerning the treatment of Jews "is so terrible that it is hard to believe and that there are no words to qualify its description." He reported that, in a conservative estimate, over six hundred thousand Jews had been either killed or deported:

According to the evidence, these people are now being taken to a place across the Hungarian frontier in Poland where there is an establishment at which gas is used for killing people. It is said by Boheman [a Swedish Foreign Ministry official] that these people of all ages, children, women and men are transported to this isolated spot in box cars packed in like sardines and that upon arrival many are already dead. Those who have survived the trip are stripped naked, given a small square object which resembles a piece of soap and told that at the bath house they must bathe themselves. The "bath house" does in fact look like a big bathing establishment. ... Into a large room with a total capacity of two thousand packed together closely the victims are pushed. No regard is given to sex or age and all are completely naked. When the atmosphere of the bath has been heated by this mass of bodies a fine powder is let down over the whole area by opening a contraption in the ceiling. When the heated atmosphere comes in contact with this

powder a poisonous gas is formed which kills all occupants of the room. Trucks then take out the bodies, and burning follows.

McCloy received a copy of this cable, but there is no record of his reaction to it. And though he and Pehle again discussed the military option, there is no formal record that Pehle followed up on his July 15 assertion that "competent military authorities" would examine the proposals to bomb the gas chambers or effect some kind of rescue operation with paratroopers. A genuine determination of the viability of any such operations would have to have been made in the office of General Henry H. "Hap" Arnold, the man in charge of the U.S. air arm. But there is no record in Arnold's papers that the issue was ever brought to his desk. Evidently, McCloy still did not really comprehend or believe that mass extermination was being carried out on an industrial basis, for, after his talk with the assistant secretary, Pehle dropped the issue.

Meanwhile, in London, a summary of the Vrba-Wetzler report had reached the Foreign Office on July 4, and the next day, in Parliament, Anthony Eden acknowledged that "many persons have been killed" in the course of these "barbarous deportations." On the following day, Eden raised with Churchill the matter of bombing the death camps. He told the prime minister that

the idea had "already been considered" but said that he was now in favor of it. On July 7, Churchill wrote Eden, "You and I are in entire agreement. Get anything out of the Air Force you can, and invoke me if necessary. "

Unhke McCloy, Pehle, and others in Washington, not only did Churchill instantly believe the Auschwitz reports, but he was willing to authorize military operations against the death camps. A few days later, he told his foreign secretary, Anthony Eden, "There is no doubt that this is probably the greatest and most horrible crime ever committed in the whole history of the world, and it has been done by scientific machinery by nominally civilized men in the name of a great State and one of the leading races in Europe."

Eden immediately acted upon Churchill's authorization and wrote a letter to British Secretary of State for Air Sir Archibald Sinclair. Referring to the "appalling persecution" of Hungary's Jews, Eden then asked for the Air Ministry's opinion as to the "feasibility" of bombing either the rail lines or the camps themselves. He told Sinclair, "I very much hope that it will be possible to do something. I have the authority of the Prime Minister to say that he agrees."

Sinclair's reply a week later echoed McCloy's own negative assessment. He told Eden that interrupting the railways to the death camps "is out of our power." Sinclair pleaded that "the distance of Silesia [in the region of Auschwitz] from our bases entirely rules out our doing anything of the kind." He explained that, whereas the distances were too great for British night bombers, "It might be carried out by the Americans by daylight but it would be a costly and hazardous operation. It might be ineffective, and even if the plant was destroyed, I am not clear that it would really help the victims." Nevertheless, Sinclair said he would try to present all the facts of the situation to the Americans, not knowing that McCloy had already rejected the idea. In the event, no formal British request was made on the subject, partly because over the next month the Air Ministry failed to obtain copies of the layout and exact location of Auschwitz, information that rested in the files of the Foreign Ministry. In short, Churchill's request that

Eden "get anything out of the Air Force you can" on bombing the death camps floundered in the face of the same military mind-set prevalent in the War Department. Scarce British pilots could not be risked for a nonmilitary target.

While Churchill was an advocate of bombing Auschwitz, there is no evidence that Roosevelt was ever approached about the matter. Both the president and McCloy, however, took a strong interest in another scheme to rescue the Hungarian Jews. This scheme-known as the

"Brand
affair"-may well have influenced McCloy's attitude toward the bombing question. On May
19,
1944, two Hungarian Jews arrived by small plane in Istanbul. One of the passengers,
Joel
Brand, a member of a Hungarian Zionist organization called the ReUef and Rescue
Committee,
brought word of a startling offer. The man Hitler had placed in charge of the Final
Solution,
Adolf Eichmann, was prepared to exchange one million Jews in return for ten thousand
trucks
and various other supplies such as coffee, soap, and tea. Eichmann assured Brand that he
would demonstrate his good faith by releasing several thousand Jews just as soon as
Brand
could return with word that the Allies could in principle agree to send the trucks.

Brand was quickly picked up and detained by the British in Cairo for interrogation.
McCloy
was informed of this development almost immediately, as was Roosevelt. The president
wrote
Ira Hirschmann, the War Refugee Board representative in Turkey, to determine the
authenticity of the offer. He told Hirschmann to try to keep the door open in indirect
negotiations as long as there was even a "remote possibility of saving lives."

Not surprisingly, most military officers in the War Department reacted with skepticism
to the
idea of trading trucks for Jews. McCloy thought the proposal "bizarre," and he decided
to
follow the matter closely; verbatim transcripts of Brand's interrogation in Cairo were
on his
desk by late July 1944. But he and other War Department officials were more interested
in
what Brand's interrogation told them about Nazi morale. In the end, the Soviets
demanded that
the whole idea be abandoned on the grounds that it probably represented an attempt by
the
Germans to explore the possibility of a separate peace on the Western front. Brand's
mission
thus ended in failure.

In the meantime, Jewish groups in New York had not given up on the military option. In
early
August, McCloy received another appeal for bombing the death camps, this time from Leon
Kubowitzki, the same World Jewish Congress official in New York who had previously
warned
against bombing. Kubowitzki's message was actually passing on an appeal from Ernest
Frischer, a member of the Czech government-in-exile. As before, McCloy allowed Gerhardt
to
draft the reply, which used much the same language as before to reject the request.
Without
investigating the matter or contacting air commanders in the European theater, McCloy
again
asserted that such bombings would require the "diversion of considerable air support.
... " The
only new element in this letter was the rather curious statement that "there has been
considerable opinion to the effect that such an effort, even if practicable, might
provoke even
more vindictive action by the Germans."

Nahum Goldmann, president of the World Jewish Congress, learned that the Allies were
running bombing missions near Auschwitz by reading The New York Times, which briefly
reported on the Silesia raids in August and September. Between July 7 and November 20,

1944,
at least ten fleets, numbering up to 357 heavy bombers, dropped their loads within
thirty-five
miles of Auschwitz. Sometime that autumn, Goldmann went to see McCloy in his Pentagon
office and personally raised the bombing issue with him. Goldmann maintained an
apartment
in Washington during the war years and knew McCloy as a friend of both FeUx Frankfurter
and Henry Morgenthau, Jr.

Years later, Goldmann, who always admired McCloy, wrote of this meeting: "McCloy
indicated to me that, although the Americans were reluctant about my proposal, they
might
agree to it, though any decision as to the targets of bombardments in Europe was in the
hands
of the British" (This was not the case.) McCloy told Goldmann to see his good friend
Sir John
Dill, head of the British Joint Staff Mission in Washington. Goldmann recalled his
hour-long
confrontation with Dill as "one of the most unforgettable and depressing of my long
career."
Dill immediately rejected the idea, first on the grounds that such bombings would kill
thousands of prisoners. When Goldmann argued that these prisoners were doomed anyway.
Dill declared that British bombs had to be saved for miUtary targets. Goldmann then
pointed
out that the Royal Air Force was already bombing the I. G. Farben factory only a few
miles
from Auschwitz and that "the few dozen bombs needed to strike the death camps would not
influence the outcome of the war..." Dill was unmoved by these arguments, and by the
end of
the meeting Goldmann bitterly accused the British field marshal of a "lack of human
understanding for the terrible tragedy of the extermination camps." Dill responded that
he
thought Goldmann "discourteous," and on that note the two men parted company.

If in this instance McCloy succeeded in assigning responsibihty to the British, on
other
occasions the War Department rationaUzed that it was a matter for Soviet consideration.
At the
end of September, the PoUsh government-in-exile once again made a request through the
War
Refugee Board to have the death camps bombed. The Poles said they had received evidence
from their sources in Warsaw that the pace of the exterminations had increased. Pehle
decided
in early October to transmit this new request to McCloy, but he did so with a note
merely
advising him to look it over "for such consideration as it may be worth." McCloy 's
assistant.
Colonel Gerhardt, passed Pehle's note to McCloy and recommended that "no action be
taken
on this, since the matter has been fully presented several times previously." He
reminded
McCloy that "it has been our position, which we have expressed to WRB, that bombing the
PoUsh extermination centers should be within the operational responsibihty of the
Russian
forces."

That the bombing should be a responsibihty of the Russians represented a new rationale.
In
fact, there is no evidence that the issue was raised with the Soviets, even though
there was an
easily available excuse to do so. Only a month before, a group of American
correspondents
toured the Majdanek death camp, near Lubhn, which had recently been overrun by Soviet
troops. The reporters wired home detailed descriptions of the gas chambers, the
crematoria,

and the mounds of human ashes. If the War Department had really intended to raise the issue of bombing the death camps with the Soviets, no one would have had to spend any time convincing the Russians of the facts.

Finally, in early November, Pehle made one last request for a bombing mission against the

Auschwitz and Birkenau death camps. He had at last received the full thirty-page text of the Vrba-Wetzler report, and its contents shocked him into action. He wrote McCloy another letter, this time putting no punches. Enclosing copies of the two escapees' reports, Pehle told McCloy, "No report of Nazi atrocities received by the Board has quite caught the gruesome brutality of what is taking place in these camps as have these sober, factual accounts of conditions in Auschwitz and Birkenau. I earnestly hope that you will read these reports." In his cover note, Pehle emphasized that the destruction of large numbers of people "apparently is not a simple process." The eyewitness reports, Pehle said, show that the Germans were devoting "considerable technological ingenuity and administrative know-how in order to carry out murder on a mass production basis..."

Pehle then "strongly" recommended "destroying the execution chambers and crematories in Birkenau through direct bombing action." He acknowledged that, "Until now, despite pressures from many sources, I have been hesitant to urge the destruction of these camps by direct, military action. But I am convinced that the point has now been reached where such action is justifiable if it is deemed feasible by competent military authorities." As if he knew that these military authorities would be reluctant to bomb a nonmilitary target, Pehle then tried to make the military case for bombing the death camps. Krupp, Siemens, and Buna factories—manufacturing hand-grenade casings—could be destroyed in the vicinity of the camps. Many German soldiers guarding the camp would be killed, and the morale of the Polish underground would be "considerably strengthened." Finally, a number of prisoners might escape in the confusion resulting from the bombings. As evidence of this, Pehle enclosed a recent New York Times article on the British bombing of a German prison camp in France where a hundred French resistance fighters condemned to death had escaped in the aftermath of the bombing.

McCloy or Colonel Gerhardt routinely passed Pehle's letter over to OPD. Six days later, Lieutenant General John Hull, recently promoted to chief of OPD, wrote McCloy a military evaluation of Pehle's latest proposal. Hull was the general who had given McCloy a quick negative evaluation of a similar proposal the previous June. This time he flatly stated, "The target is beyond the maximum range of medium bombardment, dive bombers [needed for precision bombing] and fighter bombers located in the United Kingdom, France or Italy." Hull asserted that the use of heavy bombers based in Britain would require a round-trip flight "unescorted of approximately 2000 miles over enemy territory." He then went on to tell McCloy that U.S. strategic air forces could not at this "critical stage of the war" be diverted from "the destruction of industrial target systems so vital to our effort...." Hull

concluded that the proposed bombing was "unacceptable from a military standpoint ... and the results obtained would not justify the high losses likely to result from such a mission."

Again, Hull had not consulted any of his commanders in the European theater, and no systematic study of the proposed mission was conducted. Contrary to what he told McCloy, bomber missions were flying over Silesia, targeting synthetic-oil plants adjacent to Auschwitz. Nor were these missions sustaining high losses. Even if it was determined that only dive-bombers could do the job, Hull was wrong to say that such bombers could not have traveled the necessary distance. P-38 dive-bombers had made a longer run from their bases in Italy to destroy oil refineries at Ploiesti the previous June. If Hull had taken the time to make a few

inquiries, he quickly would have learned these facts. If McCloy had expressed any strong personal interest in a positive reply, Hull's response might easily have been different. As it was, Colonel Gerhardt received Hull's evaluation and once again merely incorporated Hull's language into a draft reply to Pehle for McCloy's signature. The letter concluded on a personal note: "I know you have been reluctant to press this activity on the War Department. We have been pressed strongly from other quarters, however, and have taken the best military opinion on its feasibility, and we believe the above conclusion is a sound one." Without commenting on whether he had even read it, McCloy then enclosed the Vrba-Wetzler report for return to Pehle's files.

This ended Pehle's efforts to persuade McCloy to have the death camps bombed. Ironically, the only attempt to destroy one of the death camps was made by the tortured inmates themselves. One month earlier, on October 7, a band of courageous inmates in Birkenau had organized a suicidal uprising and managed to destroy by fire one of the camp's crematoria. The ultimate tragedy lay in the number of lives that could have been saved if the Allies had bombed the gas chambers of Auschwitz and Birkenau at any time during the summer of 1944. If McCloy had pushed through a bombing order in mid-August, some hundred thousand Hungarian Jews in Auschwitz would have been spared death by gassing. With the gas chambers destroyed, the Nazis would have been forced to suspend the industrial scale of their murders.

McCloy bears substantial responsibility for this misjudgment. It was his job to handle such civilian political matters brought to the attention of the War Department. Repeated requests of various Jewish leaders and organizations to bomb the death camps were not lost in a bureaucratic maze; the requests, together with the terrifying evidence, found their way to the right man, probably the only official in the War Department who possessed sufficient power and personal competency to persuade the government to make the rescue of European Jewry a military priority.

If John Pehle, Nahum Goldmann, and others had persuaded him of the merits of such an

operation, there is little doubt that McCloy's characteristic diligence would have quickly resulted in a bombing attack on the Polish death camps. McCloy's mistake was one of omission. He allowed his instinctive chariness of "getting the Army involved" to govern his responses. Though given more information than any other high-ranking official in Washington, he chose not to study the issue. When confronted with eyewitness reports, he chose not to believe. Like many others grappling with these unimaginable events, he lived in what the Protestant theologian W. A. Visser't Hooft called "a twilight between knowing and not knowing."

He was not consumed with prejudice, as were many others in the government, such as Breckinridge Long. But he shared with Stimson and many of his peers some of the unconscious petty stereotypes of Jews common to the period. One of these was that Jews could be their own worst advocates, that any aggressive advocacy on their part was somehow grating and impotent. This view, while wholly unexceptional in McCloy's social milieu, reinforced the skepticism McCloy and others felt about the reports of a Jewish Holocaust, particularly when the sources of the reports were Jewish. Finally, it is important to record that at least one of the Jewish Americans with whom he worked could tag him with anti-Semitism. Henry Morgenthau, Jr., genuinely liked McCloy, but early in the summer of 1944 the Treasury secretary lost his temper

at a Cabinet meeting when informed that McCloy was complaining about the army's having to take care of Jewish refugees. Though McCloy wasn't in attendance, Stimson was there, and returned that day to dictate a memo asserting that someone in the Cabinet had labeled McCloy an "oppressor of the Jews."

Morgenthau quickly heard that McCloy was deeply offended, so, early the next morning, he invited him over to his home in order to clear up the matter. McCloy came right to the point by saying, "I understand that I was criticized at Cabinet... Somebody in Cabinet said that I was the oppressor of the Jews. That is a terrible thing." Without specifically denying that he had called McCloy an "oppressor of the Jews," Morgenthau reassured him that "there was no criticism of you...." The two men then proceeded to have an amicable conversation about refugee policy. McCloy volunteered that he had found a camp to house eighteen hundred Jewish refugees and asked, "How many people are they really proposing to bring over?" Morgenthau assured him that only a "token" number would be brought into the United States. McCloy then made it clear to Morgenthau that the army was always willing "to be the over-ground railway to bring these people out." He explained that the army in Italy would feed and care for such refugees only during transit: "We have twenty thousand Italians a night coming through the line in Southern Italy. It is a very difficult military question. We have got our hands full." Morgenthau said he understood, and both men agreed that ultimately the United

Nations Refugee and ReUef Agency (UNRRA) would have to take care of refugees once they had made their way south of the army's front lines. With the issue settled, they parted as friends.

But, clearly, McCloy had been shaken by Morgenthau's accusation. Immediately after this meeting, Morgenthau told Pehle, "Frankly, the fellow was bothered." He told Pehle he was glad he had acted promptly to diffuse the issue, and confessed of McCloy, "... the fellow is a human fellow."

Henry Morgenthau was not wholly immune to McCloy's persuasive charms, which may explain why he was now about to be outmaneuvered on the critical issue of Germany's future. For many months, McCloy had been crafting a set of policy directives to guide the U.S. Army as it began to occupy German territory. By August 5, 1944, the progress of AUied troops in France was such that McCloy could tell Harold Ickes over lunch that he "would not be surprised if we would be through with the war in Europe in about a month." If Germany should now suddenly collapse, two poUcy directives drafted by McCloy on poUcy for occupying Germany, together with an army handbook speUing out the directives in detail, would immediately become effective. McCloy's directives reflected the army's poUcy of restoring law and order to a war-devastated Germany as rapidly as possible. But the directives and the handbook could easily be characterized as a blueprint for a soft peace. The army handbook instructed occupation authorities to "subsidize essential economic activities where necessary" and "reconstruct German foreign trade...." The army was supposed to be prepared to ensure a food supply averaging two thousand calories a day for each German. "International boundaries will be deemed to be as they were on 31 December 1937."

In early August, Morgenthau and his aide, Harry Dexter White, met with Eisenhower in

France. The supreme commander indicated in strong terms that he favored letting "Germany stew in its own juice," at least for the first several months of AUied occupation. He gave Morgenthau a copy of the draft army handbook on occupation poUcy and, according to Morgenthau, indicated his disapproval of it. Eisenhower's major concern at the time seemed to be that any talk of a soft peace might disrupt relations with the Soviets; he was anxious to see them resume their offensive on the Eastern front.

As a result, Morgenthau came back to Washington determined to change the McCloy directives. On August 25, he called up the assistant secretary and said, "Now, look, I just feel somebody's got to take the lead about let's be tough to the Germans, see?" Morgenthau said he was going to show the president a synopsis of the army handbook on occupation policy." McCloy must have been surprised by what happened next. The very next morning, Roosevelt sent Stimson a stinging memo which began, "This so-called 'Handbook' is pretty bad." The president said he saw no reason to have the U.S. Army of Occupation build a "WPA, PWA, or a CCC for Germany." He asked Stimson to revise the handbook and warned him, "The German people as a whole must have driven home to them that the whole nation has been

engaged in a lawless conspiracy against the decencies of modern civilization."

With this, Stimson and McCloy knew they would have to toughen the initial draft of what now became known as JCS 1067. Simultaneously, Morgenthau and his people, including John Pehle, went to work on their own draft of a plan for Germany's occupation. On September 4, 1944, Morgenthau had McCloy, Stimson, Harry White, and Harry Hopkins over for an informal dinner. It was a "pleasant dinner," according to Stimson, "but we were all aware of the feeling that a sharp issue is sure to arise over the question of the treatment of Germany. Morgenthau is, not unnaturally, very bitter...."

Morgenthau had quite a different assessment of the dinner. In a phone conversation the next morning with Hopkins, he sarcastically mimicked Stimson's views: "All you've got to do is let kindness and Christianity work on the Germans."

Hopkins replied, "Oh, boy ... But fundamentally, I think it hurts him so to think of the non-use of property [referring to Morgenthau's desire to shut down the Ruhr Valley industries).... He's grown up in that school so long that property, God, becomes so sacred."

At the end of this conversation, Morgenthau proposed that Stimson had another motive: "Of course, what he wants—he didn't come quite clean—what he wants is a strong Germany as a buffer state [to the U.S.S.R.] and he didn't have the guts to say that."

Morgenthau didn't think McCloy was much better. About the same time, he weighed in against a suggestion from Eisenhower that McCloy be named high commissioner of an occupied Germany. He told Hopkins on another occasion, "McCloy isn't the man to go.... After all, his clients are people like General Electric, Westinghouse, General Motors, and Stimson's are too."

By this time, Roosevelt had appointed Hopkins, Stimson, Morgenthau, and Cordell Hull to a committee to decide the issue of policy toward Germany. By early September, Morgenthau had

a draft of his own plan, which envisioned the total destruction of all German heavy industry, specifically any industry related to arms manufacture. It called for the pastoralization of Germany, though light industry would be allowed to produce basic consumer items. The country would be broken into two independent states, and the highly industrialized Ruhr Valley would become an international zone forbidden to trade with the rest of Germany.

Stimson thought the proposal most unwise, and over the next few weeks he, McCloy, and Morgenthau jockeyed to influence Roosevelt on the issue. Stimson was willing to incorporate some aspects of Morgenthau's plan—specifically, the idea of internationalizing the Ruhr Valley.

On September 7, he had lunch with McCloy and Jean Monnet to talk over that scheme. Unlike Morgenthau, Monnet had no intention of stripping the Ruhr of its steel industries or flooding its coal mines. Rather, Monnet hoped to have the Ruhr produce for the benefit of all

Europe, he was even willing to see the Soviets serve as one of the "trustees" to manage the Ruhr's factories. On this point Stimson agreed, but, to his surprise, McCloy expressed considerable alarm at "giving this addition to Russia's power.

By September 9, it was beginning to become clear that Stimson and McCloy would lose the battle. They met that day with Roosevelt, and the president abruptly said he was inclined to let the Germans eat from "soup kitchens." Shortly afterward, Roosevelt left for a conference with Churchill in Quebec. Unknown to either Stimson or McCloy, he allowed Morgenthau to attend the conference. A few days later, when they learned of Morgenthau's presence in Quebec from the newspapers, McCloy became despondent. "I have never seen him so depressed as this made him," Stimson recorded for his diary. "It is an outrageous thing. Here the President appoints a committee ... and, when he goes off to Quebec, he takes the man who really represents the minority and is so biased by his Semitic grievances that he is really a very dangerous advisor to the President at this time."

Two days later, Stimson learned from McCloy that Roosevelt had indeed accepted Morgenthau's counsel and rejected the War Department's occupation plans. The decision seemed firm, since not only Roosevelt but also Churchill had endorsed the Morgenthau Plan. Stimson angrily dictated for his diary, "I have yet to meet a man who is not horrified with the 'Carthaginian' attitude of the Treasury. It is semitism gone wild for vengeance and, if it is ultimately carried out (I cannot believe that it will be), it as sure as fate will lay the seeds for another war in the next generation." McCloy agreed. Both as a veteran and as a lawyer in Europe during the 1920s, he had long ago concluded that the "tough peace" imposed on Germany at Versailles, was a major cause of the next war.

As was his habit when upset by a turn of events, McCloy had lunch with Harold Ickes the next day. After complaining about Morgenthau's "back door" tactics, he asked Ickes what he thought should be done with the Germans. Ickes at first jocularly suggested that they "all ought to be sterilized," but after discussing the matter agreed that, "much as I hate the Germans, and mistrust them, I do not believe that a vindictive peace would mean anything but another war." Both men agreed that "Morgenthau ought not to have anything to do with this matter for the simple reason that he is a Jew and the charge will be made that through him the Jews are dictating peace terms that no one in the end will be willing to accept."

McCloy felt very strongly about this issue. But whether he had anything to do with leaking the terms of the Morgenthau Plan to the press two weeks later is a matter for conjecture. Someone gave The New York Times' Arthur Krock specific details of both the plan itself and how Morgenthau had pushed it through over the opposition of the president's other advisers. Morgenthau was furious, and though McCloy was the obvious suspect, he could not bring

himself to believe that the assistant secretary was responsible: "I don't think McCloy would go out and deliberately cut my throat... [or] stab me in the back." Krock was one reporter whom McCloy liked and felt willing to talk with during this period of the war. In any event, Krock's articles, and subsequent revelations by Drew Pearson, created a furor. Most editorials came out against the president, partly on the argument that a hard peace would encourage Germany to fight to the bitter end. By the end of the month, Roosevelt was wondering whether he had misjudged the political pulse of a hard peace for Germany. He called up Stimson and intimated that he had almost decided that he had made a "false step." He said he really didn't intend to make Germany a purely agricultural country. Later, over lunch, he grinned broadly at Stimson and confessed, "Henry Morgenthau pulled a boner."

By the end of October, McCloy and Stimson were clearly winning the public relations battle against Morgenthau's "Carthaginian" peace. But by then it was also clear that the optimistic talk in August of an early collapse of Germany was misplaced. The Germans had finally dug in on their borders and created a stable front. Eisenhower and Marshall now knew the war would not end in 1944.

Home

How to Solve the "Middle East Conflict"

By Joel Bainerman

Zichron Yaacov

Ever wonder why the Palestinian-Israeli conflict continues to exist?

If this conflict was really just about two peoples who "don't like each other" then eventually- both sides would run out of steam- and call a truce.

Yet not only does this conflict not end- it gets worse with each passing decade.

The question we need to be asking is: what fuels the conflict- and keeps it going?

That question is rarely asked by any side in the dispute. I posed this question two years ago when I wrote my essay, "Why the Middle East conflict continues to exist". It can be downloaded from my website in English and Hebrew

http://www.joelbainerman.com/articles/me_report.asp

<http://www.joelbainerman.com/articles/wme.asp>

The conclusions I drew then are even more apparent today. For the truth is this:

If there was no exterior- foreign element putting its efforts and attention on "solving the conflict" the conflict would disappear.

The regional conflict itself- a dispute between two peoples over a small piece of land- is not where the conflict derives its fuel to perpetuate itself. If the foreigners didn't keep coming to "find a solution" the conflict would be over. Each time a foreigner makes a trip to the region "in the search for peace" the conflict is continued- where it would have been forgotten.

The question is why are these foreign elements doing this? Don't they know that for 50 years statesmen have tried to solve this conflict- and failed? After all the foreign missions here- still- no peace exists. Not only does peace not exist- the situation gets worse for both sides with each passing decade.

Only an idiot can assume this conflict is not being artificially propped up- and continues only because outside, foreign elements aim it to continue. It would die if the media and the foreigners stopped coming to the region. It doesn't because these elements are the instruments the foreigners can use to perpetuate a conflict that would be dead- if these two elements weren't thrust into the public's face

via the media.

So then the question is why? Why would foreign elements want to "extend" this conflict?

Oil, is one reason. Keeping the Arab-Israeli conflict going helps those that are seeking to dominate world petroleum resources- and have always have had this role- from day one of the foreign elements arrival in the Middle East. If the conflict died out- the US couldn't be the "honest broker" and sponsor their peace initiatives- as without the US- as the story goes- the conflict can not be solved. Thus the US has an interest in ensuring that the conflict continues- so they can be the number one broker of it.

Other reasons are to keep the IsraeH war industry /machine well oiled and prosperous. A new war is needed every once in a while- for the US miUtary- as well as for the Israeli mihtary. With Lebanon quiet- a new "war zone" was needed- so someone who is managing this conflict decided to have Sharon evacuate Gaza- so that a new war zone can be created between Israel and Hamas. Obviously, if the IsraeU residents remained- you couldn't have a proper war (a controlled war- let's remember) as the Israeli public would demand the IDF come in to protect them. The reason why Sharon did what he did is because someone above him told him to do this- so that a new war front in the region could be created- and the conflict will continue.

This is clear. Sharon didn't suddenly become a leftist and realize after 35 years of promoting Israeli settlements- that they are really, as the Arabs say, "an obstacle to peace". So why is the IsraeU right wasting any time blaming him for this event. Sharon doesn't decide events in our conflict- he just

carries them out- as do others. The real enemy of the Israeli right is the foreign elements that stand behind Sharon.

Sharon isn't a traitor when he goes along with these agendas. If he doesn't do it- others will be found to do it. It may very well be that Israel has no alternative other than to cosy up to the ones that tell Sharon what to do. It isn't like Israel has much of a choice- as no country can go it alone and be truly independent. If the choice is between taking orders from the Americans or taking orders from the Europeans- perhaps Sharon is a national hero for hooking Israel up with the American camp. If so- the Israeli right is foolish to call him a traitor. Would it be better if Shimon Peres was Prime Minister and Israel was taking its marching orders from the Europeans?

I have no interest in addressing the Israeli left on this issue- as they are truly the most ignorant when it comes to reading the map of what really goes on in our region. Foreigners who only get their news and info from the media- I can understand being ignorant as to what really is happening. But Israeli leftists live in the region- and should know better. There is no valid claim that they make that it is because of Israel's policy- that peace does not exist. Peace does not exist because the foreigners have decided it is not in their interest- not because of anything Israel does or does not do.

The Arabs are not the reason this conflict continues. The Israeli right must understand this and not continue to blame the Arabs- any Arabs- for the continuation of the conflict. No Arab country- on its own or allied, are a major source of power in this world. Even if the Arab world wanted the conflict to continue- which it doesn't- but even if it did- it wouldn't have the power to do so if the US and the Europeans wanted it to end.

The Arab must understand that Israel has an interest in everyone forgetting that there is a conflict- so it isn't Israel that is keeping this conflict alive. It is those that have power in the world that can keep the conflict alive by having it appear in the media- which report on "new peace initiatives" which never bring peace.

My final words are for all the alternative people out there who think Israel is evil and the root cause of the conflict.

The conflict continues despite everything- because the foreign elements- the Americans and the Europeans- want it to continue. What is the point of wasting your energy blaming Israel when Israel is merely playing along in order to survive? Maybe it isn't so bad that all of Israel's national leaders are totally and thoroughly corrupted by these foreign elements. If Israel had leadership that was truly independent- the security situation would be made much worse- as the foreigners have the ability to

hurt Israel hard- if it wants to. Sitting under the protection of the US is not because Israel "can't protect" itself. It is because if the US really wanted to hurt Israel- it could- and thus Israelis should give up this "honor" argument about how "Israel needs to only rely on itself for its security." The reality is- if the US- or any other major European country- wanted to- they could do severe damage to Israel and its interests worldwide. They don't because Israel is a player- although one that takes its marching orders from abroad.

That is the price to pay for survival in a world dominated by the powers-that-be. Fighting them is futile because even if all of us got angry- and demonstrated- their agendas would still continue and get done.

So to all my fellow Jews who are opposing government policy - I would urge you to think twice. There is no way this policy of evacuating Gaza is going to be stopped. It was initiated for a reason- and that reason was to create a new war front so the conflict can continue. As conspiratorial as this may sound to some- that doesn't change the fact that this is why the policy was initiated. The Middle East conflict is being micro-managed right before our very eyes- and yet we are too busy blaming Sharon for being "ignorant", "naive", "undemocratic" that we fail to see the larger picture.

Sharon is not the enemy here. The foreigners are. Stop protesting government action. Don't confront the IDF soldiers and police. It is not worth the fight. They will win no matter what you do- and so to get beaten up "just so you won't go down fighting" is stupid. You will go down- they will win and they will not remember your "courage" the next time the subject comes up.

So stop fooling yourselves. You can't beat what the foreigners dictate- even if you think you have a right to. They will decide on the agenda- and we will have to go along. The agenda is to clear out Gaza of Jews so that a nice, well-managed, war of attrition will be created on Israel's southern flank.

This is probably being done so that the region will be perceived as being "unstable" which of course enables the foreign statesmen to tell their public and the people in the region that "we are coming to help you with your conflict" which the media reports on- they go home- and then things only get worse.

This has been the script for the past fifty years- and I seriously doubt it will change. It certainly won't change by Israelis confronting its security forces. This action will only benefit the foreigners- as they weaken and tire out a people.

My advice to all my fellow Israelis who think fighting this evil is possible- is this: Don't for a minute believe that you can win a fight with an enemy you haven't even identified. Ariel

Sharon is not the enemy of the Israeli right. The foreigners are- just as they are the enemy of the Palestinian Arab- and all inhabitants of the region.

Get your enemies straight. Understand who it is that is writing this script- and for what purpose.

Sharon didn't do what he did because he suddenly stopped being a good Israeli nationalist. He did it because he was told to do it.

Instead of demonstrating against the pull out from Gaza- my advice to all those that are so angry by what their government is doing- is to instead of combating them in the streets- learn of what their actual motives are. Know who your enemy is before you go out on to the battlefield. Our enemy is not one man- nor is our enemy even visible.

Unless we understand who it is that is keeping our conflict with the Arabs from being solved- how can we expect peace to reign. We need to stretch out our hands to all Arabs and say to them:

"We have suffered together because of the interest of the foreigners in our region. Together we can rid our region of these harmful influences by admitting to each other that it isn't each other we hate- but what the foreigners are doing in order to make us do what we do to each other."

Peace is good for Jews who reside in the Land of Israel. Not to seek it just because national governments are not achieving it- for whatever the reason- is not the Jewish way. The Jewish way is to seek to live in peace with its neighbors- even the current ones.

Peace between Jews and Arabs exists up until the foreigners come to the region and claim to both sides that "you need us to solve your conflict". When the foreign statesmen and their media hacks come to the region- the trouble begins.

Jew and Arab can see this basic reality. It is what all Jews should follow if they want to do Hashem's ways as Hashem is the way of peace and understanding between neighbors.

This means finding a way to work with the Arabs- and seek common ground. Realizing they have common ground because they share a common enemy- is a real first step towards reconciliation.

Yoel Bainerman

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Home

RABBI ANTELMAN IS BACK

by Barry Chamish

"Rabbi Antelman expresses the view that the CFR-affiliated Jewish Power Elite saw they would not be able to stop Zionism and the creation of the state of Israel, they decided they would 'join it,' gain control of it, and destroy it from within."

Richard

Gilman - editor Conspiracy Digest

We all owe a huge debt to Rabbi Marvin Antelman, the first Jew to try to decipher the real conspiracy to destroy Jews and Judaism, which, as we all know, is in full swing today. Way back in 1974, before any of us had heard of the Illuminati or the Council On Foreign Relations (CFR), Rabbi Antelman published his book *To Eliminate The Opiate* and exposed their covert war against religion, focusing on their battle plan to extinguish Judaism, but with great implications for Christianity as well. This book is now found on literally all the lists of classic conspiracy literature. It has drawn

praise for its deep scholarship even from researchers who clearly have no great love for Jews. Its crowning achievement was to prove that Jews are the chief victims of the New World Order, not its chief promulgators. However, that is not to say that Judaism lacks powerful traitors. After 28 years, Rabbi Antelman has published the second volume of *To Eliminate The Opiate*. And those traitors are named; oh, how they are named! In his new volume, Rabbi Antelman traces the treachery from within. He begins with Judaism's false messiah of the seventeenth century, Shabbetai Tzvi. He had convinced, perhaps, half of world Jewry that he was the true messiah and a vast Sabbatian movement promoted his messianic ambitions. However, the Ottoman Turks had a different view of him, and on threat of execution, successfully persuaded him to recant. As far as most Jews are concerned, that was the end of the Sabbatian phenomenon. But Rabbi Antelman proves that his most ardent followers in Turkey have kept his movement alive through the centuries, with great help the next century from one Jacob Frank, who reintroduced Sabbatianism to Europe, and by this route to America and Israel. Rabbi Antelman refers to today's believers as "satanic Sabbatian Frankists." Satanistic, because Rabbi Antelman charges that Shabbetai Tzvi promoted an anti-Judaism, an image in reverse of G-d's intended religion. So, while, true Judaism's aim is the survival of His people, Sabbatianism's goal is the elimination of Judaism. This explanation does much to increase our understanding of a characteristic unique to one people, Jewish self-hatred, or the desire to destroy your own flesh and blood. But according to Rabbi Antelman, Tzvi's followers took his perverse thinking much farther than he ever dared.

"Sabbatian cults are well documented in the *Encyclopedia Judaica* and in the writings of distinguished Israeli academics including the late Professor Y. Tishbi, Yehuda Liebes

and Yaacov Katz. In a nutshell, these groups practised incest, adultery and homosexuality. They conspired with the Illuminati with goals of destroying all religions

and fusing all nations into one." pp 256

"Gershon Scholem has traced the incestuous practices of the Sabbatians to that of Earth Mother worship." pp 123

"With New Age charitable trusts such as the Youngwood Institute, one finds disgust of the Jewish and Christian groups that have to be exterminated. Accordingly, in the next 'burnt offering' being planned, religious Jews and so-called fundamental Christians are

at the top of the list." pp 208

According to Rabbi Antelman's chronology, in the 1770s Jacob Frank made a pact with one Adam Weishaupt, a Jewish-born Jesuit, to enlist his Sabbatians to join Weishaupt's Illuminati. During the French Revolution, documents were discovered which exposed the Illuminati's plan to destroy the foundations of European civilization;

family, religion, royalty and morality, through revolutions. Weishaupt's organization was formally banned throughout Europe, so a decision was made to infiltrate the relatively benign Freemasonry and instill Illuminism from within. The plan worked and as Rabbi Antelman observes:

"While the Illuminati have attempted to subvert Freemasonry, it should be noted that Freemasonry per se is suspect despite the fine people who join its ranks. Lower degree Masons have been duped into thinking that the Masonry building symbols were connected with Solomon's Temple. Many Jewish Freemasons erroneously think that there is some sort of Jewish element or tradition in Freemasonry because of this. If they knew the truth their hair would stand on end. In effect, Freemasonry supports the Islamic concepts of conquest of Judaism and its destruction as taught in the Koran, and today the Dome Of The Rock is a perpetual symbol of the destruction of the Temple." pp 121

"For this reason, the Illuminati preferred to subvert Masonic groups, which they so hated, because much of Masonic ritual is transmitted from generation to generation, providing a vehicle to transmit an antinomian Torah of evil over the ages." pp 89

Rabbi Antelman's research provides ample evidence that large-scale Sabbatianism was introduced to Judaism through the Reform and Conservative movements and through organizations such as the American Jewish Congress headed by a rather blatant traitor, CFR executive Henry Seigman, the World Jewish Congress, founded by the CFR's Bronfman family and the Bnai Brith, which was initially a branch of Freemasonry, and may, unknown to most members, still be. It is the traitors from within which anger Rabbi Antelman, more even than their gentile superiors:

"While we are focusing on apostate Jewish Illuminati, it must be reiterated that the Bundist-Illuminati were predominantly of Christian birth, both among the membership and the leadership. However, they found it most suited to their ends, as the Communists or the CFR elitists of today do, to utilize the intellectual talents of these Jewish-born apostates. They were especially placed in conspicuous positions so as to insure a victory of sorts if they would not succeed - thus polarizing among the masses those who would be stupid enough to blame the Jews for Illuminism. Revolution, Bundism, Socialism or Communism." pp 26

"Until the first comprehensive English Translation of the Talmud by Socino Press (1935-52) appeared, a non-comprehensive translation by M. L. Rodkinson was the only one in existence. Most scholars utilizing his works were unaware that he was a sinister personality whose primary efforts to render portions of the Talmud into English were for the purpose of disinformation and for providing grist for the anti-Semitic attacks on Jewry via careful distortion of selected words and mistranslation of Talmudic passages." pp 131

"Consider Stephen Wise, head of the Reform movement in the United States during World War II. As the slaughter was going on in Europe, Wise was more interested in his own gratification. Wise was both a Communist and a Sabbatian. That he was a Communist is attested to by Maurice Malkin, a member of the Communist Party who returned to Judaism, in his book Return To My Father's House. Wise was a Sabbatian, as was shown in Helen Rawlinson's book Stranger At The Party. In her chronicle of a sexual encounter with the so-called Rabbi Wise, she describes how Wise had sex with her in his office on his conference table, and quoted the verse from Psalms which Sabbatians did when engaged in sexual intercourse." pp 217

"Among the Nazi concentration camps of Europe was the 'country club' Theresienstadt. There the so-called 'Chief Rabbi Of European Jewry,' Leo Baeck was imprisoned. What he was really doing in Theresienstadt was presiding as chief Sabbatian of the New Age style destruction of European Jewry, which Professor Gershom Scholem and other scholars have shown was a Sabbatian project." pp 222

"Those ideological leftists in Israel cannot face a strong Israel because it means they are helping God. Thus they become partners in their own self-destruction to 'eliminate the opiate.' When in history has a country consented not only to surrender its territory

to enemies but also to arm them as well, resulting in the deaths of its own civilians and soldiers, as the Rabin government did?" pp 168

The CFR and the New World Order

"This letter, in my opinion, is probably the most important document linking the Illuminati Sabbatians, Narodnicks, post World War I Internationalists such as the CFR, the Nazis and the World Government UN Establishment." pp 43

"Of All Gnostic societies and cults, those that posed the greatest threats to Christianity and Judaism, and have most influenced the course of events of contemporary history are the Sabbatians and Illuminati-CFR conspirators." pp 82

"The United Nations has Gnostic millennialist overtones, and has shown time and time again that it is one of the greatest enemies of the Jewish people and the State of Israel. Most of the diplomats of the UN today are actually united by Gnostic concepts." pp91

"The World Peace Foundation is merely a Bostonian manifestation of the hand of the CFR, which in turn embodies the commitments of its founder Colonel House to Gnostic Illuminism and Socialism, out of which grew the United Nations." pp 116

"Prominent among the Round Table group is the London affiliate of the Morgan banking interests in New York, known as Morgan, Grenfell & Co. It was shortly after the Yom Kippur War that Morgan, Grenfell & Co. had arranged for a \$3 billion financial transaction to resupply Syria and Egypt with armaments." pp 113

"We should also not forget that Professor Anthony Sutton documents well in his book Wall Street And The Rise Of Hitler, how the socialist radicals, members of Colonel House's Council On Foreign Relations - whose acronym CFR stands for Carnegie, Ford and Rockefeller - consistently backed Hitler. A CFR founder, John D. Rockefeller sent his best public relations man, Ivy Lee, to help enhance Hitler's image." pp 216

"The CFR elite is, thus, not worried about the future, since they control it on a global scale." pp 241

"The CFR have financed both Hamas and PLO terror, through their own funds and UN money obtained from US taxpayers." pp 248

"The CFR is orchestrating nothing less than the complete destruction of the Jewish people; depicting religious Jews negatively in the news media, promoting abortion, homosexuality and moral violations of the Noahidic Laws, all the way to the salami policy of destroying Israel bit by bit... The Harry S. Truman Peace Institute of Hebrew University is where PLO terrorists regularly meet with CFR activists to do the dirty work of dismantling the State of Israel." pp 244

TO ELI MI NATE THE OPIATE

Volume II (TEO II)

By Rabbi Marvin S. Antelman

TEO II was released for sale by Zionist Book Club, Jerusalem, Israel on February 24, 2002.

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Three recommended sites. The final one proves a Jew can learn politics from a
Christian if he finds agreement in the middle, [http://thetruthonly.tripod.com/
TheTRUTHOnly/id46.html](http://thetruthonly.tripod.com/TheTRUTHOnly/id46.html)

www.pushhamburger.com

<http://www.dccsa.com/qreatiov/>

Here is the address to hear David Orbach's moving song, Who Murdered Yitzhak Rabin.

http://artists.mp3s.com/artists/352/david_orbach.html

And for all those who have been asking. Agent D's name is Dror Yitzhaki. He was
Shabak head of personnel at Rabin's last rally. He lives in Kochav Yair and a friend of
his tells me, "They got to him the day after the assassination. He won't say a word
about it." I tried. He has an unlisted number.

Home

Why The Middle East Conflict Continues To

Exist

By Joel Bainerman

For more than 75 years, western diplomats have been coming up with peace initiatives to
solve the
Arab Israeli conflict. Yet they always fail. Why? What keeps the Middle East conflict
going?

If we are going to devise a solution, we must first understand why the conflict
continues to exist. To
do this, we have to view the situation from the top down, rather than from the bottom
up. This is
completely opposite to the way most Jews and Arabs have been conditioned to look at the
situation.
Jews focus on the damage Arab/Palestinians cause, and believe that damage to be the
cause of the
conflict, when it is really only a result of it. They view the conflict and its origins
from the bottom up.
Arabs/Palestinians concentrate on the damage Israel causes and believe this to be the
cause of the
conflict, when it is really only a result of it. They too relate to the situation from

the bottom up

To understand what really causes the Middle East conflict to continue, one must look at the issue from the top down. To get a more accurate picture of what lies behind the continued existence of the conflict, let's acknowledge these five factors which serve to perpetuate rather than solve the problem:

1) The vested interests of the Foreign Elite (FE): There is a third entity in the conflict in addition to the Israelis and the Arabs: the foreigners (in order of importance, the US, Britain, Russia, China, France, Germany). Without them, there would be no Middle East conflict because it is the foreign influence that keeps the situation from being resolved. Unfortunately, both Palestinian Arabs and Israeli Jews believe they are each others worst enemy without considering the third element the foreigners that is the enemy of both. The thing that Arabs and Jews have most in common is this common enemy, yet the leaders on both sides (not being legitimate or independent) tell their people that the other side is their number one enemy. Hence the conflict continues

2) Control of Middle East oil: The foreigners interfere in the Arab-Israeli conflict in order to exploit and control the vast petroleum resources in the region. If there were no oil, there would be no petrodollars to recycle; the foreigners would have no reason to dominate the region

3) Weapons sales: If there was a worldwide ban on arms sales to the Middle East, there would be no more radical Arab dictators with modern arms. If the foreigners stopped selling advanced weaponry to nations of the Middle East, the conflict would end

4) The mainstream media: If the mainstream media in the West stopped reporting on the "search for peace in the Middle East", peace would prevail. By keeping the regions unstable image alive, the media, as the sole source of information by which people can formulate their perceptions, provide an excuse for the foreigners to interfere, and at the same time serve to convince everyone that these western nations want peace, despite the fact that they have been seeking it for over 50 years, in vain.

The media never question the intentions or agendas of the FE. The media thus provide the glue which keeps the conflict going. Without the mainstream media constantly reporting on the conflict, there would be peace, as everyone would forget that the Middle East is unstable and thus in need of stabilizing via new peace initiatives

5) Corrupt national leadership of Middle East nations: It isn't peace between Arabs and Jews that interests the FE, but rather the continuation of the conflict. The way they do that is by corrupting/controlling the national leaders of both sides. The reason why legitimate, popular leaders are not at the helms of countries in the Middle East is because the FE will topple any leader who

doesn't cater to their desires before the needs of their own people. If Middle East leaders are selected and deemed popular by their own people, the FE will demonize them as radicals/extremists, terrorist leaders or enemies of peace, and thus de-legitimize them in the world arena. How can genuine co-existence take hold if the leaders of both sides are more interested in pleasing their foreign masters than their own peoples?

Unless these five basic factors are understood, the true causes that extend the conflict will never be understood. Instead, each side will go on blaming the other seeking to take the high moral ground and convince their own people and those from abroad that they are right, and the other side is wrong. This will lead only to more death and destruction. The technique is called divide and rule, and it has been a favorite of the FE for decades.

It needs to be understood that the reason why the Middle East conflict continues to exist is because foreign elements desire the conflict not to be solved. This conflict is not nearly as complicated to solve as they present it in the mainstream media and the think tanks/analyses world of "Middle East affairs" that exist worldwide. More than 50 years down the road we are still no nearer to a solution to the Arab-Israeli conflict than we were in the 1940s, the 1950s, the 1960s, the 1970s, the 1980s, or the 1990s.

So why does this regional conflict continue to exist? Who benefits the most by having the conflict remain unsolved?

1) Taking the high moral ground in the Middle East conflict

Let's deconstruct the Middle East conflict and look at all its parameters:

1) The Palestinian-Israeli conflict is how the pro-Arab camp refers to it. It claims Israel is oppressing the Palestinians and that, as a result, the entire Middle East remains unstable, and will continue to be unstable unless the Palestinians have their own state.

2) The Arab-Israeli conflict is how Israel defines the situation. Until the Oslo process began, Israel claimed the conflict existed because: "The Arabs don't recognize Israel's right to exist." Now Israel says the conflict continues because the Palestinian leaders "support terrorism."

These conclusions are fed to the Arab and Israeli peoples so as to enable them each to take the high moral ground and focus their hatred on each other. And this in turn directs their attention away from their number one enemy: the foreigners.

By having the Arabs believe Israel is at fault for "oppressing" the Palestinians, while having Israelis

believe the conflict exists because the Arabs fail to recognize the Jewish state or seek its destruction (i.e. support terrorism) the foreign interests succeed in hiding the bigger picture: what the foreigners are doing when it comes to controlling the Arab nations' only natural resource, and how they are selling massive amount of weapons to the oil-producing regimes.

To keep up this fraud, the foreign elements must control the national leaders of both peoples, and ensure that the mainstream media don't stray too far from the cover stories: "Israel is acting immorally against the Palestinians" or "Palestinian leaders support terrorism."

Creating either a viable Palestinian state or peace between Arabs and Jews is not the goal of the foreigners. Whether stated publicly or not, their intention is to extend the Middle East conflict, not resolve it. Unless this basic truth is understood by Arabs and Jews, the foreign elements, via the mainstream media, will continue to manipulate the perception of both sides as to why the conflict continues.

The only way the foreigners can sustain the conflict is to have each side blame the other for its continuation. In this way neither side can discover the real causes, which are the oil and arms deals made between the rich oil states and the foreign powers. One aspect of the conflict serves as convenient camouflage for the other.

To keep this fraud in place, the "moral argument" is employed to have the world focus on the "morality" of the Palestinian-Israeli conflict. In this way, everyone is forced to take a side. The pro-Arab side claims Israel is morally flawed, while the pro-Israel side claims the Arabs are morally flawed.

Thus any public discussion is structured in such a way that the peoples in the region and those abroad are forced to believe one side's claim or the other. The pro-Israel version is that the Arabs want to destroy Israel and are employing terrorism to reach this goal. The pro-Arab side claims Israel's actions against the Palestinians are immoral because they violate the Palestinians' right to self-determination and their human rights and dignity. In short, the parameters of the debate consist of choosing sides. No other option is given. No other participant in the conflict is presented.

In spite of all the vested foreign interests at work in the region, namely oil and arms, the entire discussion of the conflict centers on one of these two positions: either you are pro-Israel or pro-Arab.

This moralizing is the way the foreigners control the debate so that the actual causes are never allowed to surface. Israel's national leaders can moralize about how inhumane Arab suicide bombers are; Palestinian leaders can moralize about how horrible Israel's treatment of the Palestinians is. The US State Department can moralize about Israel's human rights record. The Jews in

America are morally aligned with Israel; the countries of the Third World identify with the Arabs. The Europeans

are perceived to be anti-Israel. The Christian fundamentalists in the US support Israel for moral reasons. The Israeli Left takes the high moral ground when it publicly condemns its own government for its treatment of the Palestinians. The Israeli Right waves a finger at Yasser Arafat and proclaims: "Arafat is not doing enough to stop terrorism." The Palestinians claim Sharon is not serious about peace.

"The Palestinians must learn they will never achieve anything through violence," says one group.

"The Palestinians deserve their own state," declares another

Yet with all this "morality" flying around, nobody ever points a finger at the foreign countries or accuses them of acting immorally by selling arms to Middle East dictators and exploiting the natural resources of the region.

Instead, people around the globe are told what to believe regarding the reason for the continuation of the Arab-Israeli conflict, as if their opinions and feelings are actually relevant to what is happening on the ground.

This long-distance exercise in morality is what the media focus on when nothing much is happening in the region, to point out how important "peace in the Middle East" is for everyone. Yet the only thing about such stories that can be believed is that the continuation of the conflict is important to the media.

2) Why the Middle East conflict never gets solved

Everyone in the world is morally bound up with the Arab Israeli conflict. Yet can it be possible that the entire conflict is based on the lack of morality of one side or the other? Can all that has happened in the region over the past half century be the result of one people not behaving nicely toward the other? What other regional conflicts are defined in this way? What other regional conflicts continue for more than a half a century, look like they are finally being solved, and then come roaring back in the way the Middle East conflict has?

Let's think for a moment, and ask: Do regional wars and conflicts continue for seven decades because one side isn't acting nicely toward the other? Is the conflict's existence merely due to the actions of each or both sides - the 5 million Jews and the 4 million Arabs - who simply don't like each other?

Can that really be the answer?

That is certainly the way the mainstream press and the academic world present it. Oil and arms sales

are never part of the explanation. How could so many newspapers and TV stations miss out on this side of the region's affairs and focus solely on "new peace initiatives"?

One could argue, with justification, that the Israelis are not acting nicely toward the Palestinians - that they oppress them, restrict their movements, blow up their houses, etc. But that alone still doesn't account for the continuation of the conflict. The Israelis are right when they argue that the Palestinian Authority is corrupt and the Palestinian leadership hasn't done enough to crack down on terrorism.

but that too doesn't explain why this 75-year-old conflict is still with us.

And while it may even be true that the Arabs don't recognize Israel's right to exist, Israel doesn't stop existing because of that. The refusal of the Arabs to recognize Israel's existence is not the reason why the Middle East still festers.

So why has this conflict been going on for nearly a century?

Not only does the Middle East conflict continue to exist, it actually gets worse decade after decade. What other regional conflict actually looks like it is being solved, and then, 10 years later, returns to a state much worse than before?

What is special about the Middle East?

One unique thing about the Middle East conflict is that it is institutionalized. Think of the annual budgets for all the organizations whose sole purpose is to do "Middle East moralizing." How much does it cost to fund all the activist organizations, the lobby groups, the news publications, the charities, the think tanks which exist solely to cast blame on either the Israeli or Arab side?

The Middle East conflict is a "cottage industry" in the US and Europe. It isn't that way with other regional conflicts. Why is it that way with this one?

The pro-Israel camp has its lobbies, organizations, think tanks, magazines, support groups, Internet user groups, etc. which put out one simple message: "The Arabs are wrong; we're right. We are more morally upstanding than them." The pro-Arab camp has its lobbies, organizations, think tanks, magazines, support groups, and Internet user groups which put out one simple message: "The Israelis are wrong; we're right. We are more morally upstanding than them."

Both sides are basically saying the same thing to the other side: "you're morally deficient, you're not acting nicely, and it is because of you that we don't have a solution."

What is incredible is that each side is right, and for the most part, each side's argument is valid. Each side does do terrible things to the other, and both are morally deficient. Yet that still doesn't account for the continued existence of the conflict.

Consider. The Arabs say: "The media in America is controlled by the Zionists and our side never gets a proper hearing," while the pro-Israel camp says, "The media is anti-Israel." Both claims have a basis of truth, yet they cancel each other out. The same is also true when the Palestinians claim that Israel is "denying the Palestinians a state." The Israeli version is "The Arabs don't recognize the Jewish state." Two completely balanced arguments serve to keep the claims of both sides in perfect symmetry.

The media are responsible for promoting this "morality" aspect. If a politician in the US or Europe says: "I am disturbed by Israel's treatment of the Palestinians," that becomes a media item, even though the statement had nothing to do with what happens on the ground.

Thousands of kilometers away, in Europe and the US, the Middle East conflict has a life of its own. The obsession that the mainstream media have about anything and everything to do with the Middle East proves that the mainstream media are responsible for sustaining it. The conflict would have faded away long ago, if it weren't for this media attention.

This is important because, before we can look for a solution to the Middle East conflict, we need to determine why it exists in the first place.

Why should we support the establishment of a Palestinian state as a way to bring peace to the region if the lack of such a state is not the reason for the conflict? While it may be desirable to the Arabs to have a viable Palestinian state, and while the Palestinians certainly deserve their own national territory, we must ask ourselves: "Does the conflict exist just because the Palestinians don't have their own state?"

Perhaps all those on the pro-Arab side should think about what would happen if a Palestinian state is created, yet doesn't lead to prosperity and stability? The mere existence of a Palestinian state will not solve the regional conflict. Thus perhaps the absence of a Palestinian state is not the reason why peace does not exist today.

If the foreigners were truly interested in peace, and believed the creation of a Palestinian state would serve that goal, they would have forced Israel to accept it decades ago. They didn't, and not because Israel controls the US political process, as some Arab intellectuals believe, but because they don't want peace in the Middle East. That is why Arafat was allowed to funnel most of the \$4 billion in foreign aid the Palestinian Authority received from 1993-2000 into 17 different security forces, rather than using the money for socio-economic development.

Compared to other regional conflicts caused by wrongs committed by one side on the other, the

continued existence of the Middle East situation makes no sense. By now it should have either been resolved or have petered out.

Why does this problem never get solved?

3) The function of oil, weapons, and the US Dollar in the Middle East conflict

There is a view in the mainstream media that assumes the only concern the western nations have in the Middle East is for Arabs and Jews to kiss and make up. Yet after all their years of being involved in peace-making, how come there isn't any peace?

Because peace is not good business for the "Foreign Elite". What is important is maintaining the supremacy of the US dollar in world markets, recycling petrodollars to earn profits from the oil industry, and the sale of military products to the oil-rich Arab regimes. The unwritten agreement that the US has with the ruler of the oil states is that the oil will be priced in US dollars, and in return the US will protect them. While Fox, Time and CNN never discusses this issue, it is imperative for the strength of the US dollar that oil is priced only in US currency?

When oil is sold in US dollars, countries around the world need to maintain a certain level of US currency in the reserves of their central bank to finance their oil purchases. OPEC is a cartel created by the US specifically for this purpose. At the end of 2000, the Bank for International Settlements estimates world dollar reserves of \$1.45 trillion, or 76% of the total world reserves of \$1.09 trillion. If oil was priced in other currencies, most countries would have little need to stockpile dollars, and thus all the currency the US government has printed over the years would be of value only in the US. This would flood the country with dollars and cause huge inflation. In addition, current and future trade and current account deficits would no longer be financed by the foreigners who purchase American Treasury bills and other US-dominated debt instruments. In other words, the US would no longer be an economic superpower?

In a brilliant essay on this subject entitled A Macroeconomic and Geostrategic Analysis of the Unspoken Truth, economist William Clark wrote in January 2003 : The Federal Reserves greatest nightmare is that OPEC will switch from a dollar standard to a euro standard. Iraq actually made this switch. The real reason the Bush administration wants a puppet government in Iraq or more importantly, the reason why the corporate-military-industrial network wants a puppet government in Iraq is so that it will revert back to a dollar standard?

Others have come to the same conclusion as this issue relates to other regions in the world. On June 18th, 2003, the publisher of the Venezuelan economic on-line journal, Veheadline.com, Roy Carson, wrote:

"A move by Venezuelan President Hugo Chavez Frias to replace the US\$ with the Euro is seen as upsetting Washington more than when Iraq's Saddam Hussein started using the Euro for oil transactions last November ... precipitating the US-led action to invade Iraq. CIA and other intelligence organizations, including Britain's MI5, now fear that the next step is that the Organization of Petroleum Exporting Countries (OPEC) is about to switch to Euros ... the immediate effect would be a massive devaluation, perhaps sparking of domino-effect devaluations worldwide in US\$-related foreign reserves and foreign debt calculations. With a massive budget deficit, the United States is running scared of latest intelligence that the Kingdom of Saudi Arabia is on the brink of converting to the Euros and the opinion held by many OPEC ministers is that the conversion is an inevitability ... the only question left is WHEN? Arab sources claim that Euro conversion across the Middle and Far East is a rational step to counteract the United States' capacity to "wage further illegal wars (a.k.a. State-sponsored terrorism)" around the world. A significant step in this direction is that Iran is contemplating switching to the Euro and, as a result, is the latest object of United States undiplomatic interference ... an intelligence sources says "they are stimulating opposition forces, making covert threats ... the next step is destabilization and quasi-liberation warfare under the pretext of promoting US-style democracy but essentially aimed at maintaining the US dollar as a global transaction currency."

The goal of the "Foreign Elite" is to keep the oil flowing to western economies at a relatively low price so as not to harm the profits the elite oil companies earn from refining and marketing petroleum products, and ensuring that this oil remains priced in US dollars. To do that, foreigners have to prop up undemocratic and corrupt regimes (i.e., Saudi Arabia, Kuwait, United Arab Emirates, Oman, UAE, Qatar and Bahrain) so they will continue to serve foreign interests. In return, these countries

keep the price of oil relatively low, keep the oil priced in US dollars, and never move upstream in the petroleum production process so as to compete with foreign oil companies.

The other unwritten law is that a certain amount of the oil revenues earned by the oil-rich states must be spent on the purchase of weapons. In 2002, Arab governments in the Middle East spent \$52 billion on their military forces, of which \$18 billion was for purchases from foreign countries. Arab countries devote 8%-11% of their national incomes to defense (23% of all government expenditures). (Yahya Sadowski, *Guns or Butter*, p. 3). In the past decade, Saudi Arabia alone has spent over \$100 billion on weapons. According to the Federation of American Scientists, in the decade after the Gulf War (1991-2001) the US sold more than \$43 billion worth of weapons, equipment and

military construction projects to Saudi Arabia, and \$16 billion more to Kuwait, Qatar, Bahrain and the United Arab Emirates. Saudi Arabia alone imports about \$15 billion worth of weapons each year. Instead of using this wealth for building an economic infrastructure throughout the region, it is wasted on arms. The rest of the oil revenues (after basic government expenditures are met) are deposited in western banks as the private property of the corrupted Arab leaders. This benefits both the leaders and the large western banking interests.

This process is called recycling petrodollars. As much of that wealth winds up in banks controlled by the foreign elite, this is another way that foreigners profit from the continued tension in the Middle East. Another activity of the foreigners is to sell massive amounts of military hardware and technology to Arab dictators like Saddam Hussein and then, years later, when the dictator doesn't do what the foreigners want, the dictator becomes a threat to regional stability and an expensive (to the public at large, not to the arms industry) military invasion is suddenly required to contain him. When the smoke clears, nobody points a finger at the foreigners, accusing them of arming the dictator in the first place.

As no Arab country has a military industry, all weapons in the region are imported. If the western nations were truly interested in bringing peace to the Middle East, they would have placed a moratorium on arms sales to the region decades ago. Instead, they sell tens of billions worth of military hardware every year to the unstable regimes of the region. So the entities that are sending special envoys to "help the two sides make peace" are at the same time the main providers of weapons to the region. Somehow, this contradiction is never exposed.

This is where the Palestinian-Israeli conflict serves its purpose. Keeping the conflict alive means a never-ending moral crusade can be carried out by both Arabs and Jews, each blaming the other for keeping the conflict festering, each pointing fingers at the other side rather than at the foreigners. Is it merely a coincidence that there is vast oil reserves in the Middle East, while at the same time the region is home to a seven-decade-long conflict? If there were no oil, would there have been an Arab-Israeli conflict? As long as the Arabs and Jews are blaming each other, the foreigners' role will go unnoticed- as will their profits.

Joel Bainerman has been writing on Middle East and Israeli political and economic issues since 1982. This article is a summary of a 35 page report entitled: Why the Middle East conflict continues to

exist. To receive a free copy of this research report, please contact him at:

So What If A Small Portion Of World Jewry Are

Descendents Of Khazars!

By Yoel Bainerman

In various streams of the "alternative information" world on the Internet there are numerous writers and researchers who try to "expose the Jews" where ever they can. Most of these people are honest-to-goodness anti-Semites, and along the way, became anti-Israel as well.

One of their big claims is that modern-day Jews are not descended from the Jews of the Bible because in the seventh century, a tribe of Turko-Asiatic people converted on mass to Judaism and thus "Jews have no claim to modern Palestine as there is no direct linkage between modern Jews and the Jews who inhabited the Holy Land two millennia ago." This means, these people claim, the Jews have no right to claim any rights to the "Biblical Land of Israel".

The theory was given respectability by the Arthur Koestler when the well-known author wrote The Thirteenth Tribe in the late 1970s which set out to prove that the modern Jews of the western world descended from the people of the kingdom of Khazars- an empire which ruled from the seventh to the tenth centuries and dominated eastern Europe between the Volga river and the Caucasus.

It is accepted by all that the person who is credited with converting the Khazarian nobles to Judaism is Judah ha-Levi (1075-1141 CE), a Sephardic Jewish religious thinker from Spain. But that would mean that all modern European Jews- who supposedly descended from the Khazars then European Jewry- would be primarily Sephardic in character and culture. Rather, modern European Jewry is primarily Ashkenazi and not Sephardic.

Says David Whitaker, author of Are Modern Jews Really Jews?

"The Khazarian nobles obviously accepted the Ashkenazi form of Judaism upon entering Eastern Europe after the Russian invasion and conquest of the Khazarian Empire."

Thus if the Jews of today really did descend only from converted Khazarians, there would have been no Ashkenazi Jews in the world.

One of the mysteries surrounding the conversion of the Khazars is why they would they chose Judaism and not Christianity or Islam? Judaism had no political support but was universally persecuted. And while at the time Christianity and Islam were actively seeking converts- Judaism was not.

David Dankenbring, author of the book. The Incredible Identity of the Khazars, believes that the

story here may not be that the Khazars "chose" Judaism rather than the other two monotheistic religions- but rather, the Khazars' leadership believed themselves to be Jews which were cut off from

the rest of the mainline Jewish community centuries before.

In his book he points out how important the number 40 was to the Khazars which he believes could be a clue to the real story behind the conversion of the Khazars to Judaism

According to the Arab historian Ibn Fadlan, the king of the Khazars was allowed to rule for 40 years. The number "40" important to Israel. It rained for 40 days and night during the flood. Noah opened the window of the ark after 40 days. Ancient Israelites wandered for 40 years. The land of Israel had rest of 40 years the high priest Elijah judged Israel for 40 years. The first two kings of the dynasty of David, and Solomon reigned for forty years. Moses was on Mount Sinai receiving the torah from god for 40 days.

Dankenbring believes that in the time of the Roman Empire when Jews were persecuted by the Romans, it would have been natural that they should migrate to a kingdom where tolerance and fairness and freedom of religion was character of the culture. To the Arab geographer Istakhri, one of the main Arab sources of information on the Khazars, the kingdom of the Khazars were known as practicing religions tolerance as Muslims were allowed to have their own mosques and Christians their own churches, as well as each religion having their own courts and clergy. Dankenbring claims that in Europe at the time the prevailing mentality was fanaticism, ignorance and anarchy, this "level of religious tolerance stands out.

Says Dankenbring: "The Khazar kingdom was located in the region where the northern ten tribes of Israel migrated and eventually settled after taken into captivity by the Assyrian Empire in 718-721 BCE. During the time following their release from Assyrian captivity, with the conquest of Persia and Babylon by Alexander the Great in 331 BCE, the Israelites blossomed and grew strong. But they had lost their knowledge of their religious and ethnic identification during the 1400 years spent in the steppes of Asia prior to the kingdom of the Khazars. They had lost the Torah, gone into Baal-pagan worship, and appeared just like the Gentile cultures around them. They had departed from the laws and commandments of God and had lost the religious and spiritual identification marking their heritage."

Dankenbring claims that the reason the Khazars converted to Judaism instead of Christianity or Islam: it was in fact, the religion of their ancestors, centuries before. He contends that the Khazar tribe is not Turkish in origin, but Israelite comprised of the remnants of the tribes of Simeon,

Manasseh, and Ephraim.

Dankenbring writes that the very name Khazar is also proof of this conclusion. In Hebrew, "sar" or "tsar" which we get Caesar, Kaiser and Tassar, mean "lord", "chief" ruler" the Prefix "ka" is an advert of quality as "so, as much as possible" therefore "to be so in a very high degree" Thus using "ka" as a prefix of the sar "sar" it has the inference of the "very great or high king" "powerful ruler" "very high lord" mighty chief.

Sar or Shar also means "to be left, to remain, "remnant" The Khazars were a "remnant" of the lost tribes of Israel. Thus "ka-Shar" could mean "special remnant" the unique remnant.

Kevin Alan Brook is one of the most respectable historians on the subject of the Khazars. In 2000 he published his book *The Jews of Khazaria*, in which he writes: "No Polish place-names were directly named after the Khazars" nor "did Polish shtetl life derive from the Khazars. The majority of Polish Jews came from the West, not the East, and most Ashkenazi Jews have Germanic, not Turkish surnames and customs."

Brook claims Eastern European Jews have ancestors who came from Central Europe rather than the Khazar kingdom. He reports that genetic tests carried out by Dr. Michael Hammer showed that based exclusively on the Y-chromosome (paternal) shows that Ashkenazi Jews are more closely related to Yemenite Jews, Iraqi Jews, Sephardic Jews, Kurdish Jews, and Arabs than they are to European Christian populations.

Another researcher on this subject is the Australian writer, David Maddison

He claims there were Jews on the Rhine who came with the Romans long before there was a Khazaria and even before many Germanic tribes settled there. As well, there were very large Jewish communities in Northern and Eastern Europe before the Khazar- Jews arrived there, and thus just a tiny percentage of Khazar- Jews are the ancestors of the Ashkenazim. Thus, he concludes, these Jews are clearly descended from the Jews of the Bible.

"There were Jews in Russia from the first centuries and from there the Jews immigrated to the Caucasus and beyond," writes Maddison. "Jews were in Yugoslavia and Romania in the third century and not long after in Hungary and France. Evidence of Jewish communities is abundant from 465 onwards. Jews were living in all Mediterranean countries for many centuries and were also living in most other European lands from a very early period. However it can be assumed that a tiny portion of present-day Jews may very well be descendants from converted Khazar Jews".

Joel Bainerman has been writing on Middle East and Israeli political and economic issues since 1982.

Who Hijacked The Kaballah?

By Yoel Bainerman

There used to be just one Rabbi that knew of the connection between the Jews and the "world of alternative information". Now, there is another one.

The first being Rabbi Marvin Antelman- author of the ground-breaking book in 1974: To Eliminate the Opiate which describes Reform and Conservative Judaism as attempts to "wean Jews away from orthodoxy"- rather than from any natural desire of Jews to find a more suitable brand of Judaism to suit their newly found assimilated status in Germany, France and England. Antelman was the first to argue that the attempt to steer Jews away from traditional orthodoxy was planned and executed against the European Jews. Antelman recently published his very long awaited sequel to "To Eliminate The Opiate" (available from Zionist Book Club in Jerusalem, to order: perkins@netvision.net.il)

The other Rabbi who knows about the "alternative" side of Jewish history" due to the fact that the Kaballah was "hijacked" by other elements.

Why "the hijacking of the Kaballah "?

Visit any "occult book shop" in London, New York or San Francisco and you will see books that are clearly "occultic" yet has Hebrew letters and symbols all over the place. It could be said that this "hijacking of the Kaballah " from the Jews took place 15th and 16th century from Spain, through Italy and then to Zefat in the GaHlee.

In an essay entitled: Masons, The Founding of the United States & The Role of the Kaballah , Rabbi Ariel Bar Tzadok explains that Kabbalah is the Hebrew term for "that which is received." What "is received" is nothing less than the metaphysical and spiritual teachings practiced and handed down by the schools of the Biblical prophets.

Unfortunately, the adulteration of Kabbalah did not stop with its Christianization. The holy Kabbalah of Torah was subject to yet another twist and turn. Being that Kabbalah (or Cabbala) is a metaphysical science, its teachings were also adopted and integrated into the European schools of occult and magic. Thus there developed a Kabbalah (of the Jews), a Cabbalah (of the Christians) and the Qabbala (with a "Q") used by practitioners of the occult.

It is this last form of Qabbala that is most popularly known around the world. This form of "Q"abbala incorporated aspects of Egyptian and Greek mystery school teachings. In fact, this perversion of Kabbalah teaches that Moses received the Kabbalah from the Egyptians, and not from

Divine revelation at Mt. Sinai. There is sufficient scholarly evidence to disprove such inaccurate claims that I need not elaborate on this point. Nonetheless, the influence of this type of "Q"abbala is widespread. It has given rise to the concept that Kabbalah is integrally related to the occult, and, therefore, of dark

and evil origins. Nothing could be further from the truth.

"If one is to go to a bookstore and see the selection of "K","C","Q"abbalah books in EngUsh, one will find that the vast majority of them come from the occult and magical schools of Europe and not from bonafide Jewish Kabbalistic authors, says Rabbi Tzadok. "It is of no wonder that many people in the Jewish and Christian communities dismiss authentic Kabbalah as something demonic, for this is what they see portrayed; and no Rabbinic authority has risen to set the record straight The honor of true Kabbalah is at stake."

Rabbi Tzadok claims that this means that true Kabbalah contains the wisdom of the prophetic schools of the BibUcal prophets. Many cults have taken the Bible and twisted it to serve their own ends, yet no one condemns the Bible for this. With Kabbalah, however, the story is different. The detractors have hijacked the holy Kabbalah and contaminated it in such a way that the true G-d fearing audience throws away the good Kabbalah along with the cultish, bad perversions.

"It must be made known what is legitimate Kabbalah and what are the impostors and forgeries," he points out. "Only in this way can the true and holy Kabbalah, ordained and given by G-d, be preserved, treasured and safeguarded It is for this purpose that I address this topic."

He says that it is important to understand that authentic Jewish Kabbalah, as handed down by the Biblical prophets, contains great concepts of social justice, moraUty and human rights. These teachings have had a tremendous influence on the development of post Renaissance western philosophy. Yet the role of Kabbalah in influencing these matters is known to only a small few.

"In my opinion, it is the correct thing to make public the role Kabbalah has played in forming much of western philosophy to set the record straight and give credit where credit is due."

Indeed according to Webster's Dictionary, the word "cabal", which means a group of conspirators is said to come from the Hebrew word Cabbala. So we see that in the eyes of many. Kabbalah and covert poHtical action go hand in hand. While this is not true from a Jewish point of view. It is clear that many post renaissance European groups were of another opinion. A full Ust of these renaissance CabbaHstic cults and groups would be too long to cover at this time, but one of their number must be mentioned here.

What Does Rabbi Tzakok conclude?

"It is clearly evident that Masonry has adopted a great deal of wisdom teachings from the Kabbalah. Yet, it is clearly evident that Masonic "C"abbalah contains within it many non Jewish elements. After all, a pyramid with an eye is not a symbol to be found anywhere in "K"abbalistic sources. Regardless of what form of Kabbalah the Masons had been exposed to, be it "K"abbalah or "C"abbalah, it was this wisdom that laid the philosophical foundation for American freedoms and human rights."

He adds: "For me the important issue is one of spirituaHty, not of politics. Kabbalah offers the greatest depths of spirituaHty and the highest calling for human rights and freedoms. What we must remember is simply this: Kabbalah is spiritual, not poHtical."

To have it recorded in the history books, Rabbi Tzadok beheves it is important to make the case for the authentic version of Kaballah- and how it was hi-jacked by other entities.

"How shocked I was to find that the standard dictionary identifies Kabbalah, the holy metaphysical teachings of prophetic Judaism, as having something to do with Cabals, secret groups of political collaborators. In all my years of study, I have never seen any covert poUtical actions on behalf of any Kabbalistic individual or group. All discussion, therefore, of political Cabals being related to Kabbalah is an outright fabrication and slanderous lie."

Home

Who is a Jew?

By Clifford Shack

There is a website on the Internet called Jew Watch . It is keeping an eye on certain Jews as they go about their business "controlHng the world". The question is. ..just who are they watching? Who is a Jew?

According to Jewish law, a Jew is someone who has been born of a Jewish mother or someone who has converted to Judaism.

This is interesting because according to this law, the following people were not Jewish:

Abraham. No Jewish mother.

Isaac. No Jewish mother.

Jacob. No Jewish mother.

Sarah. No Jewish mother.

Rebecca. No Jewish mother.

Rachel. No Jewish mother.

The Twelve sons of Jacob, and their wives. No Jewish mother.

Moses. No Jewish mother.

Aaron. No Jewish mother.

Miriam. No Jewish mother.

All of the Israelites that Moses led out of Egypt.No Jewish mothers.

All of their descendants.

Including:

King David and all his descendants.

So if you think about it.. ..there is no such thing as a Jew according to Jewish law.

Who exactly was the first Jewish mother? Whoever that was... she would have had to have a Jewish mother in order to be Jewish....

Actually...

Up until the Crusades, Jewishness was determined by the father! During the crusades, untold thousands of Jewish women and girls were raped by Crusaders as they passed through the Jewish communities of Europe and the Near-East. According to Jewish law, the fetus which is the product of rape can be aborted. However, in many cases during that time it would have been impossible to tell if the baby was the product of the Crusading rapist or the child of the natural father. Such a doubt seemed to have left the rabbis little choice then to alter the laws determining "Jewishness". From that time forward "Jewishness" was to be determined by the mother.

From this it seems that "Jewishness" is not determined by a hard and fast law but by an accepted and agreed upon tradition.

This is really quite remarkable.

According to this information,if both the father and the mother are actually capable of determining "Jewishness", then there have been "Jewish 'non- Jews'" walking this planet for thousands of years making "Jewish" babies.

Are we all Jews?

According to this line of reasoning.. .yes.

God told the patriarch Abraham that his descendants would be "as numerous as the stars in heaven", as

numerous "as the sand on the sea shore." God wasn't kidding.

Do Jews control the world? Somebody does and we are all Jews. Do the math.

Christianity at it's Absolute Root?

Home

Is the Illuminati Jewish?

By Clifford Shack

The term "Jewish" comes from the word "Yehudi". A "Yehudi" was a member of the tribe of "Yehuda" or "Judah". "Judah", was one of the twelve sons of Jacob.

When ten of the twelve tribes of Jacob (Israel) were carried away after a foreign invasion, the tribes of Judah, Benjamin and Levi were left alone. Since Judah was the larger of the three tribes, eventually, over time, as the tribes intermarried, all three tribes blended into one. Levi was somewhat of an exception as they maintain a separate identity to this day. In fact, there are two divisions within the tribe of Levi. Levi and Kohain. Kohains are the descendants of one particular Levite- Aaron, the brother of Moses.

The captured tribes are known as the "Lost Tribes".

Some traditions say that they perished. Some traditions, however maintain that the descendants of the lost tribes remained identified with their heritage and somehow survived the ages, though somewhat morphed by time and traditions.

This is as far-fetched as it is plausible.

It is well known that "Jews" have shown themselves capable of maintaining hidden dual identities.

It would not have been economical for any invader to kill off their captives. Captive slaves were the finest booty. Perhaps the older captives both male and female were killed off. But the younger woman and children should have been considered prizes to any conquering nation.

The captors, however, had no idea of the secret resolve of their captives- to maintain their identities.

There are some who say that the various nations of Europe are the descendants of the "lost tribes". Considering the nature and history of the "Jewish" people. ..this is plausible. I would be hard-pressed to dismiss the idea out-of-hand.

Though denied the Five Books of Moses, cells of the remnants captives would still be able to cling to the Noachide code.

Those that were separated from their "Israelite" traditions and teachings would have been able to live their lives according to the noble and mystical Noachide traditions. After all, those ancient teachings

preceded the exodus from Egypt.

I would not be surprised if Freemasonry was founded to unite the members of the lost tribes scattered

throughout Europe. A brotherhood united upon principles and teachings based on the ancient traditions which pre-date Sinai. The Masonic movement was indeed based on the ancient Noachide Code. The Code promoted as laws fit for mankind.

Freemasonry was established in England in 1717 (Two hundred years after the Spanish expulsion.

Less than 40 years after Jews were officially permitted back into England by Oliver Cromwell). Were the original Guilds of Masons infiltrated by crypto- Jews for the purpose of re-uniting all the remnants of the tribes of Israel-both overt and covert?

Suffice it to say that the "Jews" to watch.... may not always appear to be "Jewish". In fact, the people that you would least expect to be Jewish, may very well be. A people capable of blending in over time yet still maintain a hidden allegiance cannot be watched. They are invisible.

This knowledge was not lost on a man who claimed to be the Jewish Messiah, Sabbatai Zvi. About the same time in history as the establishment of Freemasonry, he and his followers gained considerable strength when they went underground. Did his followers infiltrate Freemasonry? Are his followers those that are referred to as the Illuminati?

Home

The Problem With The Virgin Birth, Jesus, and

the DNA of King David

Is Christianity Flawed at it's Root?
Christianity's Open Secret

Is the New Testament Just a Nice Story?
By Clifford Shack

The word "Christian" derives from the word "Clirist". "Christ" is the Anghcized form of the Greek word "Kristos". "Kristos" is the Greek translation of the Hebrew word "Mashiach" which means "anoointed one"- referring to the anointing ceremony in which a person becomes king.

The word Christian refers to an adherent of Christianity.

Christianity is founded upon Jesus Christ or Jesus- the anoointed Davidic King of the Jews. He was supposedly heralded by Jewish prophets as the culmination of the Davidic line of Kings. A descendant of King David, who was to establish peace on Earth forever. So the wonderful optimistic

story goes.

Jesus may have been many great things to many people however one simple, extraordinarily critical detail is missing to lend credibility to the basic foundation of Christianity. There exists no reasonable link between Jesus the man to David the king. None. According to the gospels, Jesus was not related to King David. He did not possess a single strand King David's DNA code within him.

Why not?

The identity of Jesus' father is unknown.

According to those in charge of marketing Christianity, this weakest of points was somehow turned into a twisted strength. They came up with the "virgin birth". This ancient "magic bullet" theory is all well and good... but Virgin Births do not transfer a father's DNA.

Good marketing... At least for the illiterate masses of ancient times.

For those that believe that Jesus was the product of a "Virgin Birth" and had no physical father it is even simpler to conclude that he did not bear King David's DNA.

The marketers of Christianity understood people. They forbid people from questioning this scriptural abnormality.

According to the Jews, Davidic descent, like the Jewish priesthood, is determined through patrilineal DNA. Father to son.

Not mother to son. Not step-father to son.

The gospel establishing Jesus' heritage, Luke 3:23, falls short linking Jesus' DNA to King David.

This is extraordinary!

Step-fathers cannot pass DNA code on to a step-son!

Without David's DNA, Jesus had no rights to the throne of David.

Therefore, Jesus was ineligible for anointment as a Davidic king. That tosses out any reference to any anointing.

In any language.

If there is no "Mashiach" here. ...then there cannot be "Kristos".

If there is no "Kristos" here. ..then there cannot be "Christ".

Without Jesus Christ... there cannot be "Christianity".

If there is not Christianity... there cannot be a "Christian".

So who and what is a "Christian"?

How is a "Christian" correctly

identified ?

The Davidic lineage, like the lineage associated with the priesthood of Aaron, has continued to the present day

There are those who still await the coming of the Messiah. There are also some who believe that the Messiah had already come. A Messiah who was genuinely from the house of David.

Is this legitimate Messiah somehow connected to the Masonic "Illuminati" now controlling the world?

Is Freemasonry controlled by Noachides?

Are the members of the Illuminati Noachides?

Do Noachides run the planet by controlling the masses through mind-control via the the major religions?

Keyword: Frankist/Sabbatean....

An Afterthought...

If Jesus existed?(It is a legitimate question if only the New Testament is to be relied upon as a source,) and he wasn't Joseph's biological son, then Jesus was a mamzer. If his biological father was indeed a patrilineal descendent of King David then Jesus would have had a valid claim to the messianic throne- according to Jewish criteria. If Jesus was bold enough to portray himself as a portender to the messianic throne then Jesus evidently knew that his natural father was Davidic.

Home

The Committee to Protect the Rights and Privileges of Low-Cost {Housing

From the book, "Everything is Under Control" by Robert Anton Wilson

In 1973 in Switzerland, journalist Matthiew Paoli published Les Dessous (in English, Undercurrents), a book about a monarchist conspiracy that he had uncovered in his own country and in France. This "conspiracy"-or this "affinity group," if you wish less paranoia and more charity of thought-originally came to Paoli's attention when, in the late 1960s, he found some copies of their internal newsletter. Circuit, in a chapter of the Grand Loge Alpina, the largest Freemasonic order in Switzerland.

The journal Paoli found seemed concerned only with vine cultivation, genealogy, and astrology but had many odd kinks and hermetic references, evidently intelligible only to initiates. Paoli found it listed its publisher as the Committee to Protect the Rights and Privileges of Low-Cost Housing-

although it seldom discussed housing, low-cost or otherwise-but when he went to the address given, he found no such committee there.

With helpful hints from a few uncharacteristically communicative GLA members, Paoli finally found the true address of the Priory of Sion, the actual publishers of Circuit. The address turned out to lie within the de Gaulle government in Paris, at the Committee for Public Safety (once the engine of terrorism during the French Revolution, under the leadership of Robespierre, but now quite respectable). The managers of the committee appeared men of high culture and proven patriotism-Andre Malraux, Nobel laureate in literature, influential art critic, and Resistance fighter during the Nazi occupation; and Pierre Plantard de Saint Clair, scholar, occultist, and another former Resistance fighter (who had survived capture and torture by the Gestapo).

Both men had a long record of loyalty to de Gaulle. Nonetheless, Paoli felt that much of the mystical politics of Circuit either intended to restore the remnants of the Royal Family to the throne in France, or else it didn't mean anything at all-a shaggy dog story, or "mere" hoax (as distinguished from a purposeful or profitable hoax) .

Most of Paoli's book tries to show, from the few issues of Circuit that he managed to get his hands on, that the group behind this magazine, the Priory of Sion (see also Church of Mary Magdalene and Gerard de Sede), wrote in a kind of code (wine making = a very specialized eugenics, because wine = human "blood," i.e., human genes in modern language) and that they seemed concerned with the special "blood" (genes) of the French Royal Family and of some related noble families in Spain, England, and elsewhere.

A great deal of Paoli's evidence does not quite lend itself to this theory or to any other rational explanation. For instance, the cover of the first issue of Circuit he saw-the one that originally aroused his curiosity-shows a map of France with the Star of David superimposed upon it, and something that looks much like a flying saucer hovering above.

Although the Star of David means something positive to Jews everywhere, it also means a great deal not-positive to anti-semitic Conspiracy Theorists. Superimposing a Star of David on a nation, in anti-semitic literature, generally implies that the nation has come under control of the alleged "International Jewish Conspiracy." Could a group named after Sion (an alternative title for Israel) also preach anti-semitism? Evidently not, in this case. Circuit strongly implies that the "wine"(genes) of the French aristocracy relates directly to the "wine" (genes) of the kings of Judea in Old Testament times, especially David and Solomon.

But what does this have to do with that flying saucer on the cover of Circuit? (See UFO

Conspiracies.)

Oddly, after the publication of *Les Dessous*, Paoli took a journalistic assignment in Israel. The government there soon arrested him on suspicion of spying, found him guilty, and shot him. Source: *Everything is Under Control* By Robert Anton Wilson.

Home

"Our Crowd"

The Great Jewish Families of New York

By Stephen Birmingham (1967)

Part 4

Chapter 37

WITTY AND INTERESTING PERSONALITIES

In 1870 the number of Jews in New York City had been estimated as eighty thousand, or less than 9 percent of the city's population; as such, they were no more than the object of casual curiosity. By 1907 ninety thousand Jews were arriving in the city every year, most of them from Russia and Poland. (Because the Russians and the Poles seemed indistinguishable, they were all grouped as "Russians.") The Jewish population of the city stood at close to a million, or roughly 25 percent of the total. By 1915 there would be nearly a million and a half, or 28 percent. These statistics presented the Americanized German Jews in New York with the most pressing and painful problem they had ever faced, and a deep rift had developed between the Germans and the Russians, between uptown, where the Germans lived, and the Lower East Side.

In Czarist Russia of the 1870's and 1880's, life for the Jews had become intolerable. The vast ghetto known as the Pale of Settlement, which included the Ukraine, Byelorussia, Lithuania, and much of Poland, had become a morass of overpowering poverty, and the situation for Jews who lived outside the Pale was not much better. In the 1880's the tyranny over Jews became legalized under the May Laws, which prohibited Jews from owning or renting land outside towns and cities and discouraged them from living in villages. The increasing economic pressures triggered the "spontaneous" outbreaks of 1881, the massacre at Kishinev in 1903, and the massive and savage pogroms that followed. In 1891 thousands of Jews were expelled without warning from Moscow, St. Petersburg, and Kiev, and six years later, when the government seized and monopolized the liquor traffic, thousands of Jewish innkeepers and restaurateurs were thrown out of business.

One reason for the pogroms, of course, had been the desperate, and largely unsuccessful, attempts of Jewish workers to organize trade and labor unions. In 1897 the General League of Jewish

Workers in Russia, Poland, and hitherto the Der Algemayner Idisher Arbeter Bund had been organized and, in the next three years, led several hundred strikes of cobblers, tailors, brushmakers, quilters, locksmiths, and weavers who had been working eighteen hours a day for a wage of two to three rubles a week. But many of these strikes were marked by violence, bloodshed, and arrests. In the first years of the twentieth century, thousands of persons were arrested for political reasons, most of them Jews. In 1904 of thirty thousand organized Jewish workers, nearly a sixth were thrown into prisons or exiled to Siberia. The Pale of Settlement had become a hotbed of revolutionary activity. Then the Revolution of 1905 seemed to erase all hope. The only answer was to escape to America, the land of

the free.

In the years between 1870 and 1905, more than a third of the Jews of Eastern Europe left their homes. Over 90 percent of these came to the United States, and most of these settled in New York City.

In New York they found a small, established, Americanized colony of German Jewish families who were solid, well tailored, capitalistic in their outlook, and wealthy. They found, in fact, what the Germans themselves had found in the Sephardim fifty years before. The new arrivals from Eastern Europe were ragged, dirt-poor, culturally energetic, toughened by years of torment, idealistic, and socialistic. Aside from the single fact of their common religion, the Germans and the Russians could not have been less alike.

To the older-established Germans, who had acquired the patina of manners and respectability, this vast mass of gruff-voiced, "uncouth, unwashed" Russians who had the temerity to call themselves fellow Jews and therefore brothers was a distinct embarrassment. Newspaper stories of "horrible conditions in the Jewish quarter" on the Lower East Side—with reports of overcrowding in tenements, vermin, garbage, marital disorders, violence, starvation, and crime—were a grievous thorn in the German Jewish side. To be identified as a Jew, along with "those people," became increasingly irksome. "Those people" were loud, pushy, aggressive— "the dregs of Europe." They made a bad name for everybody. In this period Mrs. Solomon Loeb counseled her children and grandchildren, "When traveling on a train for short distances, never hurry for the exit when it reaches your stop. People will think you are a pushy Jew." Adolph Ladenburg cautioned his chauffeur—and it was intended as a rule of life for everyone in the family— "Never try to get through the traffic. Wait your proper turn before going. The stricter it's run, the better for everybody's good." And he repeated it for emphasis, "Everybody's good." In blaming the Russians for the anti-Semitism that existed in New

York, the Germans themselves began to display anti-Semitic attitudes.

German Jewish anti-Semitism had begun to take form when Rabbi Kaufmann Kohler of Temple Emanu-El, touting German superiority, stated that German roots meant "peace, Uberty, progress, and civiUzation," and that German Jews were freed of "the shackles of medievaUsm," with their minds "impregnated with German sentiment ... no longer Oriental."

By a queer rationale, the Germans began to speak of the Russians as something akin to the

Yellow Peril and Russian "OrientaUsm" became a repeated theme. The German Jewish press echoed this, speaking of the "un-American ways" of the "wild Asiatics," and referring to

Russian Jews as "a piece of Oriental antiquity in the midst of an ever-Progressive Occidental

CiviUzation." The American Hebrew asked: "Are we waiting for the natural process of assimilation between OrientaUsm and Americanism? This will perhaps never take place."

The Hebrew Standard stated it even more strongly: "The thoroughly accUmated American Jew

... has no reUgious, social or intellectual sympathies with them. He is closer to the Christian sentiment around him than to the Judaism of these miserable darkened Hebrews." Yes, the Russians did seem to have a different color skin. Because many Russian names ended in "ki,"

they were called "kikes"-- a German Jewish contribution to the American vernacular. (Germans are also said to have invented the term "Bohunk," referring to Jews from Bohemia.)

Looking around them, the immigrant Russians saw German Jewish millionaires and quickly learned

that these men had started as peddlers. If that was the avenue to success, they would take it. The

future for peddlers in the 1880's and '90's wasn't what it had been in the '40's and '50's, but Russian

Jews would have to learn this the hard way. The Russian Jewish peddlers, with packs or behind

pushcarts, took to the streets of Manhattan. In their dark baggy suits, hats, shoestring ties, and

sausage curls, they chanted what became a familiar street refrain:

"Suspendahs, collahbuttons, lastic, matches, hankeches-- please, lady, buy!"

There was also the touchy matter of the Yiddish language which the Russians spoke. Yiddish

newspapers had sprung up which the Germans denounced as "socialistic "--or worse. They called the

Yiddish theater "barbarous." Yiddish itself they called a "piggish jargon," and insisted that it was "a

language only understood by Polish and Russian Jews." But the truth was that Yiddish, which is

Judeo-German, was perfectly intelligible to Germans who were not Jewish. Yet Yiddish, like the foot

peddler's pack, was another symbol of a buried past. Yiddish stood for poverty, meanness, the

ugliness of the Judengasse--for everything the German wanted to escape.

At the moment when language seemed at the heart of all the bitterness, two young German Jewish

girls took a somewhat different stand. They were Alice and Irene Lewisohn, daughters of Leonard

Lewisohn, who made a pact that they would never marry, but devote their Hves instead to the welfare

of immigrant Jews, and to the girls' greatest love, the theater. The girls began giving funds to build the Neighborhood Playhouse as a headquarters for the performing arts in the heart of the Lower East Side ghetto. Their plan was to produce plays in both English and Yiddish, and yet, when their first play, Jephthah's Daughter, was offered in English, the Yiddish press accused the girls of catering to uptown groups and not supporting Yiddish theater, which the immigrants needed and missed so badly. While the girls continued to present most plays in English, subsequently several Yiddish-language plays were performed at the Neighborhood Playhouse. Uptown, of course, the sisters were treated as scandalous rebels, especially when it was learned that the Folksbuhne group was performing at their Playhouse. (The Folksbuhne was sponsored by the "Socialist" Workmen's Circle.) The Neighborhood Playhouse also gave the noted actor-director, Ben Ami, his first chance to present himself in the United States, even though he spoke no English.

To most well-to-do Germans, one of the most terrifying things about the Russians was their interest in forming trade unions. This threatened the Germans' pocketbook, always the most vulnerable part of the anatomy of any rich man; And so, to the uptown German, the Lower East Side Russian became the Enemy. The division between the two camps widened. It was worker versus boss, mass versus class, vulgar versus genteel, "foreigner" versus "American," Russian versus German, Jew versus Jew.

Still, though there was literally nothing about the Russians of which the Germans approved, one Russian could not be ignored. There were simply too many of them. Clearly, the Germans would have preferred it if the Russians had never come, but there they were. For a while, the United Hebrew Charities and the Baron de Hirsch Fund—a \$493,000 trust established by the German capitalist for the specific purpose of helping Jewish immigrants settle in America—embarked on programs to inspire Eastern Europeans to settle elsewhere than New York. These organizations, trying to sound charitable, pointed out that the "country air" in New Jersey or the Catskills would surely benefit the immigrants. They met with little success. In 1888 two hundred Jews were shipped back to Europe in

cattle boats. But what were two hundred out of hundreds of thousands? Uptowners, increasingly alarmed, attempted to have laws passed in Washington to restrain further immigration. But the tide could not be stopped.

The next logical step, as far as the Germans were concerned, was to try, if possible, to reshape these shabby immigrants along what the Germans considered "acceptable" German lines—to clean the immigrants up, dust them off, and get them to behave and look as much like Americans as possible. The East Side settlement houses, originally little more than delousing stations, were

set up. The United Hebrew Charities began providing free lodging, meals, and medical care for immigrants, and sponsored entertainments and lectures—on manners, morals, marriage, and the dangers of socialism—designed to show the poor Russians the unwisdom of their former ways. When refugees overflowed Castle Garden and the rooming houses nearby, the New York Commissioner of Emigration opened the Ward's Island buildings, and Jacob Schiff contributed \$10,000 for an auxiliary barracks.

Others contributed in their own way. A particularly busy lady of the period was Mrs. Minnie Louis, a voluble woman whose ample body was overstuffed with good intentions. Minnie was not exactly a member of the German "crowd" of the highest social standing, but she represented its point of view. And if, since the Sephardim had Emma Lazarus, the Germans wanted a poet of their very own, Minnie filled the role. In a poem, addressed to the immigrant Russians, she explained "What It Is to Be a Jew." She started by declaring what a Jew wasn't:

To wear the yellow badge, the locks.

The caftan— long, the low-bent head.

To pocket unprovoked knocks

And shamle on in servile dread

'Tis not this to be a Jew.

Among the ranks of men to stand

Full noble with the noblest there;

To aid the right in every land

With mind, with might, with heart, with prayer

This is the eternal Jew!

Be a man, in other words, like Jacob Schiff or Solomon Loeb or the Lehmans, Warburgs, Seligmans, and Lewisohns. It was a large order. Jacob Schiff admired the poem. The Russians admired it less.

Minnie Louis in her stone marten cape, became a familiar figure on the Lower East Side, where she passed out cookies and exhorted immigrants to stop speaking Yiddish and cut off their curls. But to the Russians Minnie became an object of suspicion. On the Lower East Side it was widely rumored that she was not a Jew at all but a Christian missionary.

It would take more than poetry and cookies to elevate the immigrant to what the Germans considered

his proper station. And so, led by men like Jacob Schiff, the massive programs of philanthropy began. As the American Hebrew sorrowfully observed, "All of us should be sensible of what we owe not only to these ... coreUgionists, but to ourselves, who will be looked upon by our gentile neighbors as the natural sponsors for these, our brethren." The Germans took up this task with a heavy collective sigh, as if assuming the white man's burden. This was the atmosphere of philanthropy-money was given largely but grudgingly, not out of the great religious principle of Zedakah, or charity on its highest plane, given out of pure loving kindness, but out of a hard, bitter sense of resentment, embarrassment, and worry over what the neighbors would think. Many wealthy gentile families were enlisted to aid the Germans in their heavy chore of uplifting the Russians. In the 1890's Mrs. Russell Sage, Warner Van Norden, and Henry Phipps all contributed importantly to the United Hebrew Charities, and Mrs. Josephine Shaw Lowell established her East Side Relief Work Committee to "put our poor 'Hebrew Jews' at work and to clothe the poor Negroes of the Sea Islands." [In this period, the Germans were forced to face another irritating fact: They, were being increasingly equated with Negroes.]

As the wheels of philanthropy began to turn, pulling its heavy load of impoverished humanity behind it, any spirit of benevolence that might have existed at the outset grew less. Philanthropy became something very close to patronage, with the Germans, the patron lords, doHng out funds to the poor, the miserable, the dependent and the patronized, the new "huddled masses." From a tithing system of raising money, something painfully like taxation developed, and wealthy Germans, having been brusquely informed of how much they were expected to contribute, emerged from meetings of the United Hebrew Charities with red and angry faces.

Not surprisingly, the Russians, on the receiving end of this charity, had no trouble sensing the spirit in which it was given. Uptown social workers and investigating teams invaded the Lower East Side, poking through blocks of railroad flats, clucking about filth and garbage, and asking impertinent personal questions-often to people who, in their own circle, were considered men of consequence. The Germans, however, were frequently surprised that the Russians, having accepted their largess, did not always respond with gratitude. As the Yiddishe Gazette reported in 1894:

In the philanthropic institutions of our aristocratic German Jews you see beautiful offices, desks, all decorated, but strict and angry faces. Every poor man is questioned Hke a criminal, is looked down upon; every unfortunate suffers self-degradation and shivers Hke a leaf, just as if he were standing before a Russian official. When the same Russian Jew is in an institution of Russian Jews, no matter how poor and small the building, it will seem to him big and comfortable. He feels at home among his own brethren who speak his tongue, understand his thoughts and feel his heart.

Alas, it is possible that this reporter is speaking of just such German philanthropists as Jacob Schiff.

Schiff, for all his giving, lacked the common touch. His buttoned, German sense of superiority was too great. When faced with a Russian, his blue eyes glazed. When the son of a German friend of Schiff's announced that he had fallen in love with, and wished to marry, a Russian girl, his father cried, "You must have got her pregnant!"

It was not surprising that, as Russian Jewish families grew prosperous, they established charities to care for their own. Needy Russians began turning their backs on German philanthropy in favor of

Russian. Though the United Hebrew Charities opposed it, East Side doctors organized the Jewish Maternity Hospital in 1906, where Jewish mothers could be certain they were being served kosher food (which the Germans also frowned on), and where the relationship between doctor and patient was not one of benefactor to beggar, but of equality. Uptown, at Mount Sinai Hospital, though 90 percent of the patients were Eastern Europeans, there was a rule that no Eastern Europeans could be admitted to the staff.

Some Russian and Polish Jewish families did, as they began to make money, attempt to copy the German model and assumed German airs.

They became the "Kavalrier Batch," and boasted, "Mayn waib is gevoren ah datchke un ich bin gevoren ah datch." ("My wife has become a lady and I have become a gentleman.") But, for their attempts to bask in the glow of German respectability, they were also looked down upon. Many Russians Germanized their names; Selig became Sigmund, and so on. Others took German surnames, but this was often because, if one had a Russian name, it was impossible to obtain credit at an uptown German bank. [As a result, in Jewish circles in New York today one can always speculate whether so-and-so, with his German name, is really a German or a secret Pole or Russian] And no matter how successful a Russian became, or how hard he tried to Germanify himself, he found the sacred circle of uptown German Jewish society closed to him. Though the Germans gave away millions to the Russian immigrants, they never extended them invitations to their dinner parties, clubs,, and dances.

When, on rare occasions, Russians found themselves inside a German's Fifth Avenue mansion, they reacted with awe. Felix Warburg, who was even more philanthropic than his father-in-law, Mr. Schiff, had a private little joke which used to amuse his family whenever a recipient of his charity came around. As a boy in Berlin, when the Kaiser's car sped by it played a little four-note melody on its horn. The joke in Germany used to be that the words to this tune were "Mit unser Ge/r"~With our

money." Sometimes a Warburg pensioner would come to the Warburg house with a little gift for Felix. Accepting it, Felix would hum the little tune under his breath. It made his children giggle.

Once Felix invited two Russians to a Jewish charities meeting at his house. He had never met them before, but he knew how to spot them. They were the two who didn't come in dinner jackets. He overheard this pair standing in front of one of his Italian paintings and saying, "When Communism comes and there's a division of property, I hope I draw this house." Felix stepped over to the improperly attired men and said, suavely, "When Communism does come, and there is a redistribution of goods, I hope that if you do get my house, you will also invite me to be your guest, because I have always enjoyed it," and walked away.

But Adolph Lewisohn, who was always something of an individualist and who often did offbeat, rather surprising things, once decided that he would invite some Russian Jewish families to his Fifth Avenue house to dine. They came, and, to his astonishment and delight, he and the Russians hit it off very well. The crowd was shocked, and asked, "How can Adolph do that?" But Adolph defended his action, and insisted that his Russian friends were not boorish and uncouth at all but that, on the contrary, they were "witty and interesting personalities" and had conversed intelligently about music, literature, and art. "They had read more Shakespeare than I had," he said.

But, despite such gestures, the stern wall between German and Russian persisted. In the early 1900's a group of East Side Jews began to envision a United Hebrew Community, "to effect a union of Jewish societies and congregations in New York City." But it would take events of violence of a world-wide and unimagined sort to bring this about partially.

Home

The Grandees
America's Sephardic Elite

By Stephen Birmingham

Chapter 1
"The Book"

In 1960, there appeared what must have been one of the least heralded books in the history of American publishing. It was called Americans of Jewish Descent, and was put together—not "written" exactly—by a scholarly New Yorker named Malcolm H. Stern. The book consisted almost entirely of genealogical charts, and represented a labor of mindboggling proportions.

Americans of Jewish Descent weighs close to ten pounds and is beautifully bound and

printed on heavy, expensive stock. It is just over three hundred pages long, including an elaborate index, and traces the ancestry of some 25,000 American Jewish individuals back into the eighteenth, seventeenth, and even the sixteenth centuries, under family headings that Ust everyone from the Aarons to the Zuntzes. It was never intended to be a best seller; a United first edition of just 550 numbered copies was printed. Nonetheless, though unheralded, unacclaimed by the critics, and unnoticed by the vast majority of the American reading public, the book created an immediate and profound stir among a small group of American Jews who had long considered themselves an eUte, the nobiUty of Jewry, with the longest, richest, most romantic history: the Sephardim. They were the oldest American Jewish families, and they traced themselves back to the arrival of what has been called the "Jewish Mayflower," in 1654, and even farther back to medieval Spain and Portugal, where they Uved as princes of the land. Despite its price—forty dollars— and its size, the book was soon gracing the coffee tables and bookshelves of some of the most elegant and prestigious houses in the country and a second printing was ordered. The book was suddenly The Book, and was being studied for the tiny errors that appeared, almost inevitably, in a volume of this one's size and scope— three centuries of interconnected family trees.

The Book created no stir at all among Sephardic Jews who Hved not at elegant or prestigious addresses but in Sephardic communities in such places as Cedarhurst, Long Island, and The Bronx. These Sephardim had no Jewish Mayflower to trace back to, no ancestors who had fought in the American Revolution. They had arrived in the United States, under quite different circumstances and after a quite different history, during the first three decades of the twentieth century and as refugees from the fires of revolutions in Turkey, the Balkans, and Asia

Minor. They had spent the first generation of their emigration struggng to emerge from the ghetto of New York's Lower East Side. Had they had access to Malcolm Stern's book, it would merely have confirmed the impression among these Sephardim that the old Sephardim were the ultimate snobs, who treated all Jews of lesser vintage with condescension, aloofness, and utter disdain. Americans of Jewish Descent includes only those Americans descended from Jews who arrived in the United States before 1840 . All who arrived since are thereby automatically excluded from the vellum pages and, as it were, the club.

What Dr. Stern had done, intentionally or not, was to compose a curious combination of a Jewish Who's Who and Social Register— fatter than the former, much harder to get into than the latter. The Book immediately emphasized a distinction which everyone knew existed but which most people preferred not to talk about, between the old, estabUshed Jewish

families and the Johnny-come-lately arrivals, the distinguished upper crust and the brash parvenus. With its 1840 cutoff date. Dr. Stern's book eliminates, as he explains in a preface, "the large migration of German Jews in the 1840's, which achieved its greatest impetus following the European revolutions of 1848." Dr. Stern says that this date is "arbitrary," but it isn't really, because it eliminates those Jews to whom the Sephardim consider themselves specifically and emphatically superior. These are the "upstarts"—Kuhns, Loeb, Schiffs, Warburgs, Lehmans, Guggenheims, and their Uke—who achieved such importance in banking and commerce in the latter part of the nineteenth century; who, by the sheer force of their money, grew to dominate the American Jewish community; and whom the older-established Sephardim therefore looked down upon and actively resented. The Germans have been not only upstarts but usurpers.

Though he does not make a point of this, the 1840 cutoff also makes it possible for Dr. Stern himself to slip under the wire and into the privileged pages. He descends from one Jacob Stern, who emigrated to Newark in 1837— from Germany, of all places.

With the publication of Dr. Stern's book, small nuances of Jewish social position were reversed overnight. In New York, for example, there had always been a difference in social weight between the two unrelated Loeb families who headed two rival banking houses— Kuhn, Loeb & Company and Loeb, Rhoades & Company. The former were considered "old Loeb," and the latter "new Loeb" (they were sometimes labeled "real Loeb" and "not real Loeb"), since one family had arrived perhaps thirty years earlier than the other. Dr. Stern's book, however, sensationally revealed that the new Loeb was actually older than the old one, by virtue of a grandmother who was descended— from an old, genteel, if slightly impoverished, southern family named Moses. This didn't make the Loeb Sephardim exactly, but it got them in The Book, and the old "old" Loeb was not admitted. The banker John L. Loeb, of the new "old" Loeb, promptly bought a number of copies of The Book and sent them to friends— including quite a few Christians whom, in his researches. Dr. Stern had discovered to be of Jewish descent. To a few of the latter Dr. Stern's book must have come as something of a shock.

Who would expect, for example, to find the Rockefellers in The Book! They are there, along with such old-family members of American society as the DeLanceys, the Livingstons, the Goodwins, the Stevensons, the Ingersolls, the Lodges, the Ten Eycks, the Tiffanys, the Van Rensselaers, the Hopkins, and the Baltimore McBlairs.

The Book made it clear that there were also two kinds of Lazaruses— the old and the new. The old, who include the poet Emma Lazarus, and who for many years were among the very few Jews who summered splendidly in Newport, are prominently in The Book. The new, who include the wealthy owners of Federated Department Stores, are not. Similarly, though the

name Levy is now a common Jewish name in America, there are certain Sephardic Levys who stem from an extremely old family. One of the first Jews to set foot on American soil was one of these Levys; they went into fur trading, banking, and government service, and had nothing to do with making rye bread.

Barnaby Conrad, the author, was startled to find his name in The Book. His family, socially prominent in San Francisco, had always boasted of its descent from Martha Custis, whose second marriage was to George Washington. Yet one of Conrad's many-times-great grandfathers was one of those early Levys. Discovering this, Mr. Conrad had his genealogy Xeroxed and mailed to several of his family-proud relatives. His mother's comment was: "At least we were good Jews."

In New York society, a rumor had long existed that the Vanderbilts were Jewish. Dr. Stern's book was no sooner out than it was confirmed that some of them indeed were. Mrs. WiUiam A. M. Burden, whose husband had recently been appointed U.S. ambassador to Belgium by President Eisenhower, was in The Book. Mr. Burden's mother was the former Florence Vanderbilt Twombly, and of course the Burdens were members of a long Ust of New York clubs that traditionally have been closed to Jews, including the Brook, the Links, the Racquet and Tennis, and the River. Once again, it was those Levys at work high up in Mrs. Burden's family tree. In 1779, it seemed, Abigail Levy married a Dr. Lyde Goodwin. Was Dr. Goodwin also Jewish? Perhaps, because for some reason one of his sons, Charles Ridgely Goodwin, changed his name to Charles Goodwin Ridgely. He married a Livingston; their daughter married a Schott; their daughter married another Schott; and their daughter married a Partridge, Mrs. Burden 's father. When this was pointed out to her, and that Jewishness is said, by tradition, to descend from the distaff side of a union— as it would appear to do in her case— Mrs. Burden said poUtely, "Thank you very much for teUing me."

Americans of Jewish Descent is, in a sense, a cross-reference to The Social Register, since whenever names Usted in Americans are also Usted in the Register, this fact is noted. But Americans contains information that is a good deal more personal and gossipy, and states its facts with much more bluntness, than its non-Jewish counterpart. For example, spinsters are pointedly labeled "Unmarried," and as deaths have occurred not only the fact but the manner of death is indicated. Next to the name of the deceased one can find such notations as "Drowned," "Suicide," or "Murdered." As Ustees in The Book have become baptized, this has been noted, but sometimes the information provided is quite arbitrary. Next to the name of Rebecca Franks, for instance, in addition to her dates— "B. 1760, Philadelphia, D. Mar. 1823, Bath, England"— and her marriage to Sir Henry Johnson is the cryptic comment "Meschianza," which turns out merely to refer to a large party that Miss Franks attended during the American Revolution. Some of Dr. Stern's remarks seem to verge on the Hbelous. The word "Insane" appears after a number of names. Again in the Franks family, he notes that

Caiman Solomons was "in bad repute with Jacob Franks," who was his uncle but obviously

some family father figure. Referring to Caiman's brother Moses (a bad strain in the Franks family here, quite obvious), Americans of Jewish Descent advises that he died "in Charleston, S.C. Debtor's Prison, 1745." Dr. Stern also makes, or appears to make, social value judgments such as when, in the case of DeWitt CUnton Judah, he notes that Mr. Judah was married, but omits the wife's name with this comment: "An Irish cook."

The Book shows that the earliest generations of Sephardim in America were astonishingly prolific, with twelve, fifteen, and even twenty children to a marriage. When Ziporah Levy Hendricks died in 1832, she had fifteen children and no less than seventy grandchildren. Remembering family birthdays was no problem because one occurred nearly every week. Frances Nathan Wolff had, in the Hart-Seixas-Nathan-Hendricks family complex, ninety-nine first cousins. Gershom Mendes Seixas, born in New York in 1746, one of a modest brood of eight children, eventually fathered sixteen of his own. His younger brother, Benjamin, not to be outdone, had twenty-one. As a result, today there are thousands who can claim some degree of kinship to one or more Seixases.

From the very beginning, a tight pattern of intramural marriages was formed. Today the intermarriages between members of the Jewish first families present a dizzyingly labyrinthine design. Ameha Lazarus, for example, nee Tobias, had six brothers and sisters, no less than four of whom married Hendrickses. One brother married a Hendricks first then, for his second wife, he chose another Tobias. The Hendrickses, meanwhile, were every bit as loyal. Uriah Hendricks, whose first wife was a Gomez, and whose second was a Lopez, had ten children, two of whom married Gomezes. In the next generation, the thirteen children of Harmon Hendricks married, among others, two Tobias sisters, two Tobias brothers, a Gomez first cousin, and two Nathans. And consider the descendants of Abraham de Lucena, one of the earliest arrivals. In the first American generation of the distaff side—his daughter married a Gomez—there were three Gomez-Hendricks marriages; in the next, there were four Hendricks-Tobias unions, two Hendricks-Nathan marriages, two Gomez-Dreyfous marriages, and one Gomez-Nathan marriage. Meanwhile, Gomezes were marrying other Gomezes, and a disturbing pattern of insanity—clear from Dr. Stern's book—that began to appear did not seem to discourage these close unions.

A measure of the intricacy of the interrelationships may be grasped by considering that the 25,000 individuals listed in Malcolm Stern's book are all grouped under a little more than two hundred family dynasties. It is no exaggeration to say that, today, all the descendants of the early Jewish families are, in some way, related to one another. The late Lafayette Goldstone, a retired New York architect, was so fascinated with his Sephardic wife's elaborate

ancestry that,
suspecting that she was indeed related to everybody else, he attempted to plot all the American
Sephardim on one large, all-encompassing chart. Years, and hundreds of charts, later,
he was
forced to admit that the tightly inter-knotted families had presented him with a task
that could
not be executed.

Dr. Stern's book also reveals how, through the long corridor of years, the Sephardic
Jewish
community in America—from the tight-knit, proud entity it once was—has steadily lost
members as Sephardim have turned from Judaism to Christianity. The Book shows that
prior
to 1840 more than 15 percent of the marriages recorded were between Jews and
Christians,

and that of the total number of mixed marriages only 8 percent involved the conversion
of the
non-Jew to Judaism; members of only another 5 percent showed any indication of wishing
to
remain identified as Jews, or as members of the Jewish community. At the same time, as
the
years pass, and the Sephardic family trees stretch their branches downward into the
present,
one begins to see another phenomenon. The old Sephardic names with their Spanish and
Portuguese musicality—Lopez, Mendes, Mendola, de Sola, de Silva, de Fonseca, Peixotto,
Souss—begin gradually to be replaced by the somewhat harsher-sounding Ashkenazic, or
German, names, as the old Iberian families feel the influx of the Germans throughout the
nineteenth century, as the Sephardim and Ashkenazim intermarry and the Germans—as the
Sephardim complain—try to "dominate" with their stiff-necked ways.

But the processes of Germanization and Christianization have by no means been complete.
The
old Sephardic families continue to compose a tight-knit, proud, and aristocratic elite
who know
who is "one of us" and who is not; who see each other at weddings, coming-out parties,
and
funerals; and who worship, with their own particular variations in the orthodox Jewish
service,
at the Spanish and Portuguese synagogues such as New York's Shearith Israel, the oldest
in the
United States. They lead lives of wealth, exclusivity, privacy, a privacy so deep and so
complete
that few people remember that they still exist—which is just what the Sephardim
prefer, for the
Sephardim have by nature been shy, reticent, the opposite of showy.

Home

The Grantees
America's Sephardic Elite

By Stephen Birmingham

Chapter 2
WHO ARE THEY?

How much each person knows and understands about the past is one of the great preoccupations of the Sephardim everywhere. With some, it is a hobby; with others, an obsession. This is very Jewish. After all, the concept *otzekhut avot*, or ancestral merit, is said to provide the spiritual capital of the Jewish people. In this is embodied the idea that the past must be correctly interpreted in order that it can be passed on to enrich future generations. But there are also strong overtones here of a belief in predestination—that meritorious ancestors offer a kind of guarantee that their descendants will be meritorious also.

When one is dealing with hundreds of years of family history, and when family history relates to political and religious history, confusions and contradictions are bound to arise. And when family histories interconnect and tangle in such a variety of ways as they do within the Sephardic community, and as they have done for centuries, there are bound to be jealousies and rivalries and no small amount of bickering. This makes the Sephardic community a lively place. Where everyone professes to be an expert on the past, and where everyone wants to claim the best ancestors—and where there are many claimants for the same people -- everyone must be on his toes. Take New York's Nathan family. The Nathans are indirectly descended from Abraham de Lucena, one of the first Jews to set foot on American soil in 1655, and, in the process of their long history in this country, the Nathans are now "connected" if not directly related, to all the other old families—the Seixases, the Gomezes, the Hendrickses, the de Silvas, the Soares, and Philadelphia's distinguished Solis-Cohens. Like Massachusetts Adamses, Nathans have managed to produce men of stature in almost every generation. These have included such figures as the late New York State Justice Edgar J. Nathan, Jr., who was also Manhattan borough president under Mayor La Guardia, and United States Supreme Court Justice Benjamin Nathan Cardozo, and—looking further back—Rabbi Gershom Mendes Seixas, called "the patriot rabbi," who was the spiritual leader of Shearith Israel during the American Revolution. During the war, he closed his synagogue in New York and moved the congregation to Philadelphia rather than ask his flock to pray for George III. Later, he assisted at George Washington's inauguration. His niece, Sarah, married a cousin, Mendes Seixas Nathan, a banker

who was one of the little group who gathered one day under a buttonwood tree in lower Manhattan to draw up the constitution of the New York Stock Exchange. Annie Nathan Meyer, the founder of Barnard College, who was a grand, daughter of Isaac Mendes Seixas Nathan, once wrote: "Looking back on it, it seems to me that this intense pride, accompanied by a strong sense of noblesse oblige among the Sephardim was the nearest approach to royalty in the United States. The Nathan family possessed this distinguishing trait to a high degree." As a child, she recalled, the subject of cheating at school came up. She never forgot her mother's

cUpped comment: "Nathans don't cheat."

Nathans are also proud to assert that "Nathans have never been poor." The first Nathan arrived in New York with a comfortable amount of money given him by his father, a prosperous merchant in England. So it has been for as far back as Nathans can trace their Uneage, which, according to some members of the family, is a long way indeed. Once a Nathan was asked: "Is it true that your family traces itself to King Solomon!" The reply was: "At the time of the Crucifixion, it was said so."

Today, nearly two thousand years later, there are still prominent and active Nathans. Emily de Silva SoUs Nathan is an attractive, Spanish-looking woman with an oval face and oUve skin, and an air of quiet cultivation and scholarly efficiency. She heads a New York pubhc relations firm which represents such distinguished cHents as Washington's Smithsonian Institution. Her brother was Justice Nathan, a cousin was Justice Cardozo (the family law firm was Cardozo & Nathan), and another cousin was Emma Lazarus who wrote, among others the Poem ("Give me Your tired, your poor/Your huddled masses ... ") that is engraved on the base of the Statue of Liberty. A nephew, Frederic Solis Nathan, also a well-known New York lawyer, is first assistant corporation counsel to Mayor Lindsay. Nathan men, quite clearly, favor the law. Emily Nathan Uves in a large, airy apartment filled with antiques and the quiet feel of "old money," overlooking Central Park. A few blocks to the north, she can see the handsome colonnaded facade of Shearith Israel, which her ancestors helped found.

Emily Nathan's growing-up years were properly private schooled, governessed, servant tended. The Nathans were a large and-rather typically of the Sephardim, who tend to feel most comfortable ,when in each other's company -extremely close family. With the Nathan children and their parents in the big old brownstone in West Seventy-fifth Street lived not only a grandmother, Mrs. David Hays SoUs (whose maiden name had also been Nathan), but also a maiden aunt. Miss Elvira Nathan Solis. Aunt EUie, as she was called, was a sweet-faced, blue-eyed, fragile-looking lady who dressed with spinsterly restraint and always smelled of sachet. The children loved the smell of Aunt EUie's closets and played hide-and-seek there among the neatly hung rows of dresses. Aunt EUie was of indeterminate age, either older or younger than her sister, the children's mother- they never knew. Age was a taboo subject in the Nathan household; the children were told it was bad form to ask people how old they were and, as Emily Nathan says, "There were no drivers' Ucenses in those days." (Not even Dr. Stern was able to uncover Aunt EUie's birth date for his book.)

Aunt EUie was a great favorite of the children. In the evenings, while the children were being given early supper, she would often leave the adult company in the drawing room to join the children in the dining room and ten them stories. They were tales of Revolutionary heroes and

heroines— of brave soldiers who plotted to blow up British ships in New York Harbor, of a woman who slipped through enemy lines to carry food to Revolutionary troops, of a sailor imprisoned at Dartmoor during the War of 1812 who later rose to occupy the highest rank in the United States Navy, though he started as a cabin boy sleeping on a folded sail. Aunt EUie's stories were rich with the smell of gunsmoke, the slash of cutlasses, colored red with blood spilled in patriotism's great cause.

In those days, the Nathan family portraits were arrayed in the paneled dining room of the Nathan brownstone, where the children ate, and only gradually did Emily Nathan begin to relate Aunt EUie's stories— "which at first seemed to me to be nothing more than wonderful eighteenth- and nineteenth-century fairy tales"— to the faces on the dining room walls.

"Was that a relative?" Emily Nathan would ask in the middle of one of the stories.

"Yes, we are connected," Aunt EUie would reply.

The sense of history, and the sense of a certain long continuity between family past and family present, gradually began to give the little girl a sense of pride and a sense of security. "Later on," Emily Nathan says today, "when certain things happened to me as a Jew that might have upset some people— when I encountered prejudice, for instance, or heard of acts of bias and anti-Semitism— I was able to view them with a certain understanding. Things that would bother other people didn't bother me because I knew, thanks to Aunt EUie's stories, where I fit into the scheme of things. I was able to rise to occasions."

Gradually, as Emily Nathan grew up, the dining room portraits seemed to grow until they loomed not only over the big room but over the entire Nathan family. Implacable, with, for the most part, stern and unsmiling faces, the old pictures seemed to dominate the Nathans' lives reminding them daily of what it was to be a Nathan. Some of the ancestors. Aunt EUie reminded the children had not always been on the best of terms with one another. One of Aunt EUie's whimsical little jokes was to say at breakfast, looking up at the portraits: "I see your great-great-grandfather has a black eye this morning. He's been quarreling again with your cousin Seixas."

For years the Nathan children, and eventually the grandchildren, clamored for more of Aunt EUie's stories. She seemed to have an endless supply, and could hold them spellbound for hours. Backward and backward she went, back into the Middle Ages, back into Moorish courtyards that dripped with bougainvillea and the splash of stone fountains. For now she was telling of Nathans who had flourished in Spain and Portugal during the centuries of Moorish rule, and of Nathans who had struggled to survive after the Catholic Reconquest. There were Nathans who had seen their synagogues desecrated, who had stood trial for "Judaizing" before Inquisitional courts in the plazas mayores of Seville and Toledo during the fifteenth and sixteenth centuries,

who had gone to the stake proudly rather than relinquish their faith. There were other Nathans who had pretended to accept Christianity, continuing to worship as Jews in secret places, and there were others who had escaped— some to Holland, some to England, whence the earliest American Nathan emigrated in 1773.

The children liked Aunt EUie's Spanish stories best, for they were more colorful, peopled as they were with beautiful ladies wearing tall combs and mantillas, royal courts with armored knights in swords, horse-drawn chariots pulled through the night on desperate missions, dukes and princes sighing for maidens' hands. She also told of doubloons being buried by moonlight in a garden, of men thrown into dungeons to be forgotten for years, only to make brilliant escapes; of a man warned by cryptic messages from his king that the Inquisition was at hand; of another whose servants were able to smuggle him to the safety of his ship by hiding him in a sack of laundry. On and on Aunt EUie's stories went, weaving a vast, rich tapestry of gold and royal purple threads, heroic in size and wonder, spanning more than a thousand years of time, filling the minds of the little Nathans with visions of, quite literally, castles in Spain.

"Yes, we are connected," Aunt EUie would assure them. "We are connected."

When Emily Nathan's parents died, the family portraits were divided between Emily and her sister, Rosalie. Today half the collection (many of which are very old and precious) hangs in Emily's apartment, and half is in that of Rosalie, who is now Mrs. Henry S. Hendricks. Like her sister's, Mrs. Hendricks' apartment overlooks the park (it is in one of New York's "great" apartment buildings, on Central Park West), and it is similarly filled with antiques and family treasures in porcelain, old books, and heavy antique silver. Mrs. Hendricks is very much a grande dame in New York's Sephardic community. There are even some who would insist that she is the grande dame. Rosalie Nathan Hendricks not only has her Nathan heritage working for her, but she is also a Hendricks— by marriage as well as by virtue of the fact that several of her own cousins are Hendrickses— and the Hendrickses are every bit as grand a family, if not even grander, than the Nathans. The Hendricks family— in Spain the name was Henriques— founded the first metal concern in America, a copper-rolling mill in New Jersey which processed copper that was mined around Newark. The Hendrickses sold copper to both Paul Revere and Robert Fulton, and became America's earliest millionaires, in fact, before there was such a word.

Not long ago, Mrs. Hendricks (who has two daughters), realized that the name, with her husband's death, has died out in the male line. In order that the Hendrickses and their works on this earth should not be forgotten entirely, Mrs. Hendricks gathered together a collection of

Hendricks family account books, ledgers, business and personal letters, many written in the Spanish cursive script, and other memorabilia that had been collected for over two hundred years, and presented everything to the New York Historical Society. The Hendricks Collection is an astonishing one, consisting of more than 17,000 manuscripts and dating as far back as 1758, and at the time of her gift there was considerable comment in the press. Who were the Hendrickses? everyone wanted to know. The name didn't seem to ring any sort of bell. Reporters rushed to the New York Public Library. No Hendrickses are listed in the central file, and they are in neither the Dictionary of American Biography nor its predecessors, the National Cyclopaedia of American Biography and Appleton's Cyclopaedia of American Biography.

This, it turns out, is exactly how the Hendrickses have preferred it to be. "The Hendrickses never liked personal publicity," says Mrs. Hendricks, a compact lady in her seventies. "Some people just say they don't like publicity. We meant it. We considered publicity a preoccupation

of commonplace people. We were quiet people who did what had to be done in a quiet way. We left publicity to the lightweightes."

When Mrs. Hendricks was gathering together her vast gift— it occupies two dozen file boxes— a number of her relatives, and other members of the Sephardic community, expressed the opinion that the papers should rightly go to the American Jewish Historical Society. But Mrs. Hendricks, a determined woman who, one suspects, does not spend much time on opinions that run counter to her own (when she enters receptions or synagogue functions, the way parts before her like the waters of the Red Sea), was adamant. The recipient should be the New York Historical Society. "I thought they belonged here, in the general community, since we are an old New York family," Mrs. Hendricks says.

Mr. Piza Mendes, a smooth-faced man past seventy who looks at least twenty years younger (he has not a trace of gray hair), does not think Mrs. Hendricks knows much about Sephardic history, and does not hesitate to say so. Mrs. Hendricks, meanwhile, thinks little of Mr. Piza Mendes' historical theories. Though the two are distantly connected (via the pre-Revolutionary Rabbi Gershom Mendes Seixas), grew up together, and see each other often at the same parties and committee meetings, they are nearly always politely but firmly at loggerheads. Anyone about to discuss the Sephardic past is warned by Mrs. Hendricks to "Watch out for Piza!" Mr. Mendes, meanwhile, says airily, "Rosa doesn't usually know what she's talking about." It has been this way for years. Mr. Mendes, comfortably off, keeps a midtown office where he manages the affairs of his estate, and spends his spare time studying Sephardica.

People like Mrs. Henry Hendricks feel that Mr. Piza Mendes spends entirely too much time trying to elevate the memory of his father, the late Reverend Henry Pereira Mendes, who

for nearly half a century, from 1877 to 1920, was rabbi of the Shearith Israel congregation. Mr. Mendes, the feeling is, is trying to raise his father to a kind of sainthood, a position inappropriate to a region that does not have saints. Certainly no man reveres his father more and, in this regard, Mr. Mendes offers an elaborately illuminated chart of his father's ancestry. This family tree, less dispassionate than those of Dr. Stern, concentrates mostly on ancestors who achieved positions of merit or heroism. One grandfather, for example, David Aaron de Sola of Amsterdam, is noted to have been a "voluminous scholar." But a closer scrutiny of the Mendes family tree reveals— in a kind of capsule history, as it were— the story of the Sephardim, where they came from, and what they endured. The earliest Mendes ancestor uncovered was Baruch ben Isaac Ibn Daud de Sola, who lived in the ninth century in the Spanish kingdom of Navarre, then a desolate region whose rise to prominence and power was still more than a hundred years away. In the next generation, however, we find Michael Ibn Daud de Sola, who has moved to the southern city of Seville, a great Moorish capital, where he has achieved the title of "physician." From here on, in Mr. Piza Mendes' family tree, we can watch the de Sola ancestors rise to positions of prominence in Moorish Spain. One ancestor was a "scholarly Hebrew author," and another was a "rabbi and Hebrew poet." At last, in the late thirteenth century, we see a de Sola given the ennobling "Don." He was Don Bartolome de Sola, and was given his title by Alexander IV of Aragon.

For several generations, all goes well with the de Solas. (One was "Rabbi of Spain.") Then, in Granada, in 1492, we see that Isaac de Sola was "banished," and "fled to Portugal" through

the long Inquisitional years, the de Solas vanish from record, and we imagine them wandering across the face of Europe, from city to city, trying to find a place to put down roots. In the sixteenth century, a de Sola turns up in Amsterdam. But, in the meantime, some de Solas must have remained in Portugal, somehow able— helped by pretending to convert to Christianity— to escape the Inquisitors, because, as late as 1749, we see Aaron de Sola, born in Portugal, escaping to London, where he "threw off his Marrano name," the Christian name he had used to keep his pursuers at bay. That same year his son also fled from Lisbon, but he chose to go to Amsterdam. From here on, in both Amsterdam and London, and eventually New York, we see the de Sola family regathering its strength down to Euza de Sola, who married Abraham Pereira Mendes II, father of the rabbi whom Mr. Piza Mendes reveres so much.

■-?

Meanwhile, on the Mendes side of the family tree, there were equally colorful figures.

There was Dona Gracia Mendes, for example, a great beauty who was known in Portugal by her Christian name, Lady Beatrice de Luna. When her wealthy husband died, she went— still as Lady Beatrice—to Antwerp, where, with her looks and money, she became a great social figure. She lived in a palace and gave great balls to which all the titles of Belgium including the king vied for invitations. She also proved herself to be a shrewd businesswoman and, trading her husband's fortune on the Antwerp bourse, she vastly increased it. At a masked ball a hooded stranger in a black cape whispered to her, "Are you a secret Jewess?"— an unpopular thing to be in Belgium at that time. It was warning enough to Lady Beatrice, who withdrew her money the next morning from her Antwerp banks and went to Amsterdam, where an enclave of well-placed Sephardim was rapidly gathering. Here it was safe to resume her real name of Dona Gracia Mendes, and she did so—and prospered in the Dutch stock market.

Mr. Piza Mendes credits his father with helping to found New York's Montefiore Hospital; he was also influential in the establishment of the New York Guild for the Jewish BUND, whose annual fund-raising ball has become the most fashionable event in the city's upper-crust Jewish life. Perhaps his most significant deed was choosing his successor, the beloved Dr. David de Sola Pool, who was also Shearith Israel's rabbi for almost half a century. Rabbi Mendes spotted the young scholar, who happened also to be a relative, when he was a student at Heidelberg.

Dr. Pool, who is now rabbi emeritus, has himself been deeply interested in the Sephardic past, and he is the author of two massive volumes: *An Old Faith in the New World*, a history of the American Sephardim, and

Portraits Etched in Stone, a series of biographical sketches of the Sephardic Jews who repose in America's oldest Jewish cemetery, in New York's Chatham Square. Dr. Pool, now in his eighties, has an oval, high-foreheaded, serenely contemplative face and a white beard. It has been said that when he passes through the synagogue he looks like the figure of God Himself.

"Dr. Pool wouldn't like me to say this, but he is a Christ-like figure," says Lloyd Peixotto PhiUps, a member of Shearith Israel, with a twinkle in his eye. "Mr. PhiUps is a bustling, vigorous, outgoing man who is a trader on the New York Stock Exchange. Today he has a few outside customers, but he busies himself primarily with his own portfolio— on the telephone all day, buying and selling stocks in considerable quantity and, one gathers, with considerable

success; the Phillipses have an East Side apartment, a country home in New Jersey, and a winter place in Palm Beach. One would not expect a man like Lloyd PhiUps— who gives the impression of being all business— of caring much about his Sephardic family past. But he does.

He has shelf after shelf of old books, family papers, and family trees, showing how the Phillips family started out in eighteenth-century Newport, and how his mother's family, the Peixottos, trace themselves back to Portugal, and an escape into Holland and the Dutch West Indies. In the process of their evolution, both the PhiUips and Peixotto families became variously connected by marriage to the other old famiUes, and the names Gomez, Hendricks, Seixas, Nathan, Hays, and Hart all turn up in a multi-tiered Peixotto-PhiUips family tree. Mr. PhiUips Ukes nothing better of an evening than, over a glass of Scotch, perusing the old family documents, diaries, newspaper clippings yellowed with age, letters, scraps and bits of family history.

All this leaves his pretty, non-Sephardic wife, Bernice, whom he calls Timmie, somewhat at a loss. "I never reaUzed any of this," she said with a Uttle laugh not long ago. "When we were married, and I was having informal cards printed up, I was at Tiffany's and reaUzed I didn't even know how to spell Peixotto. I couldn't understand how that could get to be a Jewish name." Mrs. PhiUips shrugged a Uttle self-effacingly, smiled again, and said, "We were French Jews, you see, and they-well, the French Jews never amounted to all that much."

Home

The Grandees
America's Sephardic Elite

By Stephen Birmingham

Chapter 3

"NOT JEWELS, BUT JEWS ..."

The Spanish-Portuguese part of their collective past is of enduring importance to the Sephardim of America. It is what gives these old famihes their feeUng of relevance, of significance, of knowing where they "fit into the scheme of things," as Emily Nathan puts it.

This is because, in both Spain and Portugal in the years before they were forced to flee, the

Jews— as a people, a race— had been able to reach heights of achievement unlike anything that

had happened elsewhere in their long history. Their position was unique in the world.

Who, after all, were the passengers of the Mayflower? "Ragtag and bobtail," Aunt EUie used to say

with a sniff. On the other hand, the first Jews who arrived in America, in 1654, were members

of ancient noble famihes, people of consequence, men and women of property and learning who, for reasons over which they had no control, found themselves on the opposite side of the

Atlantic from where they had intended to be. It is also true that, had it not been for their

Spanish heritage and experience, the Sephardim would never have found themselves in America at all. And it is interesting to speculate why— considering the vast

disparities of time,
of place, of culture— the Jews can be said to have found their greatest successes and
their fullest
freedoms within the context of the two civilizations of modern America and medieval
Spain.

The word Sephardim stems from Sepharad, the land where the Hebrew wanderers are said to
have
settled after Jerusalem was captured by the Babylonians and their Temple was destroyed.
Generally — though the truth is lost in myth and mystery — the Sepharad is thought to
have been a
region in Asia Minor. The Book of Obadiah is tantalizingly vague: "And the captivity of
this host
of the children of Israel shall possess that of the Canaanites, even unto Zarephath;
and the
captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south"
Over the
centuries, however, Jewish tradition — a relentless and often illogical force of its
own — has
associated the Sepharad with another peninsula, thousands of miles to the west, the
Iberian. It has
even been suggested that the Spanish and Portuguese Jews, who have for so long
considered
themselves the grandest of the grand, simply appropriated the Sepharad for their own.
They said it
was Spain and Portugal, and therefore it was.

Spanish-sounding names do not necessarily indicate Sephardic Jews, though they
sometimes do.
(The singer Eydie Gorme is a Sephardic Jew, though not of a "first cabin "family.)
Spanish and

Portuguese Jewish ancestors can often be spied under various disguises of nomenclature.
The
name Alport, for instance, was in some cases formerly Alporto, meaning 'from Portugal,
' and the
same is also true of such names as Alpert, Rappaport (which itself is spelled a variety
of ways), and
even Portnoy.

The Seixas family, who do have a Spanish-sounding name, offer an example of what can
happen
to Jewish names. After escaping from Spain during the Inquisition, some of the Seixases
made
their way to what is now Germany, where the name became Germanized to Sachs, Saks, and
even
made its royal way into the Saxe-Coburg-Gotha complex. Meanwhile, some Seixases
remained in
Spain as secret Jews, while others became honest converts — or so we are to suppose,
since there is
no way now of testing their sincerity — to Catholicism, and actually aided the
Inquisitional courts
against their own kin and former brethren. Today, Jewish Seixases and Catholic Seixases
may be
excused, when they come in contact, for eyeing each other a trifle warily. (Vic Seixas,
the tennis
player, has resisted efforts from New York's Seixas and Nathan families to draw a
connection with
him; he has not answered their letters. The Seixases slyly point out that Dr. Stern 's
book lists a
certain Victor Montefiore Seixas in the nineteenth century — so the name Victor was in
the family
even then.) "Not all Seixases are real Seixases, " Aunt Ellie used to say. On the other

hand, she was not above mentioning certain prominent Catholic families – in both the United States and Europe – and reminding the children, "We are connected with them also. "

Jose Fernandez Amador de los Rios, the Spanish historian, would have agreed with Aunt Ellie 's appraisal of her family. He has said: "It would be impossible to open the history of the Iberian Peninsula, whether civil, political, scientific or literary, without meeting on every page with some memorable fact or name relating to the Hebraic nation. " Even that is an understatement. For six hundred years– from roughly the eighth through the thirteenth centuries – the Jews were Spanish history.

There had been Jews on the Iberian Peninsula since pre-Christian times. There is a tradition that Jews founded the city of Toledo, the name of which, scholars say, derives from the Hebrew toledot, meaning "generations. " During the Dark Ages following the fall of the Roman Empire, Spain consisted of a shifting collection of primitive Visi-gothic city-states, governed by a multitude of undistinguished kings, each of whom had his tiny region which he tried to control, and was usually battling for power against local nobles and bishops of the Church, sometimes winning bloodily, sometimes being overthrown. The condition of the Jew depended on the whim of the king, who either persecuted the Jew or used him in the tradition of the "court Jew" – as a financial middleman through whom money passed in its endless journey from the pockets of the peasant class into the vaults of the royal exchequer. Taxes on Jews were quaint, arbitrary, and capricious rather than confiscatory. In Portugal under Sancho II, for example, Jews were required for a while to pay a "fleet tax, " and had by law to "furnish an anchor and a new cable for every ship fitted out by the Crown. " In one of the many Spanish kingdoms, the Jews were taxed on such basic foods as meat, bread, and water. In another, there was a Jewish "hearth tax, " and in another there was a "coronation tax" plus a regular yearly tax "to pay for the king's dinner. "

This was nothing like the heavy pressure of taxation Jews faced elsewhere in Europe, where the Jew had, it must have seemed, to pay for every act of his life from the first to the last. Jews were taxed for passing through certain gates, for crossing certain bridges, for using certain roads, for

entering certain public buildings. They were taxed for, crossing the borders of the tiny Rhineland states, for buying or selling goods, for marrying. Jewish babies were taxed at birth, and no Jew could be buried until his burial tax was paid. Jewish houses were taxed according to the number and size of their rooms, which encouraged families to crowd together in as small a space as possible. In peacetime, soldiers were billeted in Jewish quarters, and houses of

prostitution were placed there, in an attempt to break down Jewish family life. To rape or kill a Jewish child was considered no crime.

By contrast, the Jewish quarters of such Spanish cities as Seville, Cordoba, and Granada were the best neighborhoods of their cities, occupied by the most beautiful houses – gracefully built around airy courtyards – and Christians vied with each other to buy houses there. It was a far cry from the ghettos of the Rhineland, where streets were too narrow for a wagon to turn around, where open sewers ran, where the Jew paid a tax to leave his quarter and another to return, and in which he was locked at night. Jews in the rest of Europe, who had heard of the life their brothers lived in Spain and Portugal, looked longingly and enviously at what lay across the Pyrenees.

Then, at the beginning of the eighth century, came the Moors.

It is popular in Spain today to speak of "the years of Arab occupation," leaving the implication that these Arabs were no different from the nomadic illiterates who wander the African desert on camels and wear burnouses. It is hard, even today, for a Spaniard to accept the fact that the Moorish conquest of the Iberian Peninsula was the first conquest since Roman times of an inferior land by a superior people. Other invaders of Europe – the Huns, the Turks, the Normans – were barbarians. But the men who, in 711, overcame the scattered city-states of Spain were the bearers of the great Islamic culture which had flourished in such sophisticated cities as Damascus and Alexandria. They brought with them the flow of knowledge from northern Africa to southern Europe – sciences Spain had never been exposed to before, including algebra, chemistry (or alchemy), architecture – and even introduced such unheard of amenities as indoor plumbing.

The Moors, during their half millennium of rule, turned the city of Cordoba – one of several Spanish cities that responded strongly to the Moorish impact – into one of the most glittering and exciting in the world, with its great mosque, its libraries, gardens, palaces, university buildings, and what were then the most opulent private houses in Europe. Muslim historians claim that at one point under Moorish rule the city had a population of over a million; now it has shrunk to 190,000. There are said to have been more than 3,000 palaces, public baths, and mosques, plus over 80,000 shops. The main library had a collection of over 400,000 volumes. In Granada, the Moors created the incomparable Alhambra, that shimmering complex of towers, pavilions, courtyards, pools, fountains, and gardens, each arched window of each great hall designed to frame a particular picture of exquisite beauty. The Alhambra is a triumph of Moorish aesthetics, and its fountains, an engineering miracle – their graduated upward thrust dependent on gravity, with a water source located high on a mountainside above – operate with the same precision today

as they did seven hundred years ago. In a room off the Courtyard of the Lions, a mosaic Star of David is prominently displayed on one wall, a reminder that the Jews and the Moors were both Semitic peoples, with ancient shared pasts.

Until recent times, in fact, when opposing nationalistic aims turned the two peoples apart, the followers of Judaism and Islam had deep interrelationships. Never in their history did Jews have a longer and more meaningful encounter with another religion than in Spain. As the Moors surged forward and upward in Spain, achieving power and grandeur, they bore the Jews upward with them. As the Moorish occupation moved northward – at its height, in 719, the Moors held nearly the entire peninsula—the Jews helped the invaders by opening towns and fortresses to them, enabling them to go on to further victories, and for this the Jews were rewarded with high positions. The role of the Jews in the Arab conquest would be remembered, of course, later on when the tide began to turn the other way.

Immediately, the Jewish and the Moorish respect for education and culture recognized each other and went hand in hand. The Jewish and the Moorish skills in politics and the arts were kindred, and instantly in sympathy. Under Moorish rule, the Jews of Spain were no longer restricted to the narrow roles of moneylenders or tax collectors. In the list of popular Jewish occupations we see "bullion merchant" drop to twelfth place, well behind such humdrum trades as "lion tamer, " "juggler, " and "mule seller. " Leading the list, by contrast, is "physician, " followed by "public official, " and "clerk of the treasury. " Moorish sophistication and breadth of mind encouraged Jews to become inventors, artisans, soldiers, lovers, mystics, scholars – out of the darkness and solitude an "outsider" always feels, into the shining circles of magic and poetry.

By the eleventh century, the Jewish stamp was firmly on the land, and the twelfth, thirteenth, and fourteenth centuries in Spain and Portugal represent a kind of golden age for Jews. From 1200 on, Jews virtually monopolized the medical profession, a fact that was to cause serious trouble for both Jews and Christians later on, and in the kingdom of Aragon it was said: "There was not a noble or prelate in the land who did not keep a Jewish physician. " Jews adorned the other professions, and Jewish advocates, judges, architects, scientists, and writers were heavily relied upon by the courts of both Aragon and Castile. Jews were equally important in their financial service to the kings of Spain, where, in one report, we find them "in key positions as ministers, royal counsellors, farmers of state revenue, financiers of military enterprises and as major domos of the estates of the Crown and of the higher nobility. " In addition, Jews provided the country's apothecaries, astronomers, map makers, navigators, and designers of navigational and other scientific instruments.

Jews were also prominent as merchants dealing in silver, spices, wine, fur, timber, and slaves.

There were isolated outbreaks of anti-Semitism from time to time. The Crusades of the eleventh and twelfth centuries frequently provided excuses for local pogroms, the rationale being: "Let us purify our own home as well as the land of the infidel, " and the number of these occurrences increased as Christian Spain began its long push southward again, dividing the land more equally between Christianity and Islam, and as the Moorish influence began to wane. But in general, through these centuries – 1100 to 1390– fresh breezes of tolerance and inters ectarian understanding seemed to blow across Iberia.

This was partly because Christian kings tended to follow the enlightened examples of their Moorish predecessors. Having seen what the Jews had done for the Moors, the Christian kings were eager for Jewish favor. A number of kings considered themselves the protectors of the Jews, and in many places the Jews literally belonged to the Crown. Two of the greatest kings, James I of Aragon and Ferdinand III of Castile, were decidedly pro-Semitic _ Ferdinand III was fiercely

possessive of what he called "my Jews, " and was quick to put down any attempt to persecute them. He often described himself as a "king of three religions " and, in proud reply, a Castilian rabbi declared to his congregation: "The kings and lords of Castile have had this advantage, that their Jewish subjects, reflecting the magnificence of their lords, have been the most learned the most distinguished Jews that there have been in all the realms of the dispersion; they are distinguished in four ways: in lineage, in wealth, in virtues, in science." When Ferdinand III died, his son, Alfonso X, erected a monumental mausoleum for his father, and ordered the dead king's eulogy inscribed upon it in Castilian, Latin, Arabic, and Hebrew. After death, Ferdinand became known as Ferdinand the Saintly.

His son, known as Alfonso the Wise and Alfonso the Learned, was in many ways more remarkable than his father. He patterned his rule after that of the Moorish king Abdulrahman HI, whose reign had been majestic, broadminded, and tolerant, and Alfonso 's may have surpassed Abdulrahman 's in its magnanimity and influence. In his researches, Alfonso always turned to Jewish scholars, "the best, " and he founded the celebrated center of astronomic learning at Toledo. Part of the scientific output of this institution, the Alphonsine Tables, were to figure importantly in the navigational thinking of the young Christopher Columbus.

Up to Alfonso's time, the official language of the royal court, of diplomacy, and of the universities had been Latin. Since it was the language of the Church, of their persecutors, it was a tongue that

the Jews instinctively regarded with aversion. The upper-class Jews preferred Castilian, and the lower classes spoke Ladino, or Judeo-Spanish, written in Hebrew characters, among themselves. Alfonso and his Jewish scholars codified Castilian, abolished Latin, and declared Castilian the official language of Christian Spain, to the great rejoicing of the Jewish community. [Prayer books in Spanish synagogues were promptly reprinted in Castilian, an interesting contrast to the attitudes of American Orthodox Jews of the twentieth century, who thoroughly disapprove of Reform congregations, where English, the language of the country, is spoken.]

These were years when, according to the historian Americo Castro: "In the commercial sphere no visible barriers separated Jewish, Christian, and Saracen merchants Christian contractors built Jewish houses, and Jewish craftsmen worked for Christian employers .. Jewish advocates represented gentile clients in the secular courts. Jewish brokers acted as intermediaries between Christian and Moorish principals. As a by-product, such continuous daily contacts inevitably fostered tolerance and friendly relationships, despite the irritations kept alive in the name of religion. " In the south, in Andalusia, still under Moorish control, it was the same: a civilized society that made no distinction as to creed, where Jew, Moor, and Hidalgo lived in accord and mutuality, though it is interesting to note that the term "blue blood" originated here. In those with light skin, the blue veins of hands and wrists showed through the skin. The Moors were not Negroes but they were dark and tanned from the sun. Their "blue" blood did not show.

During these years, Spanish Jews enjoyed the privilege, almost universally denied to Jews elsewhere, of wearing arms. Contemporary accounts describe dashing Jewish knights, elegantly fitted out, riding through cities on horseback, swords glittering in the sun. Many bore elaborate multiple names, and had been given the title of "Don. " From Portugal, a report to King John II remarks : "We notice Jewish cavaliers, mounted on richly caparisoned horses and mules, in fine

cloaks, cassocks, silk doublets, closed hoods, and with gilt swords. " Jews organized their own sports and amusements, participated in jousts and tournaments of their own, and these often had a particularly Jewish flavor. In one popular pastime, Jewish knights, to the blare of horns and bugles, tilted with wooden staves at an effigy representing Haman, the Biblical enemy of the Jews in the Book of Esther, and, at the termination of the game, burned Haman on a mock funeral pyre while everybody sang and danced.

Then why did it end? What caused three tranquil centuries to turn suddenly into something so different, so violent and bloody, and so prolonged that it has continued into modern times? What sent Spain hurtling in a new and terrible direction? Actually, it was a combination of many forces,

some obvious, some subtle, some planned, some accidental that changed life totally for the Jews of Spain. True, Moorish power, which had helped bring the Jews to power, was on the wane. By 1480, Granada was the last Moorish stronghold on the peninsula. But long before that, factors had begun to accumulate and align themselves against the Jews.

Though Spain and Portugal were isolated and cut off, emotionally as well as geographically, from the rest of Europe, they cannot have been unaware of what was going on elsewhere, where conditions for Jews were steadily worsening. There was the problem of dress, of identification.

When Pope Innocent III introduced the Jewish badge in 1215, he particularly stressed that his reason was that Jews had been dressing and looking far too much like other people, that intermarriages with Christians had occurred as a result. The prevailing feeling was that Jews were "different," and that their difference must be made unmistakable. The yellow badge became the Jews' greatest insult, "the mark of the beaten, reviled, scorned, abused by everyone," according to one medieval writer. The position of the Jew in various lands could be gauged by the size of the badge each country prescribed. In France and Italy, the circular badge was relatively small.

Germany required the largest badges and in the most reactionary city-states of Bavaria the badge was soon deemed not degrading enough, and laws were passed enjoining Jews to wear only the colors yellow and black, and to walk barefoot.

At the Spanish Jews' heated insistence, the papal bull decreeing the badge was not enforced in thirteenth-century Spain. (In some cities, Jews were allowed to buy exemptions from the badge; in others, the edict was simply ignored.) For many years, Jewish scholars and rabbis had worn the cope — a long embroidered cloak, open at the front and clasped at the throat with a brooch — when they walked the streets. They considered the cope an appropriate ecclesiastical vestment, even though it belonged specifically to the costume of the Christian Church.

Still, the Jews must have been aware that the tide was beginning to run against them. Many Spanish moneylenders were still Jews, as were tax collectors — two professions that have never rated high in popularity among the general populace. The old dark myths began to be unearthed again of the abominations that supposedly took place in synagogues, that on Good Friday the Jews crucified young Christian boys and drank their blood. By unhappy coincidence, while these rumblings and mutterings were being heard, the Black Plague marched across the European continent, and Jewish doctors, helpless in its path, were accused of poisoning their Christian patients. Bigotry, fed by fear, flourished.

The Seventh, and last, Crusade ended unsuccessfully in 1270. The spirit of the Crusades had always been as much commercial as religious — with the profitable sacking and looting of the land

of the infidel just as important (if not a good deal more so) than the claiming of his immortal soul. The Seventh was a failure in terms of loss of both life and money and, all over Europe, the prevailing mood toward the infidel grew harsh and bitter. Purification of the blood and homogeneity of faith became twin preoccupations. If the infidel of the East was now too costly to reach, then where could he be found? Eyes turned homeward, and there he was. The century following 1270, then, can well be labeled a Home Crusade, with ridding the homeland of "outsiders " a major theme.

Meanwhile, Moorish power in Spain was declining. The Islamic hand that had pulled the Jews upward was no longer outstretched. Both Jews and Moors who saw the writing on the wall began converting to Catholicism, and now the Conversos, or New Christians, created a problem all their own. It was often the Conversos who became the greatest enemy of his former religion, the most virulent anti-Semite, who took it upon himself to lead the attack against the " reprobate Jews. " Such a Conversos was Don Pablo de Santa Maria, who, before his conversion in the early 1400' s, was named Selemoh ha-Levi. [This Converso name change is fairly typical. The Converso felt a need to advertise his new faith with special enthusiasm, and often selected the name of a Catholic saint.] The former chief rabbi of Burgos, he now became the bishop of Burgos. It is a monstrous irony that this ex-rabbi, famous throughout Spain for his scholarship, should have become the scourge of the Jews.

Don Pablo's specialty was accusing the Conversos, of which he was one, of secretly betraying their faith, of "Judaizing. " He was the first to draw the distinction between "faithful" Conversos and the "faithless" ones, between true Christians and false. The more Christian zeal a Conversos displayed, Don Pablo pointed out, the greater was the likelihood that this Conversos was a secret Jew or Marrano – literally "pig" in Spanish. (It has also been said that these Jews were called Marranos because they "ate pork in the streets, " so badly did they want – and need to be taken for true Christians.) Don Pablo obviously did not intend his own extreme zeal to be considered in this light.

He rose rapidly and became tutor to Prince John, the future John II of Castile, father of Isabella. He also placed in high positions in the Church and government many members of his large family, many of whom shared his anti-Semitic obsession. (His wife and sons, on the other hand, renounced him.) Don Pablo repeatedly urged the reenactment of old Visigothic laws under which a new Christian relapsing into Judaism could be punished with the death penalty, and he wrote these grimly prophetic words: "I believe that if in this out time a true inquisition were made, numberless would be those who would be given over to the fire amongst those who would really be found judaizing; who, if they are not down here more cruelly punished than public Jews, will be burnt

forever in eternal fire. "

And, of course, the fact is that he may have been right. "Numberless " Jews may indeed have made the gesture of converting only because they considered it prudent, and had simply taken their old religion underground. Others who may have been sincere converts at the outset may have suffered second thoughts. The Converso immediately found himself an object of extreme suspicion since, thanks to the efforts of Don Pablo, "New Christian" had become synonymous with "false

Christian. " The Converse's former co-religionists had little use for him and so the Converso became a sort of social outcast. Whereas he had had status as a Jew, he must have begun to think little of a religion that treated its converts with so little charity. Who could blame him for returning, in private, to his old faith?

Don Pablo used the pulpit, the most effective medium of communication of his day, to spread his views. When one of his coagitators declared, in a sermon, that he possessed positive proof that one hundred circumcisions had been performed on sons of Judaizing Christians, the prelate was rebuked and called a liar by the king, but the episode demonstrates another force that was working against the Jews. Medieval Spain was a ceaseless battleground for power not only Christian versus Moorish but a three-way struggle between the kings, the bishops of the Church, and the feudal nobles. The Moors and, in turn, the kings, had been the Jews' protectors. Now, as Spanish cities grew and became more important, the dukedoms of the fourteenth and fifteenth centuries were coalescing. The kings had used the Jews and the bourgeoisie in their struggle against the lesser nobles; the nobles, meanwhile, were aligned with the Church. Now the nobles sided with Don Pablo de Santa Maria and other bishops to wrest the Jews away from the kings.

At the heart of the billowing anti-Semitism was, of course, envy – a human trait and a trait predominant in what has been called the Spanish temper. The Jews had simply become too rich, too powerful, too important in too many walks of life. Just as the Crusades had been of a mixed religious and commercial motivation – conversion of the infidel no more important than pillaging his fields and emptying his vaults – so did the episodes of prejudice and the scattered anti-Jewish pogroms that broke out in the fourteenth century have only partly to do with matters of faith. They were undertaken in jealousy, with intent to get back, by force, what less fortunate non-Jews believed to have been unrightfully taken away from them. As Chancellor Pedro Lopez de Ayala wrote in his diary after a particularly savage pogrom in Seville, in which the rich Jewish quarter of the city was looted and many were murdered: 'And it was all cupidity to rob, rather than devotion. "

The pogroms spread like brush fire, and it was clear that a terrible twilight was at hand. In 1390, the Jews of Majorca were forbidden to carry arms. The question of the Jewish badge – "yellow, in circumference four fingers, to be worn over the heart" – became specific. Riots took place in several cities, and suddenly in 1391 in Seville – in direct defiance of orders from his king – a priest named Don Ferran Martinez led an armed mob into the juderia. After scattering the king's soldiers, Martinez and his men massacred more than four thousand Jews, looted and burned their houses. Pogroms were now an institution across the face of Spain, and they erupted in Toledo, Valencia, Barcelona. After each pogrom, forcible mass baptisms and conversions were inflicted on the Jewish survivors. These Jews, presented with a faith that melded a cross in one hand and a knife in the other, were also called Converses, and, needless to say, went into a category all their own.

Through the next twenty years conditions grew steadily more severe, and thousands of Jews emigrated from Spain, scattering across the face of Europe. In 1421, Saint Vincent Ferrer and the Chancellor of Castile dictated a long series of anti-Semitic and anti-Moorish laws. Jews and Moors alike were required to wear identifying badges; they were forbidden to hold office or to

possess titles; they were excluded from such trades as those of grocer, carpenter, tailor, and butcher. They could not change their residences. They could not hire Christians to work for them. They could not eat, drink, talk, or bathe with Christians under the new laws. They were forbidden to wear anything but "coarse clothing. " One Jew complained:

They forced strange clothing upon us. They kept us from trade, farming, and the crafts. They compelled us to grow our beards and our hair long. Instead of silken apparel, we were obliged to wear wretched clothes which drew contempt upon us. Unshaved, we appeared like mourners. Starvation stared everyone in the face

However, the legislation did have the effect that it claimed it desired. Conversions stepped up markedly, while the line between "faithful" and "faithless" Converso became very dim. In the years following Don Pablo de Santa Maria, it was easier to suppose that everyone was faithless, and bloody battles continued – in Toledo in 1467, in Cordoba in 1473, and, in 1474, an uprising where a young Converso led a bloodthirsty crowd in Segovia in a raid against other Conversos. In the middle of this maelstrom, this tumult of cross- and countercurrents, of warring factors and faiths and ideologies, of opposing ambitions and thrusts for power and money, there stepped a youngish pair of royal newly weds. Queen Isabella of Castile, and King Ferdinand of Aragon.

It was a dynastic union, and had been planned that way by – the ironies do not cease – a small group of Jews from the very highest court and banking circles of Spain. The two principal matchmakers were Don Abraham Senior of Castile, and Don Selemoh of Aragon, men of such prominence that they had never taken the trouble to be baptized. [Cliff Note: Here is a clue which hints at the true conspirators behind of the Spanish Jewish "Expulsion". A subject which begs to be further explored.-CS] ("Yes, " Aunt Ellie would assure the children when she spoke of these great men. "We are connected, we are connected. ") It was their grand notion to bring the two great kingdoms—which had been gradually coalescing from the multitude of minor ones—into a single, even greater whole. Their idea represented an early form of nationalism not unlike de Gaulle's in modern France; both men were intensely chauvinistic, dedicated to making Spain the mightiest nation in the world. It was Don Abraham of Castile who invited Ferdinand [Cliff Note: who had Jewish blood-CS] to his house and put him up there while Ferdinand paid formal court to Isabella, and who brought Ferdinand on his first secret visit to inspect his bride-to-be. It was Don Selemoh who served as the intermediary in the presentation of a magnificent golden necklace to Isabella, Ferdinand's engagement gift, purchased, of course, with Jewish money. It was Don Abraham who, in conversations with his royal house guest, was the first to suggest that one of Ferdinand and Isabella's future offspring might be wed to a Portuguese prince or princess, thus placing the entire Iberian peninsula under one rule. The two men negotiated on all details involving Isabella's dowry to her husband.

In Granada a splendid catafalque rises above the place where, in simple leaden caskets, the Catholic monarchs rest. The king, or at least his marble effigy, lies with his hands folded on his chest, looking very regal, his head not even denting the stone pillow beneath it – an indication, it has been said, of his cranial capacity in life. His queen lies at his left, hands folded, and for some reason that has never been explained, her head is turned away from her husband, her eyes seemingly fixed contemplatively on the middle distance, giving her a look that is both thoughtful

and estranged, and the disturbing mood created by the pair is one of disunion and disaffection. Certainly this must have been the queen 's attitude toward her husband while she lived. He was a perpetual adulterer, and his many mistresses, and the ensuing bastard children with which he scattered the Spanish landscape, must have been a heavy cross for the queen to bear. It was a notably unhappy marriage, with Isabella emerging as the more interesting partner in it.

This stern, practical, pious, thorough woman, who treasured her rents and her "power to be

feared, " had — through the efforts of Don Abraham Senior and Don Selemoh of Aragon — married a man almost totally her opposite. Where Isabella was direct and forthright, Ferdinand was devious and sly. Where Isabella was plain, Ferdinand was dashing and handsome. A contemporary describes his "merry" eyes, and "his hair dark and straight, and of good complexion. " For all her jealousy, it was said that Ferdinand "loved the Queen his wife dearly, yet he gave himself to other women. " Also, "He enjoyed all kinds of games such as ball, chess or royal tables, and he devoted to this pleasure more time than he ought to have done. " At the same time, "He was also given to following advice, especially that of the Queen, for he knew her great competence. " Also, she was some two years older than he.

Although history has labeled Ferdinand and Isabella as archenemies of the Jews, it is hard to believe that they themselves were anti-Semitic. The royal household had a very Jewish complexion, and the king and queen were literally surrounded by Jews. Some, like Don Abraham Senior, had not converted, while others were Conversos. These included Hernando de Pulgar, the queen 's confidential secretary, and the queen 's confessor. Fray Hernando de Talavera. The king and queen depended enormously on these men, and on the guidance and support of other Converso advisers, and before Ferdinand assumed his father's throne he had officially increased the power of the Conversos at court. The general bailiff of Aragon, the grand treasurer, and the rational master, were all members of the Sanchez family, baptized Jews. Conversos also held the three top military posts in Ferdinand's command — heads of the fortresses of Perpignan and Pamplona, and commander of the fleet off Majorca. The king's private chamberlain, Cabrero, was an ex-Jew.

Isabella 's household was no different, and Conversos about her included her closest woman friend, the Marquesa de Moya, who closed Isabella's eyes at her death. It was the same everywhere in Spain. In Aragon, the vice-chancellor of the kingdom, the comptroller general of the royal household, the treasurer of the kingdom of Navarre, an admiral, a vice-principal of the University of Saragossa, were all members of the large and powerful La Caballeria family, as were several pivotal members of Ferdinand's council. Don Juan Pacheco, Marquis of Villena and Grand Master of the Order of Santiago, was descended on both sides from an ex-Jew named Ruy Capon, and Don Juan's brother, Don Pedro Giron, was the equally exalted Grand Master of the Order of Calatrava. Their uncle was archbishop of Toledo, and an ex-Jew—everyone knew. At least seven of the principal prelates of the kingdom were of Jewish descent, including at least two bishops. Why, then, with Jews and ex-Jews serving them in so many important areas, did Ferdinand and Isabella permit a policy to develop that was so patently destructive and disruptive of their mightiest ambition — a great and unified Spanish nation? How could a policy of ferreting out, and separating, the true Christians from the false, the faithful converts from the secretly "Judaizing"

ones, have possibly been considered practical, much less wise? The crucial, and virtually unanswerable, question became: who was Jewish and who was not! [Cliff Note: This should sound familiar. The secret Jewish masters behind Hitler patterned their operation after the Spanish

successes-CS] In the three generations that had passed since the massacre of 1391, thousands of Jews had been baptized. Throughout the fifteenth century, many of the wealthier New Christians had married into families of the old Catholic nobility.

Did Ferdinand and Isabella merely surrender to popular sentiment – which was not at all like them—or did they actually believe that the Jew had infested Spain and had to be removed! That anti-Semitism had become popular there is no doubt. It is also possible that when the Jewish court physician failed to save the life of one of her sons, the Infante Don Juan, Isabella became embittered against the Jews and been reminded of old myths of Jews as poisoners of wells and children. And anti-Semites among the Conversos had begun to tell the monarchs that most of the conversions were only feigned, and recalled an ancient Castilian legend that developed under the reign of Peter I. Peter, it was said, used to wear a waistband given him by his wife. Dona Blanca, who wanted to expel the Jews. His mistress. Dona Maria de Padilla, obtained the waistband with the help of an old Jew who was powerful at court, and the Jew placed a curse on it so that the next time Peter wore it – at a court ceremony, when he was in his full regalia – the waistband suddenly turned into a serpent and, before the eyes of the horrified onlookers, coiled itself around the king's neck and strangled him.

The Inquisition was first suggested to the king and queen by the Dominican prior of Saint Paul in Seville, backed by the papal nuncio, Nicolao Franco. The king and queen agreed, it is said, "reluctantly" that an "inquisition," or inquiry, be undertaken, but placed the leadership of it in the hands of the great Cardinal of Spain, the Archbishop of Seville, Pedro Gonzalez de Mendoza, who assured their majesties that the approach to Judaizing Conversos would be evangelical – through education, argument, and preaching, rather than force. But the lower clergy, the lesser nobles, and the general public quickly became impatient with the cardinal's gentle ways and called for sterner measures. Of the cardinal's methods, the historian Andres Bernaldez wrote: "In all this, two years were wasted and it was of no avail, for each did what he used to do, and to change one's habits is a wrench as bad as death." In 1479, the king and queen – still reluctant – gave in to the popular pressures surrounding them and founded the Inquisition.

Anti-Semitism became official, and the rulers embarked upon a policy of systematic expulsion. In 1481, Jews were ordered confined to their juderias. Next, a partial expulsion was

ordered of all the

Jews in Andalusia. In 1483, Jews were decreed expelled from Seville and Cordoba and, in 1486, from Saragossa, Abaran, and Teruel.

On January 2, 1492, Isabella and Ferdinand arrived in Granada, the last state in Moorish power, to accept its final surrender and receive its keys. Slowly the banner bearing the Cross was raised over the Alhambra while, just as slowly; the crescent of Islam was lowered. It must have been a moment of unparalleled emotion, of momentous impact, as the Moorish King Boabdil the Young moved, on foot, toward the mounted Ferdinand, to offer the symbol of capitulation after over seven hundred years of Moorish sway. His head was high and proud. The [Cliff Note: Secretly Jewish backed Christian Reconquista was complete. Spain 's medieval era had come to an end. As the Cross and royal banner rose above the tower of Comares, the royal knights at arms chanted, "Granada, Granada for King Ferdinand and Queen Isabella. " Around her, the queen's chapel of singers began to sing the solemn hymn of thanks, "Te Deum Laudamus. " Granada's fall must indeed have seemed decreed by divine will. The queen, overcome, fell to her knees and wept. She

was not quite forty-one years old.

At this stirring moment when the youthful king in his turban walked slowly toward her, carrying the keys, when she flung herself to her knees convinced she must be witnessing an act of God's holy will, did she remember the old accusations of how, seven centuries before, it was the Jews who "opened the gates " to ungodly Moors! Did she give weight to the powerful and long alliance of the two cultures, and did she now see the Jews and the : Moors as inseparable enemy forces? Did she finally convince herself that what the churchmen and the nobles had been telling her was true, that Spain could triumph only if permanently cleansed of all unconverted Moors and Jews? [Cliff Note: No. Isabella was a puppet of the bankers who installed her as Queen. Popular history is designed to hoodwink & placate the masses who are ruled by the few-CS] It is more than likely, because three months after Granada' s fall the famous Expulsion Edict of 1492 was issued, with the solemn words:

It seems that much harm is done to Christians by the community or conversation they have held and hold with Jews, who pride themselves on always attempting, by whatever means, to subvert our Holy Catholic faith instructing our faithful in the beliefs and ceremonies of their law attempting to circumcise them and their sons giving or taking to them unleavened bread and dead meats

We order all Jews and Jewesses of whatever age that before the end of this month of July they

depart with their sons and daughters and man-servants and maidservants and relatives, big and small ... and not dare to return.

Figures are unreliable, but it is estimated that somewhere between 165,000 and 400,000 people emigrated from the peninsula in the months that followed. Obviously, the figure for those who chose the alternative, and remained to accept baptism, is even shakier, but it is generally placed at about 50,000. As Jews poured out of the country, the Sultan of Turkey Bajazet II, is said to have commented that he "marvelled greatly at expelling the Jews from Spain, since this was to expel its wealth. " He said, "The King of Spain must have lost his mind. He is expelling his best subjects, " and he issued an invitation to Jews who so wished to come and settle in Turkey.

It is no coincidence that Columbus ' expedition was launched that same calamitous year. It too was an extension, with the same mixed religious and commercial motives, of the Crusades; after the fall of Granada, the Home Crusade might be said to have been completed. The next logical step was westward, across the Atlantic.

One of the charming legends that have been perpetuated about Queen Isabella is that she impulsively, one might even say girlishly, offered to pawn (or sell – the stories vary) her Jewels to finance Columbus on his voyage. Like so many charming legends, this one turns out to be nothing more than that. True, Isabella's treasury was nearly empty. But her coffers were rapidly filling up with property confiscated from departing Jews. Jews filled other roles in the expedition.

When he first plotted his course, Columbus used charts prepared by Judah Cresques, known as "the map Jew" head of the Portuguese School of Navigation in Lisbon. The almanacs and astronomical tables that Columbus gathered for the trip were compiled by Abraham ben Zacuto, a

Jewish professor at the University of Salamanca. It was Senor Zacuto who introduced Columbus and the officers of his expedition to the prominent Jewish banker Don Isaac Abravanel, who was one of the first to offer Columbus financial backing. When still more money was needed, and when Isabella was at the point of abandoning the project for lack of funds, Abravanel turned to other Jewish bankers, including Luis de Santangel, Gabriel Sanchez, and Abraham Senior, who had played such an important role in bringing Isabella and Ferdinand to the altar. It is because of these bankers that the expedition was able to leave Spain under the Spanish flag and, as a result of their part in the undertaking, Columbus' first word back to Spain about his discovery was addressed not to the queen – which would have been courteous – but to Senores Santangel, Sanchez, and Senior, his bankers, which was practical. As a result of these activities. Professor H.

P. Adams of Johns Hopkins has commented: "Not jewels, but Jews, were the real financial

basis
of the first expedition of Columbus. "

There is also a distinct possibility that Columbus himself was a Marrano, the son of parents named Colon, who had escaped from Spain to Genoa during one of the pogroms. He was certainly a very odd sort of Genoese. Why, for example, did he write and speak such poor Italian – and yet speak Castilian Spanish so fluently that he could move with ease in the highest circles of the Spanish court? Nothing but puzzles and blind alleys surround the actual place and circumstances of Columbus ' birth. For centuries, Portugal has refused to honor Columbus, claiming that he was a 'foreigner, " and yet it is known that for several years before his expedition he lived in Portugal and was married to a Portuguese girl. (In 1968, Portugal remedied the situation by erecting a statue of him on the Portuguese island of Madeira.) Was Columbus a secret Jew? A large school of thought believes so. He certainly surrounded himself with Marranos and Conversos when he was making up his crew. Aboard the Santa Maria, both Mestre Bernal, the physician, and Marco, the ship's surgeon, were Jews. The first man ashore in the New World was probably also a Jew: Luis de Torres, the official interpreter for the expedition. He had been brought along on the voyage because the expedition expected to reach the Orient.

Though the monarchs ' Expulsion Edict was quite specific, there was a certain leeway in its interpretation. Bribery was not unknown in the fifteenth century, and Portuguese officials were even easier to bribe than those of Spain, which was saying very little. The first Jews affected by the edict were the poorest, who could afford no bribes; richer and more prominent people could make arrangements. The royal matchmaker Abraham Senior, for example, who had served the king so well – he had helped the king payoff many of his mistresses, and came to his assistance whenever his amorous adventures threatened to be dangerous – was among the Jews who were given permission to take whatever personal possessions they wished out of the country, after a few routine donations were made to certain ministers and public causes. The government's debt to Senior – in the stunning amount of 1,500,000 maravedis – was also ordered paid. Senior, however, after thinking it over, reported to his old friend and former house guest King Ferdinand that he would prefer to remain in Madrid, and that he would accept baptism as the price. The king was delighted, and the Senior family was baptized in the palace and changed its name to Coronet Don Abraham, after all, was an old man, and perhaps he had grown weary of the struggle. His friend and former colleague Don Isaac Abravanel, offered the same terms, chose to leave Spain rather than convert, and thus the great Abravanel name was carried out into Europe and, eventually, the United States.

The Jews who could not muster the price of a bribe were herded out of Spain like cattle. They were allowed to take nothing with them. To sell their houses or goods, they were forced to take whatever a buyer might deign to give them, and whatever they received was ordered turned over to the king. According to one chronicler: "They went around asking for buyers and found none to buy; some sold a house for an ass, and a vineyard for a little cloth and linen, since they could not take away gold."

While Columbus was assembling his fleet in Cadiz, he watched the harbor, which was filled with tiny boats waiting to carry away the Jews. If indeed he was the son of parents who were clandestine Jews, he must have viewed the hectic scene with queerly mixed emotions. The ships assigned to take the refugees were overcrowded, badly managed, and faced late-winter storms at sea. Those — who boarded Turkish ships — sent by the sultan himself— found the Turkish sailors less hospitable than their leader. Some Jews had hit upon the idea of swallowing gold and silver pieces in order to take their money with them. Of these a rabbi whose father was one of the early exiles wrote: "Some of them the Turks killed to take out the gold which they had swallowed to hide it; some of them hunger and the plague consumed, and some of them were cast naked by the captains on the isles of the sea; and some of them were sold for man-servants and maid-servants in Genoa and its villages, and some of them were cast into the sea. "

When Aunt Ellie reached this point in her stories, the children 's eyes would be as wide as saucers.

Home

The Cromwellian Coal Conspiracy

By Clifford Shack

Sea-going vessels carried the overt Jews to destinations around tlie Mediterranean and along the Western European coastline where they settled in lands that were willing to receive them.

England was not one of those friendly lands. England expelled its Jews in 1290 .

England, however, could not prevent Spain's covert Jews from entering it's territory. Some of these covert Jews would re-emerge as overt Jews during the reign of The Lord Protector Oliver Cromwell who probably was a marrano himself.

Before he ruled England, it is known that Cromwell secretly conspired with influential Jews, like Menasseh ben Israel of The Netherlands to steal control of England from the Catholic King Charles I. One reason for the coup was to gain control of England's emerging coal trade.

England had the abundant coal fields needed to supply Europe and beyond with the cheap energy source needed to fuel the cast iron stoves that were becoming increasingly popular in Northern Europe. Coal would soon replace wood as the fuel of choice in Europe. The change would come as a relief. The forests of Europe were suffering from massive deforestation as the wood of the trees were heating the homes of Europe for hundreds of years.

Although The Netherlands had their own coal fields, transporting the coal to market was a major problem. Transporting the coal was labor intensive. The coal had to be loaded and unloaded by hand as it was transported through the Dutch canal system. Unloading a 300 ton barge would take a week to unload.

What made English coal so desirable was the ease with which it could be brought to market. The coal of Newcastle, for instance, was easily loaded onto a ship docked on the Tyne River. It would be a short distance to the sea.

Coal was the "oil" of those days. Mastery of the coal industry, like mastery of the oil industry today, brought immense power to those in control. This knowledge was not wasted on the overt and covert Jews of England and The Netherlands.

The scramble to control the emerging coal industry of England was similar to the scramble to control the emerging oil industry of Russia and the Middle East. The difference could be measured in bloodshed. The English Coal industry was secured, by the death of one monarch- King Charles I.

When coal was replaced by oil as the world's premier energy supply, some 250 years later, the same group of people would scramble to secure their rights over the new energy supply. Doing so, however, would not be as simple as beheading a king. Millions of people would lose their lives. The conflicts involved in securing new sources of energy still go on today. Behind these conflicts are the same people.

Home

Hidden Jews: A Secret Phenomena of History

By Clifford Shack

Both World War I and World War II were both operations born in the minds of Investment bankers and their lawyers. Why? The answer is simple. The civilized industrial world was to be revamped to receive a new source of energy. Oil. The adjustment from coal to oil required much planning on the part of the people who were responsible for maintaining the established, civilized

Industrial world.

This planning was necessary if those with the power were continue to hold the power once the great energy transfer from coal to oil was completed.

With the discovery of oil in the Middle East, the source of the new energy, the empire above the oil-soaked ground needed to be brought down. New "countries" had to be brought into existence over the land to introduce a tighter order over the human population living above the oil pools. Political structures had to be introduced in addition to strict mind-controlling religious "ideologies" designed to control the great masses of populations. Only through strict control over the minds of the masses would establish the necessary stability needed to extract and transport the new energy.

Political and religious puppets needed to be selected and trained to lead the masses of the oil regions. Ethnic conflicts among the populations needed to be neutralized. Political stability was to be had at any cost. Human life was but a small price to pay.

Balance of power politics needed to be introduced together with the great public fears so necessary in controlling the masses. The masses are best controlled through fear. One country threatening another. One people threatening another. The masses would support the puppet governments out of fear.

The keystone of the operation to secure the Middle East was the State of Israel. To the world Israel seems an enigma. How can so small a country be so important. The standard answer is that Israel is the beacon of democracy in the Middle East. A friend to the West, Israel can be counted upon to maintain stability in that very important part of the world and therefore is to be supported at all costs.

There is another extremely important role that Israel plays in the Middle East. It is capable of playing this role because of the nature of its inhabitants. It is inhabited by Jews. If a Jew is anything a Jew is an enigma. Jews in general don't even know who and what they are. The brightest minds have been debating the question "What is a Jew" and "Who is a Jew". Even among the Jews themselves there is confusion.

Who is a Jew?

Years ago a movie was made called "Exodus" based on the book by Leon Uris. It is a book about the early days of Israel. When it was still known as Palestine. There was a time during the second World War when Jewish immigration was restricted. The book centers on the fate of the ship "Exodus" and its load of "illegal" Jewish immigrants. The hero of the story was Ari ben-Canaan a member of the

Jewish military underground. In one scene he is speaking to a British officer whose task it was to keep Jewish immigrants from reaching the shores of Palestine. The British officer had no

idea that ben-Canaan, played by Paul Newman, was a Jew. He boasted to ben-Canaan that he "could spot a Jew a mile away". At the moment that the officer made that statement, ben-Canaan pretended that he had gotten something caught in his eye. The British officer peered into ben-Canaan's eye in an effort to find the dust. So much for the man who could spot a Jew "a mile away".

That movie scene reveals the key in understanding the value of Israel and it's people.

Jews can be found in every corner of the world and between those corners. They come in every shape and size and color. There are American Jews, English Jews, German Jews, Iraqi Jews, Syrian Jews, Egyptian Jews, Russian Jews, Chinese Jews, Japanese Jews, etc. etc. In many cases the only way a person would know that a Jew is a Jew is if the Jew reveals himself as a Jew.

The British officer was certain that he was speaking to a non-Jew. He was purposely fooled.

Throughout Jewish history there have been Jews who have felt the need to purposely hide their identity. In the bible, Jacob hid his identity to steal the blessing that his father intended to bestow upon his brother Esau. His father, Isaac, being blind was fooled by Jacob. Jacob covered his smooth arm with a goat skin to give Isaac the impression that he was bestowing the important blessing upon his son with the hairy arms.

The story of Purim involved a Jewess named Esther who hid her "Jewish" identity in an effort to thwart an empire-wide plot to destroy all the Jews on one day. The Jewess Esther, who had married the King of the Persian Empire at the time had hid her identity until the moment when she was able to appeal to her husband to abandon the royal decree of genocide and implement a new decree to destroy the enemies of the Jews responsible for the plot. Darius II, the son of Esther and her husband, the King of Persia ruled the civilized world when his father died. By definition, Darius II was a Jew. He had a Jewish mother. He was a Jew that ruled the world.

Queen Esther was the patron saint of Marranos or Crypto-Jews. In 1492, when the Jews were given the choice of conversion to Christianity or expulsion, some Jews chose to convert. Many of those Jews practiced Judaism in secret. While appearing to be devout Christians publicly they maintained the Jewish identity secretly. They were able to continue this dual-identity for generations. This trait is particularly important to this study.

The most famous spy in Israel's history was Elie Cohen. He was able to infiltrate the highest political circles within Syria. He became the close friend and confidant of the Syrian president. All the while he was able to send back to Israel intelligence concerning Syrian defenses that allowed Israel to overrun Syria's defense in the Six-Day War.

Elie Cohen was eventually found out and publically hanged. The question remains. How

far could he
have gone in Syrian politics. Is it possible that he could have one day be elected
leader of Syria?

Are Queen Esther and Elie Cohen merely isolated examples of the successful exploitation
of the

"Hidden Jew" phenomenon?

The answer to this question is simple.

No.

As a matter of fact the hidden Jew or Crypto-Jewish phenomenon in history may be
prevalent in
history for all we know. To think this impossible would be underestimating the power of
the Jew.
Underestimating the power of the Jew, I must say is an attitude prevalent among non-
Jews
throughout the ages.

Throughout the ages, those exploiting this phenomena managed to refine it to an art
form. The
greatest tactic of ensuring the secrecy of hidden Jewish affiliation is for the hidden
Jew to persecute
other Jews. After all, logic dictates that a persecutor of Jews cannot be Jewish. Once
the possibility of
Jewish affiliation is eradicated from the target population the "hidden Jewish" subject
can proceed to
commit unspeakable atrocities on behalf of Jewish and other "hidden" Jewish masters.
Such was the
case with Hitler and Stalin as discussed elsewhere.

I have found a pattern among many of the crypto- Jews used to front for the global
elite. There always
seems to be a vague uncertainty as to the identity of their fathers. In short, they are
bastards. Usually
the illegitimate sons of powerful men, products of unions with dignified, usually
attractive woman of
humble origins. Quite often, woman who who work for them in some capacity-a
chambermaid, a
laundress, a courtesan...

We've all wondered why Israel never assassinated Yasir Arafat?

Check his family tree. I did. Grey area there. He fits the mold.

On the other hand, history has had its share of crypto- Jewish "good guys" too. The Ust
of Who's who
in the Crypto-Jewish world is astonishing to say the least.

Can you tell a Jew a mile away...?

You want to say "Yes!"

Are you sure?

You want to say "As sure as the pope is Catholic..."

Are you sure...?Who's his father? Did his mother work for a Jew?

More to come

Home

Antony C. Sutton on Skull & Bones

Antony C. Sutton:Wall Street & the Bolshevik Revolution

In Memorium: Antony C. Sutton

America's Secret Establishment: An Introduction to the Order of Skull & Bones, By Antony C. Sutton

Home

Creating the World's Monsters:
Israel, The Mossad & the Terror Business

By Clifford Shack

The search for the Manchurian Candidate has been over for years. The ability to indoctrinate a person or a group of people for the purpose of assassination or destruction has been mastered by the intelligence agencies for years. Of course these assassins or teams of destruction don't realize for whom they are really working for. They are manipulated from birth. Like laboratory rats, these guys are raised under conditions that naturally instill hatred. They are taught hatred of the West at the earliest age. Then those who are particularly susceptible are selected for further special indoctrination.

The single mind-controlled assassin of the fifties and sixties has evolved into the terror groups of today— all manipulated at the top by Western Intelligence agencies. Raising these terror cells would be the expertise of special branches of Israeli intelligence on behalf of their Global elitist masters like The Bilderbergers. Of course who would believe this to be true since Israel has born the brunt of these groups. Israel can plausibly deny any involvement with these groups. Their secret service would be the last agency involved here, right? Ugh. . .I would like to believe that. The Globalist puppet-state called Israel breeds the poor fodder chosen for groups like Hamas and Al-Qaeda. Deep cover agents lead these groups.

How can an Israeli agent mingle with Arabs? The answer is. . . seamlessly. Israelis come from every corner of the Middle-East. They are quite literally brothers to their Arab neighbors. Israeli agents can be indistinguishable from the people they are trying to infiltrate or manipulate.

When the time comes these "terror groups" will bring the mighty nations of the world to their needs.

Why?

Problem. Reaction. Solution. (See None Dare Call It Conspiracy)

Already members of these designer-gangs have infiltrated the U.S. with suitcase-size nuclear weapons. September 11th was child's play compared to the potential destruction that will rain down upon us. Our Global masters have an agenda. Will we survive it?

"All these suicide bombings, everywhere- are done by the big M [Mossad]. That's why it is so controlled- and never spins out of control- and only poor Israeli citizens of no significance get killed.

The terrorists never manage to light Israel on fire- or throw hand grenades into a schoolyard and kill 50 kids. Because it is all controlled and under management. That's why they know who the bombers are within minutes. That's why Israel puts this disinformation out that "we were warned and tried to warn them" crap. So as to evade suspicion.

As horrible as is to admit- I can't deny the reality of it. The Palestinians aren't that good. Arabs aren't that good. Israel controls this- and the US controls the myth of al-Qaeda. Works like a charm. Nobody suspects anything. It fucking works and can never be exposed.

The only way to beat these bastards is to expose them- not combat them in the streets. This shit has been going on for hundreds of years- and with Israel- a hundred years.

Israel wouldn't be here today if it weren't for the power of these foreign powerbrokers. Perhaps you need to accept that as I have- so that you can progress in your thinking. They are in control- and that is why Israel is here- and we have no choice. An Israel backed by these powerbrokers is better than a world with no Israel at all.

We exist as a nation state only because we link ourselves to these powerbrokers- always have- and always will. Israel came about because of these powerbrokers. So why should you be deluded into thinking we can be independent? The world we live in and the powerbrokers that control our existence and fate won't allow that." -Anonymous

Mossad & Al-Qaeda

whatreallyhappened.com

Stealth Jews or more aptly... Neo- Jewish Sabbatean/Frankists

Home

Zionist Fox Guards
American Henhouse

Protection Racket

By Henry Makow PhD
4-17-5

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A "protection racket" is a scam where an aggressor instigates an attack, blames it on a bogeyman, and then offers to protect the victim from this bogeyman in return for money and power.

The "War on Terror" is a protection racket. The aggressor is the world financial elite known as the "Crown" based in the City of London. Their instrument is the Zionist project, specifically the Mossad and its US allies. <http://www.savethemales.ca/000447.html>

The victim is the people of the United States and the West in general. The goal is the overthrow of Western Civilization, and the establishment of a world police state called the "New World Order." <http://www.inlibertvandfreedom.com/nwo.htm>

"Zionism is but an incident of a far reaching plan," said leading American Zionist Louis Marshall, counsel for bankers Kuhn Loeb in 1917. "It is merely a convenient peg on which to hang a powerful weapon."

The head of the Department of Homeland Security is Israeli dual citizen and Zionist Michael Chertoff. He was the New Jersey State Attorney when five Mossad agents were arrested after witnesses saw them congratulating themselves on the destruction of the World Trade Centre. Their van tested positive for explosives. See Chris

BoUyn article. Scroll down, <http://www.savethemales.ca>.

Speculators who shorted airline stocks before 9-11 have been identified as Israelis, apparently. <http://portland.indvmedia.org/en/2Q05/Q4/315296.shtml>

"ANTI SEMITISM" THE ORIGINAL PROTECTION RACKET

The Jewish elite regards the Jewish rank-and-file as pawns to be manipulated. " Anti Semitism is indispensable to us for the management of our lesser brethren," says the author of Protocols of the Elders of Zion (9-2) a "forgery" that reads 'coincidentally' precisely like the blueprint of the New World Order. <http://www.savethemales.ca/Q002Q5.html>

Jews had to be terrorized into setting up Israel as a "national home," i.e. colonizing the Middle East and creating a centre of world government. World Finance funded the Nazis. Zionists actively collaborated with them.

See my "The Holocaust as Mental Paradigm." <http://www.savethemales.ca/27Q1Q3.html>

See also my "Zionism: A Conspiracy Against Jews" <http://www.savethemales.ca/Q00482.html>

Zionist betrayal is the reason Jews went passively to their deaths, says Rabbi Moshe Shonfeld in his book "Holocaust Victims Accuse." Non-Zionist Jews were worth more dead than alive to the Zionist leadership who, Shonfeld says, reaped the moral and financial capital from their "sacrifice."

See my "Zionism: Compulsory Suicide for Jews." <http://www.savethemales.ca/Q912Q2.html>

The Jewish elite has a long history of manipulating Jews in this manner. For example, in 1950 a wave of anti Semitism and terrorism in Iraq made Naeim Giladi, 21, join the Zionist underground. Giladi was imprisoned, tortured and sentenced to death by Iraqi authorities.

He escaped and fled to Israel only to discover that the anti Semitism and bombings had been engineered by his fellow Zionists to dupe Iraqi Jews into going to Israel. An ancient community was deprived of its wealth and reduced to second-class citizen status in Israel, replacing Palestinian labor.

See my "Zionists Double Crossed Iraqi Jews" <http://www.savethemales.ca/Q3Q203.html>

'ANTI SEMITISM' BECOMES 'ANTI AMERICANISM'

A pogrom like 9-11 was designed to stampede Americans into forfeiting their civil rights and invading the Middle East.

There is a drumbeat in the media to convince Americans they are victims of Muslim

fanatics. This propaganda campaign is carried out by Neo Cons (a.k.a. Zionists.) In an otherwise disappointing new book, "The New Jerusalem: Zionist Power in America," Michael Collins Piper writes:

"In the build-up to the Iraq war, Zionist propagandists and the media increasingly began touting the message to Americans that "the whole world is against us"... and the Israelis are our only real solid dependable ally ...The theme that anti Americanism had run rampant was instilled in Americans for the very purpose of making them "anti" everyone who refused to support the. ..Iraq war.. .and the more broad ranging Zionist agenda." (157)

Sound familiar? This is the tactic they use on Jews.

See my "How Jews are Brainwashed and Manipulated." <http://www.savethemales.ca/Q00312.html>

Piper says that Zionism is being equated with Americanism. Zionist agents like Nathan Sharansky crafted the overblown and specious rhetoric of Bush's second inaugural speech that committed the US to advancing the Zionist agenda using force.

History provides a sobering warning as to where this could be leading. In his essay, "The Nature of Zionism," Russian author Vladimir Stepin writes,

"During the civil war in Russia, the Zionists also performed another task. Using some units of the Red Army - Trotsky was the chairman of the country's Revolutionary Military Council - they organized the Jewish pogrom in Seversk.

The result of this was the "Law on Those Involved in Pogroms" of 27 July 1918. In accordance with this law, a monstrous Zionist terror raged in Russia for ten years: a

person accused of anti-Semitism was, without any argument being allowed, declared to be involved in pogroms and placed against the wall to be shot.

Not only anti-Zionists, but the best representatives of the intelligentsia of Russia, could be accused of being anti-Semitic, and so too could anyone one felt like accusing of it. People saw who was exercising power in Russia and expressed their discontent with it. 90% of the members of the Cheka - the Soviet security organ, 1918-1922 -were Zionists.

Apart from the law on those involved in pogroms, the Zionists practised genocide against the ethnic groups inhabiting Russia, and they did so by accusing people of counter-revolutionary activities, sabotage, and so on, irrespective of whether or not the people in question really had conducted such activities. It was standard practice merely to put them against the wall to be shot."

<http://www.radioislam.org/zionism/>

CONCLUSION

My hunch is that the world financial elite, using Masonic secret societies and intelligence agencies, is responsible for 90% of terrorism. The purpose is to manipulate people into advancing the goals of the New World Order, which includes destroying true religion, nation states, democracy, race and family.

They are running a protection racket. They are empowered to protect us from this "terror." Zionists or Americans who carry out their agenda could end up holding the bag if something goes wrong, or as I should say, /right/.

Remember they are challenging the greatest power in the universe: God, or Truth as witnessed in the souls of all human beings. They are most vulnerable now on 9-11

which they perpetrated, <http://www.savethemales.ca/000629.html>

If we rise up as one to demand the truth, their obscene criminal enterprise will start to unravel.

Henry Makow Ph.D. is the inventor of the board game Scruples and author of "A Long Way to go for a Date." His articles exposing fe-manism and the New World Order can be found at his web site <http://www.savethemales.ca/>

He welcomes your comments which he may post on his web site using first names only, hmakow@gmail.com

Henry Makow, Ph.D. Exposing Feminism and the New World Order <http://www.savethemales.ca>

Home

When Baron Edmond Benjamin de Rothschild set out to estabhsh settlements in Palestine he said that he was doing so for reasons beyond philanthropy. He did not elaborate.

Baron Edmond was a member of the French branch of the famous Rothschild banking family. Baron Edmond, together with his older brother Alphonse, were the oil experts for the family. At the time Baron Edmond began establishing Jewish settlements in Palestine the Rothschilds were heavily involved in the Russian oil market. The Rothschilds, who together with Marcus Samuel of Shell Oil Transport, achieved dominance in the world oil market over John D. Rockefeller and his Standard Oil Company, when they developed an oil tanker approved for use through the Suez Canal. The passage through the Canal would be the cornerstone of the Rothschild's oil business. Shell Transport would later become Royal Dutch Shell whose Sumatran oil would also to pass through the vital Suez Canal. As oil became more important to the world, through new applications and markets, the canal became more important to the world.

Protecting the Suez Canal became an obsession to a great many people, especially the Rothschilds.

In time, the Suez Canal would be acquired by Britain (with Rothschild money). Britain, however, was too far away from the Suez region to offer proper protection. What was needed was a local military presence in the Canal region that did not depend upon British taxpayers.

The solution was to create a Jewish puppet-colony which would eventually be militarily capable of maintaining security in the Suez Canal region. The project was to be operational before the Canal reverted back to Egyptian hands in 1969, as the land surrounding the canal was leased for only 100 years. The Rothschilds had roughly 90 years to create a Jewish Sparta. The colony began with agricultural settlements. By 1967, their colony achieved hegemony with the outcome of the Six-Day War.

The Rothschild achievement that was to become the State of Israel was never more

threatened than when an Austrian journalist by the name of Theodor Herzl threatened the Rothschilds with overrunning their fledgling colony with millions of penniless unskilled Jews from Europe. Had Herzl been allowed to accomplish this dream of his it would have spelled economic disaster for the infant Jewish colony. The Rothschilds understood this. Herzl died mysteriously at the age of 44. Zionist infiltrators aligned with the Rothschilds took over Herzl's organization. Wheels were put in motion to eliminate the immigration threat of the masses of the penniless unskilled Jews (Rothschild referred to them as schnorrers) of Europe. They would be murdered at the hands of an enigmatic "maniac" who coincidentally had hidden ties to the Rothschild family. Go figure? These Jewish victims were eliminated only after the Jewish Palestine Colony population quota was reached. A quota decided by Rothschild puppet British Colonial Secretary Winston Churchill.

The colony was built up strata by strata. First the came Russian shleppers. The movers of the rocks. These poor souls were forced from Russia through the fear of pogroms. (The Russian Tsars were clients of the Rothschild Bank who would do anything to accommodate their lenders. Providing populace for a Palestinian colony was a small thing to ask.) Last the cream of the colony's society- the German Jews. Hitler himself, working with the Warburgs, ensured that the Jewish Colony would have the desired German Jews. Once the German Jews were transferred to the shores of Palestine, the masses of undesirable Jews were eliminated. All according to a secret timetable.

I recently visited the new Yad V'Shem Holocaust Memorial in Jerusalem. The last exhibit is called the "Hall of Names" where the goal is to have every Holocaust victim's name memorialized. The "Hall of Names" was endowed by the Caesarea Edmond Benjamin De Rothschild Foundation. How ironic.

From Antony C. Sutton's America's Secret Establishment: An Introduction to the Order Of Skull & Bones. (Page 23):
The British Connection

Some well read readers may raise a question - how does The Order [of Skull & Bones] and its families relate to Cecil Rhodes secret society, Milner's Round Table, the Illuminati and the Jewish secret society equivalents? How do these fit into the picture?

We are concerned here only with the core of a purely American phenomenon with German origin. It is undoubtedly linked to overseas groups. The links between The Order and Britain go through Lazard Freres and the private merchant bankers. Notably the British establishment was also founded at a University - Oxford University, and especially All Souls College at Oxford. The British element is called "The Group."

The Group links to the Jewish equivalent through the Rothschilds in Britain (Lord Rothschild was an original member of Rhodes "inner circle"). The Order in the U.S. links to the Guggenheim, Schiff and Warburg families. . .

America's Secret Establishment – Antony Sutton

Creation of Global Conflict:
The Operational Vehicles

Thesis
Marxist Russia

/

- (1) Guaranty Trust Company
- {2) Brown Brother, Harriman
(Formerly W, A, Harrimar^ & Co.)
- (3) RU5KOMBANK
- joint Guaranty Trust
- Soviet operation 1922

Antithesis
Nazi Germany

\

- (1) Guaranty Trust Company
- (2} Union Banking Corp.
(Harriman and Nazi interests)

Conflict
WorldWarIi

1 91 7 Bolshevik Revolution

Construction and subsidy of
the Soviet Union 1 920 to 1 984

Conflict
World War I i

1933 Hitler's accession to power

Construction and subsidy of
National Socialism

Profit

Synthesis

Post World War II United Nations as a first step to New World Order

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Jewish)

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The Holocaust

The state of Israel

In 1666, Jewish Messianic contender, Shabbatai Tzvi, converted to Islam. After his apostasy, most of his supporters labeled him an imposter and rejected him. His conversion, however, had a positive impact on the hidden Jews around the world. Marranos, Conversos, Crypto-Jews, maintained their devotion to Shabbetai Tzvi. His conversion strengthened their allegiance. Together with the remnant of Tzvi's Jewish adherents, these messianic followers would continue Shabbatai Tzvi's mission. (They would eventually rule the world. Through infiltration, stealth and cunning this invisible network has come to rule us all!) Forty-one years after Shabbatai Tzvi's death, in 1717, they would infiltrate Masonry guilds in England and establish Freemasonry. Based upon the Noachide laws of the Talmud, Freemasonry allowed the Sabbatean sympathizers to live an elite yet mystical and meaningful life working towards the establishment of a one-world government based upon Universal Yahwehism and the mysticism of Shabbetai Tzvi and later Jacob Frank. Frank would have a great impact on the inner core of Freemasonry known as the Illuminati. Freemasonry was the hidden force behind events like the French

and American revolutions, the creations of the U.N. & Israel, both World Wars including the Holocaust, and the JFK assassination.

Shabbetai Tzvi
(1626-1676)

Mayer Amschel Rothschild Jacob Frank
(1744-1812) (1726-1791)

"When war erupts in the world, you will know and understand why I came to this world."
-Saying from the Book of the Words of the Lord Jacob Frank, The Militant Messiah

Home

Is the New
World Order 'Jewish'?

By Henry Makow PhD
2-13-5

Let's begin by defining the "New World Order."

The mainspring of the New World Order is the desire on the part of the world's central bankers to translate their vast economic power into permanent global institutions of political and social control.

Their power is based on their monopoly over credit. They use the government's credit to print money, and require the taxpayer to fork over billions in interest to them.

Central banks like the Federal Reserve pretend to be government institutions. They are not. They are privately owned by perhaps 300 families. It is significant that the majority of these families are Jewish, how significant I am not yet sure. If they were Lutherans or Zulus, certainly our objections would be the same.

I am a non-observant Jew who believes this situation is lethal both for humanity and for Jews. We have already seen the tragic consequences of it in World War II.

The American inventor Thomas Edison described this colossal scam, which the New World Order is designed to perpetuate, as follows:

"It is absurd to say our country can issue bonds and cannot issue currency. Both are promises to pay, but one fattens the usurer and the other helps the people."

Central banks also control the supply of credit to businesses and individuals. Robert Hemphill, Credit Manager of the Federal Reserve Bank in Atlanta describes this untenable situation.

"This is a staggering thought. We are completely dependent on the commercial banks. Someone has to borrow every dollar we have in circulation, cash or credit. If the banks create ample synthetic money, we are prosperous; if not, we starve. We are absolutely without a permanent money system. When one gets a complete grasp of the picture, the tragic absurdity of our hopeless position is almost incredible, but there it is... It is so important that our present civilization may collapse unless it becomes widely understood and the defects remedied very soon." "

When the Federal Reserve was inaugurated in 1913, a London banker acknowledged that it is a scam.

"The few who understand the system will either be so interested in its profits, or so dependent on its favors, that there will be no opposition from that class... The great body of the people, mentally incapable of comprehending, will bear its burden without complaint, and perhaps without even suspecting that the system is inimical (contrary) to their interests."

CONSEQUENCES

Obviously printing money should be in the public sphere as required by the U.S. Constitution. This anomalous situation is the source of humanity's woes. www.savethemales.ca/260602.html

It pits the people who control the economy against society as a whole. It is in their interest to destabilize society, foster immorality, war, internal division (like over gay marriage) in order to distract and control the masses.

The bankers are responsible for social engineering programs such as the (homo) sexual revolution, feminism and multiculturalism, which undermine family and social cohesion. This fundamental antagonism also supports a vast criminal underworld actually run by the elites.

The bankers are responsible for the assassinations of presidents like Lincoln and JFK, and for the attack on the World Trade Center. They own or control the mass media, which legitimizes G.W. Bush, the war in Iraq and the impending attack on Iran. War provides an excuse to introduce the draft and a repressive police state.

Success today is based on a person's willingness to become an accomplice, witting or unwitting, to the banker fraud. Even rich entrepreneurs are dependent on credit and are unwilling to support genuine change.

As a result of the bankers' scam. Western society and culture are based on a fraud. We do not have genuine democracy or equal access to the mass media or open and truthful education. Western society is a fraud, run by frauds who know they're frauds.

ARE "THE JEWS" RESPONSIBLE?

The New World Order is a hydra-headed monster. The bankers work through many fronts such as Communism, socialism, liberalism, feminism, Zionism, neo conservatism and Freemasonry. Unknown to their members, these movements are secretly devoted to "world revolution" which is a euphemism for banker hegemony. (See my "Rothschild Conducts Red Symphony" <http://www.savethemales.ca/QQQ275.html>)

The bankers control the world's major corporations, media, intelligence agencies,

think tanks, foundations and universities. They are responsible for suppressing the truth. Jews figure prominently in all of this, a cause of anti-Semitism. Of course many other people are also pursuing "success."

The bankers also work through countries. They are an intrinsic part of British and American imperialism. In his book "The Jews" (1922) British social critic Hilaire Belloc writes that the British Empire represented a partnership between Jewish finance and the British aristocracy.

"After Waterloo [1815] London became the money market and the clearing house of the world. The interests of the Jew as a financial dealer and the interests of this great commercial polity approximated more and more. One may say that by the last third of the nineteenth century, they had become virtually identical."

The confluence of Jewish and British interest extended to marriage.

"Marriages began to take place, wholesale, between what had once been the aristocratic territorial families of this country and the Jewish commercial fortunes. After two generations of this, with the opening of the twentieth century, those of the great territorial English families in which there was no Jewish blood was the exception.

In nearly all of them was the strain more or less marked, in some of them so strong that though the name was still an English name and the traditions those of a purely English lineage of the long past, the physique and character had become wholly Jewish..."

If the marriage of Al Gore's daughter with Jacob Schiff's grandson is any indication, this mingling of Jewish and Gentile elites extends to America as well. John Forbes Kerry is another example.

Belloc continues to say that the British and Jewish goal of world domination was synonymous and used Freemasonry as an instrument.

"Specifically Jewish institutions, such as Freemasonry (which the Jews had inaugurated as a sort of bridge between themselves and their hosts in the seventeenth century) were particularly strong in Britain, and there arose a political tradition, active, and ultimately to prove of great importance, whereby the British state was tacitly accepted by foreign governments as the official protector of the Jews in other countries. It was Britain which was expected to intervene [wherever Jewish persecution took place and] to support the Jewish financial energies throughout the world, and to receive in return the benefit of that connection."

If Belloc is right, you could say the New World Order is an extension of British imperialism, in which elite British, American and Jewish interests are indistinguishable. See also my "The Jewish Conspiracy is British Imperialism." <http://www.savethemales.ca/QQ447.html>

CONCLUSION: WHAT IS JEWISH?

The majority of Jews would want no part of the New World Order a.k.a. "globalization" if they understood its true undemocratic character and how they are being used.

The true Jewish spirit holds that truth and morality are absolute and cannot be trimmed to fit one's perceived self-interest. G.J. Nueberger expresses this spirit in his essay "The Great Gulf Between Zionism and Judaism." <http://www.nkusa.org/AboutUs/Zionism/greatgulf.cfm>

"The Jewish people are chosen not for domination over others, not for conquest or

warfare, but to serve G-d and thus to serve mankind... Thus physical violence is not a

tradition or a value of the Jews. The task for which the Jewish people were chosen is not to set an example of military superiority or technical achievements, but to seek perfection in moral behavior and spiritual purity.

Of all the crimes of political Zionism, the worst and most basic, and which explains all its other misdeeds, is that from its beginning Zionism has sought to separate the Jewish people from their G-d, to render the divine covenant null and void, and to substitute a "modern" statehood and fraudulent sovereignty for the lofty ideals of the Jewish people."

The bankers obviously aren't concerned about true Judaism or racial purity and were quite willing to back Hitler and sacrifice millions of Jews to achieve their design. (See my "Hitler Didn't Want World War" <http://www.savethemales.ca/QQQ369.html>) They are sacrificing thousands more Jewish, American and Muslim lives in the Middle East in their Orwellian "perpetual war for perpetual peace."

Does the New World Order serve a "Jewish" agenda or a banker elite agenda?

I would venture that it serves the latter, and the Jewish people are an instrument of this agenda like so many other people.

By giving private individuals the ability to create money out of nothing, we have a monster which threatens to devour the human race.

Henry Makow Ph.D. is the inventor of the board game Scruples and author of "A Long Way to go for a Date." His articles exposing fe-manism and the New World Order are archived at his web site www.savethemales.ca He enjoys receiving your comments at Henry@atsavethemales.ca Some may be posted using first names only.

Proofs of a Conspiracy Against all the Religions
and Governments of Europe

"Of all the means I know to lead men, the most effectual Is a concealed mystery. The hankering of the mind Is Irresistible;" Mam Weishaupt (code-name Spartacus)

Carried on in the Secret Meetings of Free Masons, Illuminati
and Reading Societies.

Collected from Good Authorities by John Robison, A.M. Professor of
Natural Philosophy, and Secretary to the Royal Society of Edinburgh.
Fourth edition 1798. [out of copyright - reproduce at will]

"INTRO"

BEING AT a friend's house in the country during some part of the summer 1795, I there saw a volume of a German periodical work, called Religions Begebenheiten, i.e. Religious Occurrences; in which there was an account of the various schisms in the Fraternity of Free Masons, with frequent allusions to the origin and history of that celebrated association. This account interested me a good deal, because, in my early life, I had taken some part in the occupations (shall I call them) of Free Masonry; and having chiefly frequented the Lodges on the Continent, I had learned many doctrines, and seen many ceremonials, which have no place in the simple system of Free Masonry

which
obtains in this country.

I had also remarked, that the whole was much more the object of reflection and thought than I could remember it to have been among my acquaintances at home. There, I had seen a Mason Lodge considered merely as a pretext for passing an hour or two in a sort of decent conviviality, not altogether void of some rational occupation. I had sometimes heard of differences of doctrines or of ceremonies, but in terms which marked them as mere frivolities. But, on the Continent, I found them matters of serious concern and debate.

Such too is the contagion of example, that I could not hinder myself from thinking one opinion better founded, or one Ritual more apposite and significant, than another; and I even felt something like an anxiety for its being adopted, and a zeal for making it a general practice. I had been initiated in a very splendid Lodge at Liege, of which the Prince Bishop, his Trefonciers, and the chief Noblesse of the State, were members. I visited the French Lodges at Valenciennes, at Brussels, at Aix-la-Chapelle, at Berlin, and Koningsberg; and I picked up some printed discourses delivered by the Brother-orators of the Lodges.

At St. Petersburg I connected myself with the English Lodge, and occasionally visited the German and Russian Lodges held there. I found myself received with particular respect as a Scotch Mason,

and as an Eleve of the Lodge de In Parfaite Intelligence at Liege. I was importuned by persons of the first rank to pursue my masonic career through many degrees unknown in this country.

But all the splendour and elegance that I saw could not conceal a frivolity in every part. It appeared a baseless fabric, and I could not think of engaging in an occupation which would consume much time, cost me a good deal of money, and might perhaps excite in me some of that fanaticism, or, at least, enthusiasm that I saw in others, and perceived to be void of any rational support.

I therefore remained in the English Lodge, contented with the rank of Scotch Master, which was in a manner forced on me in a private Lodge of French Masons, but is not given in the English Lodge. My masonic rank admitted me to a very elegant entertainment in the female Loge de la Fidelite, where every ceremonial was composed in the highest degree of elegance, and every thing conducted with the most delicate respect for our fair sisters, and the old song of brotherly love was chanted in the most refined strain of sentiment. I do not suppose that the Parisian Free Masonry of forty-five degrees could give me more entertainment.

I had profited so much by it, that I had the honour of being appointed the Brother-orator. In this office I gave such satisfaction, that a worthy Brother sent me at midnight a box, which he

committed to my care, as a person far advanced in masonic science, zealously attached to the order, and therefore a fit depository of important writings. I learned next day that this gentleman had found it convenient to leave the empire in a hurry, but taking with him the funds of an establishment of which her Imperial Majesty had made him the manager. I was desired to keep these writings till he should see me again. I obeyed.

About ten years afterward I saw the gentleman on the street in Edinburgh, conversing with a foreigner. As I passed by him, I saluted him softly in the Russian language, but without stopping, or even looking him in the face. He coloured, but made no return: I endeavoured in vain to meet with him, intending to make a proper return for much civility and kindness which I had received from him in his own country.

I now considered the box as accessible to myself, and opened it. I found it to contain all the degrees of the Parfait Macon Ecossois, with the Rituals, Catechisms, and Instructions, and also four other degrees of Free Masonry, as cultivated in the Parisian Lodges. I have kept them with all care, and mean to give them to some respectable Lodge. But as I am bound by no engagement of any kind, I hold myself as at liberty to make such use of them as may be serviceable to the public, without enabling any uninitiated person to enter the Lodges of these degrees.

This acquisition might have roused my former relish for Masonry, had it been merely dormant; but, after so long separation from the Loge de la Fidelite, the masonic spirit had evaporated.

Some curiosity, however, remained, and some wish to trace this plastic mystery to the pit from which the clay had been dug; which has been moulded into so many different shapes, "some to honor, and some to dishonor." But my opportunities were now gone. I had given away (when in Russia) my volumes of discourses, and some far-fetched and gratuitous histories, and nothing remained but the pitiful work of Anderson, and the Maconnerie Adonhiramique devoilee, which are in every one's

hands.

My curiosity was strongly roused by the accounts given in the Religions Begebenheiten. There I saw quotations without number; systems and schisms of which I had never heard; but what particularly struck me, was a zeal and fanaticism about what I thought trifles, which astonished me. Men of rank and fortune, and engaged in serious and honorable public employments, not only frequenting the Lodges of the cities where they resided, but journeying from one end of Germany or France to the other, to visit new Lodges, or to learn new secrets or new doctrines. I saw conventions held at

Wismar, at Wisbad, at Kohlo; at Brunswick, and at Willemsbad, consisting of some hundreds of persons of respectable stations. I saw adventurers coming to a city, professing some new secret, and in a few days forming new Lodges, and instructing in a troublesome and expensive manner hundreds of brethren.

German Masonry appeared a very serious concern, and to be implicated with other subjects with which I had never suspected it to have any connection. I saw it much connected with many occurrences and schisms in the Christian church; I saw that the Jesuits had several times interfered in it; and that most of the exceptionable innovations and dissensions had arisen about the time that the order of Loyola was suppressed; so that it should seem, that these intriguing brethren had attempted to maintain their influence by the help of Free Masonry.

I saw it much disturbed by the mystical whims of J. Behmen and Swedenborg-by the fanatical and knavish doctrines of the modern Rosycrucians-by Magicians-Magnetisers-Exorcists, &c. And I observed that these different sects reprobated each other, as not only maintaining erroneous opinions, but even inculcating opinions which were contrary to the established religions of Germany, and contrary to the principles of the civil establishments.

At the same time they charged each other with mistakes and corruptions, both in doctrine and in practice; and particularly with falsification of the first principles of Free Masonry, and with ignorance of its origin and its history; and they supported these charges by authorities from many different books which were unknown to me.

My curiosity was now greatly excited. I got from a much respected friend many of the preceding volumes of the Religions Begebenheiten, in hopes of much information from the patient industry of German erudition. This opened a new and very interesting scene; I was frequently sent back to England, from whence all agreed that Free Masonry had been imported into Germany. I was frequently led into France and into Italy.

There, and more remarkably in France, I found that the Lodges had become the haunts of many projectors and fanatics, both in science, in religion, and in politics, who had availed themselves of the secrecy and the freedom of speech maintained in these meetings, to broach their particular whims, or suspicious doctrines, which, if published to the world in the usual manner, would have exposed the authors to ridicule, or to censure.

These projectors had contrived to tag their peculiar nostrums to the mummery of Masonry, and were even allowed to twist the masonic emblems and ceremonies to their purpose; so that in their hands

Free Masonry became a thing totally unlike, and almost in direct opposition to the

system (if it may get such a name) imported from England; and some Lodges had become schools of irreligion and licentiousness.

No nation in modern times has so particularly turned its attention to the cultivation of every thing that is refined or ornamental as France, and it has long been the resort of all who hunt after entertainment in its most refined form; the French have come to consider themselves as the instructors of the world in every thing that ornaments life, and feeling themselves received as such, they have formed their manners accordingly—full of the most condescending complaisance to all who acknowledge their superiority, lighted, in a high degree, with this office, they have become zealous missionaries of refinement in every department of human pursuit, and have reduced their apostolic employment to a system, which they prosecute with ardour and delight.

This is not groundless declamation, but sober historical truth. It was the professed aim (and it was a magnificent and wise aim) of the great Colbert, to make the court of Louis XIV, the fountain of human refinement' and Paris the Athens of Europe.

We need only look at the plunder of Italy by the French army, to be convinced their low-born generals and statesmen have in this respect the same notions with the Colberts and the Richelieus.

I know no subject in which this aim at universal influence on the opinions of men, by holding themselves forth as the models of excellence and elegance, is more clearly seen than in the care that they have been pleased to take of Free Masonry. It seems indeed peculiarly suited to the talents and taste of that vain and ardent people. Baseless and frivolous, it admits of every form that Gallic refinement can invent, to recommend it to the young, the gay, the luxurious; that class of society which alone deserves their care, because, in one way or another, it leads all other classes of society.

It has accordingly happened, that the homely Free Masonry imported from England has been totally changed in every country of Europe, either by the imposing ascendancy of French brethren, who are to be found every where, ready to instruct the world; or by the importation of the doctrines, and ceremonies, and ornaments of the Parisian Lodges. Even England; the birth-place of Masonry, has experienced the French innovations; and all the repeated injunctions, admonitions, and reproofs of the old Lodges, cannot prevent those in different parts of the kingdom from admitting the French novelties, full of tinsel and glitter, and high-sounding titles.

Were this all, the harm would not be great. But long before good opportunities had occurred for spreading the refinements on the simple Free Masonry of England, the Lodges in France had become places of very serious discussion, where opinions in morals, in religion, and in politics, had been

promulgated and maintained with a freedom and a keenness, of which we in this favored land have no adequate notion, because we are unacquainted with the restraints, which, in other countries, are laid on ordinary conversation.

In consequence of this, the French innovations in Free Masonry were quickly followed in all parts of Europe, by the admission of similar discussions, although in direct opposition to a standing rule, and a declaration made to every newly received Brother,

"that nothing touching the religion or government shall ever be spoken of in the Lodge."

But the Lodges in other countries followed the example of France, and have frequently become the rendezvous of innovators in religion and politics, and other disturbers of the public peace. In short, I have found that the covert of a Mason Lodge had been employed in every country for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger. I found, that this impunity had gradually encouraged men of licentious principles to become more bold, and to teach doctrines subversive of all our notions of morality - of all our confidence in the moral government of the universe - of all our hopes of improvement in a future state of existence - and of all satisfaction and contentment with our present life, so long as we live in a state of civil subordination.

I have been able to trace these attempts, made, through a course of fifty years, under the specious pretext of enlightening the world by the torch of philosophy, and of dispelling the clouds of civil and religious superstition which keep the nations of Europe in darkness and slavery. I have observed these doctrines gradually diffusing and mixing with all the different systems of Free Masonry; till, at last, AN ASSOCIATION HAS BEEN FORMED for the express purpose of ROOTING OUT ALL THE RELIGIOUS ESTABLISHMENTS, AND OVERTURNING ALL THE EXISTING GOVERNMENTS OF EUROPE.

I have seen this Association exerting itself zealously and systematically, till it has become almost irresistible: And I have seen that the most active leaders in the French Revolution were members of this Association, and conducted their first movements according to its principles, and by means of its instructions and assistance, /ormer/_y requested and obtained: And, lastly, I have seen that this Association still exists, still works in secret, and that not only several appearances among ourselves show that its emissaries are endeavoring to propagate their detestable doctrines among us, but that the Association has Lodges in Britain corresponding with the mother Lodge at Munich ever since 1784.

If all this were a matter of mere curiosity, and susceptible of no good use, it would have been better to have kept it to myself, than to disturb my neighbours with the knowledge of a state

of things which they cannot amend. But if it shall appear that the minds of my countrymen are misled in the very same manner as were those of our continental neighbours - if I can show that the reasonings which make a very strong impression on some persons in this country are the same which actually produced the dangerous association in Germany; and that they had this unhappy influence solely because they were thought to be sincere, and the expressions of the sentiments of the speakers - if I can show that this was all a cheat, and that the Leaders of this Association disbelieved every word that they uttered, and every doctrine that they taught; and that their real intention was to abolish all religion, overturn every government, and make the world a general plunder and a wreck - if I can show, that the principles which the Founder and Leaders of this Association held forth as the perfection of human virtue, and the most powerful and efficacious for forming the minds of men, and making them good and happy, had no influence on the Founder and Leaders themselves, and that they were, almost without exception, the most insignificant, worthless, and profligate of men; I cannot but think, that such information will make my countrymen hesitate a little, and receive with caution, and even distrust, addresses and instructions which flatter our self-conceit, and which, by buoying us up with

the gay prospect of what is perhaps attainable by a change, may make us discontented with our present condition, and forget that there never was a government on earth where the people of a great and luxurious nation enjoyed so much freedom and security in the possession of every thing that is dear and valuable.

When we see that these boasted principles had not that effect on the leaders which they assert to be their native, certain, and inevitable consequences, we will distrust the fine descriptions of the happiness that should result from such a change. And when we see that the methods which were practised by this Association for the express purpose of breaking all the bands of society, were employed solely in order that the leaders might rule the world with uncontrollable power, while all the rest, even of the associated, will be degraded in their own estimation, corrupted in their principles, and employed as mere tools of the ambition of their unknown superiors; surely a free-born Briton will not hesitate to reject at once; and without any farther examination, a plan so big with mischief, so disgraceful to its underling adherents, and so uncertain in its issue.

These hopes have induced me to lay before the public a short abstract of the information which I think I have received. It will be short, but I hope sufficient for establishing the fact, that this detestable Association exists, and its emissaries are busy among ourselves.

I was not contented with the quotations which I found in the Religions Begebenheiten,

but procured
from abroad some of the chief writings from which they are taken. This both gave me
confidence in
the quotations from books which I could not procure, and furnished me with more
materials. Much,
however, remains untold, richly deserving the attention of all those who feel
themselves disposed to
listen to the tales of a possible happiness that may be enjoyed in a society where all
the magistrates
are wise and just, and all the people are honest and kind.

I hope that I am honest and candid. I have been at all pains to give the true sense of
the authors. My
knowledge of the German language is but scanty, but I have had the assistance of
friends whenever I
was in doubt. In compressing into one paragraph what I have collected from many, I
have, as much as
I was able, stuck to the words of the author, and have been anxious to give his precise
meaning.

I doubt not but that I have sometimes failed, and will receive correction with
deference. I entreat the
reader not to expect a piece of good literary composition. I am very sensible that it
is far from it - it is
written during bad health, when I am not at ease - and I wished to conceal my name -
but my motive
is, without the smallest mixture of another, to do some good in the only way I am able,
and I think
that what I say will come with better grace, and be received with more confidence, than
any
anonymous publication. Of these I am now most heartily sick. I throw myself on my
country with a
free heart, and I bow with deference to its decision.

The Association of which I have been speaking, is the Order of ILLUMINATI, founded in
1775, by
Dr. Adam Weishaupt, professor of Canon law in the university of Ingolstadt, and
abolished in 1786
by the Elector of Bavaria, but revived immediately after, under another name, and in a
different form,
all over Germany.

It was again detected, and seemingly broken up; but it had by this time taken so deep
root that it still

subsists without being detected, and has spread into all the countries of Europe. It
took its first rise
among the Free Masons, but is totally different from Free Masonry. It was not, however,
the mere
protection gained by the secrecy of the Lodges that gave occasion to it, but it arose
naturally from the
corruptions that had gradually crept into that fraternity, the violence of the party-
spirit which
pervaded it, and from the total uncertainty and darkness that hangs over the whole of
that mysterious
Association. It is necessary, therefore, to give some account of the innovations that
have been
introduced into Free Masonry from the time that it made its appearance on the continent
of Europe as
a mystical Society, possessing secrets different from those of the mechanical
employment whose
name it assumed, and thus affording entertainment and occupation to persons of all
ranks and

professions.

It is by no means intended to give a history of Free Masonry. This would lead to a very long discussion. The patient industry of German erudition has been very seriously employed on this subject, and many performances have been published, of which some account is given in the different volumes of the Religions Begebenheiten, particularly in those for 1779, 1785, and 1786. It is evident, from the nature of the thing, that they cannot be very instructive to the public; because the obligation of secrecy respecting the important matters which are the very subjects of debate, prevents the author from giving that full information that is required from an historian, and the writers have not, in general, been persons qualified for the talk.

Scanty erudition, credulity, and enthusiasm; appear in almost all their writings; and they have neither attempted to remove the heap of rubbish with which Anderson has disgraced his Constitutions of Free Masonry (the basis of masonic history) nor to avail themselves of informations which history really affords to a sober enquirer. Their Royal art must never forsooth appear in a state of infancy or childhood, like all other human acquirements; and therefore, when they cannot give proofs of its existence in a state of manhood, possessed of all its mysterious treasures, they suppose what they do not see, and say that they are concealed by the oath of secrecy. Of such instructions I can make no use, even if I were disposed to write a history of the Fraternity. I shall content myself with an account of such particulars as are admitted by all the masonic parties, and which illustrate or confirm my general proposition, making such use of the accounts of the higher degrees in my possession as I can, without admitting the profane into their Lodges. Being under no tie of secrecy with regard to these, I am with-held by discretion alone from putting the public in possession of all their mysteries.

colorbar divider

CHAP. I

Schisms in Free Masonry.

"The Lodge de la Parfaite Intelligence at Liege, contained, in December 1770, the Prince Bishop, and the greatest part of his Chapter, and all the Office-bearers were dignitaries of the church; yet a discourse given by the Brother Orator was as poignant a satire on superstition and credulity, as if it had been written by Voltaire."

"Oppressions of all kinds were at a height. The luxuries of life were enjoyed exclusively by the upper classes, and this in the highest degree of refinement; so that the desires of the rest were whetted to the utmost. Religion appeared in its worst form, and seemed calculated solely for procuring establishments for the

younger sons of the insolent and useless noblesse. The morals of the higher orders of the clergy and of the laity were equally corrupted."

"The misconduct of administration, and the abuse of the public treasures, were every day growing more impudent and glaring, and exposed the government to continual criticism."

"When the Order of Knights Templars was abolished by Philip the Fair, and cruelly persecuted, some worthy persons escaped, and took refuge in the Highlands of Scotland, where they concealed themselves in caves."

"He showed them a map of the Masonic Empire arranged into provinces, each of which had distinguishing emblems."

"There is an excellent work printed at Bern by the author Heinzmann, a bookseller, called. Appeal to my Country, concerning a Combination of Writers, and Booksetters, to rule the Literature of Germany, and form the public mind into a contempt for the religion and civil establishments of the Empire. It contains a historical account of the publications in every branch of literature for about thirty years."

"In a periodical work, published at. Neuwied, called Allgemein Zeitung der Freymaurerey, we have the List of the Lodges in 1782, with the names of the Office-bearers. Four-fifths of these are clergymen, professors, persons having offices in the common-law courts, men of letters by trade, such as reviewers and journalists, and other pamphleteers;"

"The convention was accordingly held, and lasted a long while, the deputies consulting about the frivolities of Masonry, with all the seriousness of state-ambassadors."

THERE IS undoubtedly a dignity in the art of building, or in architecture, which no other art possesses, and this, whether we consider it in its rudest state, occupied in raising a hut, or as practised in a cultivated nation, in the erection of a magnificent and ornamented temple. As the arts in general improve in any nation, this must always maintain its pre-eminence; for it employs them all, and no man can be eminent as an architect who does not possess a considerable knowledge of almost every science and art already cultivated in his nation. His great works are undertakings of the most serious concern, connect him with the public, or with the rulers of the state, and attach to him the practitioners of other arts, who are wholly occupied in executing his orders: His works are the objects of public attention, and are not the transient spectacles of the day, but hand down to posterity his invention, his knowledge, and his taste. No wonder then that he thinks highly of his profession, and

that the public should acquiesce in his pretensions, even when in some degree extravagant.

It is not at all surprising, therefore, that the incorporated architects in all cultivated nations should arrogate to themselves a pre-eminence over the similar associations of other tradesmen. We find traces of this in the remotest antiquity. The Dionysiacs of Asia Minor were undoubtedly an association of architects and engineers, who had the exclusive privilege of building temples, stadia,

and theatres, under the mysterious tutelage of Bacchus, and distinguished from the uninitiated or profane inhabitants by the science which they possessed, and by many private signs and tokens, by which they recognised each other. This association came into Ionia from Syria, into which country it had come from Persia, along with that style of architecture that we call Grecian. We are also certain that there was a similar trading association, during the dark ages, in Christian Europe, which monopolised the building of great churches and castles, working under the patronage and protection of the Sovereigns and Princes of Europe, and possessing many privileges. Circumstances, which it would be tedious to enumerate and discuss, continued this association later in Britain than on the Continent.

But it is quite uncertain when and why persons who were not builders by profession first sought admission into this Fraternity. The first distinct and unequivocal instance that we have of this is the admission of Mr. Ashmole, the famous antiquary, in 1648, into a Lodge at Warrington, along with his father-in-law Colonel Mainwaring. It is not improbable that the covert of secrecy in those assemblies had made them courted by the Royalists, as occasions of meeting. Nay, the Ritual of the Master's degree seems to have been formed, or perhaps twisted from its original institution, so as to give an opportunity of founding the political principles of the candidate, and of the whole Brethren present. For it bears so easy an adaptation to the death of the King, to the overturning of the venerable constitution of the English government of three orders by a mean democracy, and its re-establishment by the efforts of the loyalists, that this would start into every person's mind during the ceremonial, and could hardly fail to show, by the countenances and behaviour of the Brethren, how they were affected. I recommend this hint to the consideration of the Brethren. I have met with many particular facts, which convince me that this use had been made of the meetings of Masons, and that at this time the Jesuits interfered considerably, insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the order. This society is well known to have put on every shape, and to have made use of every mean that could promote the power and influence of the order. And we know that at this time they were by no means without hopes of re-establishing the dominion of the Church of Rome in England: Their services were not scrupled at by the distressed Royalists, even such as were Protestants, while they were highly prized by the Sovereign. We also know that Charles II. was made a Mason, and frequented the Lodges. It is not unlikely, that besides the amusement of a vacant hour, which was always agreeable to him, he had pleasure in the meeting with his loyal friends, and in the occupations of the Lodge, which recalled to his mind their attachment and services. His brother and successor James II. was of a more serious and manly cast of mind, and had little pleasure in the frivolous

ceremonies of Masonry. He did not frequent the Lodges. But, by this time, they were the resort of many persons who were not of the profession, or members of the trading corporation. This circumstance, in all probability, produced the denominations of FREE and ACCEPTED Masons. A person who has the privilege of working at any incorporated trade, is said to be a freeman of that trade. Others were accepted as Brethren, and admitted to a kind of honorary freedom, as is the case in many other trades and incorporations, without having (as far as we can learn for certain) a legal title to earn a livelihood by the exercise of it.

The Lodges being in this manner frequented by persons of various professions, and in various ranks of civil society, it cannot be supposed that the employment in those meetings related entirely to the ostensible profession of Masonry. We have no authentic information by which the public can form any opinion about it. It was not till some years after this period that the Lodges made open profession of the cultivation of general benevolence, and that the grand aim of the Fraternity was to enforce the exercise of all the social virtues. It is not unlikely that this was an after thought. The political purposes of the association being once obtained, the conversation and occupations of the members must take some particular turn, in order to be generally acceptable. The establishment of a fund for the relief of unfortunate Brethren did not take place till the very end of last century; and we may presume that it was brought about by the warm recommendations of some benevolent members, who would naturally enforce it by addresses to their assembled Brethren. This is the probable origin of those philanthropic discourses which were delivered in the Lodges by one of the Brethren as an official task. Brotherly love was the general topic, and this, with great propriety, when we consider the object aimed at in those addresses. Nor was this object altogether a novelty. For while the manners of society were yet but rude. Brother Masons, who were frequently led by their employment far from home and from their friends, stood in need of such helps, and might be greatly benefited by such an institution, which gave them introduction and citizenship wherever they went, and a right to share in the charitable contributions of Brethren who were strangers to them. Other incorporated trades had similar provisions for their poor. But their poor were townsmen and neighbours, well known to them. There was more persuasion necessary in this Fraternity, where the objects of our immediate beneficence were not of our acquaintance. But when the Lodges consisted of many who were not Masons, and who had no particular claim to good offices from a stranger, and their number might be great, it is evident that stronger persuasions were now necessary, and that every topic of philanthropy must now be employed. When the funds became considerable; the effects

naturally took
the public eye, and recommended the Society to notice and respect. And now the Brethren
were
induced to dwell on the same topic, to join in the commendations bestowed on the
Society, and to say
that universal beneficence was the great aim of the Order. And this is all that could
be said in public,
without infringing the obligation to secrecy. The inquisitive are always prying and
teasing, and this is
the only point on which a Brother is at liberty to speak. He will therefore do it with
affectionate zeal,
till perhaps he has heated his own fancy a little, and overlooks the inconsistency of
this universal
beneficence and philanthropy with the exclusive and monopolising spirit of an
Association, which
not only confines its benevolence to its own Members (like any other charitable
association) but
hoards up in its bosom inestimable secrets, whose natural tendency, they say, is to
form the heart to
this generous and kind conduct, and inspire us with love to all mankind. The profane
world cannot
see the beneficence of concealing from public view a principle or a motive which so
powerfully
induces a Mason to be good and kind. The Brother says that publicity would rob it of
its force, and
we must take him at his word; and our curiosity is so much the more excited to learn
what are the
secrets which have so singular a quality.

Thus did the Fraternity conduct themselves, and thus were they considered by the
public, when it was
carried over from England to the continent; and here, it is to be particularly
remarked, that all our
Brethren abroad profess to have received the Mystery of Free Masonry from Britain. This
is surely a
puzzle in the history; and we must leave it to others to reconcile this with the
repeated assertions in
Anderson's book of Constitutions, "'That the Fraternity existed all over the world,"
and the

numberless examples which he adduces of its exertions in other countries; nay, with his
repeated
assertions, "that it frequently was near perishing in Britain, and that our Princes
were obliged to send
to France and other countries, for leading men, to restore it to its former energy
among us." We shall
find by and by that this is not a point of mere historical curiosity, but that much
hinges on it.

In the mean time, let us just remember, that the plain tale of Brotherly love had been
polished up to
protestations of universal benevolence, and had taken place of loyalty and attachment
to the
unfortunate Family of Stuart, which was now totally forgotten in the English Lodges.
The Revolution
had taken place, and King James, with many of his most zealous adherents, had taken
refuge in
France.

But they took Free Masonry with them to the continent, where it was immediately
received by the
French, and was cultivated with great zeal in a manner suited to the taste and habits
of that highly

polished people. The Lodges in France naturally became the rendezvous of the adherents to their banished King, and the means of carrying on a correspondence with their friends in England. At this time also the Jesuits took a more active hand in Free Masonry than ever. They insinuated themselves into the English Lodges, where they were caressed by the Catholics, who panted after the re-establishment of their faith, and tolerated by the Protestant royalists, who thought no concession too great a compensation for their services. At this time changes were made in some of the masonic symbols, particularly in the tracing of the Lodge, which bear evident marks of Jesuitical interference.

It was in the Lodges held at St. Germain's that the degree of Chevalier Magon Ecoffois was added to the three SYMBOLICAL degrees of English Masonry. The constitution, as imported, appeared too coarse for the refined taste of our neighbours, and they must make Masonry more like the occupation of a gentleman. Therefore, the English degrees of Apprentice, Fellowcraft, and Master, were called symbolical, and the whole Fraternity was considered either as typical of something more elegant, or as a preparation for it. The degrees afterwards superadded to this leave us in doubt which of these views the French entertained of our Masonry. But at all events, this rank of Scotch Knight was called \hQ first degree of the Magon Parfait. There is a device belonging to this Lodge which deserves notice. A lion, wounded by an arrow, and escaped from the stake to which he had been bound, with the broken rope still about his neck, is represented lying at the mouth of a cave, and occupied with mathematical instruments which are lying near him. A broken crown lies at the foot of the stake. There can be little doubt but that this emblem alludes to the dethronement, the captivity, the escape, and the asylum of James II. and his hopes of re-establishment by the help of the loyal Brethren. This emblem is worn as the gorget of the Scotch Knight. It is not very certain, however when this degree was added, whether immediately after King James's Abdication, or about the time of the attempt to set his son on the British Throne. But it is certain, that in 1716, this and still higher degrees of Masonry were much in vogue in the Court of France. The refining genius of the French, and their love of show, made the humble denominations of the English Brethren disgusting; and their passion for military rank, the only character that connected them with the Court of an absolute monarch, made them adapt Free Masonry to the same scale of public estimation, and invent ranks of Magons Chevaliers ornamented with titles, and ribbands, and stars. These were highly relished by that vain people; and the price of reception, which was very high, became a rich fund, that was generously applied to relieve the wants of the banished British and Irish adherents of the unfortunate Family who had taken refuge among them. Three new degrees of Novice, Eleve, and Chevalier, were soon added, and the Parfait Magon had now seven receptions to go through, for each of which a handsome

contribution was made. Afterwards, when the first beneficent purpose of this contribution ceased to exist, the finery that now glittered in all the Lodges made a still more craving demand for reception-money, and ingenuity was set to work to invent new baits for the Parfait Macon. More degrees of chivalry were added, interspersed with degrees of Philosophe, Pellerin, Clairvoyant, &c. &c. till some Parisian Lodges had forty-five ranks of Masonry, having fifteen orders of chivalry. For a Knighthood, with a Ribband and a Star, was a bonne bouche, given at every third step. For a long while these degrees of chivalry proceeded on some faint analogies with several orders of chivalry which had been erected in Europe. All of these had some reference to some mystical doctrines of the Christian Church, and were, in fact, contrivances of the Church of Rome for securing and extending her influence on the laymen of rank and fortune, whom she retained in her service by these play-things. The Knights Templars of Jerusalem, and the Knights of the Desert, whose office it was to protect pilgrims, and to defend the holy city, afforded very apt models for Masonic mimicry, because the Temple of Solomon, and the Holy Sepulchre, always shared the same fate. Many contended doctrines of the theologians had also their Chevaliers to defend them.

In all this progressive mummery we see much of the hand of the Jesuits, and it would seem that it was encouraged by the church. But a thing happened which might easily have been foreseen. The Lodges had become familiar with this kind of invention; the professed object of many real Orders of Knighthood was often very whimsical, or very refined and far-fetched, and it required all the finesse of the clergy to give it some slight connection with religion or morality. The Masons, protected by their secrecy, ventured to go farther. The declamations in the Lodges by the Brother orator, must naturally resemble the compositions of the ancient sophists, and consist of wire-drawn dissertations on the social duties, where every thing is amplified and strained to hyperbole, in their far-fetched and fanciful explanations of the symbols of Masonry. Thus accustomed to allegory, to fiction, to finesse, and to a sort of innocent hypocrisy, by which they cajoled themselves into a notion that this child's-play had at bottom a serious and important meaning, the zealous champions of Free Masonry found no inclination to check this inventive spirit or circumscribe its flights. Under the protection of Masonic secrecy, they planned schemes of a different kind, and instead of more Orders of Chivalry directed against the enemies of their faith, they formed associations in opposition to the ridiculous and oppressive ceremonies and superstitions of the church. There can be no doubt, that in those hidden assemblies, a free communication of sentiment was highly relished and much indulged. It was soon suspected that such use was made of the covert of a Mason Lodge; and the church dreaded the

consequences, and endeavoured to suppress the Lodges. But in vain. And when it was found, that even auricular confession, and the spiritual threatenings of the church, could not make the Brethren break their oath of secrecy; a full confidence in their security made these free-thinking Brethren bring forward, with all the eagerness of a missionary, such sentiments as they were afraid to hazard in ordinary society. This was long suspected; but the rigours of the church only served to knit the Brethren more firmly together, and provoked them to a more eager exercise of their bold criticisms. The Lodges became schools of scepticism and infidelity, and the spirit of conversion or proselytism grew every day stronger. Cardinal Dubois had before this time laboured with all his might to corrupt the minds of the courtiers, by patronising, directly and indirectly, all sceptics who were otherwise men of talents. He gave the young courtiers to understand that if he should obtain the reins of government, they should be entirely freed from the bigotry of Louis XIV, and the oppression of the church, and should have the free indulgence of their inclinations. His own plans were disappointed by his death; but the Regent Orleans was equally indulgent, and in a few years there was hardly a man in France who pretended to knowledge and reflection, who did not laugh at all religion. Amidst the

almost infinite number of publications from the French presses, there is hardly a dozen to be found whose author attempts to vindicate religion from the charges of universal superstition and falsehood. And it must be acknowledged that little else was to be seen in the established religion of the kingdom. The people found nothing in Christianity but a never-ceasing round of insignificant and troublesome ceremonies, which consumed their time, and furnished a fund for supporting a set of lordly and oppressive dignitaries, who declared in the plainest manner their own disbelief of their religion; by their total disregard of common decency, by their continual residence at court, and by absolute neglect, and even the most haughty and oppressive treatment, of the only part of their order that took any concern about the religious sentiments of the nation, namely, the Cures or parish-priests: The monks appeared only as lazy drones; but the parish-priests instructed the people, visited the sick, reconciled the offender and the offended, and were the great mediators between the landlords and their vassals, an office which endeared them more to the people than all the other circumstances of their profession. And it is remarkable, that in all the licentious writings and bitter satirical tales of the philosophic freethinkers, such as Voltaire, who never fails to have a taunting hit at the clergy, the Cure is generally an amiable personage, a charitable man, a friend to the poor and unfortunate, a peace-maker, and a man of piety and worth. Yet these men were kept in a state of the most slavish and cruel subjection by the higher orders of the clergy, and all hopes of advancement cut off. Rarely,

hardly ever, does it happen, that a Cure becomes a Bishop. The Abbess step into every line of preferment. When such procedure is observed by a whole nation, what opinion can be formed but that the whole is a vile cheat? This however was the case in France, and therefore infidelity was almost universal. Nor was this overstrained freedom or licentiousness confined to religious opinions. It was perhaps more naturally directed to the restraints arising from civil subordination. The familiar name of Brother could not but tickle the fancy of those of inferior rank, when they found themselves set cheek by jowl with persons whom they cannot approach out of doors but with cautious respect; and while these men of rank have their pride lulled a little, and perhaps their hearts a little softened by the slang and sentimental declamation on the topic of Brotherly love and Utopian felicity, the others begin to fancy the happy days arrived, and the light of philanthropy beaming from the east and illuminating the Lodge. The Garret Pamphleteer enjoys his fancied authority as Senior Warden, and conducts with affectionate solemnity the young nobleman, who pants for the honour of Mastership, and he praises the trusty Brother who has guarded him in his perilous journeys round the room. What topic of declamation can be more agreeable than the equality of the worthy Brethren? and how naturally will the Brother Orator, in support of this favourite topic, slide into all the common-place pictures of human society, freed from all the anxieties attending civil distinction, and passing their days in happy simplicity and equality. From this state of the fancy, it is hardly a step to descant on the propriety, the expediency, and at last, the justice of this arrangement of civil society; and in doing this, one cannot avoid taking notice of the great obstructions to human felicity which we see in every quarter, proceeding from the abuses of those distinctions of rank and fortune which have arisen in the world: and as the mischiefs and horrors of superstition are topics of continual declamation to those who wish to throw off the restraints of religion; so the oppression of the rulers of this world, and the sufferings of talents and worth in inferior stations, will be no less greedily listened to by all whose notions of morality are not very pure, and who would be glad to have the enjoyments of the wealthy without the trouble of labouring for them. Free Masonry may be affirmed to have a natural tendency to foster such levelling wishes; and we cannot doubt but that great liberties are taken with those subjects in the Lodges, especially in countries where the distinctions of rank and fortune are strongly expressed and noticed.

But it is not a matter of mere probability that the Mason Lodges were the seminaries of these libertine instructions. We have distinct proof of it, even in some of the French degrees. In the degree called the Chevalier de Soleil, the whole instruction is aimed against the established religion of the kingdom. The professed object is the emancipation from error, and the discovery of truth. The

inscription in the east is Sagesse; that in the north is Liberal, that in the south is Fermete, and in the west it is Caution; terms which are very significant. The Tres Venerable is Adam; the Senior Warden is Truth; and all the Brethren are Children of Truth. The process of reception is very well contrived: the whole ritual is decent and circumspect, and nothing occurs which can alarm the most timid. Brother Truth is asked. What is the hour? He informs Father Adam, that among men it is the hour of darkness, but that it is mid-day in the Lodge. The candidate is asked. Why he has knocked at the door, and what is become of the eight companions (he is one of the Eliis)! He says, that the world is in darkness, and his companions and he have lost each other; that Hesperus, the star of Europe, is obscured by clouds of incense, offered up by superstition to despots, who have made themselves gods, and have retired into the inmost recesses of their palaces, that they may not be recognised to be men, while their priests are deceiving the people, and causing them to worship these divinities. This and many similar sentiments are evident allusions to the pernicious doctrine of the book called Origine du Despotisme Oriental, where the religion of all countries is considered as a mere engine of state; where it is declared that reason is the only light which nature has given to man; and that our anxiety about futurity has made us imagine endless torments in a future world; and that princes, taking advantage of our weakness, have taken the management of our hopes and fears, and directed them so as to suit their own purposes; emancipation from the fear of death is declared the greatest of all deliverances; questions are put to the candidate, tending to discover whether and how far he may be trusted, and what sacrifices he is willing to make in search after truth.

This shape given to the plastic mysteries of Masonry was much relished, and in a very short time this new path was completely explored, and a new series of degrees was added to the list, viz. the Novice, and the Elu de la Verite, and the Sublime Philosophe. In the progress through these degrees, the Brethren must forget that they have formerly been Chevaliers de l'Orient, Chevaliers de V Aigle, when the symbols were all explained as typical of the life and immortality brought to light by the gospel. Indeed they are taught to class this among the other clouds which have been dispelled by the sun of reason. Even in the Chevalerie de l' Aigle there is a two-fold explanation given of the symbols; by which a lively imagination may conceive the whole history and peculiar doctrines of the New Testament, as being typical of the final triumph of reason and philosophy over error. And perhaps this degree is the very first step in the plan of ILLUMINATION.

We are not to suppose that this was carried to extremity at once. But it is certain, that before 1743 it had become universal, and that the Lodges of Free Masons had become the places for making proselytes to every strange and obnoxious doctrine. Theurgy, Cosmogony, Cabala, and many

whimsical and mythical doctrines which have been grafted on the distinguishing tenets and the pure morality of the Jews and Christians, were subjects of frequent discussion in the Lodges. The celebrated Chevalier Ramsay was a zealous apostle in this mission. Affectionately attached to the family of Stuart, and to his native country, he had co-operated heartily with those who endeavoured to employ Masonry in the service of the Pretender, and, availing himself of the pre-eminence given (at first perhaps as a courtly compliment) to Scotch Masonry, he laboured to show that it existed, and indeed arose, during the Crusades, and that there really was either an order of chivalry whose business it was to rebuild the Christian churches destroyed by the Saracens; or that a fraternity of

Scotch Masons were thus employed in the east, under the protection of the Knights of St. John of Jerusalem. He found some facts which were thought sufficient grounds for such an opinion, such as the building of the college of these Knights in London, called the Temple, which was actually done by the public Fraternity of Masons who had been in the holy wars. It is chiefly to him that we are indebted for that rage for Masonic chivalry which distinguishes the French Free Masonry. Ramsay's singular religious opinions are well known, and his no less singular enthusiasm. His eminent learning, his elegant talents, his amiable character, and particularly his estimation at court, gave great influence to every thing he said on a subject which was merely a matter of fashion and amusement. Whoever has attended much to human affairs, knows the eagerness with which men propagate all singular opinions, and the delight which attends their favourable reception. None are more zealous than the apostles of infidelity and atheism. It is in human nature to catch with greediness any opportunity of doing what lies under general restraint. And if our apprehensions are not completely quieted, in a case where our wishes lead us strongly to some favourite but hazardous object, we are conscious of a kind of self-bullying. This naturally gets into our discourse, and in our eagerness to get the encouragement of joint adventurers, we enforce our tenets with an energy, and even a violence, that is very inconsistent with the subject in hand. If I am an Atheist, and my neighbour a Theist, there is surely nothing that should make me violent in my endeavours to rid him of his error. Yet how violent were the people of this party in France.

These facts and observations fully account for the zeal with which all this patch-work addition to the simple Free Masonry of England was prosecuted in France. It surprises us, Britons, who are accustomed to consider the whole as a matter of amusement for young men, who are glad of any pretext for indulging in conviviality. We generally consider a man advanced in life with less respect, if he shows any serious attachment to such things. But in France, the civil and religious restraints on

conversation made these secret assemblies very precious; and they were much frequented by men of letters, who there found an opportunity of expressing in safety their dissatisfaction with those restraints, and with that inferiority of rank and condition to which they were subjected, and which appeared to themselves so inadequate to their own talents and merits. The Avocats de Parlement, the unbeneficed Abbés, the young men of no fortune, and the soi-disant philosophers, formed a numerous band, frequented the Lodges, and there discussed every topic of religion and politics. Specimens of this occupation appeared from time to time in Collections of Discourses delivered by the Frere Orateur. I once had in my possession two volumes of these discourses, which I now regret that I left in a Lodge on the continent, when my relish for Free Masonry had forsaken me. One of these is a discourse by Brother Robinet, delivered in the Loge des Chevaliers Bienfaisants de la Sainte Cite at Lyons, at a visitation by the Grand Master the Due de Chartres, afterwards Orleans and Egalite. In this discourse we have the germ and substance of his noted work, the Systeme de la Nature, ou l 'Homme moral et physique. In another discourse, delivered by Brother Condorcet in the Loge des Philatethes at Strasbourg, we have the outlines of his posthumous work, Le Progres de l'Esprit humain; and in another, delivered by Mirabeau in the Loge des Chevaliers Bienfaisants at Paris, we have a great deal of the levelling principles, and cosmopolitism,(a) which he thundered from the tribunes of the National Assembly. But the most remarkable performances of this kind are, the Archives Mystico-Hermetiques, and the Des Erreurs, et de la Verite. The first is considered as an account historical and dogmatical, of the procedure and system of the Loge des Chevaliers Bienfaisants at Lyons. This was the most zealous and systematical of all the cosmopolitical Lodges in France. It worked long under the patronage of its Grand Master the Due de Chartres, afterwards Orleans, and at last Ph. Egalite. It sent out many affiliated Lodges, which were erected in various

parts of the French dominions. The daughter Lodges at Paris, Strasbourg, Lille, Thoulouse, took the additional title of Philalethes. There arose some schisms, as may be expected, in an Association where every man is encouraged to broach and to propagate any the most singular opinion. These schisms were continued with some heat, but were in a great measure repaired in Lodges which took the name of Amis reunis de la Verite. One of this denomination at Paris became very eminent. The mother Lodge at Lyons extended its correspondence into Germany, and other foreign countries, and sent constitutions or systems, by which the Lodges conducted their operations.

I have not been able to trace the steps by which this Lodge acquired such an ascendancy; but I see, that in 1769 and 1770, all the refined or philosophical Lodges in Alsace and Lorraine united, and in a

convention at Lyons, formally put themselves under the patronage of this Lodge, cultivated a continual correspondence, and considered themselves as professing one Masonic Faith, sufficiently distinguishable from that of other Lodges. What this was we do not very distinctly know. We can only infer it from some historical circumstances. One of its favourite daughters, the Lodge Theodor von der guten Rath, at Munich, became so remarkable for discourses dangerous to church and state, that the Elector of Bavaria, after repeated admonitions during a course of five or six years, was obliged to suppress it in 1786. Another of its suffragan Lodges at Regensburgh became exceedingly obnoxious to the state, and occasioned several commotions and insurrections. Another, at Paris, gradually refined into the Jacobin club - And in the year 1791, the Lodges in Alsace and Lorraine, with those of Spire and Worms, invited Custine into Germany, and delivered Mentz into his hands.

When we reflect on these historical facts, we get some key to the better understanding of the two performances which I mentioned as descriptive of the opinions and occupations of this sect of Free Masons. The Archives Mystico-Hermetiques exhibit a very strange mixture of Mysticism, Theosophy, Cabalistic whim, real Science, Fanaticism, and Freethinking, both in religion and politics. They must not be considered as an account of any settled system, but rather as annals of the proceedings of the Lodge, and abstracts of the strange doctrines which made their successive appearance in the Lodge.

But if an intelligent and cautious reader examine them attentively, he will see, that the book is the work of one hand, and that all the wonders and oddities are caricatured, so as to engross the general attention, while they also are twisted a little, so that in one way or another they accord with a general spirit of licentiousness in morals, religion, and politics. Although every thing is expressed decently, and with some caution and moderation, atheism, materialism, and discontent with civil subordination, pervade the whole. It is a work of great art. By keeping the ridicule and the danger of superstition and ignorance continually in view, the mind is captivated by the relief which free enquiry and communication of sentiment seems to secure, and we are put off our guard against the risk of delusion, to which we are exposed when our judgement is warped by our passions.

The other book, "Des Erreurs et de la Verite," came from the same school, and is a sort of holy scripture, or at least a Talmud among the Free Masons of France. It is intended only for the initiated, and is indeed a mystery to any other reader. But as it was intended for spreading the favourite opinions of some enthusiastic Brethren, every thing is said that does not directly betray the secrets of the Order. It contains a system of Theosophy that has often appeared in the writings of philosophers, both in ancient and modern times. "All the intelligence and moral sentiment that appears in the universe, either directly, as in the minds of men, or indirectly, as an inference from the marks of

design that we see around us, some of which show us that men have acted, and many more that some other intelligence has acted, are considered as parts or portions of a general mass of intelligence

which exists in the universe, in the same manner as matter exists in it. This intelligence has an inscrutable connection with the material part of the universe, perhaps resembling the connexion, equally unsearchable, that subsists between the mind and body of man; and it may be considered as the Soul of the World. It is this substance, the natural object of wonder and respect, that men have called God, and have made the object of religious worship. In doing so they have fallen into gross mistakes, and have created for themselves numberless unfounded hopes and fears, which have been the source of superstition and fanaticism, the most destructive plagues that have ever afflicted the human race. The Soul of Man is separated from the general mass of intelligence by some of the operations of nature, which we shall never understand, just as water is raised from the ground by evaporation, or taken up by the root of a plant. And as the water, after an unsearchable train of changes, in which it sometimes makes part of a flower, sometimes part of an animal, &c. is at last reunited, in its original form, to the great mass of waters, ready to run over the same circle again; so the Soul of Man, after performing its office, and exhibiting all that train of intellectual phenomena that we call human life, is at last swallowed up in the great ocean of intelligence." The author then breaks out

"Felix qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari."

[which translates roughly as: "Lucky is he who can know the reasons for things, who can throw beneath his feet all fears and unyielding destiny and the noisy roar of greedy Hell" - ta Nat. for the txln.]

For he has now got to his asylum. This deity of his may be the object of wonder, like every thing great and incomprehensible, but not of worship, as the moral Governor of the universe. The hopes are at an end, which rest on our notions of the immortality and individuality of the human soul, and on the encouragement which religion holds forth to believe, that improvement of the mind in the course of this life, by the exercise of wisdom and of virtuous dispositions, is but the beginning of an endless progress in all that can give delight to the rational and well-disposed mind. No relation now subsists between man and Deity that can warm the heart. But, as this is contrary to some natural propensity in the human mind, which in all ages and nations has panted after some connection with Deity, the author strives to avail himself of some cold principles of symmetry in the works of nature, some ill-supported notions of propriety, and other such considerations, to make this anima mundi

an object of love and respect. This is done in greater detail in another work. *Tableau des rapports entre l'Homme, Dieu, et l'Univers*, which is undoubtedly by the same hand. But the intelligent reader will readily see, that such incongruous things cannot be reconciled, and that we can expect nothing here but sophistry. The author proceeds, in the next place, to consider man as related to man, and to trace out the path to happiness in this life. Here we have the same overstrained morality as in the other work, the same universal benevolence, the same lamentations over the miserable state of mankind, resulting from the oppression of the powerful, the great ones of the earth, who have combined against the happiness of mankind, and have succeeded, by debasing their minds, so that they have become willing slaves. This could not have been brought about without the assistance of superstition. But the princes of this world enlisted into their service the priests, who exerted themselves in darkening the understandings of men, and filled their minds with religious terrors. The altar became the chief pillar of the throne, and men were held in complete subjection. Nothing can recover them from this abject state but

knowledge. While this dispels their fears, it will also show them their rights, and the way to attain them.

It deserves particularly to be remarked, that this system of opinions (if such an inconsistent mass of assertions can be called a system) bears a great resemblance to a performance of Toland's, published in 1720, called *Pantheisticon, seu Celebratio Sodalitii Socratici*. It is an account of the principles of a Fraternity which he calls *Socratica*, and the *Brothers Pantheistae*. They are supposed to hold a Lodge, and the author gives a ritual of the procedure in this Lodge; the ceremonies of opening and shutting of the Lodge, the admission of Members into its different degrees, &c. Reason is the Sun that illuminates the whole, and Liberty and Equality are the objects of their occupations.

We shall see afterwards that this book was fondly pushed into Germany, translated, commented, and misrepresented, so as to take off the attention from the real spirit of the book, which is intentionally wrapped up in cabala and enigma. Mirabeau was at much pains to procure it notice; and it must therefore be considered as a treasure of the cosmo-political opinions of the Association of Chevaliers Bienfaisants, Philalethes, and Amis Reunis, who were called the improved Lodges, working under the D. de Chartres of these there were 266 in 1784. This will be found a very important remark. Let it also be recollected afterwards, that this Lodge of Lyons sent a deputy to a grand Convention in Germany in 1772, viz. Mr. Willermooz, and that the business was thought of such importance, that he remained there two years.

The book *Des Erreurs et de la Verite*, must therefore be considered as a classical book

of these opinions. We know that it originated in the Loge des Chev. Bienfaisants at Lyons. We know that this Lodge stood as it were at the head of French Free Masonry, and that the fictitious Order of Masonic Knights Templars was formed in this Lodge, and was considered as the model of all the rest of this mimic chivalry. They proceeded so far in this mummerly, as even to have the clerical tonsure. The Duke of Orleans, his son, the Elector of Bavaria, and some other German Princes, did not scruple at this mummerly in their own persons. In all the Lodges of reception, the Brother Orator never failed to declaim on the topics of superstition, bUnd to the exhibition he was then making, or indifferent as to the vile hypocrisy of it. We have, in the Usts of Orators and Office-bearers, many names of persons, who have had an opportunity at last of proclaiming their sentiments in public. The Abbe Sieyes was of the Lodge of Philalethes at Paris, and also at Lyons. Lequinio, author of the most profligate book that ever disgraced a press, the Prejuges vaincus par la Raison, was warden in the Lodge Compacte Sociale. Despremenil, Bailly, Fauchet, Maury, Mounier, were of the same system, though in different Lodges. They were called Martinists, from a St. Martin, who formed a schism in the system of the Chevaliers Bienfaisants, of which we have not any very precise account. Mercier, gives some account of it in his Tableau de Paris, and in his Annee 1888.

The breach alarmed the Brethren, and occasioned great heats. But it was healed, and the Fraternity took the name of Misa du Renis, which is an anagram of des Amis Reunis. The Bishop of Autun, the man so bepraised as the benevolent Citizen of the World, the friend of mankind and of good order, was Senior Warden of another Lodge at Paris, established in 1786 (I think chiefly by Orleans and himself) which afterwards became the Jacobin Club. In short, we may assert with confidence, that the Mason Lodges in France were the hot-beds, where the seeds were soon, and tenderly reared, of all the pernicious doctrines which soon after choaked every moral or reUgious cultivation, and have made the Society worse than a waste, have made it a noisome marsh of human corruption, filled with

every rank and poisonous weed.

These Lodges were frequented by persons of all ranks, and of every profession. The idle and the frivolous found amusement, and glittering things to tickle their satiated fancies. There they became the dupes of the declamations of the crafty and licentious Abbés, and writers of every denomination. Mutual encouragement in the indulgence of hazardous thoughts and opinions which flatter our wishes or propensities is a lure which few minds can resist. I believe that most men have felt this in some period of their lives. I can find no other way of accounting for the company that I have sometimes seen in a Mason Lodge. The Lodge de la Parfaite Intelligence at Liege, contained, in

December

1770, the Prince Bishop, and the greatest part of his Chapter, and all the Office-bearers were dignitaries of the church; yet a discourse given by the Brother Orator was as poignant a satire on superstition and credulity, as if it had been written by Voltaire. It was under the auspices of this Lodge that this collection of discourses, which I mentioned above, was published, and there is no fault found with Brother Robinet; nor Brother Condorcet. Indeed the Trefonciers of Liege were proverbial even in Brabant, for their Epicurism in the most extensive sense of the word.

Thus was corruption spread over the kingdom under the mask of moral instruction. For these discourses were full of the most refined and strained morality, and florid paintings of Utopian felicity, in a state where all are Brothers and citizens of the world. But alas! these wire-drawn principles seem to have had little influence on the hearts, even of those who could best display their beauties. Read the tragedies of Voltaire, and some of his grave performances in prose—What man is there who seems better to know his Master's will? No man expresses with more propriety, with more exactness, the feelings of a good mind. No man seems more sensible of the immutable obligation of justice and of truth. Yet this man, in his transactions with his book-sellers, with the very men to whom he was immediately indebted for his affluence and his fame, was repeatedly, nay, incessantly, guilty of the meanest, the vilest tricks. When he sold a work for an enormous price to one bookseller (even to Cramer, whom he really respected) he took care that a surreptitious edition should appear in Holland, almost at the same moment. Proof-sheets have been traced from Ferney to Amsterdam. When a friend of Cramer's expostulated with Voltaire on the injustice of this conduct, he said, grinning. Oh le bon Cramer - eh bien - il n'a que d'etre du parti - he may take a share - he will not give me a livre the less for the first piece I offer him. Where shall we see more tenderness, more honour, more love of every thing that is good and fair, than in Diderot's Pere de Famille. -Yet this man did not scruple to sell to the Empress of Russia an immense library, which he did not possess, for an enormous price, having got her promise that it should remain in his possession in Paris during his life. When her ambassador wanted to see it, after a year or two's payments, and the visitation could be no longer staved off, Diderot was obliged to set off in a hurry, and run through all the book-sellers shops in Germany, to help him to fill his empty shelves. He had the good fortune to save appearances - but the trick took air, because he had been niggardly in his attention to the ambassador's secretary. This, however, did not hinder him from honouring his Imperial pupil with a visit. He expected adoration, as the light of the world, and was indeed received by the Russian courtiers with all the childish fondness that they feel for every Parisian mode. But they did not understand him, and as he did not like to lose money at play they did not long court his company. He found his pupil too clearsighted. Ces

philosophes, said
she, sont beaux, vus de loin; mais de plus pres, le diamant parloit crystal. He had
contrived a poor
story, by which he hoped to get his daughter married in parade, and portioned by her
Majesty but it
was seen through, and he was disappointed.

When we see the inefficacy of this refined humanity on these two apostles of
philosophical virtue, we
see ground for doubting of the propriety and expediency of trusting entirely to it for
the peace and
happiness of a state, and we should be on our guard when we listen to the florid
speeches of the
Brother Orator, and his congratulations on the emancipation from superstition and
oppression, which
will in a short time be effectuated by the Chevaliers Bienfaisants, the Philalethes, or
any other sect of
cosmo-political Brethren.

I do not mean by all this to maintain, that the Mason Lodges were the sole corrupters
of the public
mind in France. - No.- In all nations that have made much progress in cultivation,
there is a great
tendency to corruption, and it requires all the vigilance and exertions of magistrates,
and of moral
instructors, to prevent the spreading of licentious principles and maxims of conduct.
They arise
naturally of themselves, as weeds in a rich soil; and, like weeds, they are pernicious,
only because
they are, where they should not be, in a cultivated field. Virtue is the cultivation of
the human soul,
and not the mere possession of good dispositions; all men have these, and occasionally
exhibit them.
But virtue supposes exertion; and, as the husbandman must be incited to his laborious
task by some
cogent motive, so must man be prompted to that exertion which is necessary on the part
of every
individual for the very existence of a great society: For man is indolent, and he is
luxurious; he
wishes for enjoyment, and this with little trouble. The less fortunate envy the
enjoyments of others,
and repine at their own inability to obtain the like. They see the idle in affluence.
Few, even of good
men; have the candour, nay, I may call it the wisdom, to think on the activity and the
labour which
had procured these comforts to the rich, or to their ancestors; and to believe that
they are idle only
because they are wealthy, but would be active if they were needy. Such spontaneous
reflections
cannot be expected in persons who are engaged in unceasing labour, to procure a very
moderate share
(in their estimation at least) of the comforts of life. Yet such reflections would, in
the main, be just,
and surely they would greatly tend to quiet the minds of the unsuccessful.

This excellent purpose may be greatly forwarded by a national establishment for moral
instruction
and admonition; and if the public instructors should add all the motives to virtuous
moderation which
are suggested by the considerations of genuine religion, every advice would have a
tenfold influence.
Religious and moral instructions are therefore, in their own nature, unequivocal
supports to that

moderate exertion of the authority arising from civil subordination, which the most refined philanthropist or cosmopolite acknowledges to be necessary for the very existence of a great and cultivated society. I have never seen a scheme of Utopian happiness that did not contain some system of education, and I cannot conceive any system of education of which moral instruction is not a principal part. Such establishments are dictates of nature, and obtrude themselves on the mind of every person who begins to form plans of civil union. And in all existing societies they have indeed been formed, and are considered as the greatest corrector and soother of those discontents that are unavoidable in the minds of the unsuccessful and the unfortunate. The magistrate, therefore, whose professional habits lead him frequently to exert himself for the maintenance of public peace, cannot but see the advantages of such stated remembrancers of our duty. He will therefore support and cherish this public establishment, which so evidently assists him in his beneficent and important labours.

But all the evils of society do not spring from the discontents and the vices of the poor. The rich come in for a large and a conspicuous share. They frequently abuse their advantages. Pride and haughty behaviour on their part rankle in the breasts, and affect the tempers of their inferiors, already fretted

by the hardships of their own condition. The rich also are luxurious; and are often needy. Grasping at every mean of gratification, they are inattentive to the rights of inferiors whom they despise, and, despising, oppress. Perhaps their own superiority has been acquired by injustice. Perhaps most sovereignties have been acquired by oppression. Princes and Rulers are but men; as such, they abuse many of their greatest blessings. Observing that religious hopes make the good resigned under the hardships of the present scene, and that its terrors frequently restrain the bad; they avail themselves of these observations, and support religion as an engine of state, and a mean of their own security. But they are not contented with its real advantages; and they are much more afraid of the resentment and the crimes of the offended profligate, than of the murmurs of the suffering worthy. Therefore they encourage superstition, and call to their aid the vices of the priesthood. The priests are men of like passions as other men, and it is no ground of peculiar blame that they also frequently yield to the temptations of their situation. They are encouraged to the indulgence of the love of influence natural to all men, and they heap terror upon terror, to subdue the minds of men, and darken their understandings. Thus, the most honourable of all employments, the moral instruction of the state, is degraded to a vile trade, and is practised with all the deceit and rapacity of any other trade; and religion, from being the honour and the safeguard of a nation, becomes its greatest disgrace and

curse.

When a nation has fallen into this lamentable state, it is extremely difficult to reform. Although nothing would so immediately and so completely remove all ground of complaint, as the re-establishing private virtue, this is of all others the least likely to be adopted.. The really worthy, who see the mischief where it really is, but who view this life as the school of improvement, and know that man is to be made perfect through suffering, are the last persons to complain. The worthless are the most discontented, the most noisy in their complaints, and the least scrupulous about the means of redress. Not to improve the nation, but to advance themselves, they turn the attention to the abuses of power and influence. And they begin their attack where they think the place most defenceless, and where perhaps they expect assistance from a discontented garrison. They attack superstition, and are not at all solicitous that true religion shall not suffer along with it. It is not, perhaps, with any direct intention to ruin the state, but merely to obtain indulgence for themselves, and the co-operation of the wealthy. They expect to be listened to by many who wish for the same indulgence; and thus it is that religious free-thinking is generally the first step of anarchy and revolution. For in a corrupted state, persons of all ranks have the same licentious wishes, and if superstitious, fear be really an ingredient of the human mind, it requires some struggle to shake it off. Nothing is so effectual as mutual encouragement, and therefore all join against priestcraft; even the rulers forget their interest, which should lead them to support it. In such a state, the pure morality of true religion vanishes from the sight. There is commonly no remains of it in the religion of the nation, and therefore all goes together.

Perhaps there never was a nation where all those co-operating causes had acquired greater strength than in France. Oppressions of all kinds were at a height. The luxuries of life were enjoyed exclusively by the upper classes, and this in the highest degree of refinement; so that the desires of the rest were whetted to the utmost. Religion appeared in its worst form, and seemed calculated solely for procuring establishments for the younger sons of the insolent and useless noblesse. The morals of the higher orders of the clergy and of the laity were equally corrupted. Thousands of literary men were excluded by their station from all hopes of advancement to the more respectable offices in the church. These vented their discontents as far as there was safety, and were encouraged

by many of the upper classes, who joined them in their satires on the priesthood. The clergy opposed them, it is true, but feebly, because they could not support their opposition by examples of their own virtuous behaviour, but were always obliged to have recourse to the power of the church, the very

object of hatred and disgust. The whole nation became infidel, and when in a few instances a worthy Cure uttered the small still voice of true religion, it was not heard amidst the general noise of satire and reproach. The misconduct of administration, and the abuse of the public treasures, were every day growing more impudent and glaring, and exposed the government to continual criticism. But it was still too powerful to suffer this to proceed to extremities; while therefore infidelity and loose sentiments of morality passed unpunished, it was still very hazardous to publish any thing against the state. It was in this respect chiefly, that the Mason Lodges contributed to the dissemination of dangerous opinions, and they were employed for this purpose all over the kingdom. This is not an assertion hazarded merely on account of its probability. Abundant proof will appear by and by, that the most turbulent characters in the nation frequented the Lodges. We cannot doubt, but that under this covert they indulged their factious dispositions; nay, we shall find the greatest part of the Lodges of France, converted, in the course of a very few weeks, into corresponding political societies.

But it is now time to turn our eyes to the progress of Free Masonry in Germany and the north of Europe; there it took a more serious turn. Free Masonry was imported into Germany somewhat later than into France. The first German Lodge that we have any account of, is that at Cologne, erected in 1716, but very soon suppressed. Before the year 1725 there were many, both in Protestant and Catholic Germany. Those of Wetzlar, Frankfort on the Mayne, Brunswick, and Hamburg, are the oldest, and their priority is doubtful. All of them received their institution from England, and had patents from a mother Lodge in London. All seem to have got the mystery through the same channel, the banished friends of the Stuart family. Many of these were Catholics, and entered into the service of Austria and the Catholic princes.

The true hospitality, that is no where more conspicuous than in the character of the Germans, made this institution a most agreeable and useful passport to these gentlemen; and as many of them were in military stations, and in garrison, they found it a very easy matter to set up Lodges in all parts of Germany. These afforded a very agreeable pastime to the officers, who had little to occupy them, and were already accustomed to a subordination which did not affect their vanity on account of family distinctions. As the Ensign and the General were equally gentlemen, the allegory or play of universal Brotherhood was neither novel nor disgusting. Free Masonry was then of the simplest form, consisting of the three degrees of Apprentice, Fellow-craft, and Master. It is remarkable, that the Germans had been long accustomed to the word, the sign, and the gripe of the Masons, and some other handicraft trades. In many parts of Germany there was a distinction of operative Masons into Wort-Maurers and Schrift-Maurers. The Wort-Maurers had no other proof to give of their having

been regularly brought up to the trade of builders, but the word and signs; the Schrift-Maurers had written indentures to shew. There are extant and in force, borough-laws, enjoining the Masters of Masons to give employment to journeymen who had the proper words and sign. In particular it appears, that some cities had more extensive privileges in this respect than others. The word given at Wetzlar, the feat of the great council of revision for the empire, entitled the possessor to work over the whole empire. We may infer from the processes and decisions in some of those municipal courts, that a master gave a word and token for each year's progress of his apprentice. He gave the word of the incorporated Imperial city or borough on which he depended, and also a word peculiar to himself, by which all his own pupils could recognise each other. This mode of recognisance was probably the

only document of education in old times, while writing was confined to a very small part of the community. When we reflect on the nature of the German empire, a confederation of small independent states, we see that this profession cannot keep pace with the other mechanic arts, unless its practitioners are invested with greater privileges than others. Their great works exceed the strength of the immediate neighbourhood, and the workmen must be brought together from a distance. Their association must therefore be more cared for by the public.

When English Free Masonry was carried into Germany, it was hospitably received. It required little effort to give it respectability, and to make it the occupation of a gentleman, and its secrets and mysteries were not such novelties as in France. It spread rapidly, and the simple topic of Brotherly love was sufficient for recommending it to the honest and hospitable Germans. But it soon took a very different turn. The German character is the very opposite of frivolity. It tends to seriousness, and requires serious occupation. The Germans are eminent for their turn for investigation; and perhaps they indulge this to excess. We call them plodding and dull, because we have little relish for enquiry for its own sake. But this is surely the occupation of a rational nature, and deserves any name but stupidity. At the same time it must be acknowledged, that the spirit of enquiry requires regulation as much as any propensity of the human mind. But it appears that the Germans are not nice in their choice of their objects; it appears that singularity, and wonder, and difficulty of research, are to them irresistible recommendations and incitements. They have always exhibited a strong hankering after every thing that is wonderful, or solemn, or terrible; and in spite of the great progress which men have made in the course of these two last centuries, in the knowledge of nature, a progress too in which we should be very unjust if we did not acknowledge that the Germans have been generally in the foremost ranks, the gross absurdities of magic, exorcism, witchcraft, fortune-telling, transmutation of metals, and universal medicine, have always had their zealous

partisans, who have listened with greedy ears to the nonsense and jargon of fanatics and cheats; and though they every day saw examples of many who had been ruined or rendered ridiculous by their credulity, every new pretender to secrets found numbers ready to listen to him, and to run over the same course.

Free Masonry, professing mysteries, instantly roused all these people, and the Lodges appeared to the adventurers who wanted to profit by the enthusiasm or the avarice of their dupes, the fittest places in the world for the scene of their operations. The Rosycrucians were the first who availed themselves of the opportunity. This was not the Society which had appeared formerly under that name, and was now extinct; but a set of Alchymists, pretenders to the transmutation of metals and the universal medicine, who; the better to inveigle their votaries, had mixed with their own tricks a good deal of the absurd superstitions of that sect, in order to give a greater air of mystery to the whole, to protract the time of instruction, and to afford more room for evasions, by making so many difficult conditions necessary for perfecting the grand work, that the unfortunate gull, who had thrown away his time and his money, might believe that the failure was owing to his own incapacity or unfitness for being the possessor of the grand secret. These cheats found it convenient to make Masonry one of their conditions, and by a small degree of art, persuaded their pupils that they were the only true Masons. These Rosycrucian Lodges were soon established, and became numerous, because their mysteries were addressed, both to the curiosity, the sensuality, and the avarice of men. They became a very formidable band, adopting the constitution of the Jesuits, dividing the Fraternity into circles, each under the management of its own superior, known to the president, but unknown to the individuals of the Lodges. These superiors were connected with each other in a way known only to themselves, and the whole was under one General. At least this is the account which they wish to be believed. If it be

just, nothing but the absurdity of the ostensible motives of their occupations could have prevented this combination from carrying on schemes big with hazard to the peace of the world. But the Rosycrucian Lodges have always been considered by other Free Masons as bad Societies, and as gross schismatics. This did not hinder, however, their alchemical and medical secrets from being frequently introduced into the Lodges of simple Free Masonry; and in like manner, exorcism, or ghost-raising, magic, and other gross superstitions, were often held out in their meetings as attainable mysteries, which would be immense acquisitions to the Fraternity, without any necessity of admitting along with them the religious deliriums of the Rosycrucians.

In 1743, a Baron Hunde; a gentleman of honourable character and independent fortune, was in Paris,

and got acquainted with the Earl of Kilmarnock and some other gentlemen who were about the Pretender, and learned from them that they had some wonderful secrets in their Lodges. He was admitted, through the medium of that nobleman, and of a Lord CHfford, and his Masonic patent was signed George (said to be the signature of Kilmarnock). Hunde had attached himself to the fortunes of the Pretender, in hopes (as he says himself) of rising in the world under his protection. The mighty secret was this. "When the Order of Knights Templars was aboHshed by Philip the Fair, and cruelly persecuted, some worthy persons escaped, and took refuge in the Highlands of Scotland, where they concealed themselves in caves. These persons possessed the true secrets of Masonry, which had always been in that Order, having been acquired by the Knights, during their services in the east, from the pilgrims whom they occasionally protected or dehvered. The Chevaliers de la Rose-Croix continued to have the same duties as formerly, though robbed of their emoluments. In fine, every true Mason is a Knight Templar." It is very true that a clever fancy can accommodate the ritual of reception of the Chevalier de V Epee, &c. to something like the institution of the Knights Templars, and perhaps this explanation of young Zerobabel's pilgrimage, and of the rebuilding of the Temple by Ezra, is the most significant explanation that has been given of the meagre symbols of Free Masonry.

When Baron Hunde returned to Germany, he exhibited to some friends his extensive powers for propagating this system of Masonry, and made a few Knights. But he was not very active. Probably the failure of the Pretender's attempt to recover the throne of his ancestors had put an end to Hunde's hopes of making a figure. In the mean time Free Masonry was cultivated with zeal in Germany, and many adventurers found their advantage in supporting particular schisms.

But in 1756, or 1757, a complete revolution took place. The French officers who were prisoners at large in BerUn, undertook, with the assurance pecuUar to their nation, to instruct the simple Germans in every thing that embellishes society. They said, that the homespun Free Masonry, which had been imported from England, was fit only for the unpoUshed minds of the British; but that in France it had grown into an elegant system, fit for the profession of Gentlemen. Nay, they said, that the English were ignorant of true Masonry, and possessed nothing but the introduction to it; and even this was not understood by them. When the ribbands and stars, with which the French had ornamented the Order, were shown to the Germans, they could not resist the enchantment. A Mr. Rosa, a French commissary, brought from Paris a complete waggonload of Masonic ornaments, which were all distributed before it had reached BerUn, and he was obUged to order another, to furnish the Lodges of that city. It became for a while a most profitable business to many French officers and commissaries dispersed over Germany, having nothing else to do. Every body gaped for instruction, and these kind teachers were always ready to bestow it. In half a year Free Masonry underwent a

complete
revolution all over Germany, and ChevaUers multipHed without number. The Rosaic system was a

gospel to the Mason and the poor British system was despised. But the new Lodges of Berlin, as they had been the teachers of the whole empire, wanted also to be the governors, and insisted on complete subjection from all the others. This startled the Free Masons at a distance, and awakened them from their golden dreams. Now began a struggle for dominion and for independency. This made the old Lodges think a little about the whole affair. The result of this was a counter revolution. Though no man could pretend that he understood the true meaning of Free Masonry, its origin, its history, or its real aim, all saw that the interpretations of their hieroglyphics, and the rituals of the new degrees imported from France, were quite gratuitous. It appeared, therefore, that the safest thing for them was an appeal to the birth-place of Masonry. They sent to London for instructions. There they learned, that nothing was acknowledged for genuine unsophisticated Masonry but the three degrees; and that the mother Lodge of London alone could, by her instructions, prevent the most dangerous schisms and innovations. Many Lodges, therefore, applied for patents and instructions. Patents were easily made out, and most willingly sent to the zealous Brethren; and these were thankfully received and paid for. But instruction was not so easy a matter. At that time we had nothing but the book of constitutions, drawn up about 1720, by Anderson and Desaguilliers, two persons of little education, and of low manners, who had aimed at little more than making a pretext, not altogether contemptible, for a convivial meeting. This, however, was received with respect. We are apt to smile at grave men's being satisfied with such coarse and scanty fare. But it was of use, merely because it gave an ostensible reason for resisting the despotism of the Lodges of Berlin. Several respectable Lodges, particularly that of Frankfort on the Mayne, that of Brunswick, that of Wetzlar, and the Royal York of Berlin, resolutely adhered to the English system, and denied themselves all the enjoyment of the French degrees, rather than acknowledge the supremacy of the Rosaic Lodges of Berlin.

About the year 1764 a new revolution took place. An adventurer, who called himself Johnson, and passed himself for an Englishman, but who was really a German or Bohemian named Leucht, said that he was ambassador from the Chapter of Knights Templars at Old Aberdeen in Scotland, sent to teach the Germans what was true Masonry. He pretended to transmute metals, and some of the Brethren declared that they had seen him do it repeatedly. This reached Baron Hunde and brought back all his former enthusiasm. There is something very dark in this part of the history; for in a little Johnson told his partisans that the only point he had to inform them of was, that Baron Hunde was the Grand Master of the 7th province of Masonry, which included the whole of Germany, and

the royal dominions of Prussia. He showed them a map of the Masonic Empire arranged into provinces, each of which had distinguishing emblems. These are all taken from an old forgotten and insignificant book, *Typtii Symbola Divina et Humana*, published in 1601. There is not the least trace in this book either of Masonry or Templars, and the emblems are taken out without the smallest ground of selection. Some inconsistency with the former magnificent promises of Johnson startled them at first, but they acquiesced and submitted to Baron Hunde as Grand Master of Germany. Soon after Johnson turned out to be a cheat, escaped, was taken, and put in prison, where he died. Yet this seems not to have ruined the credit of Baron Hunde. He erected Lodges, gave a few simple instructions, all in the system of English Masonry, and promised, that when they had approved themselves as good Masons, he would then impart the mighty secret. After two or three years of noviciate, a convention was held at Altenberg; and he told them that his whole secret was, that every true Mason was a Knight Templar. They were astonished, and disappointed; for they expected in general that he would teach them the philosopher's stone, or ghost-raising, or magic. After much discontent, falling out, and dispute, many Lodges united in this system, made somewhat moderate and palatable, under the name of the STRICT DISCIPLINARIANS, *Strickten Observanz*. It was acceptable to many, because they

insisted that they were really Knights, properly consecrated, though without temporalities; and they seriously set themselves about forming a fund which should secure the order in a landed property and revenue, which would give them a respectable civil existence. Hunde declared that his whole estate should devolve on the Order. But the vexations which he afterwards met with, and his falling in love with a lady who prevailed on him to become Roman Catholic, made him alter this intention. The Order went on, however, and acquired considerable credit by the serious regularity of their proceedings; and, although in the mean time a new apostle of Mysteries, a Dr. Zinzendorff, one of the *Strict Observanz*, introduced a new system, which he said was from Sweden, distinguished by some of the mystical doctrines of the Swedenborgh sect, and though this system obtained the Royal patronage, and a National Lodge was established at Berlin by patent, still the *Tempelorden*, or *Or den des Strickten Observanz*, continued to be very respectable. The German gentry were better pleased with a Grand Master of their own choosing, than with any imposed on them by authority.

During this state of things, one Stark, a Protestant divine, well known in Germany by his writings, made another trial of public faith. One Gugomos (a private gentleman, but who would pass for son to a King of Cyprus) and one Schropfer, keeper of a coffee-house at Nuremberg, drew crowds of Free Masons around them, to learn ghost-raising, exorcism, and alchymy. Numbers came from a

great distance to Weisbad to see and learn these mysteries, and Free Masonry was on the point of another revolution. Dr. Stark was an adept in all these things, and contended with Cagliostro in Courland for the palm of superiority. He saw that this deception could not long stand its ground. He therefore came forward, at a convention at Braunschweig in 1772, and said to the Strict Disciplinarians or Templars, That he was of their Order, but of the spiritual department, and was deputed by the Chapter of K - m - d - l in Scotland, where he was Chancellor of the Congregation, and had the name of Archidemides, Eques ab Aquila fulva: That this Chapter had the superintendance of the Order: That they alone could consecrate the Knights, or the unknown superiors; and that he was deputed to instruct them in the real principles of the Order, and impart its inestimable secrets, which could not be known to Baron Hunde, as he would readily acknowledge when he should converse with him. Johnson, he said, had been a cheat, and probably a murderer. He had got some knowledge from papers which he must have stolen from a missionary, who had disappeared, and was probably killed. Gugomos and Schropfer must have had some similar information; and Schropfer had even deceived him for a time. He was ready to execute his commission, upon their coming under the necessary obligations of secrecy and of submission. Hunde (whose name in the Order was the Eques ab Ense) acquiesced at once, and proposed a convention, with full powers to decide and accept. But a Schubart, a gentleman of character, who was treasurer to the Templar Masons, and had an employment which gave him considerable influence in the Order, strongly dissuaded them from such a measure. The most unqualified submission to unknown superiors, and to conditions equally unknown, was required previous to the smallest communication, or any knowledge of the powers which Archidemides had to treat with them. Many meetings were held, and many attempts were made to learn something of this spiritual court, and of what they might expect from them. Dr: Stark, Baron Weggensak, Baron Von Raven, and some others of his coadjutors in the Lodges at Koningsberg in Prussia, and at Wismar, were received into the Order. But in vain - nothing was obtained from these ghostly Knights but some insignificant ceremonials of receptions and consecrations. Of this kind of novelties they were already heartily sick; and though they all panted after the expected wonders, they were so much frightened by the unconditional submission, that they could come to no agreement, and the secrets of the Scotch Congregation of K-m-d-t still remain with Dr. Stark. They did, however, a sensible thing; they sent a deputation to Old Aberdeen, to

enquire after the caves where their venerable mysteries were known, and their treasures were hid. They had, as they thought, merited some more confidence; for they had remitted annual contributions to these unknown superiors, to the amount of some thousands of rix-dollars. But alas, their ambassadors found the Free Masons of Old Aberdeen ignorant of all this, and as eager to

learn from
the ambassadors what was the true origin and meaning of Free Masonry, of which they
knew nothing
but the simple tale of Old Hiram. This broke Stark's credit; but he still insisted on
the reality of his
commission, and said that the Brethren at Aberdeen were indeed ignorant, but that he
had never said
otherwise; their expectations from that quarter had rested on the scraps purloined by
Johnson. He
reminded them of a thing well known to themselves; that one of them had been sent for
by a dying
nobleman to receive papers on this subject, and that his visit having been delayed a
few hours by an
unavoidable accident, he found all burnt but a fragment of a capitulary and a thing in
cypher, part of
which he (Dr. Stark) had explained to them. They had employed another gentleman, a H.
Wachter, to
make similar enquiries in Italy, where Schropfer and others (even Hunde) had told them
great secrets
were to be obtained from the Pretender's secretary Approsi, and others. Wachter told
them, that all
this was a fiction, but that he had seen at Florence some Brethren from the Holy Land,
who really
possessed wonderful secrets, which he was willing to impart, on proper conditions.
These, however,
they could not accede to; but they were cruelly tortured by seeing Wachter, who had
left Germany in
sober circumstances, now a man of great wealth and expense. He would not acknowledge
that he had
got the secret of gold-making from the Asiatic Brethren; but said that no man had any
right to ask
him how he had come by his fortune. It was enough that he behaved honourably, and owed
no man
any thing. He broke off all connections with them, and left them in great distress
about their Order,
and panting after his secrets. *Risum teneatis amici.*

Stark, in revenge for the opposition he had met with from Schubart, left no stone
unturned to hurt him
with his Brethren, and succeeded, so that he left them in disgust. Hunde died about
this time. A book
appeared, called, *The Stumbling Block and Rock of Offence*, which betrayed (by their own
confession) the whole secrets of the Order of Templars, and soon made an end of it, as
far as it went
beyond the simple English Masonry.

Thus was the faith of Free Masons quite unhinged in Germany. But the rage for mysteries
and
wonder was not in the least abated; and the habits of these secret assemblies were
becoming every
day more craving. Dissension and schism was multiplying in every quarter; and the
Institution,
instead of being an incitement to mutual complaisance and Brotherly love, had become a
source of
contention, and of bitter enmity. Not satisfied with defending the propriety of its own
Institutions,
each System of Free Masonry was busy in enticing away the partisans of other Systems,
shut their
Lodges against each other, and proceeded even to vilify and persecute the adherents of
every System
but their own.

These animosities arose chiefly from the quarrel about precedence, and the arrogance
(as it was
thought) of the patent Lodge of Berlin, in pretending to have any authority in the

other parts of the Empire. But these pretensions were not the result of mere vanity. The French importers of the new degrees, always true to the glory of their nation, hoped by this means to secure the dependence even of this frivolous Society; perhaps they might foresee political uses and benefits which might arise from it. One thing is worth notice: The French Lodges had all emanated from the great Confederation under the Duke de Chartres, and, even if we had no other proof, we might presume that they would cultivate the same principles that characterised that Sect. But we are certain that infidelity and laxity

of moral principles were prevalent in the Rosaic Lodges, and that the observation of this corruption had offended many of the sober, oldfashioned Lodges, and was one great cause of any check that was given to the brilliant Masonry of France. It is the observation of this circumstance, in which they all resembled, and which soon ceased to be a distinction, because it pervaded the other Lodges, that induced me to expatiate more on this history of Free Masonry in Germany, than may appear to my readers to be adequate to the importance of Free Masonry in the general subject-matter of these pages. But I hope that it will appear in the course of my narration that I have not given it greater value than it deserves.

About this very time there was a great revolution of the public mind in Germany, and scepticism, infidelity and irreligion, not only were prevalent in the minds and manners of the wealthy and luxurious, and of the profligate of lower ranks, but began to appear in the productions of the press. Some circumstances, peculiar to Germany, occasioned these declensions from the former acquiescence in the faith of their forefathers to become more uniform and remarkable than they would otherwise have been. The Confessions of Germany are the Roman Catholic, the Lutheran (which they call Protestant) and the Calvinist (which they call Reformed). These are professed in many small contiguous principalities, and there is hardly one of them in which all the three have not free exercise. The desire of making proselytes is natural to all serious professors of a rational faith, and was frequently exercised. The Roman Catholics are supposed by us to be particularly zealous; and the Protestants (Lutherans and Calvinists) were careful to oppose them by every kind of argument, among which those of ridicule and reproach were not spared. The Catholics accused them of infidelity respecting the fundamental doctrines of Christianity which they professed to believe, and even with respect to the doctrines of natural religion. This accusation was long very slightly supported; but, of late, by better proofs. The spirit of free inquiry was the great boast of the Protestants, and their only support against the Catholics, securing them both in their religious and civil rights. It was therefore supported by their governments. It is not to be wondered at that it should

be indulged to excess, or improperly, even by serious men, liable to error, in their disputes with the Catholics. In the progress of this contest, even their own Confession did not escape criticism, and it was asserted that the Reformation which those Confessions express was not complete. Further Reformations were proposed. The Scriptures, the foundation of our faith, were examined by clergymen of very different capacities, dispositions, and views, till by explaining, correcting, allegorising, and otherwise twisting the Bible, men's minds had hardly any thing left to rest on as a doctrine of revealed religion. This encouraged others to go farther, and to say that revelation was a solecism, as plainly appeared by the irreconcilable differences among these Enlighteners (so they were called) of the public, and that man had nothing to trust to but the dictates of natural reason. Another set of writers, proceeding from this as a point already settled, proscribed all religion whatever, and openly taught the doctrines of materialism and atheism. Most of those innovations were the work of Protestant divines, from the causes that I have mentioned. Teller, Semler, Eberhardt, Leffing, Bahrtdt, Riem, and Shultz, had the chief hand in all these innovations. But no man contributed more than Nicholai, an eminent and learned bookseller in Berlin. He has been for many years the publisher of a periodical work, called the General German Library (Allgemein deutsche Bibliothek) consisting of original dissertations, and reviews of the writings of others. The great merit of this work, on account of many learned dissertations which appear in it, has procured it great influence on that class of readers whose leisure or capacity did not allow them a more profound kind of reading. This is the bulk of readers in every country. Nicholai gives a decided preference to the writings of the Enlighteners, and in his reviews treats them with particular notice, makes the public

fully acquainted with their works, and makes the most favourable comments; whereas the performances of their opponents, or more properly speaking, the defenders of the National Creeds, are neglected, omitted, or barely mentioned, or they are criticised with every severity of ridicule and reproach. He fell upon a very sure method of rendering the orthodox writers disagreeable to the public, by representing them as the abettors of superstition; and as secret Jesuits. He asserts, that the abolition of the Order of Loyola is only apparent. The Brethren still retain their connection, and most part of their property, under the secret patronage of Catholic Princes. They are, therefore, in every corner, in every habit and character, working with unwearied zeal for the restoration of their empire. He raised a general alarm, and made a journey through Germany, hunting for Jesuits, and for this purpose, became Free Mason and Rosycrucian, being introduced by his friends Gedicke and Blester, clergymen, publishers of the Berlin Monatschrift, and most zealous promoters of the new doctrines. This favour he has repaid at his return, by betraying the mysteries of the Lodges, and

numberless falsehoods. His journey was published in several volumes, and is full of frightful Jesuitisms. This man, as I have said, found the greatest success in his method of slandering the defenders of Bible-Christianity, by representing them as concealed Jesuits. But, not contented with open discussion, he long ago published a sort of romance, called *Sebaldus Nothanker*, in which these divines are introduced under feigned names, and made as ridiculous and detestable as possible. All this was a good trading job, for sceptical and free-thinking writings have every where a good market; and Nicholai was not only reviewer, but publisher, having presses in different cities of the Empire. The immense literary manufacture of Germany, far exceeding that of any nation of Europe, is carried on in a very particular way. The books go in sheets to the great fairs of Leipsic and Frankfort, twice a year. The booksellers meet there, and see at one glance the state of literature; and having speculated and made their bargains, the books are instantly dispersed through every part of the Empire, and appear at once in all quarters. Although every Principality has an officer for licensing, it is impossible to prevent the currency of a performance, although it may be prohibited; for it is to be had by the carrier at three or four miles distance in another state. By this mode of traffic, a plot may be formed, and actually has been formed, for giving any particular turn to the literature of the country. There is an excellent work printed at Bern by the author Heinzmann, a bookseller, called. *Appeal to my Country, concerning a Combination of Writers, and Booksetlers, to rule the Literature of Germany, and form the public mind into a contempt for the religion and civil establishments of the Empire.* It contains a historical account of the publications in every branch of literature for about thirty years. The author shows, in the most convincing manner, that the prodigious change from the former satisfaction of the Germans on those subjects to their present discontent and attacks from every quarter, is neither a fair picture of the prevailing sentiments, nor has been the simple operation of things, but the result of a combination of trading Infidels.

I have here somewhat anticipated (for I hope to point out the sources of this combination,) because it helps to explain or illustrate the progress of infidelity and irreligion that I was speaking of. It was much accelerated by another circumstance. One Basedow, a man of talents and learning, set up, in the Principality of Anhalt-Dessau, a PHILANTHROPINE, or academy of general education, on a plan extremely different from those of the Universities and Academies. By this appellation, the founder hoped to make parents expect that much attention would be paid to the morals of the pupils; and indeed the programs or advertisements by which Basedow announced his institution to the public, described it as the professed seminary of practical Ethics. Languages, sciences, and the ornamental exercises, were here considered as mere accessories, and the great aim was to form the young mind to

the love of mankind and of virtue, by a plan of moral education which was very specious and

unexceptionable. But there was a circumstance which greatly obstructed the wide prospects of the founder. How were the religious opinions of the youth to be cared for? Catholics, Lutherans, and Calvinists, were almost equally numerous in the adjoining Principalities; and the exclusion of any two of these communions would prodigiously limit the proposed usefulness of the institution. Basedow was a man of talents, a good scholar, and a persuasive writer. He framed a set of rules, by which the education should be conducted, and which, he thought, should make every parent easy; and the plan is very judicious and manly. But none came but Lutherans. His zeal and interest in the thing made him endeavour to interest others; and he found this no hard matter. The people of condition, and all sensible men, saw that it would be a very great advantage to the place, could they induce men to send their children from all the neighbouring states. What we wish, we readily believe to be the truth; and Basedow's plan and reasonings appeared complete, and had the support of all classes of men. The moderate Calvinists, after some time, were not averse from them, and the literary manufacture of Germany was soon very busy in making pamphlets, defending, improving, attacking and reprobating the plans. Innumerable were the projects for moderating the differences between the three Christian communions of Germany, and making it possible for the members of them all, not only to live amicably among each other, and to worship God in the same church, but even to communicate together. This attempt naturally gave rise to much speculation and refinement; and the proposals for amendment of the formulas and the instructions from the pulpit were prosecuted with so much keenness, that the ground-work, Christianity, was refined and refined, till it vanished altogether, leaving Deism, or Natural; or, as it was called. Philosophical Religion, in its place. I am not much mistaken as to historical fact, when I say, that the astonishing change in religious doctrine which has taken place in Protestant Germany within these last thirty years was chiefly occasioned by this scheme of Basedow's. The pre-disposing causes existed, indeed, and were general and powerful, and the disorder had already broken out. But this specious and enticing object first gave a title to Protestant clergymen to put to their hand without risk of being censured.

Basedow corrected, and corrected again, but not one Catholic came to the Philanthropine. He seems to have thought that the best plan would be, to banish all positive religion whatever, and that he would then be sure of Catholic scholars. Cardinal Dubois was so far right with respect to the first Catholic pupil of the church. He had recommended a man of his own stamp to Louis XIV. to fill some important office. The monarch was astonished, and told the Cardinal, that "that would never do,

for the man was a Jansenist; Eh! que non, Sire," said the Cardinal, "n'est qu'Athee; ' all was safe, and the man got the priory. But though all was in vain, Basedow's Philanthropine at Dessau got a high character. He published many volumes on education that have much merit.

It were well had this been all. But most unfortunately, though most naturally, writers of loose moral principles and of wicked hearts were encouraged by the impunity which the sceptical writers experienced, and ventured to publish things of the vilest tendency, inflaming the passions and justifying licentious manners. These maxims are congenial with irreligion and Atheism, and the books found a quick market. It was chiefly in the Prussian States that this went on. The late King was, to say the best of him, a naturalist, and, holding this life for his all, gave full liberty to his subjects to write what they pleased, provided they did not touch on state matters. He declared, however, to a minister of his court, long before his death, that "he was extremely sorry that his indifference had produced such effects; that he was sensible it had greatly contributed to hurt the peace and mutual good treatment of his subjects;" and he said, "that he would willingly give up the glory of his best fought battle, to have the satisfaction of leaving his people in the same state of peace

and satisfaction with their religious establishments, that he found them in at his accession to the throne." His successor Frederick William found that things had gone much too far, and determined to support the church establishment in the most peremptory manner; but at the same time to allow perfect freedom of thinking and conversing to the professors of every christian faith, provided it was enjoyed without disturbing the general peace, or any encroachment on the rights of those already supported by law. He published an edict to this effect, which is really a model worthy of imitation in every country. This was the epoch of a strange revolution. It was attacked from all hands, and criticisms, satires, slanders, threatenings, poured in from every quarter. The independency of the neighbouring states, and the monarch's not being a great favourite among several of his neighbours, permitted the publication of these pieces in the adjoining principalities, and it was impossible to prevent their circulation even in the Prussian States. His edict was called an unjustifiable tyranny over the consciences of men; the dogmas supported by it, were called absurd superstitions; the King's private character, and his opinions in religious matters, were treated with little reverence, nay, were ridiculed and scandalously abused. This field of discussion being thus thrown open, the writers did not confine themselves to religious matters. After flatly denying that the prince of any country had the smallest right to prescribe, or even direct the faith of his subjects, they extended their discussions to the rights of princes in general; and now they fairly opened their trenches, and made an attack in

form on the constitutions of the German confederacy, and after the usual approaches, they set up the standard of universal citizenship on the very ridge of the glacis, and summoned the fort to surrender. The most daring of these attacks was a collection of anonymous letters on the constitution of the Prussian States. It was printed (or said to be so) at Utrecht; but by comparing the faults of some types with some books printed in Berlin, it was supposed by all to be the production of one of Nicholai's presses. It was thought to be the composition of Mirabeau. It is certain that he wrote a French translation, with a preface and notes, more impudent than the work itself. The monarch was declared to be a tyrant; the people are addressed as a parcel of tame wretches crouching under oppression. The people of Silesia are represented as still in a worse condition, and are repeatedly called to rouse themselves, and to rise up and assert their rights. The King is told, that there is a combination of philosophers (conjunction) who are leagued together in defence of truth and reason, and which no power can withstand; that they are to be found in every country, and are connected by mutual and solemn engagement, and will put in practice every mean of attack. Enlightening, instruction, was the general cry among the writers. The triumph of reason over error, the overthrow of superstition and slavish fear, freedom from religious and political prejudices, and the establishment of liberty and equality, the natural and unalienable rights of man, were the topics of general declamation; and it was openly maintained; that secret societies, where the communication of sentiment should be free from every restraint, was the most effectual mean for instructing and enlightening the world.

And thus it appears, that Germany has experienced the same gradual process, from Religion to Atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France. And I must now add, that this progress has been effected in the same manner, and by the same means; and that one of the chief means of seduction has been the Lodges of the Free Masons. The French, along with their numerous chevaleries, and stars, and ribbands, had brought in the custom of haranguing in the Lodges, and as human nature has a considerable uniformity every where, the same topics became favourite subjects of declamation that had tickled the ear in France; there were the same corruptions of sentiments and manners among the luxurious or profligate, and the same incitements to the utterance of these sentiments, wherever it could be done with safety; and I may say, that the zealots in all these tracts of free-thinking were more serious, more grave, and

fanatical. These are not assertions apriori. I can produce proofs. There was a Baron Knigge residing at that time in the neighbourhood of Frankfort, of whom I shall afterwards have occasion frequently to speak. This man was an enthusiast in Masonry from his youth, and had run through

every possible degree of it. He was dissatisfied with them all, and particularly with the frivolity of the French chivalry; but he still believed that Masonry contained invaluable secrets. He imagined that he saw a glimpse of them in the cosmo-political and sceptical discourses in their Lodges; he sat down to meditate on these; and soon collected his thoughts, and found that those French orators were right without knocking it; and that Masonry was pure natural religion and universal citizenship, and that this was also true Christianity. In this faith he immediately began his career of Brotherly love, and published three volumes of sermons; the first and third published at Frankfort; and the second at Heidelberg, but without his name. He published also a popular system of religion. In all these publications, of which there are extracts in the Religions Begebenheiten, Christianity is considered as a mere allegory, or a Masonic type of natural religion; the moral duties are spun into the common-place declamations of universal benevolence; and the attention is continually directed to the absurdities and horrors of superstition, the sufferings of the poor, the tyranny and oppression of the great, the tricks of the priests, and the indolent simplicity and patience of the laity and of the common people. The happiness of the patriarchal life, and sweets of universal equality and freedom; are the burden of every paragraph; and the general tenor of the whole is to make men discontented with their condition of civil subordination, and the restraints of revealed religion.

All the proceedings of Knigge in the Masonic schisms show that he was a zealous apostle of cosmo-politism, and that he was continually dealing with people in the Lodges who were associated with him in propagating these notions among the Brethren; so that we are certain that such conversations were common in the German Lodges.

When the reader considers all these circumstances, he will abate of that surprise which naturally affects a Briton, when he reads accounts of conventions for discussing and fixing the dogmatic tenets of Free Masonry. The perfect freedom, civil and religious, which we enjoy in this happy country, being familiar to every man, we indulge it with calmness and moderation, and secret assemblies hardly differ from the common meetings of friends and neighbours. We do not forget the expediency of civil subordination, and of those distinctions which arise from secure possession of our rights, and the gradual accumulation of the comforts of life in the families of the sober and industrious. These have, by prudence and a respectable economy, preserved the acquisitions of their ancestors. Every man feels in his own breast the strong call of nature to procure for himself and his children, by every honest and commendable exertion, the means of public consideration and respect. No man is so totally without spirit, as not to think the better of his condition when he is come of creditable parents, and has creditable connections; and without thinking that he is in any respect generous, he presumes

that others have the same sentiments, and therefore allows the moderate expression of them, without thinking it insolence or haughtiness. All these things are familiar, are not thought of, and we enjoy them as we enjoy ordinary health, without perceiving it. But in the same manner as a young man who has been long confined by sickness, exults in returning health, and is apt to riot in the enjoyment of what he so distinctly feels; so those who are under continual check in open society, feel this emancipation in these hidden assemblies, and indulge with eagerness in the expression of sentiments which in public they must smother within their own breast. Such meetings, therefore, have a zest that is very alluring, and they are frequented with avidity. There is no country in Europe where this kind of enjoyment is so poignant as in Germany. Very insignificant principalities have the same rank in

the General Federation with very extensive dominions. The internal constitution of each petty state being modelled in nearly the same manner, the official honours of their little courts become ludicrous and even farcical. The Geheim Hofrath, the Hofmareschal, and all the Kammerhers of a Prince, whose dominions do not equal the estates of many English Squires, cause the whole to appear like the play of children, and must give frequent occasion for discontent and ridicule. Mason Lodges even keep this alive. The fraternal equality professed in them is very flattering to those who have not succeeded in the scramble for civil distinctions. Such persons become the most zealous Masons, and generally obtain the active offices in the Lodges, and have an opportunity of treating with authority persons whom in public society they must look up to with some respect.

These considerations account, in some measure, for the importance which Free Masonry has acquired in Germany. For a long while the hopes of learning some wonderful secret made a German Baron think nothing of long and expensive journeys in quest of some new degree. Of late, the cosmo-political doctrines encouraged and propagated in the Lodges, and some hopes of producing a Revolution in society, by which men of talents should obtain the management of public affairs, seem to be the cause of all the zeal with which the order is still cherished and promoted. In a periodical work, published at Neuwied, called A/gemem Zeitung der Freymaurerey, we have the list of the Lodges in 1782, with the names of the Office-bearers. Four-fifths of these are clergymen, professors, persons having offices in the common-law courts, men of letters by trade, such as reviewers and journalists, and other pamphleteers; a class of men, who generally think that they have not attained that rank in society to which their talents entitle them, and imagine that they could discharge the important offices of the state with reputation to themselves and advantage to the public.

The miserable uncertainty and instability of the Masonic faith, which I described

above, was not altogether the effect of mere chance, but had been greatly accelerated by the machinations of Baron Knigge, and some other Cosmo-political Brethren whom he had called to his assistance. Knigge had now formed a scheme for uniting the whole Fraternity, for the purpose of promoting his Utopian plan of universal benevolence in a state of liberty and equality. He hoped to do this more readily by completing their embarrassment, and showing each system how infirm its foundation was, and how little chance it had of obtaining a general adherence. The Strikten Observanz had now completely lost its credit, by which it had hoped to get the better of all the rest. Knigge therefore proposed a plan to the Lodges of Frankfort and Wetzlar, by which all the systems might, in some measure, be united, or at least be brought to a state of mutual forbearance and intercourse. He proposed that the English system should be taken for the ground-work, and to receive all and only those who had taken the three symbolical degrees, as they were now generally called. After thus guarding this general point of faith, he proposed to allow the validity of every degree or rank which should be received in any Lodge, or be made the character of any particular system. These Lodges, having secured the adherence of several others, brought about a general convention at Willemsbad in Hainault, where every different system should communicate its peculiar tenets. It was then hoped, that after an examination of them all, a constitution might be formed; which comprehended every thing that was most worthy of selection, and therefore be far better than the accommodating system already described. By this he hoped to get his favourite scheme introduced into the whole Order, and Free Masons made zealous Citizens of the World. I believe he was sincere in these intentions, and had no intention to disturb the public peace. The convention was accordingly held, and lasted a long while, the deputies consulting about the frivolities of Masonry, with all the seriousness of state-ambassadors. But there was a great shyness in their communications; and Knigge was making but

small progress in his plan, when he met with another Mason, the Marquis of Constanza, who in an instant converted him, and changed all his measures, by showing him that he (Knigge) was only doing by halves what was already accomplished by another Society, which had carried it to its full extent. They immediately set about undoing what he had been occupied with, and heightened as much as they could the dissensions, already sufficiently great, and; in the mean time, got the Lodges of Frankfort and Wetzlar, and several others, to unite, and pick out the best of the things they had obtained by the communications from the other systems, and they formed a plan of what they called, the Eclectic or Syncritic Masonry of the United Lodges of Germany. They composed a constitution, ritual, and catechism, which has merit, and is indeed the completest body of Free

Masonry that we
have

Such was the state of this celebrated and mysterious Fraternity in Germany in 1776. The spirit of innovation had seized all the Brethren. No man could give a tolerable account of the origin, history, or object of the Order; and it appeared to all as a lost or forgotten mystery. The symbols seemed to be equally susceptible of every interpretation, and none of these seemed entitled to any decided preference.

(a) Citizenship of the World, from the Greek words Cosmos, world, and Polis a city.

colorbar divider

"CH 2" The Illuminati

I AM now arrived at what I should call the great epoch of Cosmo-politism; the scheme communicated to Baron Knigge by the Marchese di Constanza. This obliges me to mention a remarkable Lodge of the Eclectic Masonry, erected at Munich in Bavaria, in 1775; under the worshipful Master; Professor Baader. It was called The Lodge Theodore of Good Counsel. It had its constitutionat patent from the Royal York at Berlin, but had formed a particular system of its own, by instructions from the Loge des Chevaliers Bienfaisants at Lyons; with which it kept up a correspondence. This respect to the Lodge at Lyons had arisen from the preponderance acquired in general by the French party in the convention at Willemsbad.

The deputies of the Rosaic Lodges, as well as the remains of the Templars, and Stricten Observanz, all looking up to this as the mother Lodge of what they called the Grand Orient de la France, consisting (in 1782) of 266 improved Lodges, united under the D. de Chartres. Accordingly the Lodge at Lyons sent Mr. Willermooz as deputy to this convention at Willemsbad.

Refining gradually on the simple British Masonry, the Lodge had formed a system of practical morality, which it asserted to be the aim of genuine Masonry, saying, that a true Mason, and a man of upright heart and active virtue are synonymous characters, and that the great aim of Free Masonry is to promote the happiness of mankind by every mean in our power. In pursuance of these principles, the Lodge Theodore professedly occupied itself with economical, statistical, and political matters, and not only published from time to time discourses on such subjects by the Brother Orator, but the Members considered themselves as in duty bound to propagate and inculcate the same doctrines out of doors.

Of the zealous members of the Lodge Theodore the most conspicuous was Dr. Adam Weishaupt,

Professor of Canon Law in the university of Ingolstadt. This person had been educated among the Jesuits; but the abolition of their order made him change his views, and from being their pupil, he became their most bitter enemy. He had acquired a high reputation in his profession, and was attended not only by those intended for the practice in the law-courts, but also by the young gentlemen at large, in their course of general education; and he brought numbers from the neighbouring states to this university, and gave a ton to the studies of the place. He embraced with great keenness this opportunity of spreading the favorite doctrines of the Lodge; and his auditory became the seminary of Cosmopolitism. The engaging pictures of the possible felicity of a society where every office is held by a man of talents and virtue, and where every talent is set in a place fitted for its exertion, forcibly catches the generous and unsuspecting minds of youth, and in a Roman CathoUc state, far advanced in the habits of gross superstition (a character given to Bavaria by its neighbours) and abounding in monks and idle dignitaries, the opportunities must be frequent for observing the inconsiderate dominion of the clergy, and the abject and indolent submission of the laity.

Accordingly Professor Weishaupt says, in his Apology for Illuminatism, that Deism, Infidelity, and Atheism are more prevalent in Bavaria than in any country he was acquainted with. Discourses, therefore, in which the absurdity and horrors of superstition and spiritual tyranny were strongly painted, could not fail of making a deep impression. And during this state of the minds of the auditory the transition to general infidelity and irreligion is so easy, and so inviting to sanguine youth, prompted perhaps by a latent wish that the restraints which religion imposes on the expectants of a future state might be found, on enquiry, to be nothing but groundless terrors; that I imagine it requires the most anxious care of the public teacher to keep the minds of his audience impressed with the reality and importance of the great truths of religion, while he frees them from the shackles of blind and absurd superstition. I fear that this celebrated instructor had none of this anxiety, but was satisfied with his great success in the last part of this task, the emancipation of his young hearers from the terrors of superstition. I suppose also that this was the more agreeable to him, as it procured him the triumph over the Jesuits, with whom he had long struggled for the direction of the university.

This was in 1777. Weishaupt had long been scheming the establishment of an Association or Order; which, in time, should govern the world. In his first fervour and high expectations; he hinted to several Ex- Jesuits the probability of their recovering, under a new name, the influence which they formerly possessed, and of being again of great service to society, by directing the education of youth of distinction, now emancipated from all civil and religious prejudices. He prevailed on some to join

him, but they all retracted but two.

After this disappointment Weishaupt became the implacable enemy of the Jesuits; and his sanguine temper made him frequently lay himself open to their piercing eye, and drew on him their keenest resentment; and at last made him the victim of their enmity.

The Lodge Theodore was the place where the abovementioned doctrines were most zealously propagated. But Weishaupt's emissaries had already procured the adherence of many other Lodges; and the Eclectic Masonry had been brought into vogue chiefly by their exertions at the Willemsbad

convention. The Lodge Theodore was perhaps less guarded in its proceedings, for it became remarkable for the very bold sentiments in politics and religion which were frequently uttered in their harangues; and its members were noted for their zeal in making proselytes.

Many bitter pasquinades, satires, and other offensive pamphlets were in secret circulation, and even larger works of very dangerous tendency, and several of them were traced to that Lodge. The Elector often expressed his disapprobation of such proceedings, and sent them kind messages, desiring them to be careful not to disturb the peace of the country; and particularly to recollect the solemn declaration made to every entrant into the Fraternity of Free Masons, "That no subject of religion or politics shall ever be touched on in the Lodge;" a declaration which alone could have procured his permission of any secret assembly whatever, and on the sincerity and honor of which he had reckoned when he gave his sanction to their establishment.

But repeated accounts of the same kind increased the alarm, and the Elector ordered a judicial enquiry into the proceedings of the Lodge Theodore.

It was then discovered that this and several associated Lodges were the nursery or preparation-school for another Order of Masons, who called themselves the ILLUMINATED, and that the express aim of this Order was to abolish Christianity, and overturn all civil government.

But the result of the enquiry was very imperfect and unsatisfactory. No Illuminati were to be found.

They were unknown in the Lodge. Some of the members occasionally heard of certain candidates for illumination called MINER VALS, who were sometimes seen among them. But whether these had been admitted, or who received them, was known only to themselves: Some of these were examined in private by the Elector himself. They said that they were bound by honor to secrecy: But they assured the Elector, on their honor, that the aim of the Order was in the highest degree praiseworthy, and useful both to church and state: But this could not allay the anxiety of the profane public; and it was repeatedly stated to the Elector, that members of the Lodge Theodore had unguardedly spoken of this Order as one that in time must rule the world.

He therefore issued an order forbidding, during his pleasure, all secret assemblies, and shutting up the Mason Lodges. It was not meant to be rigorously enforced, but was intended as a trial of the deference of these Associations for civil authority. The Lodge Theodore distinguished itself by pointed opposition, continuing its meetings; and the members, out of doors, openly reprobated the prohibition as an absurd and unjustifiable tyranny.

In the beginning of 1783, four professors of the Marianen Academy, founded by the widow of the late Elector, viz. Utschneider, Cossandey, Renner, and Grunberger, with two others, were summoned before the Court of Enquiry, and questioned, on their allegiance, respecting the Order of the Illuminati. They acknowledged that they belonged to it, and when more closely examined, they related several circumstances of its constitution and principles. Their declarations were immediately published, and were very unfavorable.

The Order was said to abjure Christianity, and to refuse admission into the higher degrees to all who adhered to any of the three confessions. Sensual pleasures were restored to the rank they held in the

Epicurean philosophy. Self-murder was justified on Stoical principles. In the Lodges death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man. The baneful influence of accumulated property was declared an insurmountable obstacle to the happiness of any nation whose chief laws were framed for its protection and increase. Nothing was so frequently discoursed of as the propriety of employing, for a good purpose, the means which the wicked employed for evil purposes; and it was taught, that the preponderancy of good in the ultimate result consecrated every mean employed; and that wisdom and virtue consisted in properly determining this balance.

This appeared big with danger; because it appeared that nothing would be scrupled at, if we could make it appear that the Order could derive advantage from it, because the great object of the Order was held as superior to every consideration. They concluded by saying that the method of education made them all spies on each other and on all around them. But all this was denied by the Illuminati. Some of them were said to be absolutely false; and the rest were said to be mistakes. The apostate professors had acknowledged their ignorance of many things. Two of them were only Minervals, another was an Illuminatus of the lowest class, and the fourth was but one step farther advanced. Pamphlets appeared on both sides, with very little effect.

The Elector called before him one of the superiors, a young nobleman; who denied these

injurious charges, and said that they were ready to lay before his Highness their whole archives and all constitutional papers.

Notwithstanding all this, the government had received such an impression of the dangerous tendency of the Order, that the Elector issued another edict, forbidding all hidden assemblies; and a third, expressly abolishing the Order of Illuminati. It was followed by a search after their papers. The Lodge Theodore was immediately searched, but none were to be found. They said now that they had burnt them all, as of no use, since that Order was at an end.

It was now discovered, that Weishaupt was the head and founder of the Order. He was deprived of his Professor's chair, and banished from the Bavarian States; but with a pension of 800 florins, which he refused. He went to Regensburg, on the confines of Switzerland. Two Italians, the Marquis Constanza and Marquis Savioli, were also banished, with equal pensions (about L.40) which they accepted. One Zwack, a counsellor, holding some law-office, was also banished. Others were imprisoned for some time. Weishaupt went afterwards into the service of the D. of Saxe Gotha, a person of romantic turn of mind, and who we shall again meet with. Zwack went into the service of the Pr. de Salms, who soon after had so great a hand in the disturbances in Holland.

By destroying the papers, all opportunity was lost for authenticating the innocence and usefulness of the Order. After much altercation and paper war, Weishaupt, now safe in Regensburg, published an account of the Order, namely an account which was given to every Novice in a discourse read at his reception. To this were added, the statutes and the rules proceeding, as far as the degree of Illuminatus Minor, inclusive. This account he affirmed to be conform to the real practice of the Order. But this publication did by no means satisfy the public mind. It differed exceedingly from the accounts given by the four professors. It made no mention of the higher degrees, which had been

most blamed of them. Besides, it was alleged, that it was all a fiction, written in order to lull the suspicions which had been raised (and this was found to be the case in respect of the very lowest degree.) The real constitution was brought to light by degrees, and shall be laid before the reader, in the order in which it was gradually discovered, that we may be the better judge of things not fully known by the leaders during the detection. The first account given by Weishaupt is correct, as far as I shall make use of it, and shows clearly the methods that were taken to recommend the Order to strangers.

The Order of ILLUMESTATI appears as an accessory to Free Masonry. It is in the Lodges of Free Masons that the Minervals are found, and there they are prepared for Illumination. They

must have previously obtained the three English degrees. The founder says more. He says that his doctrines are the only true Free Masonry. He was the chief promoter of the Eclectic System. This he urged as the best method of getting information of all the explanations which have been given of the Masonic Mysteries. He was also a Strict Observanz, and an adept Rosycrucian. The result of all his knowledge is worthy of particular remark, and shall therefore be given at Large.

"I declare," says he, "and I will challenge all mankind to contradict my declaration, that no man can give any account of the Order of Free Masonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on these points. Every man is entitled, therefore, to give any explanation of the symbols, and any system of the doctrines, that he can render palatable. Hence have sprung up that variety of systems which for twenty years have divided the Order. The simple tale of the English, and the fifty degrees of the French, and the knights of the French, and the knights of Baron Hunde, are equally authentic, and have equally had the support of intelligent and zealous Brethren. These systems are in fact but one. They have all sprung from the blue lodge of Three degrees; take these for their standard, and found on these all the improvements by which each system is afterwards suited to the particular object which it keeps in view. There is no man, nor system, in the world, which can show by undoubted succession that it should stand at the head of the Order. Our ignorance in this particular frets me. Do but consider our short history of 120 years. - Who will show me the Mother Lodge? Those of London we have discovered to be self-erected in 1716. Ask for their archives. They tell you they were burnt. They have nothing but the wretched sophistications of the Englishman Anderson, and the Frenchman Desaguilliers. Where is the Lodge of York, which pretends to the priority, with their king Bouden, and the archives that he brought from the East? These too are all burnt. What is the Chapter of Old Aberdeen, and its Holy Clericate? Did we not find it unknown, and the Mason Lodges there the most ignorant of all the ignorant, gaping for instruction from our deputies? Did we not find the same thing at London? And have not their missionaries been among us, prying into our mysteries, and eager to learn from us what is true Free Masonry?"

It is in vain, therefore, to appeal to judges; they are no where to be found; all claim for themselves the sceptre of the Order; all indeed are on an equal footing. They obtained followers, not from their authenticity, but from their conduciveness to the end which they proposed, and from the importance of that end. It is by this scale that we must measure the mad and wicked explanations of the Rosycrucians, the Exorcists, and Cabalists. These are rejected by all good Masons, because incompatible with social happiness. Only such systems as promote this are retained. But alas, they are

all sadly deficient, because they leave us under the dominion of political and religious prejudice; and they are as inefficient as the sleepy dose of an ordinary sermon.

"But I have contrived an explanation which has every advantage; is inviting to Christians of every communion; gradually frees them from all religious prejudices; cultivates the social virtues; and animates them by a great, a feasible, and speedy prospect of universal happiness, in a state of Liberty and moral equality, freed from the obstacles which subordination, rank, and riches, continually throw in our way. My explanation is accurate, and complete, my means are effectual, and irresistible. Our secret Association works in a way that nothing can withstand, and man shall soon be free and happy.

"This is the great object held out by this Association: and the means of attaining it is Illumination, enlightening the understanding by the sun of reason, which will dispel the clouds of superstition and of prejudice. The proficients in this Order are therefore justly named the Illuminated. And of all Illumination which human reason can give, none is comparable to the discovery of what we are, our nature, our obligations, what happiness we are capable of, and what are the means of attaining it. In comparison with this, the most brilliant sciences are but amusements for the idle and luxurious. To fit man by Illumination for active virtue, to engage him to it by the strongest motives, to render the attainment of it easy and certain, by finding, employment for every talent, and by placing every talent in its proper sphere of action, so that all, without feeling any extraordinary effort, and in conjunction with and completion of ordinary business, shall urge forward, with united powers, the general task. This indeed will be an employment suited to noble natures, grand in its views, and delightful in its exercise.

"And what is this general object? THE HAPPINESS OF THE HUMAN RACE. Is it not distressing to a generous mind, after contemplating what human nature is capable of, to see how little we enjoy? When we look at this goodly world; and see that every man may be happy, but that the happiness of one depends on the conduct of another; when we see the wicked so powerful, and the good so weak; and that it is in vain to strive, singly and alone, against the general current of vice and oppression; the wish naturally arises in the mind, that it were possible to form a durable combination of the most worthy persons, who should work together in removing the obstacles to human happiness, become terrible to the wicked, and give their aid to all the good without distinction, and should by the most powerful means, first fetter, and by fettering, lessen vice; means which at the same time should promote virtue, by rendering the inclination to rectitude, hitherto too feeble, more powerful and engaging. Would not such an association be a blessing to the world?

"But where are the proper persons, the good, the generous, and the accomplished, to be found? and how, and by what strong motives, are they to be induced to engage in a task so vast, so incessant, so difficult, and so laborious? This Association must be gradual. There are some such persons to be found in every society. Such noble minds will be engaged by the heart-warming object. The first task of the Association must therefore be to form the young members. As these multiply and advance, they become the apostles of beneficence, and the work is now on foot, and advances with a speed increasing every day. The slightest observation shows that nothing will so much contribute to increase the zeal of the members as secret union. We see with what keenness and zeal the frivolous business of Free Masonry is conducted, by persons knit together by the secrecy of their union. It is needless to enquire into the causes of this zeal which secrecy produces. It is an universal fact, confirmed by the history of every age. Let this circumstance of our constitution therefore be directed to this noble purpose, and then all the objections urged against it by jealous tyranny and affrighted superstition will vanish. The Order will thus work silently, and securely; and though the generous

benefactors of the human race are thus deprived of the applause of the world, they have the noble pleasure of seeing their work prosper in their hands."

Such is the aim, and such are the hopes of the Order of the Illuminated. Let us now see how these were to be accomplished. We cannot judge precisely of this, because the account given of the constitution of the Order by its founder includes only the lowest, degree, and even this is suspected to be fictitious. The accounts given by the four Professors, even of this part of the Order, make a very different impression on the mind, although they differ only in a few particulars.

The only ostensible members of the Order were the Minervals. They were to be found only in the Lodges of Free Masons. A candidate for admission must make his wish known to some Minerval; he reports it to a Superior, who, by a channel to be explained presently, intimates it to the Council. No notice is farther taken of it for some time. The candidate is carefully observed in silence, and if thought unfit for the Order, no notice is taken of his solicitation. But if otherwise, the candidate receives privately an invitation to a conference. Here he meets with a person unknown to him, and, previous to all further conference, he is required to peruse and to sign the following oath.

"I N. N. hereby bind myself, by mine honor and good name, forswearing all mental reservation, never to reveal, by hint, word, writing, or in any manner whatever, even to my most trusted friend, any thing that shall now be said or done to me respecting my wished-for-reception, and this whether my reception shall follow or not; I being previously assured that it shall contain nothing contrary to religion, the state, nor good

manners. I promise, that I shall make no intelligible extract from any papers which shall be shewn me now or during my noviciate. All this I swear, as I am, and as I hope to continue, a Man of Honor."

The urbanity of this protestation must agreeably impress the mind of a person who recollects the dreadful imprecations which he made at his reception into the different ranks of Free Masonry. The candidate is then introduced to an Illuminatus Dirigens, whom perhaps he knows, and is told that this person is to be his future instructor. There is now presented to the candidate, what they call a table, in which he writes his name, place of birth, age, rank, place of residence, profession, and favorite studies. He is then made to read several articles of this table. It contains,

1st. a very concise account of the Order, its connection with Free Masonry, and its great object, the promoting the happiness of mankind by means of instruction and confirmation in virtuous principles.

2d. Several questions relative to the Order. Among these are, "What advantages he hopes to derive from being a member? What he most particularly wishes to learn? What delicate questions relative to the life, the prospects, the duties of man, as an individual, and as a citizen, he wishes to have particularly discussed to him? In what respects he thinks he can be of use to the Order? Who are his ancestors, relations, friends, correspondents, or enemies? Whom he thinks proper persons to be received into the Order, or whom he thinks unfit for it, and the reasons for both opinions. To each of these questions he must give some answer in writing.

The Novice and his Mentor are known only to each other; perhaps nothing more follows upon this; if otherwise, the Mentor appoints another conference, and begins his instructions, by giving him in

detail certain portions of the constitution, and of the fundamental rules of the Order. Of these the Novice must give a weekly account in writing. He must also read, in the Mentor's house, a book containing more of the instructions of the Order; but he must make no extracts. Yet from this reading he must derive all his knowledge; and he must give an account in writing of his progress. All writings received from his Superiors must be returned with a stated punctuality. These writings consist chiefly of important and delicate questions, suited, either to the particular inclination, or to the peculiar taste which the candidate had discovered in his subscriptions of the articles of the table, and in his former rescripts, or to the direction which the Mentor wishes to give to his thoughts.

Enlightening the understanding, and the rooting out of prejudices; are pointed out to him as the principal tasks of his noviciate. The knowledge of himself is considered as preparatory to all other knowledge. To disclose to him, by means of the calm and unbiassed observation of his instructor, what is his own character, his most vulnerable side, either in respect of temper, passions, or

prepossessions, is therefore the most essential service that can be done him. For this purpose there is required of him some account of his own conduct on occasions where he doubted of its propriety; some account of his friendships, of his differences of opinion, and of his conduct on such occasions. From such relations the Superior learns his manner of thinking and judging, and those propensities which require his chief attention:

Having made the candidate acquainted with himself, he is apprised that the Order is not a speculative, but an active association, engaged in doing good to others. The knowledge of human character is therefore of all others the most important. This is acquired only by observation, assisted by the instructions of his teacher. Characters in history are proposed to him for observation, and his opinion is required. After this he is directed to look around him, and to notice the conduct of other men; and part of his weekly rescripts must consist of accounts of all interesting occurrences in his neighbourhood, whether of a public or private nature. Cossandey, one of the four Professors, gives a particular account of the instructions relating to this kind of science. "The Novice must be attentive to trifles: For, in frivolous occurrences a man is indolent, and makes no effort to act a part, so that his real character is then acting alone. Nothing will have such influence with the Superiors in promoting the advancement of a candidate as very copious narrations of this kind, because the candidate, if promoted, is to be employed in an active station, and it is from this kind of information only that the Superiors can judge of his fitness.

These characteristic anecdotes are not for the instruction of the Superiors, who are men of long experience, and familiar with such occupation. But they inform the Order concerning the talents and proficiency of the young member. Scientific instruction, being connected by system, is soon communicated, and may in general be very completely obtained from, the books which are recommended to the Novice, and acquired in the public seminaries of instruction. But knowledge of character is more multifarious and more delicate. For this there is no college, and it must therefore require longer time for its attainment. Besides, this assiduous and long continued study of men, enables the possessor of such knowledge to act with men, and by his knowledge of their character, to influence their conduct. For such reasons this study is continued, and these rescripts are required, during the whole progress through the Order, and attention to them is recommended as the only mean of advancement. Remarks on Physiognomy in these narrations are accounted of considerable value." So far Mr. Cossandey.

During all this trial, which may last one, two, or three years, the Novice knows no person of the Order but his own instructor, with whom he has frequent meetings, along with other Minervals. In.

these conversations he learns the importance of the Order, and the opportunities he will afterwards have of acquiring much hidden science. The employment of his unknown Superiors naturally causes him to entertain very high notions of their abilities and worth. He is counselled to aim at a resemblance to them by getting rid by degrees of all those prejudices or prepossessions which checked his own former progress; and he is assisted in this endeavour by an invitation to a correspondence with them. He may address his Provincial Superior, by directing his letter Soli, or the General by Primo, or the Superiors in general by Quibus licet. In these letters he may mention whatever he thinks conducive to the advancement of the Order; he may inform the Superiors how his instructor behaves to him; if assiduous or remiss, indulgent or severe. The Superiors are enjoined by the strongest motives to convey these letters wherever addressed. None but the General and Council know the result of all this; and all are enjoined to keep themselves and their proceedings unknown to all the world.

If three years of this Noviciate have elapsed without further notice, the Minerval must look for no further advancement; he is found unfit, and remains a Free Mason of the highest class. This is called a Sta Bene.

But should his Superiors judge more favorably of him, he is drawn out of the general mass of Free Masons, and becomes Illuminatus Minor. When called to a conference for this purpose, he is told in the most serious manner, that "it is vain for him to hope to acquire wisdom by mere systematic instruction; for such instruction the Superiors have no leisure. Their duty is not to form speculators, but active men, whom they must immediately employ in the service of the Order. He must therefore grow wise and able entirely by the unfolding and exertion of his own talents. His Superiors have already discovered what these are, and know what service he may be capable of rendering the Order, provided he now heartily acquiesces in being thus honorably employed. They will assist him in bringing his talents into action, and will place him in the situations most favorable for their exertion, so that he may be assured of success. Hitherto he has been a mere scholar, but his first step farther carries him into action; he must therefore now consider himself as an instrument in the hands of his Superiors, to be used for the noblest purposes." The aim of the Order is now more fully told him. It is; in one sentence,

"to make of the human race, without any distinction of nation, condition, or profession, one good and happy family."

To this aim, demonstrably attainable, every smaller consideration must give way. This may sometimes require sacrifices which no man standing alone has fortitude to make; but which become light, and a source of the purest enjoyment, when supported and encouraged by the

countenance and co-operation of the united wise and good, such as are the Superiors of the Order. If the candidate, warmed by the alluring picture of the possible happiness of a virtuous Society, says that he is sensible of the propriety of this procedure, and still wishes to be of the Order; he is required to sign the following obligation.

"I, N. N. protest before you, the worthy Plenipotentiary of the venerable Order into which I wish to be admitted, that I acknowledge my natural weakness and inability, and that I, with all my possessions, rank, honors, and titles which I hold in political society, am, at bottom, only a man; I can enjoy these things only through my fellow-men, and through them also I may lose them. The approbation and consideration of my fellow-men are indispensably necessary, and I must try to maintain them by all my talents. These I will never use to the prejudice of universal good, but will oppose, with all my might, the enemies of the human race, and of political society. I will embrace every opportunity of saving mankind, by improving my understanding and my affections, and by imparting all important knowledge, as the good and statutes of this Order require of me. I bind myself to perpetual silence and unshaken loyalty and submission to the Order, in the persons of my Superiors; here making a faithful and complete surrender of my private judgment, my own will, and every narrow-minded employment of my power and influence. I pledge myself to account the good of the Order as my own, and am ready to serve it with my fortune, my honor, and my blood. Should I, through omission, neglect, passion, or wickedness, behave contrary to this good of the Order, I subject myself to what reproof or punishment my Superiors shall enjoin. The friends and enemies of the Order shall be my friends and enemies; and with respect to both I will conduct myself as directed by the Order, and am ready, in every lawful way, to devote myself to its increase and promotion, and therein to employ all my ability. All this I promise, and protest, without secret reservation, according to the intention of the Society which require from me this engagement. This I do as I am, and as I hope to continue, a Man of Honour."

A drawn sword is then pointed at his breast, and he is asked. Will you be obedient to the commands of your Superiors? He is threatened with unavoidable vengeance, from which no potentate can defend him, if he should ever betray the Order. He is then asked, 1. What aim does he wish the Order to have? 2. What means he would choose to advance this aim? 3. Whom he wishes to keep out of the Order? 4. What subjects he wishes not to be discussed in it?

Our candidate is now ILLUMINATUS MINOR. It is needless to narrate the mummery of reception, and it is enough to say, that it nearly resembles that of the Masonic Chevalier du Soleil, known to every one much conversant in Masonry. Weishaupt's preparatory discourse of reception is a piece of good composition, whether considered as argumentative (from topics, indeed, that are very gratuitous and fanciful) or as a specimen of that declamation which was so much practised by Lihanius and the other Sophists, and it gives a distinct and captivating account of the professed aim of the Order.

The Illuminatus Minor learns a good deal more of the Order, but by very sparing morsels, under the same instructor. The task has now become more delicate and difficult. The chief part of

it is the
rooting out of prejudices in politics and religion; and Weishaupt has shown much
address in the
method which he has employed. Not the most hurtful, but the most easily refuted, were
the first
subjects of discussion, so that the pupil gets into the habits of victory; and his
reverence for the
systems of either kind is diminished when they are found to have harboured such
untenable opinions.
The proceedings in the Eclectic Lodges of Masonry, and the harangues of the Brother
Orators,
teemed with the boldest sentiments both in politics and religion. Enlightening, and the
triumph of
reason, had been the ton of the country for some time past, and every institution,
civil and religious,
had been the subject of the most free criticism. Above all, the Cosmo-politism, which
had been

imported from France, where it had been the favorite topic of the enthusiastical
economists, was now
become a general theme of discussion in all societies of cultivated men. It was a
subject of easy and
agreeable declamation; and if the Literati found in it a subject admirably fitted for
showing their
talents, and ingratiating themselves with the young men of fortune, whose minds,
unsuspicious as yet
and generous, were fired with the fair prospects set before them of universal and
attainable happiness.
And the pupils of the Illuminati were still more warmed by the thought that they were
to be the happy
instruments of accomplishing all this. And though the doctrines of universal liberty
and equality, as
imprescriptible rights of man, might sometimes startle those who possessed the
advantage of fortune,
there were thousands of younger sons, and of men of talents without fortune, to whom
these were
agreeable sounds. And we must particularly observe, that those who were now the pupils
were a set
of picked subjects, whose characters and peculiar biases were well known by their
conduct during
their noviciate as Minervals. They were therefore such as, in all probability, would
not boggle at very
free sentiments. We might rather expect a partiality to doctrines which removed some
restraints
which formerly checked them in the indulgence of youthful passions.

Their instructors, who have thus relieved their minds from several anxious thoughts,
must appear
men of superior minds. This was a notion most carefully inculcated; and they could see
nothing to
contradict it: for except their own Mentor, they knew none; they heard of Superiors of
different ranks,
but never saw them; and the same mode of instruction that was practised during their
noviciate was
still retained. More particulars of the Order were slowly unfolded to them, and they
were taught that
their Superiors were men of distinguished talents, and were Superiors for this reason
alone. They
were taught; that the great opportunities which the Superiors had for observation, and
their habits of
continually occupying their thoughts with the great objects of this Order, had enlarged
their views,
even far beyond the narrow limits of nations and kingdoms, which they hoped would one

day
coalesce into one great Society, where consideration would attach to talents and worth alone, and that pre-eminence in these would be invariably attended with all the enjoyments of influence and power. And they were told that they would gradually become acquainted with these great and venerable Characters, as they advanced in the Order. In earnest of this, they were made acquainted with one or two Superiors, and with several Illuminati of their own rank. Also, to whet their zeal, they are now made instructors of one or two Minervals, and report their progress to their Superiors. They are given to understand that nothing can so much recommend them as the success with which they perform this task. It is declared to be the best evidence of their usefulness in the great designs of the Order.

The baleful effects of general superstition, and even of any peculiar religious prepossession, are now strongly inculcated, and the discernment of the pupils in these matters is learned by questions which are given them from time to time to discuss. These are managed with delicacy and circumspection, that the timid may not be alarmed. In like manner, the political doctrines of the Order are inculcated with the utmost caution. After the mind of the pupil has been warmed by the pictures of universal happiness, and convinced that it is a possible thing to unite all the inhabitants of the earth in one great society, and after it has been made out, in some measure to the satisfaction of the pupil, that a great addition of happiness is gained by the abolition of national distinctions and animosities, it may frequently be no hard task to make him think that patriotism is a narrow-minded monopolising sentiment, and even incompatible with the more enlarged views of the Order, namely, the uniting the whole human race into one great and happy society.

Princes are a chief feature of national distinction. Princes, therefore, may now be safely represented

as unnecessary. If so, loyalty to Princes loses much of its sacred character; and the so frequent enforcing of it in our common political discussions may now be easily made to appear a selfish maxim of rulers, by which they may more easily enslave the people; and thus, it may at last appear, that religion, the love of our particular country, and loyalty to our Prince, should be resisted, if, by these partial or narrow views, we prevent the accomplishment of that Cosmo-political happiness which is continually held forth as the great object of the Order.

It is in this point of view that the terms of devotion to the Order which are inserted in the oath of admission are now explained. The authority of the ruling powers is therefore represented as of inferior moral weight to that of the Order.

"These powers are despots, when they do not conduct themselves by its principles; and it is therefore our duty to surround them with its members, so that the profane may

have no access to them. Thus we are able most powerfully to promote its interests. If any person is more disposed to listen to Princes than to the Order, he is not fit for it, and must rise no higher. We must do our utmost to procure the advancement of Illuminati into all important civil offices."

Accordingly the Order laboured in this with great zeal and success. A correspondence was discovered, in which it is plain, that by their influence, one of the 'greatest ecclesiastical dignities was filled up in opposition to the right and authority of the Archbishop of Spire, who is there represented as a tyrannical and bigotted priest.

They contrived to place their Members as tutors to the youth of distinction. One of them. Baron Leuchtsenring, took the charge of a young prince without any salary. They insinuated themselves into all public offices, and particularly into courts of justice. In like manner, the chairs in the University of Ingolstadt were (with only two exceptions) occupied by Illuminati. "Rulers who are members must be promoted through the ranks of the Order only in proportion as they acknowledge the goodness of its great object, and manner of procedure. Its object may be said to be the checking the tyranny of princes, nobles, and priests, and establishing an universal equality of condition and of religion:" The pupil is now informed "that such a religion is contained in the Order, is the perfection of Christianity, and will be imparted to him in due time."

These and other principles and maxims of the Order are partly communicated by the verbal instruction of the Mentor, partly by writings, which must be punctually returned, and partly read by the pupil at the Mentor's house (but without taking extracts) in such portions as he shall direct. The rescripts by the pupil must contain discussions on these subjects, and of anecdotes and descriptions of living characters; and these must be zealously continued, as the chief mean of advancement. All this while the pupil knows only his Mentor, the Minervals, and a few others of his own rank. All mention of degrees, or other business of the Order, must be carefully avoided, even in the meetings with other Members:

"For the Order wishes to be secret and to work in silence; for thus it is better secured from the oppression of the ruling powers, and because this secrecy gives a greater zest to the whole."

This short account of the Noviciate, and of the lowest class of Illuminati, is all we can get from the authority of Mr. Weishaupt. The higher degrees were not published by him. Many circumstances appear suspicious, and are certainly susceptible of different turns, and may easily be pushed to very dangerous extremes. The accounts given by the four professors confirm these suspicions. They declare upon oath, that they make all these accusations in consequence of what they heard in the

Meetings, and of what they knew of the Higher Orders.

But since the time of the suppression by the Elector, discoveries have been made which throw great light on the subject. A collection of original papers and correspondence was found by searching the house of one Zwack (a Member) in 1786. The following year a much larger collection was found at the house of Baron Bassus; and since that time Baron Knigge, the most active Member next to Weishaupt, published an account of some of the higher degrees, which had been formed by himself.

A long while after this were published, *Neueste Arbeitung des Spartacus und Philo in der Illuminaten*

Orden, and Hohere Granden des Ilium. Ordens. These two works give an account of the whole secret

constitution of the Order, its various degrees, the manner of conferring them, the instructions to the

intrants, and an explanation of the connection of the Order with Free Masonry; and a critical history.

We shall give some extracts from such of these as have been published.

Weishaupt was the founder in 1776. In 1778 the number of Members was considerably increased, and

the Order was fully established. The Members took antique names. Thus Weishaupt took the name of

Spartacus, the man who headed the insurrection of slaves, which in Pompey's time kept Rome in

terror and uproar for three years. Zwack was called Cato. Knigge was Philo. Bassus was Hannibal:

Hertel was Marius. Marquis Constanza was Diomedes. Nicholai, an eminent and learned bookseller

in Berlin, and author of several works of reputation, took the name of Lucian, the great scoffer at all

religion. Another was Mahomet, &c.

It is remarkable, that except Cato and Socrates, we have not a name of any ancient who was eminent

as a teacher and practiser of virtue. On the contrary, they seem to have affected the characters of the

free-thinkers and turbulent spirits of antiquity. In the same manner they gave ancient names to the

cities and countries of Europe. Munich was Athens, Vienna was Rome, &c.

Spartacus to Cato, Feb. 6, 1778.

"Mon but est de faire valoir a raison. As a subordinate object I shall endeavour to gain security to

ourselves, a backing in case of misfortunes, and assistance from without. I shall therefore press the

cultivation of science, especially such sciences as may have an influence on our reception in the

world; and may serve to remove obstacles out of the way. We have to struggle with pedantry, with

intolerance, with divines and statesmen, and above all, princes and priests are in our way. Men are

unfit as they are, and must be formed; each class must be the school of trial for the next. This will be

tedious, because it is hazardous. In the last classes I propose academies under the direction of the

Order. This will secure us the adherence of the Literati. Science shall here be the lure. Only those

who are assuredly proper subjects shall be picked out from among the inferior classes for the higher

mysteries, which contain the first principles and means of promoting a happy life. No

religionist
must, on any account, be admitted into these: For here we work at the discovery and
extirpation of
superstition and prejudices. The instructions shall be so conducted that each shall
disclose what he

thinks he conceals within his own breast, what are his mng propensities and passions,
and how far
he has advanced in the command of himself. This will answer all the purposes of
auricular
confession. And in particular, every person shall be made a spy on another and on all
around him.
Nothing can escape our sight; by these means we shall readily discover who are
contented, and
receive with relish the peculiar state-doctrines and religious opinions that are laid
before them; and, at
last, the trust-worthy alone will be admitted to a participation of the whole maxims
and political
constitution of the Order. In a council composed of such members we shall labour at the
contrivance
of means to drive by degrees the enemies of reason and of humanity out of the world,
and to establish
a peculiar morality and religion fitted for the great Society of mankind.

"But this is a ticklish project, and : requires the utmost circumspection. The
squeamish will start at
the sight of religious or political novelties; and they must be prepared for them. We
must be
particularly careful about the books which we recommend; I shall confine them at first
to moralists
and reasoning historians. This will prepare for a patient reception, in the higher
classes, of works of a
bolder flight, such as Robinet's Systeme de la Nature - Politique Naturelle -
Philosophie de la Nature
- Systeme Social - The writings of Mirabaud, &c. Helvetius is fit only for the
strongest stomachs. If
any one has a copy already, neither praise nor find fault with him. Say nothing on such
subjects to
intrants, for we don't know how they will be received - folks are not yet prepared.

Marius, an excellent man, must be dealt with. His stomach, which cannot yet digest such
strong food,
must acquire a better tone. The allegory on which I am to found the mysteries of the
Higher Orders is
the fire-worship of the Magi. We must have some worship, and none is so apposite. LET
THERE BE
LIGHT. AND THERE SHALL BE LIGHT. This is my motto, and is my fundamental principle. The
degrees will be Feurer Orden, Parsen Orden; (1) all very practicable. In the course
through these
there will be no STA BENE (this is the answer given to one who solicits preferment, and
is refused.)
For I engage that none shall enter this class who has not laid aside his prejudices. No
man is fit for
our Order who is not a Brutus or a Catiline, and is not ready to go every length. -
Tell me how you
like this?"

Sparlacus M Cato, March 1778.

"To collect unpublished works, and information from the archives of States, will be a
most useful
service. We shall be able to show in a very ridiculous light the claims of our despots.
Marius (keeper

of the archives of the Electorate) has ferreted out a noble document, which we have got. He makes it, forsooth, a case of conscience - how silly that - since only that is sin, which is ultimately productive of mischief. In this case, where the advantage far exceeds the hurt, it is meritorious virtue. It will do more good in our hands than by remaining for 1000 years on the dusty shelf."

There was found in the hand-writing of Zwack a project for a Sisterhood, in subserviency to the designs of the Illuminati. In it are the following passages:

"It will be of great service, and procure us both much information and money, and will suit charmingly the taste of many of our truest members, who are lovers of the sex. It should consist of two classes, the virtuous, and the freer hearted (i.e. those who fly out of the common tract of prudish manners); they must not know of each other, and must

be under the direction of men, but without knowing it. Proper books must be put into their hands, and such (but secretly) as are flattering to their passions."

There are, in the same hand-writing. Description of a strong box, which; if forced open, shall blow up and destroy its contents - Several receipts for procuring abortion - A composition which burns or kills when spurted in the face - A sheet, containing a receipt for sympathetic ink - Tea for procuring abortion - Herboe quae habent qualitatem deleteriam - A method for filling a bed-chamber with pestilential vapours - How to take off impressions of seals, so as to use them afterwards as seals - A collection of some hundreds of such impressions, with a list of their owners, princes, nobles, clergymen, merchants, &c. - A receipt ad excitandum furorem uterinum - A manuscript entitled, "Better than Horus." It was afterwards printed and distributed at Leipzig fair, and is an attack and bitter satire on all religion. This is in the hand-writing of Ajax. As also a dissertation on suicide. N. B: His sister-in-law threw herself from the top of a tower. There was also a set of portraits, or characters of eighty-five ladies in Munich; with recommendations of some of them for members of a Lodge of Sister Illuminatae; also injunctions to all the Superiors to learn to write with both hands; and that they should use more than one cypher.

Immediately after the publication of these writings, many defences appeared. It was said that the dreadful medical apparatus were with propriety in the hands of Counsellor Zwack, who was a judge of a criminal court, and whose duty it was therefore to know such things. The same excuse was offered for the collection of seals; but how came these things to be put up with papers of the Illuminati, and to be in the hand writing of one of that Order? Weishaupt says, "These things were not carried into effect-only spoken of, and are justifiable when taken in proper connection." This however he has not pointed out; but he appeals to the account of the Order; which he had published at Regensburg, and in which neither these things are to be found, nor any possibility of a connection by

which they may be justified. "All men, says he, are subject to errors; and the best man is he who best conceals them. I have never been guilty of any such vices or follies: for proof; I appeal to the whole tenor of my life, which my reputation, and my struggles with hostile cabals, had brought completely into public view long before the institution of this Order, without abating any thing of that flattering regard which was paid to me by the first persons of my country and its neighbourhood; a regard well evinced by their confidence in me as the best instructor of their children." In some of his private letters, we learn the means which he employed to acquire this influence among the youth, and they are such as could not fail. But we must not anticipate.

"It is well known that I have made the chair which I occupied in the university Of Ingolstadt, the resort of the first class of the German youth; whereas formerly it had only brought round it the low-born practitioners in the courts of law. I have gone through the whole circle of human' enquiry: I have exorcised spirits - raised ghosts - discovered treasures - interrogated the Cabala - hatte Loto gespielt - I have never transmuted metals." - (A very pretty and respectable circle indeed, and what vulgar spirits would scarcely have included within the pale of their curiosity.) "The tenor of my life has been the opposite of every thing that is vile; and no man can lay any such thing to my charge. I have reason to rejoice that these writings have appeared; they are a vindication of the Order and of my conduct. I can, and must declare to God, and I do it now in the most solemn manner; that in my whole life I never saw or heard of the so much condemned secret writings; and in particular, respecting these abominable

means; such as poisoning, abortion, &c. was it ever known to me in any case, that any of my friends or acquaintances ever even thought of them; advised them, or made any use of them. I was indeed always a schemer and projector; but never could engage much in detail. My general plan is good, though in the detail there may be faults. I had myself to form. In another situation, and in an active station in life, I should have been keenly occupied, and the founding an Order would never have come into my head. But I would have executed much greater things, had not government always opposed my exertions, and placed others in the situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature and a proper education, which first suggested to me the plan of illumination."

Surely Mr. Weishaupt had a very serious charge; the education of youth; and his encouragement in that charge was the most flattering that an Illuminatus could wish for, because he had brought round him the youth whose influence in society was the greatest and who would most of all contribute to the diffusing good principles, and exciting to good conduct through the whole state.

"I did not;" says he, "bring deism into Bavaria more than into Rome. I found it here, in great vigour, more abounding than in any of the neighbouring Protestant states. I am proud to be known to the world as the founder of the Order of Illuminati; and I repeat my wish to have for my epitaph,

"Hic situs est Phaethon, eurrus auriga paterni,
"Quern si non tenuit, magnis tamen excidit ausis. "

The second discovery of secret correspondence at Sandersdorff, the feat of Baron Batz

(Hannibal)
contains still more interesting facts.

Spartacus to Cato.

"What shall I do? I am deprived of all help. Socrates, who would insist on being a man of consequence among us, and is really a man of talents, and of a right way of thinking, is eternally besotted. Augustus is in the worst estimation imaginable. Alcibiades sits the day long with the vintner's pretty wife, and there he sighs and pines. A few days ago, at Corinth, Tiberius attempted to ravish the wife of Democides, and her husband came in upon them. Good heavens! what Areopagitce I have got. When the worthy man Marcus Aurelius comes to Athens (Munich) what will he think? What a meeting with dissolute immoral wretches, whore-masters, liars, bankrupts, braggarts, and vain fools! When he sees all this, what will he think? He will be ashamed to enter into an Association," (observe. Reader, that Spartacus writes this in August 1783, in the very time that he was trying to murder Cato's sister) "where the chiefs raise the highest expectations, and exhibit such a wretched example; and all this from self-will, from sensuality: Am I not in the right - that this man - that any such worthy man - whose name alone would give us the selection of all Germany - will declare that the whole province of Grecia (Bavaria) innocent and guilty, must be excluded. I tell you, we may study; and write, and toil till death. We may sacrifice to the Order, our health, our fortune; and our reputation (alas the loss!) and these Lords, following their own pleasures, will whore, cheat.

steal, and drive on like shameless rascals; and yet must be Areopagitoe, and interfere in every thing. Indeed, my dearest friend, we have only enslaved ourselves."

In another part of this fine correspondence, Diomedes has had the good fortune to intercept a Q. L. (Quibus licet) in which it is said, and supported by proofs, that Cato had received 250 florins as a bribe for his sentence in his capacity as a judge in a criminal court; (the end had surely sanctified the means.) In another, a Minerval complains of his Mentor for having by lies occasioned the dismissal of a physician from a family, by which he obtained the custom of the house and free access, which favor he repaid by debauching the wife; and he prays to be informed whether he may not get another Mentor, saying, that although that man had always given him the most excellent instructions, and he doubted not would continue them; yet he felt a disgust at the hypocrisy, which would certainly diminish the impression of the most salutary truths. (Is it not distressing to think, that this promising youth will by and by laugh at his former simplicity, and follow the steps and not the instructions of his physician.) In another place, Spartacus writes to Marius (in confidence) that another worthy Brother, an Areopagitoe, had stolen a gold and a silver watch, and a ring, from Brutus (Savioly) and

begs Marius, in another letter, to try, while it was yet possible, to get the things restored, because the culprit was a most excellent man (Vortrefflich) and of vast use to the Order, having the direction of an eminent seminary of young gentlemen; and because Savioli was much in good company, and did not much care for the Order, except in so far as it gave him an opportunity of knowing and leading some of them, and of steering his way at court.

I cannot help inserting here, though not the most proper place, a part of a provincial report from Knigge, the man of the whole Areopagite who shows any thing like urbanity or gentleness of mind.

"Of my whole colony (Westphalia) the most brilliant is Claudiopolis (Neuwied.) There they work, and direct, and do wonders."

If there ever was a spot upon earth where men may be happy in a state of cultivated society, it was the little principality of Neuwied. I saw it in 1770. The town was neat, and the palace handsome and in good taste; all was clean. But the country was beyond conception delightful; not a cottage that was out of repair, not a hedge out of order; it had been the hobby (pardon me the word) of the Prince, who made it his daily employment to go through his principality regularly, and assist every householder, of whatever condition, with his advice, and with his purse; and, when a freeholder could not of himself put things into a thriving condition, the Prince sent his workmen and did it for him. He endowed schools for the common people, and two academies for the gentry and the people of business. He gave little portions to the daughters, and prizes to the well-behaving sons of the labouring people. His own household was a pattern of elegance and economy; his sons were sent to Paris to learn elegance, and to England to learn science and agriculture. In short, the whole was like a romance (and was indeed romantic.) I heard it spoken of with a smile at the table of the Bishop of Treves, at Ehrenbretstein, and was induced to see it next day as a curiosity: And yet even here; the fanaticism of Knigge would distribute his poison, and tell the blinded people, that they were in a state of sin and misery, that their Prince was a despot, and that they would never be happy till he was made to fly, and till they were all made equal.

They got their wish; the swarm of French locusts sat down on Neuwied's beautiful fields in 1793, and

entrenched themselves; and in three months, Prince and farmers houses, and cottages, and schools, and academies - all vanished; and all the subjects were made equal, and free (as they were expressly told by the French General) to weep.

Discite justitiam moniti, et non temnere divos!

To proceed:

Spartacus to Cato.

"By this plan we shall direct all mankind. In this manner, and by the simplest means, we shall set all in motion and in flames. The occupations must be so allotted and contrived, that we may, in secret, influence all political transactions." N. B. This alludes to a part that is withheld from the public, because it contained the allotment of the most rebellious and profligate occupations to several persons whose common names could not be traced. "I have considered," says Spartacus, "every thing, and so prepared it, that if the Order should this day go to ruin, I shall in a year re-establish it more brilliant than ever." Accordingly it got up again in about this space of time, under the name of the GERMAN UNION, appearing in the form of READING SOCIETIES. One of these was set up in Zwack's house; and this raising a suspicion, a visitation was made at Landshut, and the first set of the private papers were found. The scheme was, however, zealously prosecuted in other parts of Germany, as we shall see by and by. "Nor," continues Spartacus, "will it signify though all should be betrayed and printed. I am so certain of success, in spite of all obstacles (for the springs are in every heart) that I am indifferent, though it should involve my life and my liberty. What! Have thousands thrown away their lives about homoios and homoiouios, and shall not this cause warm even the heart of a coward? But I have the art to draw advantage even from misfortune; and when you would think me sunk to the bottom, I shall rise with new vigour. Who would have thought, that a professor at Ingolstadt was to become the teacher of the professors of Gottingen, and of the greatest men in Germany?"

Spartacus to Cato.

"Send me back my degree of Illuminatus Minor; it is the wonder of all men here (I may perhaps find time to give a translation of the discourse of reception, which contains all that can be said of this Association to the public;) as also the two last sheets of my degree, which is in the keeping of Marius, and Celsus, under 100 locks which contains my history of the lives of the Patriarchs." N. B. Nothing very particular has been discovered of these lives of the Patriarchs. He says, that there were above sixty sheets of it. To judge by the care taken of it, it must be a favorite work, very hazardous, and very catching.

In another letter to Cato, we have some hints of the higher degrees, and concerning a peculiar morality, and a popular religion, which the Order was one day to give the world. He says, "There must (a la Jesuite) not a single purpose ever come in sight that is ambiguous, and that may betray our aims against religion and the state. One must speak sometimes one way and sometimes another, but so as never to contradict ourselves, and so that, with respect to our true way of thinking, we may be impenetrable. When our strongest things chance to give offence, they must be explained

as attempts

to draw answers which discover to us the sentiments of the person we converse with." N. B. This did not always succeed with him.

Spartacus says, speaking of the priests degree, "One would almost imagine, that this degree, as I have managed it, is genuine Christianity, and that its end was to free the Jews from slavery. I say, that Free Masonry is concealed Christianity. My explanation of the hieroglyphics, at least, proceeds on this supposition; and as I explain things, no man need be ashamed of being a Christian. Indeed I afterwards throw away this name, and substitute Reason. But I assure you this is no small affair; a new religion, and a new state-government, which so happily explain one and all of these symbols, and combines them in one degree, You may think that this is my chief work; but I have three other degrees, all different, for my class of higher mysteries; in comparison with which this is but child's play; but these I keep for myself as General, to be bestowed by me only on the "Benemeritissimi" (surely such as Cato, his dearest friend, and the possessor of such pretty secrets, as abortives, poisons, pestilential vapours, &c.) "The promoted may be Areopagites or not. Were you here I should give you this degree without hesitation. But it is too important to be intrusted to paper, or to be bestowed otherwise than from my own hand. It is the key to history, to reUgion, and to every state- government in the world. "(2)

Spartacus proceeds, "There shall be but three copies for all Germany. You can't imagine what respect and curiosity my priest-degree has raised; and, which is wonderful, a famous Protestant divine, who is now of the Order, is persuaded that the rehigion contained in it is the true sense of Christianity. O MAN, MAN! TO WHAT MAY'ST THOU NOT BE PERSUADED. Who would imagine that I was to be the founder of a new religion."

In this scheme of Masonic Christianity, Spartacus and Philo laboured seriously together. Spartacus sent him the materials, and Philo worked them up. It will therefore illustrate this capital point of the constitution of the Order, if we take Philo's account of it.

Philo to Cato.

"We must consider the ruUng propensities of every age of the world. At present the cheats and tricks of the priests have roused all men against them, and against Christianity. But, at the same time superstition and fanaticism rule with unlimited dominion, and the understanding of man really seems to be going backwards. Our task, therefore, is doubled. We must give such an account of things, that fanatics shall not be alarmed, and that shall, notwithstanding, excite a spirit of free enquiry. We must not throw away the good with the bad, the child with the dirty water; but we must make the secret doctrines of Christianity be received as the secrets of genuine Free Masonry. But

farther, we have to deal with the despotism of Princes. This increases every day. But then, the spirit of freedom breathes and sighs in every corner; and, by the assistance of hidden schools of wisdom. Liberty and Equality, the natural and imprescriptible rights of man, warm and glow in every breast. We must therefore unite these extremes. We proceed in this manner.

"Jesus Christ established no new Religion; he would only set Religion and Reason in their ancient rights. For this purpose he would unite men in a common bond. He would fit them for this by spreading a just morality, by enlightening the understanding, and by assisting the mind to shake off

all prejudices. He would teach all men, in the first place, to govern themselves. Rulers would then be needless, and equality and liberty would take place without any revolution, by the natural and gentle operation of reason and expediency. This great Teacher allows himself to explain every part of the Bible in conformity to these purposes; and he forbids all wrangling among his scholars, because every man may there find a reasonable application to his peculiar doctrines. Let this be true or false, it does not signify. This was a simple Religion, and it was so far inspired; but the minds of his hearers were not fitted for receiving these doctrines. I told you, says he, but you could not bear it. Many therefore were called, but few were chosen.

To these elect were entrusted the most important secrets; and even among them there were degrees of information. There was a seventy, and a twelve. All this was in the natural order of things, and according to the habits of the Jews, and indeed of all antiquity. The Jewish Theosophy was a mystery; like the Eleusinian, or the Pythagorean, unfit for the vulgar. And thus the doctrines of Christianity were committed to the Adepti, in a *Disciplina Arcani*. By these they were maintained, like the Vestal Fire. They were kept up, only in hidden societies, who handed them down to posterity; and they are now possessed by the genuine Free Masons."

N. B. This explains the origin of many anonymous pamphlets which appeared about this time in Germany, showing that Free Masonry was Christianity. They have doubtless been the works of Spartacus and his partizans among the Eclectic Masons. Nicholai, the great apostle of infidelity, had given very favorable reviews of these performances, and having always shown himself an advocate of such writers as depreciated Christianity, it was natural for him to take this opportunity of bringing it still lower in the opinion of the people. Spartacus therefore conceived a high opinion of the importance of gaining Nicholai to the Order. He had before this gained Leuchtensring, a hot-headed fanatic, who had spied Jesuits in every corner, and set Nicholai on his journey through Germany, to hunt them out. This man finding them equally hated by the Illuminati, was easily

gained, and was most zealous in their cause. He engaged Nicholai, and Spartacus exults exceedingly in the acquisition, saying, "that he was an unwearied champion, et quidem contentissimus." Of this man Philo says, "that he had spread this Christianity into every corner of Germany. I have put meaning," says Philo, "to all these dark symbols, and have prepared both degrees, introducing beautiful ceremonies, which I have selected from among those of the ancient communions, combined with those of the Rosaic Masonry; and now," says he, "it will appear that we are the only true Christians. We shall now be in a condition to say a few words to Priests and Princes. I have so contrived things, that I would admit even Popes and Kings, after the trials which I have prefixed; and they would be glad to be of the Order."

But how is all this to be reconciled with the plan of Illumination, which is to banish Christianity altogether. Philo himself in many places says, "that it is only a cloak, to prevent squeamish people from starting back." This is done pretty much in the same way that was practised in the French Masonry.

In one of their degrees, the Master's degree is made typical of the death of Jesus Christ, the preacher of Brotherly love. But in the next step, the Chevalier du Soleil, it is Reason that has been destroyed and entombed, and the Master in this degree, the Sublime Philosophe, occasions the discovery of the place where the body is hid. Reason tries again, and superstition and tyranny disappear, and all becomes clear; man becomes free and happy.

Let us hear Spartacus again.

Spartacus, in another place.

"We must,

1st. gradually explain away all our preparatory pious frauds. And when persons of discernment find

fault, we must desire them to consider the end of all our labour. This sanctifies our means, which at

any rate are harmless, and have been useful, even in this case, because they procured us a patient

hearing, when otherwise men would have turned away from us like petted children. This will

convince them of our sentiments in all the intervening points; and our ambiguous expressions will

then be interpreted into an endeavour to draw answers of any kind, which may show us the minds of

our pupils.

2d. We must unfold, from history and other writings, the origin and fabrication of all religious lies

whatever; and then,

3d. We give a critical history of the Order. But I cannot but laugh, when I think of the ready reception

which all this has met with from the grave and learned divines of Germany and of England; and I

wonder how their William failed when he attempted to establish a Deistical Worship in London (what

can this mean?(3) for, I am certain, that it must have been most acceptable to that learned and free

people. But they had not the enlightening of our days."

I may here remark, that Weishaupt is presuming too much on the ignorance of his friend, for there

was a great deal of this enlightening in England at the time he speaks of, and if I am not mistaken,

even this celebrated Professor of Irreligion has borrowed most of his scheme from this kingdom. This

to be sure is nothing in our praise. But the PANTHEISTICON of Toland resembles Weishaupt's

Illumination in every thing but its rebellion and its villany. Toland's Socratic Lodge is an elegant

pattern for Weishaupt, and his Triumph of Reason, his Philosophic Happiness, his God, or Anima

Mundi, are all so like the harsh system of Spartacus, that I am convinced, that he has copied them,

stamping them with the roughness of his own character. But to go on; Spartacus says of the English:

"Their poet Pope made his Essay on Man a system of pure naturalism, without knowing it, as Brother

Chrysippus did with my Priest's Degree, and was equally astonished when this was pointed out to

him. Chrysippus is religious, but not superstitious. Brother Lucian (Nicholai, of whom I have already

said so much) says, that the grave Zolikofer now allows that it would be a very proper thing to

establish a Deistical Worship at Berlin. I am not afraid but things will go on very well. But Philo;

who was entrusted with framing the Priest's Degree, has destroyed it without any necessity; it would,

forsooth, startle those who have a hankering for Religion. But I always told you that Philo is fanatical

and prudish. I gave him fine materials, and he has stuffed it full of ceremonies and child's play, and as

Minos says, c'estjouer la religion. But all this may be corrected in the revision by the Areopagitce."

N. B. I have already mentioned Baron Knigge's conversion to Illuminatism by the M. de Constanza,

whose name in the Order was Diomedes. Knigge (henceforth Philo) was, next to Spartacus, the most

serviceable man in the Order, and procured the greatest number of members. It was chiefly by his

exertions among the Masons in the Protestant countries, that the Eclectic System was introduced, and

afterwards brought under the direction of the Illuminati. This conquest was owing entirely to his very

extensive connections among the Masons: He travelled like a philosopher from city to

city, from

Lodge to Lodge, and even from house to house, before his Illumination, trying to unite the Masons, and he now went over the same ground to extend the Eclectic System, and to get the Lodges put under the direction of the Illuminati, by their choice of the Master and Wardens. By this the Order had an opportunity of noticing the conduct of individuals; and when they had found out their manner of thinking, and that they were fit for their purpose, they never quitted them till they had gained them over to their party. We have seen, that he was by no means void of religious impressions: and we often find him offended with the atheism of Spartacus. Knigge was at the same time a man of the world, and had kept good company. Weishaupt had passed his life in the habits of a college. Therefore he knew Knigge's value, and communicated to him all his projects, to be dressed up by him for the taste of society.

Philo was of a much more affectionate disposition, with something of a devotional turn, and was shocked at the hard indifference of Spartacus. After labouring four years with great zeal, he was provoked with the disingenuous tricks of Spartacus, and he broke off all connection with the Society in 1784, and some time after published a declaration of all that he had done in it. 'This is a most excellent account of the plan and principles of the Order (at least as he conceived it, for Spartacus had much deeper views) and shows that the aim of it was to abolish Christianity, and all the state-governments in Europe, and to establish a great republic. But it is full of romantic notions and enthusiastic declamation, on the hackneyed topics of universal citizenship, and liberty and equality. Spartacus gave him line, and allowed him to work on, knowing that he could discard him when he chose. I shall after this give some extracts from Philo's letters, from which the reader will see the vile behaviour of Spartacus, and the nature of his ultimate views. In the mean time we may proceed with the account of the principles of the system.

Spartacus to Cato.

"Nothing would be more profitable to us than a right history of mankind. Despotism has robbed them of their liberty. How can the weak obtain protection? Only by union; but this is rare. Nothing can bring this about but hidden societies. Hidden schools of wisdom are the means which will one day free men from their bonds. These have in all ages been the archives of nature, and of the rights of men; and by them shall human nature be raised from her fallen state. Princes and nations shall vanish from the earth. The human race will then become one family, and the world will be the dwelling of rational men.

"Morality alone can do this. The head of every family will be what Abraham was, the

patriarch, the priest, and the unlettered lord of his family, and Reason will be the code of laws to all mankind. THIS," says Spartacus, "is our GREAT SECRET. True, there may be some disturbance; but by and by the unequal will become equal; and after the storm all will be calm. Can the unhappy consequences remain when the grounds of dissension are removed? Rouse yourselves therefore, O men! assert your rights; and then will Reason rule with unperceived sway; and ALL SHALL BE HAPPY. (4)

"Morality will perform all this; and morality is the fruit of Illumination; duties and rights are reciprocal. Where Octavius has no right, Cato owes him no duty. Illumination shews us our rights, and Morality follows; that Morality which teaches us to be of age, to be out of wardenship; to ho, full

grown, and to walk without the leading-strings of priests and princes.

"Jesus of Nazareth, the Grand Master of our Order, appeared at a time when the world was in the utmost disorder, and among a people who for ages had groaned under the yoke of bondage. He taught them the lessons of reason. To be more effective, he took in the aid of Religion - of opinions which were current - and, in a very clever manner, he combined his secret doctrines with the popular religion, and with the customs which lay to his hand. In these he wrapped up his lessons - he taught by parables. Never did any prophet lead men so easily and so securely along the road of Uberty. He concealed the precious meaning and consequences of his doctrines; but fully disclosed them to a chosen few. He speaks of a kingdom of the upright and faithful; his Father's kingdom, whose children we also are. Let us only take Liberty and EquaUty as the great aim of his doctrines, and Morality as the way to attain it, and every thing in the New Testament will be comprehensible; and Jesus will appear as the Redeemer of slaves. Man is fallen from the condition of Liberty and EquaUty, the STATE OF PURE NATURE. He is under subordination and civil bondage, arising from the vices of man. This is the FALL, and ORIGINAL SIN. The KINGDOM OF GRACE is that restoration which may be brought about by Illumination and a just MoraUty. This is the NEW BIRTH. When man Hves under government, he is fallen, his worth is gone, and his nature tarnished. By subduing our passions, or limiting their cravings, we may recover a great deal of our original worth, and Hve in a state of grace. This is the redemption of men - this is accompUshed by MoraUty; and when this is spread over the world, we have THE KINGDOM OF THE JUST.

"But alas! the task of self-formation was too hard for the subjects of the Roman empire, corrupted by every species of profligacy. A chosen few received the doctrines in secret, and they have been handed down to us (but frequently almost buried under rubbish of man's invention) by the Free Masons. These three conditions of human society are expressed by the rough, the split and the

poUshed stone.
The rough stone, and the one that is split, express our condition under civil government; rough by every fretting inequaUty of condition; and spUt, since we are no longer one family; and are farther divided by differencss of government, rank, property, and reUgion; but when reunited in one family, we are represented by the poUshed stone. G. is Grace; the Flaming Star is the Torch of Reason. Those who possess this knowledge are indeed ILLUMINATI. Hiram is our fictitious Grand Master, slain for the REDEMPTION OF SLAVES; the Nine Masters are the Founders of the Order. Free Masonry is a Royal Art, inasmuch as it teaches us to walk without trammels, and to govern ourselves."

Reader, are you not curious to learn something of this all-powerful moraUty, so operative on the heart of the truly illuminated - of this disciplina arcani, entrusted only to the chosen few, and handed down to Professor Weishaupt, to Spartacus, and his associates, who have cleared it of the rubbish heaped on it by the dim-sighted Masons, and now beaming in its native lustre on the minds of the Areopagitoes? The teachers of ordinary Christianity have been labouring for almost 2000 years, with the New Testament in their hands; many of them with great address, and many, I beUeve, with honest zeal. But alas ! they cannot produce such wonderful and certain effects (for observe, that Weishaupt repeatedly assures us that his means are certain) probably for want of this disciplina arcani, of whose efficacy so much is said. Most fortunately, Spartacus has given us a brilUant specimen of the ethics which illuminated himself on a trying occasion, where an ordinary Christian would have been much perplexed, or would have taken a road widely different from that of this illustrious apostle of light. And seeing that several of the Areopagitoes co-operated in the transaction, and that it was carefully concealed from the profane and dim-sighted world, we can have no doubt but that it was conducted

according to the disciplina arcani of Illumination. I shall give it in his own words.

Spartacus to Marius, September 1783.

"I am now in the most embarrassing situation; it robs me of all rest, and makes me unfit for every thing. I am in danger of losing at once my honor and my reputation, by which I have long had such influence. What think you - my sister-in-law is with child. I have ssent her to Eurriphon, and am endeavouring to procure a marriage-licence from Rome. How much depends on this uncertainty - and there is not a moment to lose. Should I fail, what is to be done? What a return do I make by this to a person to whom I am so much obliged! (we shall see the probable meaning of this exclamation by and by.) We have tried every method in our power to destroy the child; and I hope she is determined on every thing - even d - . (Can this mean death?) But alas! Euriphon is, I fear, too timid (alas! poor

woman, thou art now under the disciplina arcani) and I see no other expedient. Could I be but assured of the silence of Celsus (a physician at Ingoldstadt) he can relieve me, and he promised me as much three years ago. Do speak to him, if you think he will be staunch. I would not let Cato (his dearest friend, and his chief or only confidant in the scheme of Illumination) know it yet, because the affair in other respects requires his whole friendship. (Cato had all the pretty receipts.) Could you but help me out of this distress, you would give me life, honor, and peace, and strength to work again in the great cause. If you cannot, be assured I will venture on the most desperate stroke (poor sister!) for it is fixed. - I will not lose my honor. I cannot conceive what devil has made me to go astray - me who have always been so careful on such occasions. As yet all is quiet, and none know of it but you and Euriphon. Were it but time to undertake any thing - but alas! it is the fourth month. These damned priests too - for the action is so criminally accounted by them, and scandalises the blood. This makes the utmost efforts and the most desperate measures absolutely necessary."

It will throw some light on this transaction if we read a letter from Spartacus to Cato about this time.

"One thing more, my dearest friend - Would it be agreeable to you to have me for a brother-in-law. If this should be agreeable, and if it can be brought about without prejudice to my honor, as I hope it may, I am not without hopes that the connection may take place. But in the mean time keep it a secret, and only give me permission to enter into correspondence on the subject with the good lady, to whom I beg you will offer my respectful compliments, and I will explain myself more fully to you by word of mouth, and tell you my whole situation. But I repeat it the thing must be gone about with address and caution. I would not for all the world deceive a person who certainly has not deserved so of me."

What interpretation can be put on this? Cato seems to be brother to the poor woman - he was unwittingly to furnish the drugs, and he was to be dealt with about consenting to a marriage, which could not be altogether agreeable to him, since it required a dispensation, she being already the sister-in-law of Weishaupt, either the sister of his former wife, or the widow of a deceased brother. Or perhaps Spartacus really wishes to marry Cato's sister, a different person from the poor woman in the straw; and he conceals this adventure from his trusty friend Cato, till he sees what becomes of it. The child may perhaps be got rid of, and then Spartacus is a free man. There is a letter to Cato, thanking him for his friendship in the affair of the child but it gives no light. I meet with another account, that

the sister of Zwack threw herself from the top of a tower, and beat out her brains. But it is not said that it was an only sister; if it was, the probability is, that Spartacus had paid his addresses to her, and succeeded, and that the subsequent affair of his marriage with his sister-in-law or something worse, broke her heart. This seems the best account of the matter. For Hertel (Marius) writes to Zwack in November 1782:

"Spartacus is this day gone home, but has left his sister-in-law pregnant behind (this is from Bassus Hoss.) About the new year he hopes to be made merry by a ~; who will be before all kings and princes - a young Spartacus. The Pope also will respect him, and legitimate him before the time."

Now, vulgar Christian, compare this with the former declaration of Weishaupt, in page 80, where he appeals to the tenor of his former life, which had been so severely scrutinised, without diminishing his high reputation and great influence, and his ignorance and abhorrence of all those things found in Cato's repositories. You see this was a surprise - he had formerly proceeded cautiously - HHe is the best man;" says Spartacus, "who best conceals his faults." - He was disappointed by Celsus, who had promised him his assistance on such occasions three years ago, during which time he had been busy in "forming himself." How far he has advanced, the reader may judge.

One is curious to know what became of the poor woman: she was afterwards taken to the house of Baron Bassus; but here the foolish woman, for want of that courage which Illumination, and the bright prospect of eternal sleep should have produced, took fright at the disciplina arcani, left the house, and in the hidden society of a midwife and nurse brought forth a young Spartacus, who now lives to thank his father for his endeavours to murder him. A "damned priest, " the good Bishop of Freysingen, knowing the cogent reasons, procured the dispensation, and Spartacus was obliged, like another dim-sighted mortal, to marry her. The scandal was hushed, and would not have been discovered had it not been for these private writings.

But Spartacus says (page 84) "that when you think him ' sunk to the bottom; he will spring up with double vigour." In a subsequent work called Short Amendment of my Plan, he says, "If men were not habituated to wicked manners, his letters would be their own justification." He does not say that he is without fault; "but they are faults of the understanding - not of the heart. He had, first of all, to form himself; and this is a work of time." In the affair of his sister-in-law he admits the facts, and the attempts to destroy the child; "but this is far from proving any depravity of heart. In his condition, his honor at stake, what else was left him to do? His greatest enemies, the Jesuits, have taught that in such a case it is lawful to make away with the child," and he quotes authorities from their books. "In the introductory fault he has the example of the best of men. The second was its natural consequence, it was altogether involuntary, and, in the eye of a philosophical judge (I presume of the Gallic School) who does not square himself by the harsh letters of a blood-thirsty lawgiver, he has but a very trifling account to settle. He had become a public teacher, and was greatly followed; this example might have ruined many young men. The eyes of the Order also were fixed on him. The edifice rested on his credit; had he fallen, he could no longer have been in a condition to treat the

matters of virtue so as to make a lasting impression. It was chiefly his anxiety to support the credit of the Order which determined him to take this step. It makes /or him, but by no means against him; and the persons who are most in fault are the slavish inquisitors, who have published the transaction, in order to make his character more remarkable, and to hurt the Order through his person; and they have

not scrupled, for this hellish purpose, to stir up a child against its father ! ! ! "

I make no reflections on this very remarkable, and highly useful story, but content myself with saying, that this justification by Weishaupt (which I have been careful to give in his own words) is the greatest instance of effrontery and insult on the sentiments of mankind that I have ever met with. We are all supposed as completely corrupted as if we had lived under the full blaze of Illumination.

In other places of this curious correspondence we learn that Minos, and others of the Areopagitce, wanted to introduce Atheism at once, and not go hedging in the manner they did; affirming it was easier to show at once that Atheism was friendly to society, than to explain all their Masonic Christianity, which they were afterwards to show to be a bundle of lies. Indeed this purpose, of not only abolishing Christianity, but all positive religion whatever, was Weishaupt's favorite scheme from the beginning. Before he canvassed for his Order, in 1774, he published a fictitious antique, which he called Sidonii Apollinaris Fragmenta, to prepare (as he expressly says in another place) mens minds for the doctrines of Reason, which contains all the detestable doctrines of Robinet's Systeme de la Nature. The publication of the second part was stopped. Weishaupt says, in his APOLOGY FOR THE ILLUMINATI, that before 1780 he had retracted his opinions about MateriaUsm, and about the inexpediency of Princes. But this is false: Philo says expressly, that every thing remained on its original footing in the whole practice and dogmas of the Order when he quitted it in July 1784. All this was concealed, and even the abominable Masonry, in the account of the Order which Weishaupt published at Regensburg; and it required the constant efforts of Philo to prevent bare or flat Atheism from being uniformly taught in their degrees. He had told the council that Zeno would not be under a roof with a man who denied the immortality of the soul. He complains of Minos's cramming irreligion down their throats in every meeting, and says, that he frightened many from entering the Order. "Truth," says Philo, "is a clever, but a modest girl, who must be led by the hand like a gentlewoman, but not kicked about Hke a whore." Spartacus complains much of the squeamishness of Philo; yet Philo is not a great deal behind him in irreligion. When describing to Cato the Christianity of the Priest-degree, as he had manufactured it, he says, "It is all one whether it be true or false, we must have it, that we may tickle those who have a hankering for religion." All the

odds seems to be, that he was of a gentler disposition, and had more deference even for the absurd prejudices of others. In one of his angry letters to Cato he says; "The vanity and self conceit of Spartacus would have got the better of all prudence, had I not checked him, and prevailed on the Areopagitce but to defer the developement of the bold principles till we had firmly secured the man: I even wished to entice the candidate the more by giving him back all his former bonds of secrecy, and leaving him at liberty to walk out without fear; and I am certain that they were, by this time, so engaged that we should not have lost one man. But Spartacus had composed an exhibition of his last principles, for a discourse of reception, in which he painted his three favorite mysterious degrees, which were to be conferred by him alone, in colours which had fascinated his own fancy. But they were the colours of hell, and would have scared the most intrepid; and because I represented the danger of this, and by force obtained the omission of this picture, he became my implacable enemy. I abhor treachery and profligacy, and leave him to blow him self and his Order in the air."

Accordingly this happened. It was this which terrified one of the four professors, and made him impart his doubts to the rest. Yet Spartacus seems to have profited by the apprehensions of Philo; for in the last reception, he, for the first time, exacts a bond from the intrant, engaging himself for ever to the Order, and swearing that he will never draw back. 'Thus admitted, he becomes a sure card. The

course of his life is in the hands of the Order, and his thoughts on a thousand dangerous points; his reports concerning his neighbours and friends; in short, his honor and his neck. The Deist, thus led on, has not far to go before he becomes a Naturalist or Atheist; and then the eternal sleep of death crowns all his humble hopes.

Before giving an account of the higher degrees, I shall just extract from one letter more on a singular subject.

Minos to Sebastian, 1782.

"The proposal of Hercules to estabUsh a Minerval school for girls is excellent, but requires much circumspection. Philo and I have long conversed on this subject. We cannot improve the world without improving women, who have such a mighty influence on the men. But how shall we get hold of them? How will their relations, particularly their mothers, immersed in prejudices, consent that others shall influence their education? We must begin with grown girls. Hercules proposes the wife of Ptolemy Magus. I have no objection; and I have four step-daughters, fine girls. The oldest in particular is excellent. She is twenty-four, has read much, is above all prejudices, and in rehigion she thinks as I do. They have much acquaintance among the young ladies their relations (N.

B. we don't know the rank of Minos, but as he does not use the word Damen, but Frauenzimmer, it is probable that it is not high.) It may immediately be a very pretty Society, under the management of Ptolemy's wife, but really under his management. You must contrive pretty degrees, and dresses, and ornaments, and elegant and decent rituals. No man must be admitted. This will make them become more keen, and they will go much farther than if we were present, or than if they thought that we knew of their proceedings. Leave them to the scope of their own fancies, and they will soon invent mysteries which will put us to the blush, and create an enthusiasm which we can never equal. They will be our great apostles. Reflect on the respect, nay the awe and terror inspired by the female mystics of antiquity. (Think of the Danaids—think of the Theban Bacchantes.) Ptolemy's wife must direct them, and she will be instructed by Ptolemy, and my step-daughters will consult with me. We must always be at hand to prevent the introduction of any improper question. We must prepare themes for their discussion thus we shall confess them; and inspire them with our sentiments. No man however must come near them. This will fire their roving fancies; and we may expect rare mysteries. But I am doubtful whether this Association will be durable. Women are fickle and impatient. Nothing will please them but hurrying from degree to degree, through a heap of insignificant ceremonies, which will soon lose their novelty and influence. To rest seriously in one rank, and to be still and silent when they have found out that the whole is a cheat (hear the words of an experienced Mason) is a task of which they are incapable. They have not our motives to persevere for years, allowing themselves to be led about; and even then to hold their tongues when they find that they have been deceived. Nay there is a risk that they may take it into their heads to give things an opposite turn, and then, by voluptuous allurements, heightened by affected modesty and decency, which give them an irresistible empire over the best men, they may turn our Order upside down, and in their turn will lead the new one."

Such is the information which may be got from the private correspondence. It is needless to make more extracts of every kind of vice and trick. I have taken such as show a little of the plan of the Order, as far as the degree of Illuminatus Minor, and the vile purposes which are concealed under all

their specious declamation. A very minute account is given of the plan, the ritual, ceremonies, &c. and even the instructions and discourses, in a book called the Achte Illuminat, published at Edessa (Frankfurt) in 1787. Philo says, "that this is quite accurate, but that he does not know the author." I proceed to give an account of their higher degrees, as they are to be seen in the book called Neueste Arbeitung des Spartacus und Philo. And the authenticity of the accounts is attested by

Grollman, a private gentleman of independent fortune, who read them, signed and sealed by Spartacus and the Areopagit(£.

The series of ranks and progress of the pupil were arranged as follows:

NURSERY, { Preparation,

{ Novice;

{ Minerval

{ Illumin. Minor.

MASONRY, {Symbolic { Apprentice,

{ { Fellow Craft,

{ { Master,

{ Scotch {Illum. Major, Scotch Novice,

{ {Hum. dirigens, Scotch Knight

MYSTERIES. {Lesser, {Presbyter, Priest,

{ {Prince, Regent,

{Greater, {Magus,

{ {Rex.

The Reader must be almost sick of so much villany, and would be disgusted with the minute detail, in which the cant of the Order is ringing continually in his ears. I shall therefore only give such a short extract as may fix our notions of the object of the Order, and the morality of the means employed for attaining it. We need not go back to the lower degrees, and shall begin with the ILLUMINATUS DIRIGENS, or SCOTCH KNIGHT.

After a short introduction, teaching us how the holy secret Chapter of Scotch Knights is assembled, we have,

I. Fuller accounts and instructions relating to the whole.

II. Instructions for the lower classes of Masonry.

III. Instructions relating to Mason Lodges in general.

IV. Account of a reception into this degree, with the bond which each subscribes before he can be admitted.

V. Concerning the solemn Chapter for reception.

VI. Opening of the Chapter.

VII. Ritual of Reception, and the Oath.

VIII. Shutting of the Chapter.

IX. Agape, or Love Feast.

X. Ceremonies of the consecration of the Chapter.

Appendix A, Explanation of the Symbols of Free Masonry.

B, Catechism for the Scotch Knight.

C, Secret Cypher.

In No. I. it is said that the "chief study of the Scotch Knight is to work on all men in such a way as is most insinuating. II. He must endeavour to acquire the possession of considerable property: III. In all Mason Lodges we must try secretly to get the upper hand. The Masons do not know what Free Masonry is, their high objects, nor their highest Superiors, and should be directed by those who will lead them along the right road. In preparing a candidate for the degree of Scotch Knighthood, we must bring him into dilemmas by catching questions: We must endeavour to get the disposal of the money of the Lodges of the Free Masons, or at least take care that it be applied to purposes favorable to our Order - but this must be done in a way that shall not be remarked. Above all, we must push forward with all our skill, the plan of Eclectic Masonry, and for this purpose follow up the circular letter already sent to all the Lodges with every thing that can increase their present embarrassment."

In the bond of No. IV. the candidate binds himself to "consider and treat the Illuminati as the Superiors of Free Masonry, and endeavour in all the Mason Lodges which he frequents, to have the Masonry of the Illuminated, and particularly the Scotch Noviciate, introduced into the Lodge." (This is not very different from the Masonry of the Chevalier de l' Aigle of the Rosaic Masonry, making the Master's degree a sort of commemoration of the passion, but without giving that character to Christianity which is peculiar to Illuminatism.) Jesus Christ is represented as the enemy of superstitious observances, and the assertor of the Empire of Reason and of Brotherly love, and his death and memory as dear to mankind. This evidently paves the way for Weishaupt's Christianity.

The Scotch Knight also engages "to consider the Superiors of the Order as the unknown Superiors of Free Masonry, and to contribute all he can to their gradual union." In the Oath, No. VII. the candidate says, "I will never more be a flatterer of the great, I will never be a lowly servant of princes; but I will strive with spirit, and with address, for virtue, wisdom, and liberty. I will powerfully oppose superstition, slander, and despotism; so, that like a true son of the Order, I may serve the world. I will never sacrifice the general good, and the happiness of the world, to my private interest. I will boldly defend my Brother against slander, will follow out the traces of the pure and true Religion pointed out to me in my instructions, and in the doctrines of Masonry; and will faithfully report to my Superiors the progress I make therein."

When he gets the stroke which dubs him a Knight, the Preses says to him, "Now prove thyself, by thy ability, equal to Kings, and never from this time forward bow thy knee to one who is, like thyself, but a man."

No. IX is an account of the Love-Feast.

\st. There is a Table Lodge, opened as usual, but in virtue of the ancient Master-word. Then it is said, "Let moderation, fortitude, morality, and genuine love of the Brethren, with the overgowing of innocent and careless mirth reign here." (This is almost verbatim from Toland.)

2d, In the middle of a bye-table is a chalice, a pot of wine, an empty plate, and a plate of unleavened bread - All is covered with a green cloth.

3d, When the Table Lodge is ended, and the Prefect sees no obstacle, he strikes on this bye-table the stroke of Scotch Master, and his signal is repeated by the Senior Warden. All are still and silent. The Prefect lifts off the cloth.

4th, The Prefect asks, whether the Knights are in the disposition to partake of the Love-Feast in earnest, peace, and contentment. If none hesitates, or offers to retire, he takes the plate with the bread and says,

"J. of N. our Grand-Master, in the night in which he was betrayed by his friends, persecuted for his love for truth, imprisoned, and condemned to die, assembled his trusty Brethren, to celebrate his last Love-Feast which is signified to us in many ways. He took bread (taking it) and broke it (breaking it) and blessed it, and gave it to his disciples, &c. - This shall be the mark of our Holy Union, &c. Let each of you examine his heart, whether love reigns in it, and whether he, in full imitation of our Grand-Master, is ready to lay down his life for his Brethren.

"Thanks be to our Grand-Master, who has appointed this feast as a memorial of his kindness, for the uniting of the hearts of those who love him. Go in peace, and blessed be this new Association which we have formed: Blessed be ye who remain loyal and strive for the good cause."

5th, The Prefect immediately closes the Chapter with the usual ceremonies of the Loge de Table.

6th, It is to be observed, that no priest of the Order must be present at this Love-Feast, and that even the Brother Servitor quits the Lodge.

I must observe here, that Philo, the manufacturer of this ritual, has done it very injudiciously; it has no resemblance whatever to the Love-Feast of the primitive Christians, and is merely a copy of a similar thing in one of the steps of French Masonry. Philo's reading in church-history was probably very scanty, or he trusted that the candidates would not be very nice in their examination of it, and he

imagined that it would do well enough, and "tickle such as had a religious hankering."
Spartacus
disliked it exceedingly - it did not accord with his serious conceptions, and he justly
calls it Jouer la
Religion.

The discourse of reception is to be found also in the secret correspondence (Nachtrag
II. Abtheilung,
p. 44). But it is needless to insert it here. I have given the substance of this and of
all the Cosmo-
political declamations already in the panegyric introduction to the account of the
process of
education. And in Spartacus's letter, and in Philo's I have given an abstract of the
introduction to the
explanation given in this degree of the symbols of Free Masonry. With respect to the
explanation
itself, it is as slovenly and wretched as can be imagined, and shows that Spartacus
trusted to much
more operative principles in the human heart for the reception of his nonsense than the
dictates of
unbiased reason. None but promising subjects were admitted thus far - such as would not
boggle; and
their principles were already sufficiently apparent to assure him that they would be
contented with
any thing that made game of religion, and would be diverted by the seriousness which a
chance
devotee might exhibit during these silly caricatures of Christianity and Free Masonry.
But there is
considerable address in the way that Spartacus prepares his pupils for having all this
mummery
shown in its true colours, and overturned

"Examine, read, think on these symbols. There are many things which one cannot find out
without a
guide nor even learn without instructions. They require study and zeal. Should you in
any future
period think that you have conceived a clearer notion of them, that you have found a
paved road,
declare your discoveries to your Superiors; it is thus that you improve your mind; they
expect this of
you; they know the true path but will not point it out enough if they assist you in
every approach to it,
and warn you when you recede from it. They have even put things in your way to try your
powers of
leading yourself through the difficult track of discovery. In this process the weak
head finds only
child's play the initiated finds objects of thought which language cannot express, and
the thinking
mind finds food for his faculties." By such forewarnings as these Weishaupt leaves room
for any
deviation, for any sentiment or opinion of the individual that he may afterwards choose
to encourage,
and "to whisper in their ear (as he expresses it) many things which he did not find it
prudent to insert
in a printed compend."

But all the principles and aim of Spartacus and of his Order are most distinctly seen
in the third or
Mystery Class. I proceed therefore to give some account of it. By the Table it appears
to have two
degrees, the Lesser and the Greater Mysteries, each of which have two departments, one
relating
chiefly to Religion and the other to Politics.

The Priest's degree contains,

1. An Introduction.
2. Further Accounts of the Reception into this degree.
3. What is called Instruction in the Third Chamber, which the candidate must read over.
4. The Ritual of Reception.
5. Instruction for the First Degree of the Priest's Class, called Instructio in Scientificis.
6. Account of the Consecration of a Dean, the Superior of this Lower Order of Priests.

The Regent degree contains,

1. Directions to the Provincial concerning the dispensation of this degree.
2. Ritual of Reception.
3. System of Direction for the whole Order.
4. Instruction for the whole Regent degree.
5. Instruction for the Prefects or Local Superiors.
6. Instruction for the Provincials.

The most remarkable thing in the Priest's degree is the Instruction in the Third Chamber. It is to be found in the private correspondence. (Nachtrage Original Schriften 11¹, 2nd Abtheilung, page 44.)

There it has the title Discourse to the Illuminati Dirigentes, or Scotch Knights. In the critical history, which is annexed to the Neueste Arbeitung, there is an account given of the reason for this denomination; and notice is taken of some differences between the instructions here contained and that discourse.

This instruction begins with sore complaints of the low condition of the human race; and the causes are deduced from religion and state-government. "Men originally led a patriarchal life, in which every father of a family was the sole lord of his house and his property, while he himself possessed general freedom and equality. But they suffered themselves to be oppressed-gave themselves up to

civil societies, and formed states. Even by this they fell; and this is the fall of man, by which they were thrust into unspeakable misery. To get out of this state, to be freed and born again, there is no other mean than the use of pure Reason, by which a general morality may be established, which will put man in a condition to govern himself, regain his original worth, and dispense with all political supports, and particularly with rulers. This can be done in no other way but by secret associations, which will by degrees, and in silence, possess themselves of the government of the States, and make

use of those means for this purpose which the wicked use for attaining their base ends. Princes and Priests are in particular, and kaf exochen, the wicked, whose hands must tie up by means of these associations, if we cannot root them out altogether.

"Kings are parents. The paternal power ceases with the incapacity of the child; and the father injures his child, if he pretends to retain his right beyond this period. When a nation comes of age, their state of wardship is at an end."

Here follows a long declamation against patriotism, as a narrow-minded principle when compared with true Cosmo-politism. Nobles are represented as "a race of men that serve not the nation but the Prince, whom a hint from the Sovereign stirs up against the nation, who are retained servants and ministers of despotism, and the mean for oppressing national liberty. Kings are accused of a tacit convention, under the flattering appellation of the balance of power, to keep nations in subjection.

"The mean to regain Reason her rights - to raise liberty from its ashes - to restore to man his original rights - to produce the previous revolution in the mind of man - to obtain an eternal victory over oppressors - and to work the redemption of mankind, is secret schools of wisdom. When the worthy have strengthened their association by numbers, they are secure, and then they begin to become powerful, and terrible to the wicked, of whom many will, for safety, amend themselves - many will come over to our party, and we shall bind the hands of the rest, and finally conquer them. Whoever spreads general illumination augments mutual security; illumination and security make princes unnecessary; illumination performs this by creating an effective Morality, and Morality makes a nation of full age fit to govern itself; and since it is not impossible to produce a just Morality, it is possible to regain freedom for the world."

"We must therefore strengthen our band, and establish a legion, which shall restore the rights of man, original liberty and independence.

"Jesus Christ" - but I am sick of all this. The following questions are put to the candidate:

- 1 . "Are our civil conditions in the world the destinations that seem to be the end of our nature, or the purposes for which man was placed on this earth, or are they not? Do states, civil obligations, popular religion, fulfill the intentions of men who established them? Do secret associations promote instruction and true human happiness, or are they the children of necessity, of the multifarious wants, of unnatural conditions, or the inventions of vain and cunning men?"
2. "What civil association, what science do you think to the purpose, and what are not?"
3. "Has there ever been any other in the world, is there no other more simple condition, and what do

you think of it?"

4. "Does it appear possible, after having gone through all the nonentities of our civil constitutions, to recover for once our first simplicity, and get back to this honorable uniformity?"

5. "How can one begin this noble attempt; by means of open support, by forcible revolution, or by what other way?"

6. "Does Christianity give us any hint to this purpose? does it not recognize such a blessed condition as once the lot of man, and as still recoverable?"

7. "But is this holy religion the religion that is now professed by any sect on earth, or is it a better?"

8. "Can we learn this religion - can the world, as it is, bear the light? Do you think that it would be of service, before numerous obstacles are removed, if we taught men this purified religion, sublime philosophy, and the art of governing themselves? Or would not this hurt, by rousing the interested passions of men habituated to prejudices, who would oppose this as wicked?"

9. "May it not be more advisable to do away these corruptions bit by bit, in silence, and for this purpose to propagate these salutary and heart-consoling doctrines in secret?"

10. "Do we not perceive traces of such a secret doctrine in the ancient schools of philosophy, in the doctrines and instructions of the Bible, which Christ, the Redeemer and Liberator of the human race, gave to his trusty disciples? Do you not observe an education, proceeding by steps of this kind, handed down to us from his time till the present?"

In the ceremonial of Reception, crowns and sceptres are represented as tokens of human degradation.

"The plan of operation, by which our higher degrees act, must work powerfully on the world, and must give another turn to all our present constitutions."

Many other questions are put to the pupil during his preparation, and his answers are given in writing.

Some of these rescripts are to be found in the secret correspondence. Thus, "How far is the position

true, that all those means may be used for a good purpose which the wicked have employed for a

bad?" And along with this question there is an injunction to take counsel from the opinions and

conduct of the learned and worthy out of the society. In one of the answers, the example of a great

philosopher and Cosmo-polite is adduced, who betrayed a private correspondence entrusted to him,

for the service of freedom; the case was Dr. Franklin's. In another, the power of the Order was

extended to the putting the individual to death; and the reason given, was, that "this power was

allowed to all Sovereignities, for the good of the State, and therefore belonged to the Order, which

was to govern the world." - "N. B. We must acquire the direction of education - of

church-
management - of the professorial chair, and of the pulpit. We must bring our opinions
into fashion by
every art - spread them among the people by the help of young writers. We must preach
the warmest
concern for humanity, and make people indifferent to all other relations. We must take
care that our
writers be well puffed, and that the Reviewers do not depreciate them; therefore we
must endeavour
by every mean to gain over the Reviewers and Journalists; and we must also try to gain
the

booksellers, who in time will see that it is their interest to side with us."

I conclude this account of the degree of Presbyter with remarking; that there were two
copies of it
employed occasionally. In one of them all the most offensive things in respect of
church and state
were left out.

In the Regent degree, the proceedings and instructions are conducted in the same
manner. Here, it is
said, "We must as much as possible select for this degree persons who are free,
independent of all
princes; particularly such as have frequently declared themselves discontented with the
usual
institutions, and their wishes to see a better government established."

Catching questions are put to the candidate for this degree; such as,

1. "Would the Society be objectionable which should (till the greater revolution of
nature should be
ripe) put monarchs and rulers out of the condition to do harm; which in silence
prevents the abuse of
power, by surrounding the great with its members, and thus not only prevents their
doing mischief,
but even makes them do good?"

2. "Is not the objection unjust. That such a Society may abuse its power. Do not our
rulers frequently
abuse their power, though we are silent? This power is not so secure as in the hands of
our Members,
whom we train up with so much care, and place about princes after mature deliberation
and choice. If
any government can be harmless which is erected by man, surely it must be ours, which
is founded
on morality, fore-sight, talents, liberty, and virtue," &c.

The candidate is presented for reception in the character of a slave; and it is
demanded of him what
has brought him into this most miserable of all conditions. He answers - Society - the
State
Submissiveness - False Religion. A skeleton is pointed out to him, at the feet of which
are laid a
Crown and a Sword. He is asked, whether that is the skeleton of a King, a Nobleman, or
a Beggar?
As he cannot decide, the President of the meeting says to him, "the character of being
a Man is the
only one that is of importance."

In a long declamation on the hackneyed topics, we have here and there some thoughts
which have not
yet come before us.

"We must allow the underlings to imagine (but without telling them the truth) that we direct all the Free Mason Lodges, and even all other Orders, and that the greatest monarchs are under our guidance, which indeed is here and there the case.

"There is no way of influencing men so powerfully as by means of the women. These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal, without knowing that they do so; for they will only be indulging their own desire of personal admiration.

"We must win the common people in every comer. 'This will be obtained chiefly by means of the schools, and by open, hearty behaviour, show, condescension, popularity, and toleration of their prejudices, which we shall at leisure root out and dispel.

"If a writer publishes any thing that attracts notice, and is in itself just, but does not accord with our plan, we must endeavour to win him over, or decry him.

"A chief object of our care must be to keep down that slavish veneration for princes which so much disgraces all nations. Even in the soi-disant free England, the silly Monarch says. We are graciously pleased, and the more simple people say. Amen. These men, commonly very weak heads, are only the farther corrupted by this servile flattery. But let us at once give an example of our spirit by our behaviour with Princes; we must avoid all familiarity - never entrust ourselves to them - behave with precision, but with civility, as to other men - speak of them on an equal footing - this will in time teach them that they are by nature men, if they have sense and spirit, and that only by convention they are Lords. We must assiduously collect anecdotes, and the honorable and mean actions, both of the least and the greatest, and when their names occur in any records which are read in our meetings, let them ever be accompanied by these marks of their real worth.

"The great strength of our Order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation. None is better than the three lower degrees of Free Masonry; the public is accustomed to it, expects little from it, and therefore takes little notice of it. Next to this, the form of a learned or literary society is best suited to our purpose, and had Free Masonry not existed, this cover would have been employed; and it may be much more than a cover, it may be a powerful engine in our hands. By establishing reading societies, and subscription libraries, and taking these under our direction, and supplying them through our

labours, we may turn the public mind which way we will.

In like manner we must try to obtain an influence in the military academies (this may be of mighty consequence) the printing-houses, booksellers shops, chapters, and in short in all offices which have any effect, either in forming, or in managing, or even in directing the mind of man: painting and engraving are highly worth our care. (5)

"Could our Prefect (observe it is to the Illuminati Regentes he is speaking, whose officers are Prefecti) fill the judicatories of a state with our worthy members, he does all that man can do for the Order. It is better than to gain the prince himself. Princes should never get beyond the Scotch knighthood. They either never prosecute any thing, or they twist every thing to their own advantage.

"A Literary Society is the most proper form for the introduction of our Order into any state where we are yet strangers." (Mark this!)

"The power of the Order must surely be turned to the advantage of its Members. All must be assisted. They must be preferred to all persons otherwise of equal merit. Money, services, honour, goods, and blood, must be expended for the fully proved Brethren, and the unfortunate must be relieved by the funds of the Society."

As evidence that this was not only their instructions, but also their assiduous practice, take the following report from the overseer of Greece (Bavaria.)

In Cato's hand-writing.

"The number (about 600) of Members relates to Bavaria alone.

"In Munich there is a well-constituted meeting of Illuminati Mejores, a meeting of excellent Illuminati Minores, a respectable Grand Lodge, and two Minerval Assemblies. There is a Minerval Assembly at Freyssing, at Landsberg, at Burghausen, at Strasburg, at Ingolstadt, and at last at Regensburg.(6)

"At Munich we have bought a house, and by clever measures have brought things so far, that the citizens take no notice of it, and even speak of us with esteem. We can openly go to the house every day, and carry on the business of the Lodge. This is a great deal for this city. In the house is a good museum of natural history, and apparatus for experiments; also a library which daily increases. The garden is well occupied by botanic specimens, and the whole has the appearance of a society of zealous naturalists.

"We get all the literary journals. We take care, by well-timed pieces, to make the citizens and the Princes a little more noticed for certain little slips. We oppose the monks with all our might, and with

great success.

"The Lodge is constituted entirely according to our system, and has broken off entirely from Berlin,
and we have nearly finished our transactions with the Lodges of Poland, and shall have them under
our direction.

"By the activity of our Brethren, the Jesuits have been kept out of all the professorial chairs at
Ingolstadt, and our friends prevail."

"The Widow Duchess has set up her academy entirely according to our plan, and we have all the
Professors in the Order. Five of them are excellent, and the pupils will be prepared for us.

"We have got Pylades put at the head of the Fisc, and he has the church-money at his disposal. By
properly using this money, we have been enabled to put our Brother ~ 's household in good order;
which he had destroyed by going to the Jews. We have supported more Brethren under similar
misfortunes.

"Our Ghostly Brethren have been very fortunate this last year, for we have procured for them several
good benefices, parishes, tutorships, &c.

"Through our means Arminius and Cortez have gotten Professorships, and many of our younger
Brethren have obtained Bursaries by our help.

"We have been very successful against the Jesuits, and brought things to such a bearing, that their
revenues, such as the Mission, the Golden Alms, the Exercises, and the Conversion Box, are now
under the management of our friends. So are also their concerns in the university and the German
school foundations. The application of all will be determined presently, and we have six members
and four friends in the Court. This has cost our senate some nights want of sleep.

"Two of our best youths have got journies from the Court, and they will go to Vienna, where they
will do us great service.

"All the German Schools, and the Benevolent Society, are at last under our direction.

"We have got several zealous members in the courts of justice, and we are able to afford them pay,
and other good additions.

"Lately, we have got possession of the Bartholomew Institution for young clergymen, having secured
all its supporters. Through this we shall be able to supply Bavaria with fit priests.

"By a letter from Philo we learn, that one of the highest dignities in the church was obtained for a
zealous Illuminatus, in opposition even to the authority and right of the Bishop of Spire, who is
represented as a bigotted and tyrannical priest."

Such were the lesser mysteries of the Illuminati. But there remain the higher mysteries. The system of these has not been printed, and the degrees were conferred only by Spartacus himself, from papers which he never entrusted to any person. They were only read to the candidate, but no copy was taken. The publisher of the *Neueste Arbeitung* says that he has read them (so says Grollman.) He says, "that in the first degree of MAGUS or PHILOSOPHUS, the doctrines are the same with those of Spinoza, where all is material, God and the world are the same thing, and all religion whatever is without foundation, and the contrivance of ambitious men." The second degree, or REX, teaches, "that every peasant, citizen, and householder is a sovereign, as in the Patriarchal state, and that nations must be brought back to that state, by whatever means are conducive - peaceably, if it can be done; but, if not, then by force - for all subordination must vanish from the face of the earth."

The author says further, that the German Union was, to his certain knowledge, the work of the Illuminati.

The private correspondence that has been published is by no means the whole of what was discovered at Landshut and Bassus Hoff, and government got a great deal of useful information, which was concealed; both out of regard to the families of the persons concerned, and also that the rest might not know the utmost extent of the discovery, and be less on their guard. A third collection was found under the foundation of the house in which the Lodge Theodor von guten Rath had been held. But none of this has appeared. Enough surely has been discovered to give the public a very just idea of the designs of the Society and its connections.

Lodges were discovered, and are mentioned in the private papers already published, in the following places.

Munich, Hesse (many), Ingolstadt, Buchenwerter, Frankfort, Monpeliard, Echstadt, Stutgard (3), Hanover, Carlsruhe, Brunswick, Anspach, Calbe, Neuwied (2), Magdenburgh, Mentz (2), Cassel, Poland (many), Osnabruck, Turin, Weimar, England (8), Upper Saxony (several), Scotland (2), Austria (14), Warsaw (2), Westphalia (several), Deuxponts, Heidelberg, Cousel, Mannheim, Treves (2), Strasburgh (5), Aix-la-Chappelle (2), Spire, Bartschied, Worms, Hahrenberg, Dusseldorff, Switzerland (many), Rome, Cologne, Naples, Hannibal, Bonn (4), Livonia (many), Ancona, Courland (many), Florence, Frankendahl, France, Alsace (many), Halland (many), Vienna (4), Dresden (4),

America (several). N. B. This was before 1786.

I have picked up the names of the following members.

Spartacus = Weishaupt, Professor.

Philo = Knigge, Freyherr, i.e. Gentleman.

Amelius = Bode, F. H.

Bayard = Busche, F. H.

Diomedes = Constanza, Marq.

Cato = Zwack, Lawyer.

= Toring, Count.

= Kreitmaier, Prince.

= Utschneider, Professor.

= Cossandey, Professor.

= Renner, Professor.

= Grunberger, Professor.

= Balderbusch, F. H.

= Lippert, Counsellor.

= Kundl, ditto.

= Bart, ditto.

= Leiberhauer, Priest.

= Kundler, Professor.

= Lowling, Professor.

= Vachency, Councillor.

= Morausky, Count.

= Hoffstetter, Surveyor of Roads.

= Strobl, Bookseller.

Pythagoras = Westenrieder, Professor.

= Babo, Professor.

= Baader, Professor.

= Burzes, Priest.

= Pfruntz, Priest.

Hannibal = Bassus, Baron.

Brutus = Savioli, Count.

Lucian = Nicholai, Bookseller.

= Bahrtdt, Clergyman.

Zoroaster, Confuscus = Baierhamer.

Hermes, Trismegistus = Socher, School Inspector.

= Dillis, Abbe.

Sulla = Meggenhoff, Paymaster.

= Danzer, Canon.

= Braun, ditto.

= Fischer, Magistrate.

= Frauenberger, Baron.

= Kaltner, Lieutenant.

Pythagoras = Drexl, Librarian.

Marius = Hertel, Canon.

= Dachsel.

= Billing, Counsellor.

= Seefeld, Count.

= Gunsheim, ditto.

= Morgellan, ditto.

Saladin = Ecker, ditto.

= Ow, Major.

= Werner, Counsellor.

Cornelius Scipio = Berger, ditto.

= Wortz, Apothecary.

= Mauvillon, Colonel.

= Mirabeau, Count.

= Orleans, Duke.

= Hochinaer.

Tycho Brahe = Caspar, Merchant.

Thales = Kapfinger.

Attila = Sauer.

Ludovicus Bavarus = Losi.

Shaftesbury, = Steger.

Coriolanus = Tropponero, Zuschwartz.

Timon = Michel.

Tamerlane = Lange.

Livius = Badorffer.

Cicero = Pfelt.

Ajax = Massenhausen; Count.

I have not been able to find who personated Minos, Euriphon, Celsius, Mahomet, Hercules, Socrates, Philippo Strozzi, Euclides, and some others who have been uncommonly active in carrying forward the great cause.

The chief publications for giving us regular accounts of the whole (besides the original writings) are,

1. Grosse Absicht des Illuminaten Ordens.
2. – Nachtrages (3.) an denselben.
3. Weishaupt's improved System.
4. System des Ilium. Ordens aus dem Original- Schriften gezogen.

I may now be permitted to make a few reflections on the accounts already given of this Order, which has so distinctly concentrated the casual and scattered efforts of its prompters, the Chevaliers Bienfaisants, the Philalethes, and Amis RSunis of France, and carried on the system of enlightening and reforming the world.

The great aim professed by the Order is to make men happy; and the means professed to be employed, as the only and surely effective, is making them good; and this is to be brought about by enlightening the mind, and freeing it from the dominion of superstition and prejudices. This purpose is effected by its producing a just and steady morality. This done, and becoming universal, there can be little doubt but that the peace of society will be the consequence - that government, subordination, and all the disagreeable coercions of civil governments will be unnecessary - and that society may go on peaceably in a state of perfect liberty and equality.

But surely it requires no angel from heaven to tell us that if every man is virtuous, there will be no vice; and that there will be peace on earth, and good will between man and man, whatever be the differences of rank and fortune; so that Liberty and Equality seem not to be the necessary consequences of this just Morality, nor necessary requisites for this national happiness. We may question, therefore, whether the Illumination which makes this a necessary condition is a clear and a pure light. It may be a false glare, showing the object only on one side, tinged with partial colours thrown on it by neighbouring objects. We see so much wisdom in the general plans of nature, that we are apt to think that there is the same in what relates to the human mind, and that the God of nature accomplishes his plans in this as well as in other instances. We are even disposed to think that human

nature would suffer by it. The rational nature of man is not contented with meat and drink, and raiment, and shelter, but is also pleased with exerting many powers and faculties, and with gratifying many tastes, which could hardly have any existence in a society where all are equal. We say that there can be no doubt that the pleasure arising from the contemplation of the works of art - the pleasure of intellectual cultivation, the pleasure of mere ornament, are rational, distinguish man from a brute, and are so general, that there is hardly a mind so rude as not to feel them. Of all these, and of all the difficult sciences, all most rational, and in themselves most innocent, and most delightful to a cultivated mind, we should be deprived in a society where all are equal. No individual could give employment to the talents necessary for creating and improving these ornamental comforts of life. We are absolutely certain that, even in the most favorable situations on the face of the earth, the most untainted virtue in every breast could not raise man to that degree of cultivation that is possessed by citizens very low in any of the states of Europe; and in the situation of most countries we are acquainted with, the state of man would be much lower: for, at our very setting out, we must grant that the Uberty and equality here spoken of must be complete; for there must not be such a thing as a farmer and his cottager. This would be as unjust, as much the cause of discontent, as the gentleman and the farmer.

This scheme therefore seems contrary to the designs of our Creator, who has every where placed us in these situations of inequality that are here so much scouted, and has given us strong propensities by which we relish these enjoyments. We also find that they may be enjoyed in peace and innocence. And lastly. We imagine that the villain, who, in the station of a professor, would plunder a Prince, would also plunder the farmer if he were his cottager. The illumination therefore that appears to have the best chance of making mankind happy, is that which will teach us the Morality which will respect

the comforts of cultivated Society, and teach us to protect the possessors in the innocent enjoyment of them; that will enable us to perceive and admire the taste and elegance of Architecture and Gardening, without any wish to sweep the gardens and their owner from off the earth, merely because he is their owner.

We are therefore suspicious of this Illumination, and apt to ascribe this violent antipathy to Princes and subordination to the very cause that makes true Illumination, and just Morality proceeding from it, so necessary to public happiness, namely, the vice and injustice of those who cannot innocently have the command of those offensive elegancies of human life. Luxurious tastes, keen desires, and unbridled passions, would prompt to all this, and this Illumination is, as we see, equivalent to them in

effect. The aim of the Order is not to enlighten the mind of man, and show him his moral obligations, and by the practice of his duties to make society peaceable, possession secure, and coercion unnecessary, so that all may be at rest and happy, even though all were equal; but to get rid of the coercion which must be employed in place of Morality, that the innocent rich may be robbed with impunity by the idle and profligate poor. But to do this, an unjust casuistry must be employed in place of a just Morality; and this must be defended or suggested, by misrepresenting the true state of man, and of his relation to the universe, and by removing the restrictions of religion, and giving a superlative value to all those constituents of human enjoyment, which true Illumination shows us to be but very small concerns of a rational and virtuous mind. The more closely we examine the principles and practice of the Illuminati, the more clearly do we perceive that this is the case. Their first and immediate aim is to get the possession of riches, power, and influence, without industry; and, to accomplish this, they want to abolish Christianity; and then dissolute manners and universal profligacy will procure them the adherence of all the wicked, and enable them to overturn all the civil governments of Europe; after which they will think of farther conquests, and extend their operations to the other quarters of the globe, till they have reduced mankind to the state of one undistinguishable chaotic mass.

But this is too chimerical to be thought their real aim. Their Founder, I dare say, never entertained such hopes, nor troubled himself with the fate of distant lands. But it comes in his way when he puts on the mask of humanity and benevolence: it must embrace all mankind, only because it must be stronger than patriotism and loyalty, which stand in his way. Observe that Weishaupt took a name expressive of his principles. Spartacus was a gladiator, who headed an insurrection of Roman slaves, and for three years kept the city in terror. Weishaupt says in one of his letters "I never was fond of empty titles; but surely that man has a childish soul who would not as readily chuse the name of Spartacus as that of Octavius Augustus." The names which he gives to several of his gang express their differences of sentiments. Philo, Lucian, and others, are very significantly given to Knigge, Nicholai, &c. He was vain of the name Spartacus, because he considered himself as employed somewhat in the same way, leading slaves to freedom. Princes and Priests are mentioned by him on all occasions in terms of abhorrence.

Spartacus employs powerful means. In the style of the Jesuits (as he says) he considers every mean as consecrated by the end for which it is employed, and he says with great truth,

"Flectere si nequeo superos, Acheronta movebo. "

To save his reputation, he scruples not to murder his innocent child, and the woman

whom he had held in his arms with emotions of fondness and affection. But lest this should appear too selfish a motive, he says, "had I fallen, my precious Order would have fallen with me; the Order which is to bless mankind. I should not again have been able to speak of virtue so as to make any lasting impression. My example might have ruined many young men." This he thinks will excuse, nay sanctify any thing. "My letters are my greatest vindication." He employs the Christian Religion, which he thinks a falsehood, and which he is afterwards to explode, as the mean for inviting Christians of every denomination, and gradually cajoling them, by clearing up their Christian doubts in succession, till he lands them in Deism; or. if he finds them unfit, and too religious, he gives them a *Sto bene*, and then laughs at the fears, or perhaps madness, in which he leaves them. Having got them this length, they are declared to be fit, and he receives them into the higher mysteries. But lest they should still shrink back, dazzled by the Pandemonian glare of Illumination which will now burst upon them, he exacts from them, for the first time, a bond of perseverance. But, as Philo says, there is little chance of tergiversation. The life and honor of most of the candidates are by this time in his hand. They have been long occupied in the vile and corrupting office of spies on all around them, and they are found fit for their present honors, because they have discharged this office to his satisfaction, by the reports which they have given in, containing stories of their neighbours, nay even of their own gang. They may be ruined in the world by disclosing these, either privately or publicly. A man who had once brought himself into this perilous situation durst not go back. He might have been left indeed in any degree of Illumination; and, if Religion has not been quite eradicated from his mind, he must be in that condition of painful anxiety and doubt that makes him desperate, fit for the full operation of fanaticism, and he may be engaged in the cause of God, "to commit all kind of wickedness with greediness." In this state of mind, a man shuts his eyes, and rushes on. Had Spartacus supposed that he was dealing with good men, his conduct would have been the reverse of all this. There is no occasion for this bond from a person convinced of the excellency of the Order. But he knew them to be unprincipled, and that the higher mysteries were so daring, that even some of such men would start at them. But they must not blab.

Having thus got rid of Religion, Spartacus could with more safety bring into view the great aim of all his efforts to rule the world by means of his Order. As the immediate mean for attaining this, he holds out the prospect of freedom from civil subordination. Perfect Liberty and Equality are interwoven with every thing; and the flattering thought is continually kept up, that "by the wise contrivance of this Order, the most complete knowledge is obtained of the real worth of every person; the Order will, /or its own sake, and therefore certainly, place every man in that situation in which he can be

most effective. The pupils are convinced that the Order will rule the world. Every member therefore becomes a ruler." We all think ourselves qualified to rule. The difficult task is to obey with propriety; but we are honestly generous in our prospects of future command. It is therefore an alluring thought, both to good and bad men. By this lure the Order will spread. If they are active in insinuating their members into offices, and in keeping out others (which the private correspondence shows to have been the case) they may have had frequent experience of their success in gaining an influence on the world. This must whet their zeal. If Weishaupt was a sincere Cosmopolite, he had the pleasure of seeing "his work prospering in his hands."

It surely needs little argument now to prove, that the Order of Illuminati had for its immediate object the abolishing of Christianity (at least this was the intention of the Founder) with the sole view of overturning the civil government, by introducing universal dissoluteness and profligacy of manners.

and then getting the assistance of the corrupted subjects to overset the throne. The whole conduct in the preparation and instruction of the Presbyter and Regens is directed to this point. Philo says, "I have been at unwearying pains to remove the fears of some who imagine that our Superiors want to abolish Christianity; but by and by their prejudices will wear off, and they will be more at their ease. Were I to let them know that our General holds all Religion to be a lie, and uses even Deism, only to lead men by the nose: - Were I to connect myself again with the Free Masons, and tell them our designs to ruin their Fraternity by this circular letter (a letter to the Lodge in Courland) - Were I but to give the least hint to any of the Princes of Greece (Bavaria) - No, my anger shall not carry me so far: An Order forsooth, which in this manner abuses human nature - which will subject men to a bondage more intolerable than Jesuitism: I could put it on a respectable footing, and the world would be ours. Should I mention our fundamental principles (even after all the pains I have been at to mitigate them) so unquestionably dangerous to the world, who would remain? What signifies the innocent ceremonies of the Priest's degree, as I have composed it, in comparison with your maxim, that we may use for a good end those means which the wicked employ for a base purpose?"

Brutus writes, "Numenius now acquiesces in the mortality of the soul; but, I fear we shall lose Ludovicus Bavarus. He told Spartacus, that he was mistaken when he thought that he had swallowed his stupid Masonry. No, he saw the trick, and did not admire the end that required it. I don't know what to do; a Sta bene would make him mad, and he will blow us all up.

"The Order must possess the power of life and death in consequence of our Oath; and with propriety, for the same reason, and by the same right, that any government in the world possesses it: For the

Order comes in their place, making them unnecessary. When things cannot be otherwise, and ruin would ensue if the Association did not employ this mean, the Order must, as well as public rulers, employ it for the good of mankind; therefore for its own preservation. (N. B. Observe here the casuistry.) Nor will the political constitutions suffer by this, for there are always thousands equally ready and able to supply the place."

We need not wonder that Diomedes told the Professors, "that death, inevitable death, from which no potentate could protect them, awaited every traitor of the Order;" nor that the French Convention proposed to take off the German Princes and Generals by sword or poison, &c.

Spartacus might tickle the fancy of his Order with the notion of ruling the world; but I imagine that his darling aim was ruling the Order. The happiness of mankind was, like Weishaupt's Christianity, a mere tool, a tool which the Regentes made a joke of. But Spartacus would rule the Regentes; this he could not so easily accomplish. His despotism was insupportable to most of them, and finally brought all to light. When he could not persuade them by his own firmness, and indeed by his superior wisdom and disinterestedness in other respects, and his unwearied activity, he employed Jesuitical tricks, causing them to fall out with each other, setting them as spies on each other, and separating any two that he saw attached to each other, by making the one a Master of the other; and, in short, he left nothing undone that could secure his uncontrouled command. This caused Philo to quit the Order, and made Bassus, Von Toring, Kreitmaier, and several other gentlemen, cease attending the meetings; and it was their mutual dissensions which made them speak too freely in public, and call on themselves so much notice. At the time of the discovery, the party of Weishaupt consisted chiefly of very mean people, devoted to him, and willing to execute his orders, that by being his servants, they might have the pleasure of commanding others.

The objects, the undoubted objects of this Association, are surely dangerous and detestable; viz. to overturn the present constitutions of the European States, in order to introduce a chimera which the history of mankind shows to be contrary to the nature of man.

Naturam expellas furcd, tamen usque recurret.

Suppose it possible, and done in peace, it could not stand, unless every principle of activity in the human mind be enthralled, all incitement to exertion and industry removed, and man brought into a condition incapable of improvement; and this at the expence of every thing that is valued by the best of men - by misery and devastation - by loosening all the bands of society. To talk of morality and virtue in conjunction with such schemes, is an insult to common sense; dissoluteness of manners alone can bring men to think of it.

Is it not astonishing therefore, to hear people in this country express any regard for this institution? Is it not grieving to the heart to think that there are Lodges of Illuminated among us? I think that nothing bids fairer for weaning our inconsiderate countrymen from having any connection with them, than the faithful account here given. I hope that there are few, very few of our countrymen, and none whom we call friend, who can think that an Order which practised such things can be any thing else than a ruinous Association, a gang of profligates. All their professions of the love of mankind are vain; nay, their Illumination must be a bewildering blaze, and totally ineffectual for its purpose, for it has had no such influence on the leaders of the band; yet it seems quite adequate to the effects it has produced; for such are the characters of those who forget God.

If we in the next place attend to their mode of education, and examine it by those rulers of common sense that we apply in other cases of conduct, we shall find it equally unpromising. The system of Illuminatism is one of the explanations of Free Masonry; and it has gained many partisans. These explanations rest their credit and their preference on their own merits. There is something in themselves, or in one of them as distinguished from another, which procures it the preference for its own sake. Therefore, to give this Order any dependence on Free Masonry, is to degrade the Order. To introduce a Masonic Ritual into a manly institution is to degrade it to a frivolous amusement for great children. Men really exerting themselves to reform the world, and qualified for the task, must have been disgusted with such occupations. They betray a frivolous conception of the talk in which they are really engaged. To imagine that men engaged in the struggle and rivalry of life, under the influence of selfish, or mean, or impetuous passions, are to be wheedled into candid sentiments, or a generous conduct, as a forward child may sometimes be made gentle and tractable by a rattle or a humming-top, betrays a great ignorance of human nature, and an arrogant self-conceit in those who can imagine that all but themselves are babies. The further we proceed, the more do we see of this want of wisdom. The whole procedure of their instruction supposes such a complete surrender of freedom of thought, of common sense, and of common caution, that it seems impossible that it should not have alarmed every sensible mind. This indeed happened before the Order was seven years old. It was wise indeed to keep their Areopagitee out of sight; but who can be so silly as to believe that their unknown superiors were all and always faultless men: But had they been the men they were represented to be - if I have any knowledge of my own heart, or any capacity of drawing just inferences from the conduct of others, I am persuaded that the knowing his superiors would have

animated the pupil to exertion, that he might exhibit a pleasing spectacle to such

intelligent and worthy judges. Did not the Stoics profess themselves to be encouraged in the scheme of life, by the thought that the immortal Gods were looking on and passing their judgments on their manner of acting the part assigned them? But what abject spirit will be contented with working, zealously working, for years, after a plan of which he is never to learn the full meaning. In short, the only knowledge that he can perceive is knowledge in its worst form. Cunning. This must appear in the contrivances by which he will soon find that he is kept in complete subjection. If he is a true and zealous Brother, he has put himself in the power of his Superiors by his rescripts, which they required of him on pretence of their learning his own character, and of his learning how to know the characters of other men. In these rescripts they have got his thoughts on many delicate points, and on the conduct of others. His Directors may ruin him by betraying him: and this without being seen in it. I should think that wise men would know that none but weak or bad men would subject themselves to such a task. They exclude the good, the manly, the only fit persons for assisting them in their endeavours to inform and to rule the world. Indeed I may say that this exclusion is almost made already by connecting the Order with Free Masonry. Lodges are not the resorts of such men. They may sometimes be found there for an hour's relaxation. But these places are the haunts of the young, the thoughtless, the idle, the weak, the vain, or of designing Literati; and accordingly this is the condition of three-fourths of the Illuminati whose names are known to the public. I own that the reasons given to the pupil for prescribing these tasks are clever, and well adapted to produce their effect. During the flurry of reception, and the glow of expectation, the danger may not be suspected; but I hardly imagine that it will remain unperceived when the pupil sits down to write his first lesson. Mason Lodges, however, were the most likely places for finding and enlisting members. Young men, warmed by declamations teeming with the flimsy moral cant of Cosmo-politism, are in the proper frame of mind for this illumination. It now appears also, that the dissensions in Free Masonry must have had great influence in promoting this scheme of Weishaupt's, which was, in many particulars, so unpromising, because it presupposes such a degradation of the mind. But when the schismatics in Masonry disputed with warmth, trifles came to acquire unspeakable importance. The hankering after wonder was not in the least abated by all the tricks which had been detected, and the impossibility of the wished-for discovery had never been demonstrated to persons prepossessed in its favor. They still chose to believe that the symbols contained some important secret; and happy will be the man who finds it out. The more frivolous the symbols, the more does the heart cling to the mystery; and, to a mind in this anxious state, Weishaupt's proffer was enticing. He laid before them a scheme which was somewhat feasible, was magnificent, surpassing our conceptions, but at the same time such as

permitted us to expatiate on the subject, and even to amplify it at pleasure in our imaginations without absurdity.

It does not appear to me wonderful, therefore, that so many were fascinated till they became at last regardless of the absurdity and inconsistency of the means by which this splendid object was to be attained. Hear what Spartacus himself says of hidden mysteries. "Of all the means I know to lead men, the most effectual is a concealed mystery. The hankering of the mind is irresistible; and if once a man has taken it into his head that there is a mystery in a thing, it is impossible to get it out, either by argument or experience. And then, we can so change notions by merely changing a word. What more contemptible than fanaticism; but call it enthusiasm; then add the little word noble, and you may lead him over the world. Nor are we, in these bright days, a bit better than our fathers, who found the pardon of their sins mysteriously contained in a much greater sin, viz. leaving their family, and going barefooted to Rome."

Such being the employment, and such the disciples, should we expect the fruits to be very precious? No. The doctrines which were gradually unfolded were such as suited those who continued in the Cursus Academicus. Those who did not, because they did not like them, got a *Sta bene*; they were not fit for advancements. The numbers however were great; Spartacus boasted of 600 in Bavaria alone in 1783. We don't know many of them; few of those we know were in the upper ranks of life; and I can see that it required much wheedling, and many letters of long worded German compliments from the proud Spartacus, to win even a young Baron or a Graf just come of age. Men in an easy situation in life could not brook the employment of a spy, which is base, cowardly, and corrupting, and has in all ages and countries degraded the person who engages in it. Can the person be called wise who thus enslaves himself? Such persons give up the right of private judgment, and rely on their unknown Superiors with the blindest and most abject confidence. For their sakes, and to rivet still faster their own fetters, they engage in the most corrupting of all employments - and for what? - To learn something more of an order, of which every degree explodes the doctrine of a former one. Would it have hurt the young Illuminatus to have it explained to him all at once? Would not this fire his mind - when he sees with the same glance the great object, and the fitness of the means for attaining it? Would not the exalted characters of the Superior, so much excelling himself in talents, and virtue, and happiness (otherwise the Order is good for nothing) warm his heart, and fill him with emulation, since he sees in them, that what is so strongly preached to him is an attainable thing? No, no - it is all a trick; he must be kept like a child, amused with rattles, and stars, and ribands - and all the satisfaction he obtains is, like the Masons, the fun of seeing others running the same

gauntlet.

Weishaupt acknowledges that the great influence of the Order may be abused. Surely, in no way so easily or so fatally as by corrupting or seductive lessons in the beginning. The mistake or error of the pupil is undiscoverable by himself (according to the genuine principles of Illumination) for the pupil must believe his Mentor to be infallible - with him alone he is connected - his lessons only must he learn. Who can tell him that he has gone wrong - or who can set him right? yet he certainly may be misled.

Here, therefore, there is confusion and deficiency. There must be some standard to which appeal can be made; but this is inaccessible to all within the pale of the Order; it is therefore without this pale, and independent of the Order - and it is attainable only by abandoning the Order. The QUIBUS LICET, the PRIMO, the SOLI, can procure no light to the person who does not know that he has been led out of the right road to virtue and happiness. The Superiors indeed draw much useful information from these reports, though they affect to stand in no need of it, and they make a cruel return.

All this is so much out of the natural road of instruction, that, on this account alone, we may presume that it is wrong. We are generally safe when we follow nature's plans. A child learns in his father's house, by seeing, and by imitating, and in common domestic education, he gets much useful knowledge, and the chief habits which are afterwards to regulate his conduct. Example does almost every thing; and, with respect to what may be called living, as distinguishable from profession, speculation and argumentative instruction are seldom employed, or of any use. The indispensableness of mutual forbearance and obedience, for domestic peace and happiness, forms most of these habits; and the child, under good parents, is kept in a situation that makes virtue easier than vice, and he becomes wise and good without any express study about the matter. But this Illumination plan is

darkness over all - it is too artificial - and the topics, from which counsel is to be drawn, cannot be taken from the peculiar views of the Order - for these are yet a secret for the pupil - and must ever be a secret for him while under tuition. They must therefore be drawn from common sources, and the Order is of no use; all that can naturally be effectuated by this Association is the forming, and assiduously fostering a narrow, Jewish, corporation spirit, totally opposite to the benevolent pretensions of the Order. The pupil can see nothing but this, that there is a set of men, whom he does not know, who may acquire incontroulable power, and may perhaps make use of him, but for what purpose, and in what way, he does not know; how can he know that his endeavours are to make man

happier, any other way than as he might have known it without having put this collar round his own neck?

These reflections address themselves to all men who profess to conduct themselves by the principles and dictates of common sense and prudence, and who have the ordinary share of candour and good will to others. It requires no singular sensibility of heart, nor great generosity, to make such people think the doctrines and views of the Illuminati false, absurd, foolish, and ruinous. But I hope that I address them to thousands of my countrymen and friends, who have much higher notions of human nature, and who cherish with care the affections and the hopes that are suited to a rational, a benevolent, and a high-minded being, capable of endless improvement.

To those who enjoy the cheering confidence in the superintendance and providence of God, who consider themselves as creatures whom he has made, and whom he cares for, as the subjects of his moral government, this Order must appear with every character of falsehood and absurdity on its countenance. What CAN BE MORE IMPROBABLE than this, that He, whom we look up to as the contriver, the maker, and director, of this goodly frame of things, should have so far mistaken his own plans, that this world of rational creatures should have subsisted for thousands of years, before a way could be found out, by which his intention of making men good and happy could be accomplished; and that this method did not occur to the great Artist himself, nor even to the wisest; and happiest, and best men upon earth; but to a few persons at Munich in Bavaria, who had been trying to raise ghosts, to change lead into gold, to tell fortunes, or discover treasures, but had failed in all their attempts; men who had been engaged for years in every whim which characterises a weak, a greedy, or a gloomy mind. Finding all these beyond their reach, they combined their powers, and, at once, found out this infinitely more important SECRET - for secret it must still be, otherwise not only the Deity, but even those philosophers, will still be disappointed.

Yet this is the doctrine that must be swallowed by the Minervals and the Illuminati Minores, to whom it is not yet safe to disclose the grand secret, that there is no such superintendance of Deity. At last, however, when the pupil has conceived such exalted notions of the knowledge of his teachers, and such low notions of the blundering projector of this world, it may be no difficult matter to persuade him that all his former notions were only old wives tales. By this time he must have heard much about superstition, and how mens minds have been dazzled by this splendid picture of a Providence and a moral government of the universe. It now appears incompatible with the great object of the Order, the principles of universal liberty and equality - it is therefore rejected without farther examination, for this reason alone. This was precisely the argument used in France for rejecting revealed religion. It was incompatible with their Rights of Man.

It is richly worth observing how this principle can warp the judgment, and give quite

another

appearance to the same object. The reader will not be displeased with a most remarkable instance of it, which I beg leave to give at length.

Our immortal Newton, whom the philosophers of Europe look up to as the honor of our species, whom even Mr. Bailly, the President of the National Assembly of France, and Mayor of Paris, cannot find words sufficiently energetic to praise; this patient, sagacious, and successful observer of nature, after having exhibited to the wondering world the characteristic property of that principle of material nature by which all the bodies of the solar system are made to form a connected and permanent universe; and after having shown that this law of action alone was adapted to this end, and that if gravity had deviated but one thousandth part from the inverse duplicate ratio of the distances, the system must, in the course of a very few revolutions, have gone into confusion and ruin - he sits down, and views the goodly scene - and then closes his Principles of Natural Philosophy with this reflection (his Scholium generale.)

"This most elegant frame of things could not have arisen, unless by the contrivance and the direction of a wise and powerful Being; and if the fixed stars are the centres of systems, these systems must be similar; and all these, constructed according to the same plan, are subject to the government of one Being. All these he governs, not as the soul of the world, but as the Lord of all; therefore, on account of his government, he is called the Lord God - Pantokrator; for God is a relative term, and refers to subjects. Deity is God's government, not of his own body, as those think who consider him as the soul of the world, but of his servants. The supreme God is a Being eternal, infinite, absolutely perfect. But a being, however perfect, without government, is not God; for we say, my God, your God, the God of Israel. We cannot say my eternal, my infinite. We may have some notions indeed of his attributes, but can have none of his nature. With respect to bodies, we see only shapes and colour - hear only sounds - touch only surfaces. These are attributes of bodies; but of their essence we know nothing. As a blind man can form no notion of colours, we can form none of the manner in which God perceives, and understands, and influences every thing.

"Therefore we know God only by his attributes. What are these? The wise and excellent contrivance, structure, and final aim of all things. In these his perfections we admire him, and we wonder. In his direction or government, we venerate and worship him - we worship him as his servants; and God, without dominion, without providence, and final aims, is Fate - not the object either of reverence, of hope, of love, or of fear."

But mark the emotions which affected the mind of another excellent observer of Nature,

the admirer
of Newton, and the person who has put the finishing stroke to the Newtonian philosophy,
by showing
that the acceleration of the moon's mean motion, is the genuine result of a gravitation
decreasing in
the precise duplicate ratio of the distance inversely; I mean Mr. Delaplace, one of the
most brilliant
ornaments of the French academy of sciences. He has lately published the Systeme du
Monde a most
beautiful compend of astronomy and of the Newtonian philosophy. Having finished his
work with the
same observation, "That a gravitation inversely proportional to the squares of the
distances was the
only principle which could unite material Nature into a permanent system;" he also sits
down -
surveys the scene - points out the parts which he had brought within our ken - and then
makes this
reflection: "Beheld in its totality, astronomy is the noblest monument of the human
mind, its chief
title to intelligence. But, seduced by the illusions of sense, and by self conceit, we
have long

considered ourselves as the centre of these motions; and our pride has been punished by
the
groundless fears which we have created to ourselves. We imagine, forsooth, that all
this is for us, and
that the stars influence our destinies! But the labours of ages have convinced us of
our error, and we
find ourselves on an insignificant planet, almost imperceptible in the immensity of
space. But the
sublime discoveries we have made richly repay this humble situation. Let us cherish
these with care,
as the delight of thinking beings - they have destroyed our mistakes as to our relation
to the rest of the
universe; errors which were the more fatal, because the social Order depends on justice
and truth
alone. Far be from us the dangerous maxim, that it is sometimes useful to depart from
these, and to
deceive men, in order to insure their happiness; but cruel experience has shewn us that
these laws are
never totally extinct."

There can be no doubt as to the meaning of these last words - they cannot relate to
astrology - this
was entirely out of date. The "attempts to deceive men, in order to insure their
happiness," can only
be those by which we are made to think too highly of ourselves. "Inhabitants of this
pepper-corn, we
think ourselves the peculiar favorites of Heaven, nay, the chief objects of care to a
Being, the Maker
of all; and then we imagine that, after this life, we are to be happy or miserable,
according as we
accede or not to this subjugation to opinions which enslave us. But truth and justice
have broken
these bonds." - But where is the force of the argument which entitles this perfecter of
the Newtonian
philosophy to exult so much? It all rests on this. That this earth is but as a grain of
mustard-seed. Man
would be more worth attention had he inhabited Jupiter or the Sun. Thus may a Frenchman
look
down on the noble creatures who inhabit Orolong or Pelew. But whence arises the
absurdity of the
intellectual inhabitants of this pepper-corn being a proper object of attention? it is

because our shallow comprehensions cannot, at the same glance, see an extensive scene, and perceive its most minute detail.

David, a King, and a soldier had some notions of this kind. The heavens, it is true, pointed out to him a Maker and Ruler, which is more than they seem to have done to the Gallic philosopher; but David was afraid that he would be forgotten in the crowd, and cries out, "Lord! what is man, that thou art mindful of him?" But David gets rid of his fears, not by becoming a philosopher, and discovering all this to be absurd - he would still be forgotten - he at once thinks of what he is - a noble creature - high in the scale of nature. "But," says he, "I had forgotten myself. Thou hast made man but a little lower than the angels - thou hast crowned him with glory and honor - thou hast put all things under his feet." Here are exalted sentiments, fit for the creature whose ken pierces through the immensity of the visible universe, and who sees his relation to the universe, being nearly allied to its Sovereign, and capable of rising continually in his rank, by cultivating those talents which distinguish and adorn it.

Thousands, I trust, there are, who think that this life is but a preparation for another, in which the mind of man will have the whole wonders of creation and of providence laid open to its enraptured view, where it will see and comprehend with one glance what Newton, the most patient and successful of all the observers of nature, took years of meditation to find out - where it will attain that pitch of wisdom, goodness, and enjoyment, of which our consciences tell us we are capable, tho' it far surpasses that of the wisest, the best, and the happiest of men. Such persons will consider this Order as degrading and detestable, and as in direct opposition to their most confident expectations: For it pretends to what is impossible, to perfect peace and happiness in this life. They believe, and they feel, that man must be made perfect through sufferings, which shall call into action powers of mind that otherwise would never have unfolded themselves - powers which are frequently sources of the purest

and most soothing pleasures, and naturally make us rest our eyes and hopes on that state where every tear shall be wiped away, and where the kind affections shall become the never-failing sources of pure and unfading delight. Such persons see the palpable absurdity of a preparation which is equally necessary for all, and yet must be confined to the minds of a few, who have the low and indelicate appetite for frivolous play-things, and for gross sensual pleasures. Such minds will turn away from this boasted treat with loathing and abhorrence.

I am well aware that some of my readers may smile at this, and think it an enthusiastical working up of the imagination, similar to what I reprobate in the case of Utopian happiness in a state of universal

Liberty and Equality. It is like, they will say, to the declamation in a sermon by persons of the trade, who are trained up to finesse, by which they allure and tickle weak minds.

I acknowledge, that in the present case, I do not address myself to the cold hearts, who contentedly

"Sink and slumber in their cells of clay;"

- Peace to all such; - but to the felicces animoe, quibus hcec cognoscere cura;" - to those who have enjoyed the pleasures of science, who have been successful - who have made discoveries - who have really illuminated the world - to the Bacons, the Newtons, the Lockes: Allow me to mention one, Daniel Bernoulli, the most elegant mathematician, the only philosopher, and the most worthy man, of that celebrated family. He said to a gentleman (Dr. Staehling) who repeated it to me, that "when reading some of those wonderful guesses of Sir Isaac Newton, the subsequent demonstration of which has been the chief source of fame to his most celebrated commentators - his mind has sometimes been so overpowered by thrilling emotions, that he has wished that moment to be his last; and that it was this which gave him the clearest conception of the happiness of heaven." If such delightful emotions could be excited by the perception of mere truth, what must they be when each of these truths is an instance of wisdom, and when we recollect, that what we call wisdom in the works of nature, is always the nice adaptation of means for producing beneficent ends; and that each of these affecting qualities is susceptible of degrees which are boundless, and exceed our highest conceptions. What can this complex emotion or feeling be but rapture? But Bernoulli is a Doctor of Theology - and therefore a suspicious person, perhaps one of the combination hired by despots to enslave us. I will take another man, a gentleman of rank and family, a soldier, who often signalised himself as a naval commander - who at one time forced his way through a powerful fleet of the Venetians with a small squadron, and brought relief to a distressed garrison. I would desire the reader to peruse the conclusion of Sir Kenhelm Digby's Treatises on Body and Mind; and after having reflected on the state of science at the time this author wrote, let him coolly weigh the incitements to manly conduct which this soldier finds in the differences observed between body and mind; and then let him say, on his conscience, whether they are more feeble than those which he can draw from the eternal sleep of death. If he thinks that they are - he is in the proper frame for initiation into Spartacus's higher mysteries. He may be either MAGUS or REX.

Were this a proper place for considering the question as a question of science or truth, I would say, that every man who has been a successful student of nature, and who will rest his conclusions on the same maxims of probable reasoning that have procured him success in his past researches, will consider it as next to certain that there is another state of existence for rational man. For he must own.

that if this be not the case, there is a most singular exception to a proposition which the whole course of his experience has made him consider as a truth founded on universal induction, viz. that nature accomplishes all her plans, and that every class of beings attains all the improvement of which it is capable. Let him but turn his thoughts inward, he will feel that his intellect is capable of improvement, in comparison with which Newton is but a child. I could pursue this argument very far, and (I think) warm the heart of every man whom I should wish to call my friend.

What opinion will be formed of this Association by the modest, the lowly-minded, the candid, who acknowledge that they too often feel the superior force of present and sensible pleasures, by which their minds are drawn off from the contemplation of what their consciences tell them to be right - to be their dutiful and filial sentiments and emotions respecting their great and good Parent - to be their dutiful and neighbourly affections, and their proper conduct to all around them - and which diminish their veneration for that purity of thought and moderation of appetite which becomes their noble natures. What must they think of this Order? Conscious of frequent faults, which would offend themselves if committed by their dearest children, they look up to their Maker with anxiety - are sorry for having so far forgotten their duty, and fearful that they may again forget it. Their painful experience tells them that their reason is often too weak, their information too scanty, or its light is obstructed by passion and prejudices, which distort and discolour every thing; or it is unheeded during their attention to present objects. Happy should they be, if it should please their kind Parent to remind them of their duty from time to time, or to influence their mind in any way that would compensate for their own ignorance, their own weakness, or even their indolence and neglect. They dare not expect such a favor, which their modesty tells them they do not deserve, and which they fear may be unfit to be granted; but when such a comfort is held out to them, with eager hearts they receive it - they bless the kindness that granted it, and the hand that brings it.- Such amiable characters have appeared in all ages, and in all situations of mankind. They have not in all instances been wise - often have they been precipitate, and have too readily caught at any thing which pretended to give them the so much wished-for assistances; and, unfortunately, there have been enthusiasts, or villains, who have taken advantage of this universal wish of anxious man; and the world has been darkened by cheats, who have misrepresented God to mankind, have filled us with vain terrors, and have then quieted our fears by fines, and sacrifices, and mortifications, and services, which they said made more than amends for all our faults. Thus was our duty to our neighbour, to our own dignity, and to our Maker and Parent, kept out of sight, and religion no longer came in aid to our

sense of right and wrong; but, on the contrary, by these superstitions it opened the doors of heaven to the worthless and the wicked: But I wish not to speak of these men, but of the good, the candid, the MODEST, the HUMBLE who know their failings, who love their duties, but wish to know, to perceive, and to love them still more. These are they who think and believe that "the Gospel has brought Ufe and immortality to light," that is, within their reach. They think it worthy of the Father of mankind, and they receive it with thankful hearts, admiring above all things the simplicity of its morality, comprehended in one sentence, "Do to another what you can reasonably wish that another should do to you," and THAT PURITY OF THOUGHT AND MANNERS WHICH DISTINGUISHES IT FROM ALL THE SYSTEMS OF MORAL INSTRUCTION THAT HAVE EVER BEEN OFFERED To MEN. Here they find a ground of resignation under the troubles of life, and a support in the hour of death, quite suited to the diffidence of their character. Such men are ready to grant that the Stoics were persons of noble and exalted minds, and that they had worthy conceptions of the rank of man in the scale of God's works; but they confess that they themselves do not feel all that support from Stoical principles which man too frequently needs; and they say that

they are not singular in their opinions, but that the bulk of mankind are prevented, by their want of heroic fortitude, by their situation, or their want of the opportunities of cultivating their native strength of mind, from ever attaining this hearty submission to the will of Deity. - They maintain, that the Stoics were but a few, a very few, from among many millions - and therefore their being satisfied was but a trifle amidst the general discontent, and fretting, and despair.- Such men will most certainly start back from this Illumination with horror and fright - from a Society which gives the lie to their fondest hopes, makes a sport of their grounds of hope, and of their deliverer; and which, after laughing at their credulity, bids them shake off all religion whatever, and denies the existence of that Supreme Mind, the pattern of all excellence, who till now had filled their thoughts with admiration and love - from an Order which pretends to free them from spiritual bondage, and then lays on their necks a load ten times more oppressive and intolerable, from which they have no power of ever escaping. Men of sense and virtue will spurn at such a proposal; and even the profligate, who trade with Deity, must be sensible that they will be better off with their priests, whom they know, and among whom they may make a selection of such as will with patience and gentleness clear up their doubts, calm their fears, and encourage their hopes.

And all good men, all lovers of peace and of justice, will abhor and reject the thought of overturning the present constitution of things, faulty as it may be, merely in the endeavour to establish another, which the vices of mankind may subvert again in a twelvemonth. They must see, that in order to gain their point, the proposers have found it necessary to destroy the grounds of morality,

by permitting the most wicked means for accomplishing any end that our fancy, warped by passion or interest, may represent to us as of great importance. They see, that instead of morality, vice must prevail, and that therefore there is no security for the continuance of this Utopian felicity; and, in the mean time, desolation and misery must lay the world waste during the struggle, and half of those for whom we are striving will be swept from the face of the earth. We have but to look to France, where in eight years there have been more executions and spoliations and distresses of every kind by the pouvoir revolutionnaire, than can be found in the long records of that despotic monarchy.

There is nothing in the whole constitution of the Illuminati that strikes me with more horror than the proposals of Hercules and Minos to enlist the women in this shocking warfare with all that "is good, and pure, and lovely, and of good report." They could not have fallen on any expedient that will be more effectual and fatal. If any of my countrywomen shall honor these pages with a reading, I would call on them, in the most earnest manner, to consider this as an affair of the utmost importance to themselves. I would conjure them by the regard they have for their own dignity, and for their rank in society, to join against these enemies of human nature, and profligate degraders of the sex; and I would assure them that the present state of things almost puts it in their power to be the saviours of the world. But if they are remiss, and yield to the seduction, they will fall from that high state to which they have arisen in Christian Europe, and again sink into that insignificance or slavery in which the sex is found in all ages and countries out of the hearing of Christianity.

I hope that my countrywomen will consider this solemn address to them as a proof of the high esteem in which I hold them. They will not be offended then if, in this season of alarm and anxiety, when I wish to impress their minds with a serious truth, I shall waive ceremony which is always designing, and speak of them in honest but decent plainness.

Man is immersed in luxury. Our accommodations are now so numerous that every thing is pleasure.

Even in very sober situations in this highly cultivated Society, there is hardly a thing that remains in the form of a necessary of life, or even of a mere conveniency - every thing is ornamented - it must not appear of use - it must appear as giving some sensible pleasure. I do not say this by way of blaming - it is nature - man is a refining creature, and our most boasted acquirements are but refinements on our necessary wants. Our hut becomes a palace, our blanket a fine dress, and our arts become sciences. This discontent with the natural condition of things, and this disposition to refinement, is a characteristic of our species, and is the great employment of our lives. The direction which this propensity chances to take in any age or nation, marks its character in the

most conspicuous and interesting manner. All have it in some degree, and it is very conceivable that, in some, it may constitute the chief object of attention. If this be the case in any nations, it is surely most likely to be so in those where the accommodations of life are the most numerous - therefore in a rich and luxurious nation. I may surely, without exaggeration or reproach, give that appellation to our own nation at this moment: If you do not go to the very lowest class of people, who must labour all day, is it not the chief object of all to procure perceptible pleasure in one way or another? The sober and busy struggle in the thoughts and hopes of getting the means of enjoying the comforts of life without farther labour - and many have no other object than pleasure.

Then let us reflect that it is woman that is to grace the whole - It is in nature, it is the very constitution of man, that woman, and every thing connected with woman, must appear as the ornament of life. That this mixes with every other social sentiment, appears from the conduct of our species in all ages and in every situation. This I presume would be the case, even though there were no qualities or talents in the sex to justify it. This sentiment respecting the sex is necessary, in order to rear so helpless; so nice, and so improveable a creature as man; without it, the long abiding task could not be performed: - and I think that I may venture to say that it is performed in the different states of society nearly in proportion as this preparatory and indispensable sentiment is in force.

On the other hand, I think it no less evident that it is the desire of the women to be agreeable to the men, and that they will model themselves according to what they think will please. Without this adjustment of sentiments by nature, nothing would go on. We never observe any such want of symmetry in the works of God. If, therefore, those who take the lead, and give the fashion in society, were wise and virtuous, I have no doubt but that the women would set the brightest pattern of every thing that is excellent. But if the men are nice and fastidious sensualists, the women will be refined and elegant voluptuaries.

There is no deficiency in the female mind, either in talents or in dispositions; nor can we say with certainty that there is any subject of intellectual or moral discussion in which women have not excelled. If the delicacy of their constitution, and other physical causes, allow the female sex a smaller share of some mental powers, they possess others in a superior degree, which are no less respectable in their own nature, and of as great importance to society. Instead of descanting at large on their powers of mind, and supporting my assertions by the instances of a Hypatia, a Schurman, a Zenobia, an Elisabeth, &c. I may repeat the account given of the sex by a person of uncommon experience, who saw them without disguise, or any motive that could lead them to play a feigned part: Mr. Ledyard, who traversed the greatest part of the world, for the mere

indulgence of his taste
for observation of human nature; generally in want, and often in extreme misery.

"I have (says he) always remarked that women, in all countries, are civil, obliging, tender, and humane; that they are ever inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like man, to perform a kind or generous action: - Not haughty, not arrogant, not supercilious, they are full of courtesy, and fond of society - more liable in general to err than man, but in general, also, more virtuous, and performing more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer - with man it has often been otherwise.

"In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spread regions of the wandering Tartar - if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy of the appellation of benevolence) these actions have been performed in so free and so kind a manner, that if I was thirsty, I drank the sweetest draught, and if hungry, I ate the coarse meal with a double relish."

And these are they whom Weishaupt would corrupt! One of these, whom he had embraced with fondness, would he have murdered, to save his honor, and qualify himself to preach virtue! But let us not be too severe on Weishaupt - let us wash ourselves clear of all stain before we think of reprobating him. Are we not guilty in some degree, when we do not cultivate in the women those powers of mind, and those dispositions of heart, which would equally dignify them in every station as in those humble ranks in which Mr. Ledyard most frequently saw them? I cannot think that we do this. They are not only to grace the whole of cultivated society, but it is in their faithful and affectionate personal attachment that we are to find the sweetest pleasures that life can give. Yet in all the situations where the manner in which they are treated is not dictated by the stern laws of necessity, are they not trained up for mere amusement - are not serious occupations considered as a task which hurts their loveliness? What is this but selfishness, or as if they had no virtues worth cultivating? Their business is supposed to be the ornamenting themselves, as if nature did not dictate this to them already, with at least as much force as is necessary. Every thing is prescribed to them because it makes them more lovely - even their moral lessons are enforced by this argument, and Miss Woolstoncroft is perfectly right when she says that the fine lessons given to young women by Fordyce or Rousseau are nothing but selfish and refined voluptuousness. This advocate of her sex puts her sisters in the proper point of view, when she tells them that they are, like man, the subjects of

God's moral government like man, preparing themselves for boundless improvement in a better state of existence. Had she adhered to this view of the matter, and kept it constantly in sight, her book (which doubtless contains many excellent things, highly deserving of their serious consideration) would have been a most valuable work. She justly observes, that the virtues of the sex are great and respectable, but that in our mad chase of pleasure, only pleasure, they are little thought of or attended to. Man trusts to his own uncontrollable power, or to the general goodness of the sex, that their virtues will appear when we have occasion for them; - "but we will send for these some other time;"- Many noble displays do they make of the most difficult attainments. Such is the patient bearing up under misfortunes, which has no brilliancy to support it in the effort. This is more difficult than braving danger in an active and conspicuous situation. How often is a woman left with a family and the shattered remains of a fortune, lost perhaps by dissipation or by indolence - and how seldom, how very seldom, do we see woman shrink from the task, or discharge it with negligence? Is it not therefore folly next to madness, not to be careful of this our greatest blessing - of things which so nearly concern our peace - nor guard ourselves, and these our best companions and friends, from the

effects of this fatal Illumination? It has indeed brought to light what dreadful lengths men will go, when under the fanatical and dazzling glare of happiness in a state of liberty and equahty, and spurred on by insatiable luxury, and not held in check by moral feelings and the restraints of religion - and mark, reader, that the women have here also taken the complexion of the men, and have even gone beyond them. If we have seen a son present himself to the National Assembly of France, professing his satisfaction with the execution of his father three days before, and declaring himself a true citizen, who prefers the nation to all other considerations; we have also seen, on the same day, wives denouncing their husbands, and (O shocking to human nature!) mothers denouncing their sons, as bad citizens and traitors. Mark too what return the women have met with for all their horrid services, where, to express their sentiments of civism and abhorrence of royalty, they threw away the character of their sex, and bit the amputated limbs of their murdered countrymen. (7) Surely these patriotic women merited that the rights of their sex should be considered in full council, and they were well entitled to a seat; but there is not a single act of their government in which the sex is considered as having any rights whatever, or that they are things to be cared for.

Are not the accursed fruits of Illumination to be seen in the present humiliating condition of woman in France? pampered in every thing that can reduce them to the mere instrument of animal pleasure. In their present state of national moderation (as they call it) and security, see Madame TaUen come

into the public theatre, accompanied by other beautiful women (I was about to have misnamed them Ladies) laying aside all modesty, and presenting themselves to the public view, with bared limbs, a la Sauvage, as the alluring objects of desire. I make no doubt but that this is a serious matter, encouraged, nay, prompted by government. To keep the minds of the Parisians in the present fever of dissolute gaiety, they are at more expence from the national treasury for the support of the sixty theatres, than all the pensions and honorary offices in Britain, three times told, amount to. Was not their abominable farce in the church of Notre Dame a bait of the same kind, in the true spirit of Weishaupt's Eroterion? I was pleased to see among the priests of that solemnity Mr. Brigonzi, an old acquaintance, formerty Machiniste (and excellent in his profession) to the opera at the palace in St. Petersburg. He was a most zealous Mason, and Chevalier de l'Orient; and I know that he went to Paris in the same capacity of Machiniste de l'Opera; so that I am next to certain that this is the very man. But what will be the end of all this? The fondlings of the wealthy will be pampered in all the indulgences which fastidious voluptuousness finds necessary for varying or enhancing its pleasures; but they will either be slighted as toys, or they will be immured; and the companions of the poor will be drudges and slaves.

I am fully persuaded that it was the enthusiastic admiration of Grecian democracy that recommended to the French nation the dress a la Grecque, which exhibits, not the elegant, ornamented beauty, but the beautiful female, fully as well as Madame Talien's dress a la Sauvage. It was no doubt with the same adherence to serious principle, that Mademoiselle Therouanne was most beautifully dressed a la Grecque on the 5th of October 1789, when she turned the heads of so many young officers of the regiments at Versailles. The Cytherea, the hominum divumque voluptas, at the cathedral of Notre Dame, was also dressed a la Grecque; and in this, and in much of the solemnities of that day, I recognized the taste and invention of my old acquaintance Brigonzi. I recollected the dresses of our premiere & seconde Surveillantes in the Loge de la Fidelite. There is a most evident and characteristic change in the whole system of female dress in France. The Filles de l'Opera always gave the ton, and were surely withheld by no rigid principle. They sometimes produced very extravagant and fantastic forms, but these were almost always in the style of the highest ornament.

and they trusted, for the rest of the impression which they wished to make, to the fascinating expression of elegant movements. This indeed was wonderful, and hardly conceivable by any who have not seen a grand ballet performed by good actors. I have shed tears of the most sincere and tender sorrow during the exhibition of Antigone, set to music by Traetta, and performed by Madame

Meilcour and Sre Torelli, and Zantini. I can easily conceive the impression to be still stronger, though perhaps of another kind, when the former superb dresses are changed for the expressive simplicity of the Grecian. I cannot help thinking that the female ornaments in the rest of Europe, and even among ourselves, have less elegance since we lost the imprimatur of the French court. But see how all this will terminate, when we shall have brought the sex so low, and will not even wait for a Mahometan paradise. What can we expect but such a dissoluteness of manners, that the endearing ties of relation and family, and mutual confidence within doors, will be slighted, and will cease; and every man must stand up for himself, single and alone, in perfect equality, and full liberty to do whatever his own arm (but that alone) is able to accomplish. This is not the suggestion of prudish fear, I think it is the natural course of things, and that France is at this moment giving to the world the fullest proof of Weishaupt's sagacity, and the judgment with which he has formed his plans. Can it tend to the improvement of our morals or manners to have our ladies frequent the gymnastic theatres, and see them decide, like the Roman matrons, on the merits of a naked gladiator or wrestler? Have we not enough of this already with our vaulters and posture-masters, and should we admire any lady who had a rage for such spectacles? Will it improve our taste to have our rooms ornamented with such paintings and sculptures as filled the cenaculum, and the study of the refined and elegant moralist Horace, who had the art - *ridendo dicere verum* ? Shall we be improved when such indulgences are thought compatible with such lessons as he generally gives for the conduct of life? The pure Morality of Illuminatism is now employed in stripping Italy of all those precious remains of ancient art and voluptuousness; and Paris will ere long be the deposit and the resort of artists from all nations, there to study the works of ancient masters, and to return from thence pandars of public corruption. The plan is masterly, and the low-born Statesmen and Generals of France may in this respect be set on a level with a Colbert or a Conde. But the consequences of this Gallic dominion over the minds of fallen man will be as dreadful as their dominion over their lives and fortunes.

Recollect in what manner Spartacus proposed to corrupt his sisters (for we need not speak of the manner in which he expected that this would promote his plan - this is abundantly plain.) It was by destroying their moral sentiments, and their sentiments of religion. - Recollect what is the recommendation that the Atheist Minos gives of his step-daughters, when he speaks of them as proper persons for the Lodge of Sisters. "They have got over all prejudices, and, in matters of religion, they think as I do:" These profligates judged rightly that this affair required much caution, and that the utmost attention to decency, and even delicacy, must be observed their riin tuals and ceremonies, otherwise they would be disgusted. This was judging fairly of the feelings of a female mind. But they judged falsely, and only according to their own coarse experience, when

they attributed their disgust and their fears to coyness. Coyness is indeed the instinctive attribute of the female. In woman it is very great, and it is perhaps the genuine source of the disgust of which the Illuminati were suspicious. But they have been dim-sighted indeed, or very unfortunate in their acquaintance, if they never observed any other source of repugnance in the mind of woman to what is immoral or immodest - if they did not see dislike - moral disapprobation. Do they mean to insinuate, that in that regard which modest women express in all their words and actions, for what every one understands by the terms decency, modesty, filthiness, obscenity, they only show female coyness? Then are they very blind instructors. But they are not so blind. The account given of the initiation of a

young Sister at Frankfort, under the feigned name Psycharion, shows the most scrupulous attention to the moral feelings of the sex; and the confusion and disturbance which it occasioned among the ladies; after all their care, shows, that when they thought all right and delicate, they had been but coarse judges. Minos damns the ladies there, because they are too free, too rich, too republican, and too wise, for being led about by the nose (this is his own expression). But Philo certainly thought more correctly of the sex in general, when he says. Truth is a modest girl: She may be handed about like a lady, by good sense and good manners, but must not be bullied and driven about like a strumpet. I would give the discourses or addresses which were made on that occasion to the different classes of the assembly, girls, young ladies, wives, young men, and strangers, which are really well composed and pretty, were they not such as would offend my fair countrywomen:

The religious sentiments by which mortals are to be assisted, even in the discharge of their moral duties, and still more, the sentiments which are purely religious, and have no reference to any thing here, are precisely those which are most easily excited in the mind of woman. Affection, admiration, filial reverence, are, if I mistake not exceedingly, those in which the women far surpass the men; and it is on this account that we generally find them so much disposed to devotion, which is nothing but a sort of fond indulgence of these affections without limit to the imagination. The enraptured devotee pours out her soul in expressions of these feelings, just as a fond mother mixes the caresses given to her child with the most extravagant expressions of love. The devotee even endeavours to excite higher degrees of these affections, by expatiating on such circumstances in the divine conduct with respect to man as naturally awaken them; and he does this without any fear of exceeding; because Infinite Wisdom and Goodness will always justify the sentiment, and free the expression of it from all charge of hyperbole or extravagance.

I am convinced, therefore, that the female mind is well adapted to cultivation by means

of religion,
and that their native softness and kindness of heart will always be sufficient for
procuring it a
favorable reception from them. It is therefore with double regret that I see any of
them join in the
arrogant pretensions of our Illuminated philosophers, who see no need of such
assistances for the
knowledge and discharge of their duties. There is nothing so unlike that general
modesty of thought,
and that diffidence, which we are disposed to think the character of the female mind. I
am inclined to
think, that such deviations from the general conduct of the sex are marks of a harsher
character, of a
heart that has less sensibility, and is on the whole less amiable than that of others;
yet it must be
owned that there are some such among us. Much, if not the whole of this perversion,
has, I am
persuaded, been owing to the contagion of bad example in the men. They are made
familiar with such
expressions - their first horror is gone, and (would tto heaven that I were mistaken!)
some of them
have already wounded their consciences to such a degree, that they have some reason to
wish that
religion may be without foundation.

But I would call upon all; and these women in particular, to consider this matter in
another light as it
may affect themselves in this life; as it may affect their rank and treatment in
ordinary society. I
would say to them, that if the world shall once adopt the belief that this life is our
all, then, the true
maxim of rational conduct will be, to "eat and to drink, since to-morrow we are to
die;" and that when
they have nothing to trust to but the fondness of the men, they will soon find
themselves reduced to
slavery. The crown which they now wear will fall from their heads, and they will no
longer be the
arbiters of what is lovely in human life. The empire of beauty is but short; and even
in republican
France, it will not be many years that Madame Talien can fascinate the Parisian Theatre
by the

exhibition of her charms. Man is fastidious and changeable, and he is stronger than
they, and can
always take his own will with respect to woman. At present he is with-held by respect
for her moral
worth - and many are with-held by religion - and many more are with-held by public
laws, which
laws were framed at a time when religious truths influenced the minds and the conduct
of men. When
the sentiments of men change, they will not be so foolish as to keep in force laws
which cramp their
strongest desires. Then will the rich have their Harems, and the poor their drudges.

Nay, it is not merely the circumstance of woman's being considered as the moral
companion of man
that gives the sex its empire among us. There is something of this to be observed in
all nations. Of all
the distinctions which set our species above the other sentient inhabitants of this
globe, making us as
unlike to the best of them as they are to a piece of inanimate matter, there is none
more remarkable
than the differences observable in the appearances of those desires by which the race

is continued. As I observed already, such a distinction is indispensably necessary. There must be a moral connection, in order that the human species may be a race of rational creatures, improveable, not only by the increasing experience of the individual, but also by the heritable experience of the successive generations. It may be observed between the solitary pairs in Labrador, where human nature starves, like the stunted oak in the crevice of a barren rock; and it is seen in the cultivated societies of Europe, where our nature in a series of ages becomes a majestic tree. But, alas! with what differences of boughs and foliage! Whatever may be the native powers of mind in the poor but gentle Esquimaux, she can do nothing for the species but nurse a young one, who cannot run his race of life without incessant and hard labour to keep soul and body together - here therefore her station in society can hardly have a name, because there can hardly be said that there is an association, except what is necessary for repelling the hostile attacks of Indians, who seem to hunt them without provocation as the dog does the hare. In other parts of the world, we see that the consideration in which the sex is held; nearly follows the proportions of that aggregate of many different particulars, which we consider as constituting the cultivation of a society. We may perhaps err, and we probably do err, in our estimation of these degrees, because we are not perfectly acquainted with what is the real excellence of man. But as far as we can judge of it, I believe that my assertion is acknowledged. On this authority, I might presume to say, that it is in Christian Europe that man has attained his highest degree of cultivation - and it is undoubtedly here that the women have attained the highest rank. I may even add, that it is in that part of Europe where the essential and distinguishing doctrines of Christian morality are most generally acknowledged and attended to by the laws of the country, that woman acts the highest part in general society. But here we must be very careful how we form our notion, either of the society, or of the female rank - it is surely not from the two or three dozens who fill the highest ranks in the state. Their number is too small, and their situation is too particular, to afford the proper average. Besides, the situation of the individuals of this class in all countries is very much the same - and in all it is very artificial - accordingly their character is fantastical. Nor are we to take it from that class that is the most numerous of all, the lowest class of society, for these are the labouring poor, whose conduct and occupations are so much dictated to them by the hard circumstances of their situation, that scarcely any thing is left to their choice. The situation of women of this class must be nearly the same in all nations. But this class is still susceptible of some variety - and we see it and I think that even here there is a perceptible superiority of the female rank in those countries where the purest Christianity prevails. We must however take our measures or proportions from a numerous class, but also a class in somewhat of easy circumstances, where moral sentiments call some attention, and persons have some choice in their conduct. And here, although

I cannot pretend to have had many opportunities of observation, yet I have had some. I can venture to say that

it is not in Russia, nor in Spain, that woman is, on the whole, the most important as a member of the community. I would say, that in Britain her important rights are more generally respected than any where else. No where is a man's character so much hurt by infidelity - no where is it so difficult to rub off the stigma of bastardy, or to procure a decent reception or society for an improper connection; and I believe it will readily be granted, that their share in successions, their authority in all matters of domestic trust, and even their opinions in what concerns life and manners, are fully more respected here than in any country.

I have been of the opinion (and every observation that I have been able to make since I first formed it confirms me in it) that woman is indebted to Christianity alone for the high rank she holds in society. Look into the writings of antiquity - into the works of the Greek and Latin poets - into the numberless panegyrics of the sex, to be found both in prose and verse - I can find little, very little indeed, where woman is treated with respect - there is no want of love, that is, of fondness, of beauty, of charms, of graces. But of woman as the equal of man, as a moral companion, travelling with him the road to felicity - as his adviser - his solace in misfortune - as a pattern from which he may sometimes copy with advantage; - of all this there is hardly a trace. Woman is always mentioned as an object of passion. Chastity, modesty, sober-mindedness, are all considered in relation to this single point; or sometimes as of importance in respect of oeconomy or domestic quiet. Recollect the famous speech of Metellus Numidicus to the Roman people, when, as Censor, he was recommending marriage.

"Si sine uxore possemus Quirites esse, omnes ea molestia careremus. Sed quoniam ita natura tradidit, ut nee cum illis commode, nee sine illis ullo modo vivi posset, salutis perpetuae potius quam brevi voluptati consulendum."

Aul. Gell. Noct. Att. I. 6.

What does Ovid, the great panegyrist of the sex, say for his beloved daughter, whom he had praised for her attractions in various places of his *Tristia* and other compositions? He is writing her Epitaph - and the only thing he can say of her as a rational creature is, that she is - *Domifida* - not a *Gadabout*. - Search Apuleius, where you will find many female characters in abstracto - You will find that his little *Photis* was nearest to his heart, after all his philosophy. Nay, in his pretty story of *Cupid and Psyche*, which the very wise will tell you is a fine lesson of moral philosophy, and a representation of the operations of the intellectual and moral faculties of the human soul, a story which gave him the finest opportunity, nay, almost made it necessary for him, to insert whatever can ornament the female character; what is his *Psyche* but a beautiful, fond, and silly girl; and what are the whole fruits of any

acquaintance with the sex? - Pleasure. But why take more pains in the search? - Look at their immortal goddesses - is there one among them whom a wise man would select for a wife or a friend? - I grant that a Lucretia is praised - a Portia, an Arria, a Zenobia - but these are individual characters - not representatives of the sex. The only Grecian ladies who made a figure by intellectual talents, were your Aspasia, Sappho, Phrynes, and other nymphs of this cast, who had emerged from the general insignificance of the sex, by throwing away what we are accustomed to call its greatest ornament.

I think that the first piece in which woman is pictured as a respectable character, is the oldest novel that I am acquainted with, written by a Christian Bishop, Heliodorus - I mean the Adventures of Theagenes and Chariclea. I think that the Heroine is a greater character than you will meet with in all the annals of antiquity. And it is worth while to observe what was the effect of this painting. The poor

Bishop had been deposed, and even excommunicated, for doctrinal errors, and for drawing such a picture of a heathen. The magistrates of Antioch, the most voluptuous and corrupted city of the East, wrote to the Emperor, telling him that this book had reformed the ladies of their city, where Julian the Emperor and his Sophists had formerly preached in vain, and they therefore prayed that the good Bishop might not be deprived of his mitre: It is true, we read of Hypatia, daughter of Theon, the mathematician at Alexandria, who was a prodigy of excellence, and taught philosophy, i.e. the art of leading a good and happy life, with great applause in the famous Alexandrian school: But she also was in the times of Christianity, and was the intimate friend of Syncellus and other Christian Bishops.

It is undoubtedly Christianity that has set woman on her throne, making her in every respect the equal of man, bound to the same duties, and candidate for the same happiness. Mark how woman is described by a Christian poet,

- "Yet when I approach

Her loveliness, so absolute she seems.
And in herself complete, so well to know
Her own, that what she wills to do or say
Seems wisest, virtuous, discreet, best.

Neither her outside, 'form'd so fair, -
So much delights me, as those graceful acts,
Those thousand decencies that daily flow
From all her words and actions, mix'd with love
And sweet compliance, which declare unfeign'd
Union of mind, or in us both one soul.

- And, to consummate all.

Greatness of mind; and nobleness, their feat

Build in her loveliest, and create an awe
About her, as a guard angelic plac'd. "

MILTON.

This is really moral painting, without any abatement of female charms.

This is the natural consequence of that purity of heart, which is so much insisted on in the Christian morality. In the instructions of the heathen philosophers, it is either not mentioned at all, or at most, it is recommended coldly, as a thing proper, and worthy of a mind attentive to great things.- But, in Christianity, it is insisted on as an indispensable duty, and enforced by many arguments peculiar to itself.

It is worthy of observation, that the most prominent superstitions which have dishonored the Christian churches, have been the excessive refinements which the enthusiastic admiration of heroic purity has allowed the holy trade to introduce into the manufacture of our spiritual fetters. Without this enthusiasm, cold expediency would not have been able to make the Monastic vow so general, nor have given us such numbers of convents. These were generally founded by such enthusiasts - the

rulers indeed of the church encouraged this to the utmost, as the best levy for the spiritual power - but they could not enjoin such foundations. From the same source we may derive the chief influence of auricular confession. When these were firmly established, and were venerated, almost all the other corruptions of Christianity followed of course. I may almost add, that though it is here that Christianity has suffered the most violent attacks, it is here that the place is most tenable. - Nothing tends so much to knit all the ties of society as the endearing connections of family, and whatever tends to lessen our veneration for the marriage contract, weakens them in the most effectual manner: Purity of manners is its most effectual support, and pure thoughts are the only sources from which pure manners can flow. I readily grant that this veneration for personal purity was carried to an extravagant height, and that several very ridiculous fancies and customs arose from this. Romantic love, and chivalry, are strong instances of the strange vagaries of our imagination, when carried along by this enthusiastic admiration of female purity; and so unnatural and forced, that they could only be temporary fashions. But I believe that, with all their ridicule, it would be a happy nation where this was the general creed and practice. Nor can I help thinking a nation on its decline, when the domestic connections cease to be venerated; and the illegitimate offspring of a nabob or a nobleman are received with ease into good company. Nothing is more clear than that the design of the Illuminati was to abolish Christianity - and we now see how effectual this would be for the corruption of the fair sex, a purpose which they eagerly wished to gain, that they might corrupt the men. But

if the women
would retain the rank they now hold, they will be careful to preserve in full force on
their minds this
religion so congenial to their dispositions, which nature has made affectionate and
kind.

And with respect to the men, is it not egregious folly to encourage any thing that can
tend to blast our
sweetest enjoyments? Shall we not do this most effectually if we attempt to corrupt
what nature will
always make us consider as the highest elegance of life? The divinity of the Stoics
was, "Mens sana
in corpore sano "- but it is equally true,

"Gratior est pulchro veniens e corpore virtus. "

If therefore, instead of professedly tainting what is of itself beautiful, we could
really work it up to

"That fair form, which, wove in fancy's loom,
"Floats in light visions round the poet's head,"

and make woman a pattern of perfection, we should undoubtedly add more to the heartfelt
happiness
of life than by all the discoveries of the Illuminati. See what was the effect of
Theagenes and
Chariclea.

And we should remember that with the fate of woman that of man is indissolubly knit.
The voice of
nature spoke through our immortal bard, when he made Adam say,

- "From thy state

Mine never shall be parted, bliss or woe."

Should we suffer the contagion to touch our fair partner, all is gone, and too late
shall we say.

"O fairest of creation! last and best
Of all God's works, creature in whom excell'd
Whatever can to fight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost - and now to death devote?
And me with thee hast ruin'd: for with thee
Certain my resolution is to die."

Footnotes

nb. italics transliterated from the Americanist Classics edition published by Western
Islands, Belmont Mass. 1967. Please report typographical errors to [tony\(g\)gaia.org](mailto:tony(g)gaia.org)

1 - This is evidently the Mystese du Mithsus mentioned by Barruel, in his History of
Jacobinism, and
had been carried into France by Bede and Busche.

2 - I observe, in other parts of his correspondence where he speaks of this, several
singular phrases,
which are to be found in two books; Antiquite devoilee par ses Usages, and Origine du
Despotisme
Oriental. These contain indeed much of the maxims inculcated in the reception discourse
of the
degree Illuminatus Minor. Indeed I have found, that Weishaupt is much less an inventor

than he is
generally thought.

3 - It means an attempt made by David Williams, [American Classics editor's footnote]

4 - Happy France! Cradle of Illumination, where the morning of Reason has dawned,
dispelling the
clouds of Monarchy and Christianity, where the babe has sucked the blood of the
unenlightened, and
Murder! Fire! Help! has been the lullaby to sing it to sleep.

5 - (They were strongly suspected of having published some scandalous caricatures, and
some very
immoral prints.) They scrupled at no mean, however base, for corrupting the nation.
Mirabeau had
done the same thing at Berlin. By political caricatures and filthy prints, they corrupt
even such as
cannot read.

6 - In this small turbulent city there were eleven secret societies of Masons,
Rosycrucians, Clair-
voyants," &c.

7 - I say this on the authority of a young gentleman, an emigrant, who saw it, and who
said, that they
were women, not of the dregs of the Palais Royal, not of infamous character, but well
dressed: - I am
sorry to add, that the relation, accompanied with looks of horror and disgust, only
provoked a
contemptuous smile from an illuminated British Fair one.

colorbar divider

The Degree System of the Illuminati

Rob is on, 1798

This is the arrangement of the ranks and progress of the Illuminatus

...

...

Preparation

Novice

Nursery

...

...

Minerval
Illuminatus Minor

...

Apprentice

Masonry

Symbolic

Fellow Craft
Master

Scotch

Scotch Novice

Illuminatus Major

Scotch Knight

Illuminatus Dirigens

Epopyt (Presbyter)

Priest

The Mystery Grades

Lesser

Greater

Principatus Illuminatus

Magus

Rex

Regent

Novice

1 . Introduced to an Illuminatus Dirigens

2. Reception into the degree

3. Candidate is presented to a Table

4. Candidate is asked to read several items:

1 . A very concise account of the Order, its connection with Free Masonry, and its great object, the promoting the happiness of mankind by means of instruction and confirmation in virtuous principles

2. Several questions relative to the Order, and instructions for submitting a written response:

▪ What advantages do you hope to derive from being a member?

What do you most particularly wish to learn?

What delicate questions relative to the life, the prospects, the duties of man, as an individual, and as a citizen, do you wish to have particularly discussed with you?

In what respects do you think you can be of use to the Order?

Who are your ancestors, relations, friends, correspondents, or enemies?

Whom do you think proper persons are to be received into the Order?

Whom do you think unfit for the Order?

What are your reasons for both?

Minerval

Academy of Illuminism

Brethern of Minerva

Instruction for the Minerval

Reception at the dead of night in a dark temple desert

Reception into the degree

1. Introduced to a Bodhi Initiator
2. Candidate is presented to a Table
3. Candidate writes on a piece of paper:

- Name
- Place of Birth
- Age
- Rank
- Place of Residence
- Profession
- Favorite Studies

Illuminatus Minor

The Minerval must advance within three years of initiation, or, if he is found to be unfit, remains a Free Mason and is called a Sta bene.

If he is found worthy the Minerval is advanced to Illuminatus Minor.

o Conference is called for Notice

o The Candidate is told that whereas he had been to date a mere scholar, that his next step would carry him into action.

o The Candidate is told that he must from that point forward consider himself as an

Instrument in the hands of his Superiors.

o The Aim of the Order is now fully revealed: To make of the Human Race, without any distinction of nation, condition, or profession, one good and happy family."

Oath of the Illuminatus Minor:

I, N.N. protest before you, the worthy Plenipotentiary of the venerable Order into

which I wish to be admitted, that I, with all my possessions, rank, honors, and titles which I hold in political society, am, at bottom, only a man; I can enjoy these things only through my fellow-men, and through them also I may lose them. The approbation and consideration of my fellow-men are indispensably necessary, and I must try to maintain them by all my talents. These I will never use to the prejudice of universal good, but will oppose, with all my might, the enemies of the human race, and of political society. I will embrace every opportunity of saving mankind, by improving my understanding and my affections, and by imparting all important knowledge, as the good and statures of this Order require of me. I bind myself to perpetual silence and unshaken loyalty and submission to the Order, in the persons of my Superiors; here making a faithful and complete surrender of my private judgment, my own will, and every narrow-minded employment of my power and influence. I pledge myself to account the good of the Order as my own, and am ready to serve it with my fortune, my honor, and my blood. Should I, through omission, neglect, passion, or wickedness, behave contrary to this good of the Order, I subject myself to what reproof or punishment my Superiors shall enjoin. The friends and enemies of the Order shall be my friends and enemies; and with respect to both I will conduct myself as directed by the Order, and am ready, in every lawful way, to devote myself to its increase and promotion, and therein to employ all my ability. All this I promise, and protest, without secret reservation, according to the intention of the Society which require from me this engagement. This I do as I am, and as I hope to continue, a Man of Honor.

Illuminatus Major, or Scotch Novice

- The Candidate is represented as depositing an account of his life in the hands of his Sponsor, and this was checked by information derived from the Intelligence Department of the Order.

Intermediary Degrees

Illuminatus Dirigens, or Scotch Knight of Illuminism

- Founded on Ecossais Grades of Masonic Chivalry and reproducing points of their procedure.
- The Candidate was called upon to testify his belief that the Superiors of Illuminism were also the unknown and lawful Superiors of Freemasonry.

1. Short Introduction teaching how the holy secret Chapter of Scotch Knights is assembled
2. Fuller accounts and instructions relating to the whole
3. Instructions for the lower classes of Masonry
4. Instructions relating to Mason Lodges in general
5. Account of a reception into this degree, with the bond which each subscribes before he can be admitted

6. Concerning the solemn Chapter for reception

7. Opening of the Chapter

8. Rituals of Reception, and the Oath

9. Shutting of the Chapter

10. Agape, or Love Feast

11. Ceremonies of the consecration of the Chapter

12. Appendixes

1. Appendix A: Explanation of the Symbols of Free Masonry

2. Appendix B: Catechism for the Scotch Knight

3. Appendix C: Secret Cypher

Class of the Lesser Mysteries

Epopt, or Priest of lUuminism, or Presbyter

1. An Introduction

2. Further Accounts of the Reception into this degree

o The Candidate was hoodwinked and driven by a circuitous route to the place of assembly.

o He was brought into a brilliantly illuminattted Temple, wherein was a vacant throne, by

which lay the insignia of royalty, and a cushion whereon was filded a white priestly robe and girdle.

o The Candidate was to choose between them, and if he was guided rightly he became a Priest of the Order, when a part of its policy was unveiled to him.

3. The candidate is to read the Instruction in the Third Chamber

4. The Ritual of Reception

5. Instruction for the First Degree of the Priest's Class, called Instructio in Scientificis

6. Account of the Consecration of a Dean, the Superior of this Lower Order of Priests
Regent, or Prince, or Principatus lUuminatus

The political aspects of the Order were developed in this Grade of Knighthood.

1. Directions to the Provincial concerning the dispensation of this degree

2. Ritual of Reception

3. System of Direction for the whole Order

4. Instruction for the whole Regent degree

5. Instruction for the Prefects or Local Superiors

6. Instruction for the Provincials

Class of the Greater Mysteries

Magus, or Philosopher

Rex, or Man-King

(First found on the excellent Bilderberg.org viQb site)

Home

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CONSPIRACY

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NONE DARE CALL IT

CONSPIRACY

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Allen

with Larry Abraham

ISBN: 0899666612

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TABLE OF CONTENTS

INTRODUCTION

1. DON'T CONFUSE ME WITH FACTS

2. SOCIALISM — ROYAL ROAD TO POWER FOR THE SUPER-RICH

3. THE MONEY MANIPULATORS

4. BANKROLLING THE BOLSHEVIK REVOLUTION

5. ESTABLISHING THE ESTABLISHMENT

6. THE ROCKEFELLERS AND THE REDS

7. PRESSURE FROM ABOVE AND PRESSURE FROM BELOW

8. YOU ARE THE ANSWER

o FOURTEEN SIGNPOSTS TO SLAVERY

o WHAT WILL YOU DO?

o MEMBERS OF THE COUNCIL ON FOREIGN RELATIONS

NOMINATED AND APPOINTED BY PRESIDENT NIXON TO

GOVERNMENT POSTS

o OPERATION COUNTERATTACK

WHAT THOSE "IN THE KNOW" SAY

- I wish that every citizen of every country in the free world and every slave behind the Iron Curtain might read this book.

Ezra Taft Benson – Former Secretary of Agriculture

- NDCC is an admirable job of amassing information to prove that communism is socialism and socialism (a plot to enslave the world) is not a movement of the downtrodden but a scheme supported and directed by the wealthiest of people.

If enough Americans read and act upon NDCC, they really can save the Republic from the conspirators – whose plans for the destruction of our country are galloping fast toward completion.

Dan Smoot – Former Assistant to J. Edgar Hoover

- Now that NDCC is available, I no longer need to answer "no" to the question which is often put to me, namely: "Mr. Dodd, is there a book which I can read so I can know what you know?" No higher praise is possible for this book.

Norman Dodd – Chief Investigator Reece Committee to Investigate

Foundations

- This book concerns the way in which our nation and other nations are actually governed. As Benjamin Disraeli said, this is not the way in which most people think nations are governed. The whole subject of the Insiders who so largely control our political and economic lives is a fascinating mystery.

For the reader who is intelligent but uninitiated in the literature of superpolitics, I can think of no better introduction to the field than NDCC.

Dr. Medford Evans – Former Chief of Security for the Atom Bomb

Project

- Since people of the Jewish faith have been the number one historical victims of the Communist Conspiracy, we wish every member of our faith would carefully read this book so they will become aware of the forces which often attempt to manipulate them.

Dr. Barney Finkel – President, The Jewish Right

• Whatever one dares to call the apparatus described and documented in this book, he will ignore it at his peril. 1972 may well be our last chance to defuse this destructive device. This book tells you how you can expose and demolish

it.

Dean Clarence E. Manion – Former Dean Notre Dame law School

You may have received this book through the mail it is a gift from a concerned American who has read the book. The donor believes that the survival of our country hinges on the public becoming aware of the material contained here in. All he asks is that you read the book Thank you.

Gary Allen is a California based free-lance journaUst. After majoring in history at Stanford University and doing graduate work at California State College at Long Beach, he became aware through independent research that his college courses had been highly slanted. Many of the most important facts had been left out. This book is the result of his personal "post graduate studies" in finding out "who's who in American politics.

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INTRODUCTION

The story you are about to read is true. The names have not been changed to protect the guilty. This book may have the effect of changing your life. After reading this book, you will never look at national and world events in the same way again.

None Dare Call It Conspiracy will be a very controversial book. At first it will receive little publicity and those whose plans are exposed in it will try to kill it by the silent treatment. For reasons that become obvious as you read this book, it will not be reviewed in all the "proper" places or be available on your local bookstand. However, there is nothing these people can do to stop a grass roots book distributing system. Eventually it will be necessary for the people and organizations named in this book to try to blunt its effect by attacking it or the author. They have a tremendous vested interest in keeping you from discovering what they are doing. And they have the big guns of the mass media at their disposal to fire the barrages at None Dare Call It Conspiracy.

By sheer volume, the "experts" will try to ridicule you out of investigating for yourself as to whether or not the information in this book is true They will ignore the fact that the author about to conjecture. They will find a typographical error or ague some point

that is open to debate. If necessary they will lie in order to protect themselves by smearing this book. I believe those who pooh-pooh the information herein because Psychologically many people would prefer to beUeve we are because we all like to ignore bad news. We do so at our own peril.

Having been a college instructor, a State Senator and now a Congressman I have had experience with real professionals at putting up smokescreens to cover up their own

actions by trying to destroy the accuser. I hope that you will read the book carefully, draw your own conclusions and not accept the opinions of those who of necessity must attempt to discredit the book. Your future may depend upon it.

October 25, 1971 JOHN G. SCMITZ UNITED STATES CONGRESSMAN

1. DON'T CONFUSE ME WITH FACTS

Most of us have had the experience, either as parents or youngsters, of trying to discover the "hidden picture" within another picture in a children's magazine. Usually you are shown a landscape with trees, bushes, flowers and other bits of nature. The caption reads something like this: "Concealed somewhere in this picture is a donkey pulling a cart with a boy in it. Can you find them?" Try as you might, usually you could not find the hidden picture until you turned to a page farther back in the magazine which would reveal how cleverly the artist had hidden it from us. If we study the landscape we realize that the whole picture was painted in such a way as to conceal the real picture within, and once we see the "real picture," it stands out like the proverbial painful digit.

We believe the picture painters of the mass media are artfully creating landscapes for us which deliberately hide the real picture. In this book we will show you how to discover the "hidden picture" in the landscapes presented to us daily through newspapers, radio and television. Once you can see through the camouflage, you will see the donkey, the cart and the boy who have been there all along.

Millions of Americans are concerned and frustrated over mishappenings in our nation. They feel that something is wrong, drastically wrong, but because of the picture painters they can't quite put their fingers on it.

Maybe you are one of those persons. Something is bugging you, but you aren't sure what. We keep electing new Presidents who seemingly promise faithfully to halt the world-wide Communist advance, put the blocks to extravagant government spending, douse the tea of inflation, put the economy on an even keel, reverse the trend which is turning the country into a moral sewer, and toss the criminals into the hoosegow where they belong. Yet despite high hopes and glittering campaign promise these problems continue to worsen no matter who is in office. Each new administration, whether it be Republican or Democrat continues the same basic policies of the

previous administration which it had so thoroughly denounced during the election campaign. It is considered poor form to mention this, but it is true nonetheless. Is there

a plausible reason to explain why this happens? We are not supposed to think so. We are supposed to think it is all accidental and coincidental and that therefore there is nothing we can do about it.

FDR once said "In politics, nothing happens by accident. If it happens, you can bet it was planned that way." He was in a good position to know. We believe that many of the major world events that are shaping our destinies occur because somebody or somebodies have planned them that way. If we were merely dealing with the law of averages, half of the events affecting our nation's well-being should be good for America. If we were dealing with mere incompetence, our leaders should occasionally make a mistake in our favor. We shall attempt to prove 'bat we are not really dealing with coincidence or stupidity, but with planning and brilliance. This small book deals with that planning and brilliance and how it has shaped the foreign and domestic policies of the last six administrations. We hope it will explain matters which have up to now seemed inexplicable; that it will bring into sharp focus images which have been obscured by the landscape painters of the mass media.

Those who believe that major world events result from planning are laughed at for believing in the "conspiracy theory of history." Of course, no one in this modern day and age readily believes in the conspiracy theory of history — except those who believe that major world events result from planning are laughed at for believing in the "conspiracy theory of history." Of course, no one in this modern day

and age really believes in the conspiracy theory of history – except those who have taken the time to study the subject. When you think about it, there are really only two theories of history. Either things happen by accident neither planned nor caused by anybody, or they happen because they are planned and somebody causes them to happen. In reality, it is the accidental theory of history preached in the unhallowed Halls of Ivy which should be ridiculed. Otherwise, why does every recent administration make the same mistakes as the previous ones? Why do they repeat the errors of the past which produce inflation, depressions and war? Why does our State Department "stumble" from one Communist-aiding "blunder" to another? If you believe it is all an accident or the result of mysterious and unexplainable tides of history, you will be regarded as an "intellectual" who understands that we live in a complex world. If you believe that something like 32,496 consecutive coincidences over the past forty years stretches the law of averages a bit, you are a kook!

Why is it that virtually all "reputable" scholars and mass media columnists and commentators reject the cause and effect or conspiratorial theory of history? Primarily, most scholars follow the crowd in the academic world just as most women follow. Why is it that virtually all "reputable" scholars and mass media columnists and commentators reject the cause and effect or conspiratorial theory of history? Primarily, most scholars follow the crowd in the academic world just as most women follow fashions. To buck the tide means social and professional ostracism. The same

is true of the mass media. While professors and pontificators profess to be tolerant and broadminded, in practice it's strictly a one way street-with all traffic flowing left.

A Maoist can be tolerated by Liberals of Ivory Towerland or by the Establishment's media pundits, but to be a conservative, and a conservative who propounds a conspiratorial view, is absolutely verboten. Better you should be a drunk at a national WCTU convention!

Secondly, these people have over the years acquired a strong vested emotional interest in their own errors. Their intellects and egos are totally committed to the accidental theory. Most people are highly reluctant to admit that they have been conned or have shown poor judgment. To inspect the evidence of the existence of a conspiracy guiding our political destiny from behind the scenes would force many of these people to repudiate a lifetime of accumulated opinions. It takes a person with strong character

indeed to face the facts and admit he has been wrong even if it was because he was uninformed. Such was the case with the author of this book. It was only because he set out to prove the conservative anti-Communists wrong that he happened to end up writing this book. His initial reaction to the conservative point of view was one of suspicion and hostility; and it was only after many months of intensive research that he had to admit that he had been "conned."

Politicians and "intellectuals" are attracted to the concept that events are propelled by some mysterious tide of history or happen by accident. By this reasoning they hope to escape the blame when things go wrong.

Most intellectuals, pseudo and otherwise, deal with the conspiratorial theory of history simply by ignoring it. They never attempt to refute the evidence. It can't be refuted. If

and when the silent treatment doesn't work, these "objective" scholars and mass media opinion molders resort to personal attacks, ridicule and satire. The personal attacks tend to divert attention from the facts which an author or speaker is trying to expose. The idea is to force the person exposing the conspiracy to stop the exposure and spend his time and effort defending himself.

However, the most effective weapons used against the conspiratorial theory of history are ridicule and satire. These extremely potent weapons can be cleverly used to avoid any honest attempt at refuting the facts. After all, nobody likes to be made fun of.

Rather than be ridiculed most people will keep quiet; and, this subject certainly does lend itself to ridicule and satire. One technique which can be used is to expand the conspiracy to the extent it becomes absurd. For instance, our man from the Halls of Poison Ivy might say in a scoffingly arrogant tone, "I suppose you believe every liberal professor gets a telegram each morning from conspiracy headquarters containing his orders for the day's brainwashing of his students?" Some conspiratorialists do indeed overdraw the picture by expanding the conspiracy (from the small clique which it is) to include every local knee-jerk liberal activist and government bureaucrat. Or, because of racial or religious bigotry, they will take small fragments of legitimate evidence and expand them into a conclusion that will support

their particular prejudice, i.e., the conspiracy is totally "Jewish," "Catholic," or "Masonic". These people do not help to expose the conspiracy, but, sadly play into the hands of those who want the public to believe that all conspiratorialists are screwballs.

"Intellectuals" are fond of mouthing cliches like "The conspiracy theory is often tempting. However, it is overly simplistic." To ascribe absolutely everything that happens to the machinations of a small group of power hungry conspirators is overly simplistic. But, in our opinion nothing is more simplistic than doggedly holding onto the accidental view of major world events.

In most cases Liberals simply accuse all those who discuss the conspiracy of being paranoid. "Ah, you right wingers," they say, "rustling every bush, kicking over every rock, looking for imaginary boogymen." Then comes the coup de grace-labeling the conspiratorial theory as the "devil theory of history." The Liberals love that one. Even though it is an empty phrase, it sounds so sophisticated!

With the leaders of the academic and communications world assuming this sneering attitude towards the conspiratorial (or cause and effect) theory of history, it is not surprising that millions of innocent and well-meaning people, in a natural desire not to appear naive, assume the attitudes and repeat the cliches of the opinion makers. These persons, in their attempt to appear sophisticated, assume their mentors' air of smug superiority even though they themselves have not spent five minutes in study on the subject of international conspiracy.

The "accidentalists" would have us believe that ascribing any of our problems to planning is "simplistic" and all our problems are caused by Poverty, Ignorance and Disease – hereinafter abbreviated as PID. They ignore the fact that organized conspirators use PID, real and imagined, as an excuse to build a jail for us all. Most of the world has been in PID since time immemorial and it takes incredibly superficial thinking to ascribe the ricocheting of the United States government from one disaster to another over the past thirty years to PID. "Accidentalists" ignore the fact that some of the more advanced nations in the world have been captured by Communists. Czechoslovakia was one of the World's most modern industrial nations and Cuba had the second – highest per capita income of any nation in Central and South America.

It is not true, however, to state that there are no members of the intellectual elite who subscribe to the conspiratorial theory of history. For example, there is Professor Carroll Quigley of the Foreign Service School at Georgetown University. Professor Quigley can hardly be accused of being a "right wing extremist." (Those three words have been made inseparable by the mass media.) Dr. Quigley has all the "liberal" credentials, having taught

at the Liberal Establishment's academic Meccas of Princeton and Harvard. In his 1300-page, 8 pound tome Tragedy and Hope, Dr. Quigley reveals the existence of the

conspiratorial network which will be discussed in this book. The Professor is not merely formulating a theory, but revealing this network's existence from firsthand experience. He also makes it clear that it is only the network's secrecy and not their goals to which he objects. Professor Quigley discloses:

"I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960's, to examine its papers and secret records. I HAVE NO AVERSION TO IT OR TO MOST OF ITS AIMS AND HAVE, FOR MUCH OF MY LIFE, BEEN CLOSE TO IT AND TO MANY OF ITS INSTRUMENTS. I have objected, both in the past and recently, to a few of its policies . . . but in general my chief difference of opinion is that IT WISHES TO REMAIN UNKNOWN, and I believe its role in history is significant enough to be known." (Emphasis added)

We agree, its role in history does deserve to be known. That is why we have written this book. However, we most emphatically disagree with this network's aim which the Professor describes as " nothing less than to create a world system of financial control

in private hands able to dominate the political system of each country and the economy of the world as a whole. " In other words, this power mad clique wants to control and rule the world. Even more frightening, they want total control over all individual actions . As Professor Quigley observes: "... his [the individual's] freedom and choice will be controlled within very narrow alternatives by the fact that he will be numbered from birth and followed, as a number, through his educational training, his required military or other public service, his tax contributions, his health and medical requirements, and his final retirement and death benefits." It wants control over all natural resources, business, banking and transportation by controlling the governments of the world. In order to accomplish these aims the conspirators have had no qualms about fomenting wars, depressions and hatred. They want a monopoly which would eliminate all competitors and destroy the free' enterprise system. And Professor' Quigley, of Harvard, Princeton and Georgetown approves!

Professor Quigley is not the only academic who is aware of the existence of a clique of self-perpetuating conspirators whom we shall call Insiders. Other honest scholars finding the same individuals at the scenes of disastrous political fires over and over again have concluded that there 'is obviously an organization of pyromaniacs at work in the world. But these intellectually honest scholars realize that if they challenged the Insiders head-on, their careers would be destroyed. The author knows these men exist because he has been in contact with some of them.

There are also religious leaders who are aware of the existence of this conspiracy. In a UPI story dated December 27, 1965, Father Pedro Arrupe, head of the Jesuit Order of the Roman Catholic church, made the following charges during his remarks to the Ecumenical Council:

"This . . . Godless society operates in an extremely efficient manner at least in its higher levels of leadership. It makes use of every possible means at its disposal, be they scientific, technical, social or economic.

It follows a perfectly mapped-out strategy. It holds almost complete sway in international organizations, in financial circles, in the field of mass communications; press, cinema, radio and television."

There are a number of problems to be overcome in convincing a person of the possible existence of a conspiratorial clique of Insiders who from the very highest levels manipulate government policy. In this case truth is really stranger than fiction. We are

dealing with history's greatest "whodunit," a mystery thriller which puts Erie Stanley Gardner to shame. If you love a mystery, you'll be fascinated with the study of the

operations of the insiders. If you do study this network of which Professor Quigley speaks, you will find that what had at first seemed incredible not only exists, but heavily influences our lives.

It must be remembered that the first job of any conspiracy, whether it be in politics, crime or within a business office, is to convince everyone else that no conspiracy exists. The conspirators success will be determined largely by their ability to do this.

That the elite of the academic world and mass communications media always pooh-poo the existence of the Insiders merely serves to camouflage their operations. These "artists" hide the boy, the cart and the donkey.

Probably at some time you have been involved with or had personal knowledge of some event which was reported in the news. Perhaps it concerned an athletic event, an election, a committee or your business. Did the report contain the "real" story, the story behind the story? Probably not. And for a variety of reasons. The reporter had time and space problems and there is a good chance the persons involved deliberately did not reveal all the facts. Possibly the reporter's own prejudices governed what facts

went into the story and which were deleted. Our point is that most people know from personal experience that a news story often is not the whole story. But many of us assume that our own case is unique when really it is typical. What is true about the reporting of local events is equally as true about the reporting of national and international events.

Psychological problems are also involved in inducing people to look at the evidence concerning the Insiders. People are usually comfortable with their old beliefs and conceptions. When Columbus told people the world was a ball and not a pancake, they were highly upset. They were being asked to reject their way of thinking of a lifetime and adopt a whole new outlook. The "intellectuals" of the day scoffed at Columbus and people were afraid they would lose social prestige if they listened to him. Many others just did not want to believe the world was round. It complicated too many things. And typical flat-earthers had such a vested interest involving their own egos, that they heaped abuse on Columbus for challenging their view of the universe. Don't

confuse us with facts; our minds are made up," they said.

These same factors apply today. Because the Establishment controls the media, anyone exposing the Insiders will be the recipient of a continuous fusillade of invective from newspapers, magazines, TV and radio. In this manner one is threatened with loss of "social respectability" if he dares broach the idea that there is organization

behind any of the problems currently wracking America. Unfortunately, for many people social status comes before intellectual honesty. Although they would never admit it social position is more important to many people than is the survival of freedom in America.

If you ask these people which is more important – social respectability or saving their children from slavery – they will tell you the latter, of course. But their actions

(or lack of same) speak so much louder than their words. People have an infinite capacity for rationalization when it comes to refusing to face the threat to America's survival. Deep down these people are afraid they may be laughed at if they take a stand, or may be denied an invitation to some social climber's cocktail party. Instead of getting mad at the insiders, these people actually get angry at these who are trying to save the country by exposing the conspirators.

One thing which makes it so hard for some socially minded people to assess the conspiratorial evidence objectively is that the conspirators come from the very highest social strata. They are immensely wealthy, highly educated and extremely cultured. Many of them have lifelong reputations for philanthropy. Nobody enjoys being put in the position of accusing prominent people of conspiring to enslave their fellow Americans, but the facts are inescapable. Many business and professional people are

particularly vulnerable to the "don't jeopardize your social respectability" pitch given by those who don't want the conspiracy exposed. The Insiders know that if the business and professional community will not take a stand to save the private enterprise system, the socialism through which they intend to control the world will be inevitable. They believe that most business and professional men are too shallow and decadent, too status conscious, too tied up in the problems of their jobs and businesses to worry about what is going on in politics. These men are told that it might be bad for business or jeopardize their government contracts if they take a stand. They have been bribed into silence with their own tax monies !

We are hoping that the conspirators have underestimated the courage and patriotism remaining in the American people. We feel there are a sufficient number of you who are not mesmerized by the television set, who put God, family and country above social status, who will band together to expose and destroy the conspiracy of the insiders. The philosopher Diogenes scoured the length and breadth of ancient Greece searching for an honest man. We are scouring the length and breadth of America in search of hundreds of thousands of intellectually honest men and women who are willing to investigate facts and come to logical conclusions-no matter how unpleasant those conclusions may be .

2. SOCIALISM — ROYAL ROAD TO POWER FOR THE SUPER-RICH

Everyone knows that Adolph Hitler existed. No one disputes that. The terror and destruction that this madman inflicted upon the world are universally recognized. Hitler came from a poor family which had absolutely no social position. He was a high school drop-out and nobody ever accused him of being cultured. Yet this man tried to conquer the world. During his early career he sat in a cold garret and poured onto paper his ambitions to rule the world. We know that.

Similarly, we know that a man named Vladimir Ilich Lenin also existed. Like Hitler, Lenin did not spring from a family of social Uons. The son of a petty bureaucrat, Lenin, who spent most of his adult life in poverty, has been responsible for the deaths of tens of millions of your fellow human beings and the enslavement of nearly a bilHon more. Like Hitler, Lenin sat up nights in a dank garret scheming how he could conquer the world. We know that too.

Is it not theoretically possible that a billionaire could be sitting, not in a garret, but in a penthouse, in Manhattan, London or Paris and dream the same dream as Lenin and Hitler? You will have to admit it is theoretically possible. Julius Caesar, a wealthy aristocrat, did. And such a man might form an alliance or association with other like-minded men, might he not? Caesar did. These men would be superbly educated, command immense social prestige and be able to pool astonishing amounts of money to carry out their purposes. These are advantages that Hitler and Lenin did not have.

It is difficult for the average individual to fathom such perverted lust for power. The typical person, of whatever nationality, wants only to enjoy success in his job, to be able to afford a reasonably high standard of Uving complete with leisure and travel. He wants to provide for his family in sickness and in health and to give his children a sound education. His ambition stops there. He has no desire to exercise power over others, to conquer other lands or peoples, to be a king. He wants to mind his own business and enjoy Hfe. Since he has no lust for power, it is difficult for him to imagine that there are others who have . . . others who march to a far different drum. But we must reaUze that there have been Hitlers and Lenins and Stalins and Caesars and Alexander the Greats throughout history. Why should we assume there are no such men today with perverted lusts for power? And if these men happen to be bilHonaires is it not possible that they would use men Hke Hitler and Lenin as pawns to seize power for themselves?

Indeed, difficult as this is to believe, such is the case. Like Columbus, we are faced with the task of convincing you that the world is not flat, as you have been led to believe all your life, but, instead, is round. We are going to present evidence that what

you call "Communism" is not run from Moscow or Peking, but is an arm of a bigger conspiracy run from New York, London and Paris. The men at the apex of this

movement are not Communists in the traditional sense of that term. They feel no loyalty to Moscow or Peking. They are loyal only to themselves and their undertaking. And these men certainly do not believe in the clap-trap pseudo-philosophy of Communism. They have no intention of dividing their wealth. Socialism is a philosophy which conspirators exploit, but in which only the naive believe. Just how finance capitalism is used as the anvil and Communism as the hammer to conquer the world will be explained in this book.

The concept that Communism is but an arm of a larger conspiracy has become increasingly apparent throughout the author's journalistic investigations. He has had the opportunity to interview privately four retired officers who spent their careers high in military intelligence. Much of what the author knows he learned from them. And the story is known to several thousand others. High military intelligence circles are well aware of this network. In addition, the-author has interviewed six men who have spent considerable time as investigators for Congressional committees. In 1953, one of these men, Norman Dodd, headed the Reece Committee's investigation of tax-free foundations. When Mr. Dodd began delving into the role of international high finance in the world revolutionary movement, the investigation was killed on orders from the Eisenhower occupied White House. According to Mr. Dodd, it is permissible to investigate the radical bomb throwers in the streets, but when you begin to trace their activities back to their origins in the "legitimate world," the political iron curtain slams down.

You can believe anything you want about Communism except that it is a conspiracy run by men from the respectable world. People will often say to an active anti-Communist: "I can understand your concern with Communism, but the idea that a Communist conspiracy is making great inroads in the United States is absurd. The American people are anti-Communist. They're not about to buy Communism. It's understandable to be concerned about Communism in Africa or Asia or South America with their tremendous poverty, ignorance and disease. But to be concerned about Communism in the United States where the vast majority of people have no sympathy with it whatsoever is a misspent concern."

On the face of it, that is a very logical and plausible argument. The American people are indeed anti-Communist. Suppose you were to lay this book down right now, pick up a clipboard and head for the nearest shopping center to conduct a survey on Americans' attitudes about Communism. "Sir," you say to the first prospect you encounter, "we would like to know if you are for or against Communism?"

Most people would probably think you were putting them on. If we stick to our survey we would find that ninety-nine percent of the people are anti-Communist. We probably would be hard put to find anybody who would take an affirmative stand for Communism.

So, on the surface it appears that the charges made against anti-Communists

concerned with the internal threat of Communism are valid. The American people' are not pro-Communist. But before our imaginary interviewee walks away in disgust with what he believes is a hokey survey, you add: "Sir, before you leave there are a couple of other questions I would like to ask. You won't find these quite so insulting or ludicrous." Your next question is: "What is Communism? Will you define it, please?"

Immediately a whole new situation has developed. Rather than the near unanimity previously found, we now have an incredible diversity of ideas. There are a multitude of opinions on what Communism is. Some will say: "Oh, yes. Communism. Well, that's a tyrannical brand of socialism." Others will maintain "Communism as it was originally intended by Karl Marx was a good idea. But it has never been practiced and the Russians have loused it up." A more erudite type might proclaim: "Communism is simply a rebirth of Russian imperialism."

If perchance one of the men you ask to define Communism happened to be a political science professor from the local college, he might well reply: "You can't ask 'what is Communism?' That is a totally simplistic question about an extremely complex situation. Communism today, quite unlike the view held by the right wing extremists in America, is not an international monolithic movement. Rather, it is a polycentric, fragmented, nationalistic movement deriving its character through the charismas of its various national leaders. While, of course, there is the welding of Hegelian dialectics with Feuerbachian materialism held in common by the Communist parties generally, it is a monumental oversimplification to ask 'what is Communism.' Instead you should ask: What is the Communism of Mao Tse-tung? What is the Communism of the late Ho Chi Minh, or Fidel Castro or Marshal Tito?"

If you think we are being facetious here, you haven't talked to a political science professor lately. For the above is the prevailing view on our campuses, not to mention in our State Department.

Whether you agree or disagree with any of these definitions, or, as may well be the case, you have one of your own, one thing is undeniable. No appreciable segment of the anti-Communist American public can agree on just what it is that they are against. Isn't that frightening? Here we have something that almost everybody agrees is bad, but we cannot agree on just what it is we are against.

How would this work in a football game, for example? Can you imagine how effective the defense of a football team would be if the front four could not agree with the linebackers who could not agree with the corner backs who could not agree with the safety men who could not agree with the assistant coaches who could not agree with the head coach as to what kind of defense they should put up against the offense being presented? The obvious result would be chaos. You could take a sand lot team and successfully pit them against the Green Bay Packers if the Packers couldn't agree on what it is they are opposing. That is academic. The first principle in any encounter, whether it be football or war (hot or cold), is: Know your enemy. The American

people do not know their enemy. Consequently, it is not strange at all that for three decades we have been watching one country of the world after another fall behind the Communist curtain.

In keeping with the fact that almost everybody seems to have his own definition of Communism, we are going to give you ours, and then we will attempt to prove to you that it is the only valid one. Communism: AN INTERNATIONAL, CONSPIRATORIAL DRIVE FOR POWER ON THE PART OF MEN IN HIGH PLACES WILLING TO USE ANY MEANS TO BRING ABOUT THEIR DESIRED AIM-GLOBAL CONQUEST .

You will notice that we did not mention Marx, Engels, Lenin, Trotsky, bourgeois, proletariat or dialectical materialism. We said nothing of the pseudo-economics or political philosophy of the Communists. These are the TECHNIQUES of Communism and should not be confused with the Communist conspiracy itself. We did call it an international conspiratorial drive for power. Unless we understand the conspiratorial nature of Communism, we don't understand it at all. We will be eternally fixated at the Gus Hall level of Communism. And that's not where it's at, baby!

The way to bring down the wrath of the Liberal press Establishment or the professional Liberals is simply to use the word conspiracy in relation to Communism. We are not supposed to believe that Communism is a political conspiracy. We can believe anything else we wish to about it. We can believe that it is brutal,

tyrannical,
evil or even that it intends to bury us, and we will win the plaudits of the vast majority of American people. But don't ever, ever use the word conspiracy if you expect applause, for that is when the wrath of Liberaldom will be unleashed against you. We are not disallowed from believing in all types of conspiracy, just modern political conspiracy.

We know that down through the annals of history small groups of men have existed who have conspired to bring the reins of power into their hands. History books are full of their schemes. Even Life magazine believes in conspiracies like the Cosa Nostra where men conspire to make money through crime. You may recall that Life did a series of articles on the testimony of Joseph Valachi before the McClellan Committee several years ago. There are some aspects of those revelations which are worth noting.

Most of us did not know the organization was called Cosa Nostra. Until Valachi "sang" we all thought it was named the Mafia. That is how little we knew about this group, despite the fact that it was a century old and had been operating in many countries with a self-perpetuating clique of leaders. We didn't even know it by its proper name. It is not possible a political conspiracy might exist, waiting for a Joseph Valachi to testify? Is Dr. Carroll Quigley the Joseph Valachi of political conspiracies?

We see that everybody, even Life magazine, believes in some sort of conspiracy. The question is: Which is the more lethal form of conspiracy criminal or political? And

what is the difference between a member of the Cosa Nostra and a Communist, or more properly, an insider conspirator? Men like Lucky Luciano who have scratched and clawed to the top of the heap in organized crime must, of necessity, be diabolically brilliant, cunning and absolutely ruthless. But, almost without exception, the men in the hierarchy of organized crime have had no formal education. They were born into poverty and learned their trade in the back alleys of Naples, New York or Chicago.

Now suppose someone with this same amoral grasping personality were born into a patrician family of great wealth and was educated at the best prep schools, then Harvard, Yale or Princeton, followed by graduate work possibly at Oxford. In these institutions he would become totally familiar with history, economics, psychology, sociology and political science. After having graduated from such illustrious establishments of higher learning, are we likely to find him out on the streets peddling fifty cent tickets to a numbers game? Would you find him pushing marijuana to high schoolers or running a string of houses of prostitution? Would he be getting involved in gang-land killings? Not at all. For with that sort of education, this person would realize that if one wants power, real power, the lessons of history say, "Get into the government business." Become a politician and work for political power or, better yet, get some politicians to front for you. That is where the real power – and the real money – is.

Conspiracy to seize the power of government is as old as government itself. We can study the – conspiracies surrounding Alcibiades in Greece or Julius Caesar in ancient Rome, but we are not supposed to think that men today scheme to achieve political power.

Every conspirator has two things in common with every other conspirator. He must be an accomplished liar and a far-seeing planner. Whether you are studying Hitler, Alcibiades, Julius Caesar or some of our contemporary conspirators, you will find that their patient planning is almost overwhelming. We repeat FDR's statement: "In politics, nothing happens by accident. If it happens, you can bet it was planned that way."

In reality. Communism is a tyranny planned by power seekers whose most effective

weapon is the big lie. And if one takes all the lies of Communism and boils them down, you will find they distill into two major lies out of which all others spring. They are: (1) Communism is inevitable, and (2) Communism is a movement of the downtrodden masses rising up against exploiting bosses.

Let us go back to our imaginary survey and analyze our first big lie of Communism — that it is inevitable. You will recall that we asked our interviewee if he was for or against Communism and then we asked him to define it. Now we are going to ask him: "Sir, do you think Communism is inevitable in America?" And in almost every case the response will be something like this: "Oh, well, no. I don't think so. You

know how Americans are. We are a little slow sometimes in reacting to danger. You remember Pearl Harbor. But the American people would never sit still for Communism."

Next we ask: "Well then, do you think socialism is inevitable in America?" The answer, in almost every case will be similar to this: "I'm no socialist, you understand, but I see what is going on in this country. Yeah, I'd have to say that socialism is inevitable."

Then we ask our interviewee: "Since you say you are not a socialist but you feel the country is being socialized, why don't you do something about it?" His response will be: "I'm only one person. Besides it's inevitable. You can't fight city hall, heh, heh, heh."

Don't you know that the boys down at city hall are doing everything they can to convince you of that? How effectively can you oppose anything if you feel your opposition is futile? Giving your opponent the idea that defending himself is futile is as old as warfare itself. In about 500 B. C. the Chinese war lord-philosopher Sun Tzu stated, "Supreme excellence in warfare lies in the destruction of your enemy's will to resist in advance of perceptible hostilities." We call it "psy war" or psychological warfare today. In poker, it is called "running a good bluff." The principle is the same.

Thus we have the American people: anti-Communist, but unable to define it and anti-socialist, but thinking it is inevitable. How did Marx view Communism? How important is "the inevitability of Communism" to the Communists? What do the Communists want you to believe is inevitable Communism or socialism? If you study Marx' Communist Manifesto you will find that in essence Marx said the proletarian revolution would establish the SOCIALIST dictatorship of the proletariat. To achieve the SOCIALIST dictatorship of the proletariat, three things would have to be accomplished: (1) The elimination of all right to private property; (2) The dissolution of the family unit; and (3) Destruction of what Marx referred to as the "opiate of the people," religion .

Marx went on to state that when the dictatorship of the proletariat had accomplished these three things throughout the world, and after some undetermined length of time (as you can imagine, he was very vague on this point), the all powerful state' would miraculously wither away and state socialism would give way to Communism. You wouldn't need any government at all. Everything would be peace, sweetness and light and everybody would live happily ever after. But first, all Communists must work to establish SOCIALISM.

Can't you just see Karl Marx really believing that an omnipotent state would wither away? Or can you imagine that a Joseph Stalin (or any other man with the cunning' and ruthlessness necessary to rise to the top of the heap in an all-powerful dictatorship) would voluntarily dismantle the power he had built by fear and terror? '*

(*Karl Marx was hired by a mysterious group who called themselves the League of Just Men to write the Communist Manifesto as demagogic boob-bait to appeal to the mob. In actual fact the Communist Manifesto was in circulation for many years before Marx' name was widely enough recognized to establish his authorship for this revolutionary handbook. All Karl Marx really did was to update and codify the very same revolutionary plans and principles set down seventy years earlier by Adam Weishaupt, the founder of the Order of illuminati in Bavaria. And, it is widely acknowledged by serious scholars of this subject that the League of Just Men was simply an extension of the Illuminati which was forced to go deep underground after it was exposed by a raid in 1786 conducted by the Bavarian authorities.)

Socialism would be the bait ... the excuse to establish the dictatorship. Since dictatorship is hard to sell in idealistic terms, the idea had to be added that the dictatorship was just a temporary necessity and would soon dissolve of its own accord. You really have to be naive to swallow that, but millions do?

The drive to establish SOCIALISM, not Communism, is at the core of everything the Communists and the Insiders do. Marx and all of his successors in the Communist movement have ordered their followers to work on building SOCIALISM. If you go to hear an official Communist speaker, he never mentions Communism. He will speak only of the struggle to complete the socialization of America. If you go to a Communist bookstore you will find that all of their literature pushes this theme. It does not call for the establishment of Communism, but SOCIALISM.

And many members of the Establishment push this same theme. The September 1970 issue of New York magazine contains an article by Harvard Professor John Kenneth Gaibraith, himself a professed socialist, entitled "Richard Nixon and the Great Socialist Revival." In describing what he calls the "Nixon Game Plan," Gaibraith states:

"Mr. Nixon is probably not a great reader of Marx, but [his advisors] Drs. Burns, Shultz and McCracken are excellent scholars who know him well and could have brought the President abreast and it is beyond denying that the crisis that aided the rush into socialism was engineered by the Administration. . . ."

Dr. Gaibraith began his article by stating:

"Certainly the least predicted development under the Nixon Administration was this great new thrust to socialism. One encounters people who still aren't aware of it. Others must be rubbing their eyes.

for certainly the portents seemed all to the contrary. As an opponent of socialism, Mr. Nixon seemed steadfast. . . .

Gaibraith then proceeds to list the giant steps toward socialism taken by the Nixon Administration. The conclusion one draws from the article is that socialism, whether it be from the Democrat or Republican Parties, is inevitable. Fellow Harvard socialist Dr. Arthur Schlesinger has said much the same thing:

"The chief liberal gains in the past generally remain on the statute books when the conservatives recover power liberalism grows constantly more liberal, and by the same token, conservatism grows constantly less conservative..."

Many extremely patriotic individuals have innocently fallen for the conspiracy's line. Walter Trohan, columnist emeritus for the Chicago Tribune and one of America's outstanding political commentators, has accurately noted:

"It is a known fact that the policies of the government today, whether

Republican or Democratic, are closer to the 1932 platform of the Communist Party than they are to either of their own party platforms in that critical year. More than 100 years ago, in 1848 to be exact, Karl Marx promulgated his program for the socialized state in the Communist Manifesto. . . "

And Mr. Trohan has also been led to believe that the trend is inevitable:

"Conservatives should be realistic enough to recognize that this country is going deeper into socialism and will see expansion of federal power, whether Republicans or Democrats are in power. The only comfort they may have is that the pace will be slower under Richard M. Nixon than it might have been under Hubert H. Humphrey. . .

Conservatives are going to have to recognize that the Nixon Administration will embrace most of the socialism of the Democratic administrations, while professing to improve it. . .

The Establishment promotes the idea of the inevitability of Communism through its perversion of terms used in describing the political spectrum. (See Chart 1) We are told that on the far Left of the political spectrum we find Communism, which is admittedly dictatorial. But, we are also told that equally to be feared is the opposite of the far Left, i.e., the far Right, which is labeled Fascism. We are constantly told that we should all try to stay in the middle of the road, which is termed democracy, but by which the Establishment means Fabian (or creeping) socialism. (The fact that the middle of the road has been moving, inexorably leftward for forty years is ignored.) Here is an excellent example of the use of false alternatives. We are given the choice

between Communism (international socialism) on one end of the spectrum Naziism (national socialism) on the other end, or Fabian socialism in the middle. The whole spectrum is socialist!

This is absurd. Where would you put an anarchist on this spectrum? Where do you put a person who believes in a Constitutional Republic and the free enterprise system? He is not represented here, yet this spectrum is used for political definitions by a probable ninety percent of the people of the nation.

Chart I and 2

#1

Dictatorship Democracy Dictatorship

Communism Fabian Socialism Fascism

#2

Total Govt. Anarchy

I I HUB J. .

-^■^^^---i-i

S^^

Communism Constitutional

Fascism Republic

Socialism Limited Govt*

Pharoahism

Caesarism

Chart 1 depicts a false Left-Right political spectrum used by Liberals which has Communism (International Socialism) on the far Left and its twin, Fascism (National Socialism) on the far Right with the "middle of the road" being Fabian Socialism. The entire spectrum is Socialist

Chart 2 is a more rational political spectrum with total government in any form on the far Left and no government or anarchy on the far right. The U. S. was a Republic with a limited government, but for the past 60 years we have been moving leftward across the spectrum towards total government with each new piece of socialist legislation.

There is an accurate political spectrum. (See Chart 2.) Communism is, by definition, total government. If you have total government it makes little difference whether you call it Communism, Fascism, Socialism, Caesarism or Pharaohism. It's all pretty much the same from the standpoint of the people who must live and suffer under it. If total government (by any of its pseudonyms) stands on the far Left, then by logic the far Right should represent anarchy, or no government.

Our Founding Fathers revolted against the near-total government of the English monarchy. But they knew that having no government at all would lead to chaos. So they set up a Constitutional Republic with a very limited government. They knew that men prospered in freedom. Although the free enterprise system is not mentioned specifically in the Constitution, it is the only one which can exist under a Constitutional Republic. All collectivist systems require power in government which the Constitution did not grant. Our Founding Fathers had no intention of allowing the government to become an instrument to steal the fruit of one man's labor and give it to another who had not earned it. Our government was to be one of severely limited powers. Thomas Jefferson said: "In questions of power then let no more be heard of confidence in man, but bind him down from mischief by the chains of the 'Constitution.'" Jefferson knew that if the government were not enslaved, people soon

would be.

It was Jefferson's view that government governs best which governs least. Our forefathers established this country with the very least possible amount of 'government. Although they lived in an age before automobiles, electric lights and television, they understood human nature and its relation to political systems far better than do most Americans today. Times change, technology changes, but principles are eternal. Primarily, government was to provide for national defense and to establish a court system. But we have burst the chains that Jefferson spoke of and for many years now we have been moving leftward across the political spectrum toward collectivist total government. Every proposal by our political leaders (including some which are supposed to have the very opposite effect, such as Nixon's revenue sharing proposal) carries us further leftward to centralized government. This is not because socialism is inevitable. It is no more inevitable than Pharaohism. It is largely the result of clever planning and patient gradualism.

Since all Communists and their Insider bosses are waging a constant struggle for SOCIALISM, let us define that term. Socialism is usually defined as government ownership and/or control over the basic means of production and distribution of goods and services. When analyzed this means government control over everything.

including you. All controls are "people" controls. If the government controls these areas it can eventually do just exactly as Marx set out to do-destroy the right to private property, eliminate the family and wipe out religion.

We are being socialized in America and everybody knows it. if we had a chance to sit down and have a cup of coffee with the man in the street that we have been interviewing, he might say: "You know, the one thing I can never figure out is why all these very, very wealthy people like the Kennedys, the Fords, the Rockefellers and others are for socialism. Why are the super-rich for socialism? Don't they have the most to lose? I take a look at my bank account and compare it with Nelson Rockefeller's and it seems funny that I'm against socialism and he's out promoting it." Or is it funny? In reality, there is a vast difference between what the promoters define as socialism and what it is in actual practice. The idea that socialism is a share-the-wealth program is strictly a confidence game to get the people to surrender their freedom to an all-powerful collectivist government. While the insiders tell us we are building a paradise on earth, we are actually constructing a jail for ourselves.

Doesn't it strike you as strange that some of the individuals pushing hardest for socialism have their own personal wealth protected in family trusts and tax-free foundations? Men like Rockefeller, Ford and Kennedy are for every socialist program known to man which will increase your taxes. Yet they pay little, if anything, in taxes themselves. An article published by the North American Newspaper Alliance in August of 1967 tells how the' Rockefellers pay practically no income taxes despite their vast wealth. The article reveals that One of the Rockefellers paid the grand total of \$685 personal income tax during a recent year. The Kennedys have their Chicago Merchandise Mart, their mansions, yachts, 'planes, etc., all owned by their myriads of family foundations and trusts. Taxes are for peons! Yet hypocrites like Rockefeller, Ford and Kennedy pose as great champions of the "downtrodden." If they were really concerned about the poor, rather than using socialism as a means of achieving personal political power, they would divest themselves of their own fortunes. There is no law which prevents them from giving away their own fortunes to the poverty stricken. Shouldn't these men set all example? And practice what they preach? If they advocate sharing the wealth, shouldn't they start with their own instead of that of the middle class which pays almost all the taxes? Why don't Nelson Rockefeller and Henry Ford II give away all their wealth, retaining only enough to place themselves at the national average? Can't you imagine Teddy Kennedy giving up his mansion, airplane and yacht and moving into a \$25,000 home' with a \$20,000' mortgage like the

rest of us?

We are usually told that this clique of super-rich are socialists because they have a guilt complex over wealth they inherited and did not earn. Again, they could relieve these supposed guilt complexes simply by divesting themselves of their unearned wealth. There' are doubtless many wealthy do-gooders who have been given a guilt complex by their college professors, but that doesn't explain the actions of Insiders like the Rockefellers, Fords or Kennedys. All their actions betray them as power

seekers.

But the Kennedys, Rockefellers and their super-rich confederates are not being hypocrites in advocating socialism. It appears to be a contradiction for the super-rich to work for socialism and the destruction of free enterprise. In reality it is not.

Our problem is that most of us believe socialism is what the socialists want us to believe it is-a share-the wealth program. That is the theory. But is that how it works? Let us examine the only Socialist countries according to the Socialist definition of the word extant in the world today. These are the Communist countries. The Communists themselves refer to these as Socialist countries, as in the Union of Soviet Socialist Republics. Here in the reality of socialism you have a tiny oligarchial clique at the top, usually numbering no more than three percent of the total population, controlling the total wealth, total production and the very lives of the other ninety-seven percent. Certainly even the most naive observe that Mr. Brezhnev doesn't live like one of the poor peasants out on the great Russian steppes. But, according to socialist theory, he is supposed to do just that!

If one understands that socialism is not a share-the Wealth program, but is in reality a method to consolidate and control the wealth, then the seeming paradox of super-rich men promoting socialism becomes no paradox at all. Instead it becomes the logical, even the perfect tool of power-seeking megalomaniacs. Communism, or more accurately, socialism, is not a movement of the downtrodden masses, but of the economic elite. The plan of the conspirator Insiders then is to socialize the United States, not to Communize it.

How is this to be accomplished? Chart 3 shows the structure of our government as established by our Founding Fathers. The Constitution fractionalized and subdivided governmental power in every way possible. The Founding Fathers believed that each branch of the government, whether at the federal, state or local level, would be jealous of its powers and would never surrender them to centralized control. Also, many phases of our lives (such as charity and education) were put totally, or almost totally, out of the grasp of politicians. Under this system you could not have a dictatorship. No segment of government could possibly amass enough power to form a dictatorship. In order to have a dictatorship one must have a single branch holding most of the reins of power. Once you have this, a dictatorship is inevitable.

Charts

CONSTITUTIONAL REPUBLIC

FEDERALGOVT.
State Govts.

Labor Finance Business Executive Legislative Judicial Courts City County Charity
Police Educ.

DEMOCRATIC SOCIALISM

EXECUTIVE

Labor Finance Business Legislative Judicial States Counties Cities Charity Police
Educ.

A dictatorship was impossible in our Republic because power was widely diffused. Today, as we approach Democratic Socialism, all power is being centralized at the apex of the executive branch of the federal government. This concentration of power makes a dictatorship inevitable. Those who control the President indirectly gain virtual control of the whole country.

The English philosopher Thomas Hobbes noted: "Freedom is government divided into small fragments." Woodrow Wilson, before he became the tool of the Insiders, observed: "This history of liberty is a history of the limitations of governmental power, not the increase of it." And the English historian Lord Acton commented: "Power tends to corrupt and absolute power corrupts absolutely." Even though these men lived after our Constitution was written, our forefathers understood these principles completely.

But what is happening today? As we move leftward along the political spectrum towards socialism, all the reins of power are being centralized in the executive branch of the federal government. Much of this is being done by buying with legislation or with "free" federal grants all the other entities. Money is used as bait and the hook is federal control. The Supreme Court has ruled, and in this case quite logically, that it is hardly lack of due process for the government to regulate that which it subsidizes."

If you and your clique wanted control over the United States, it would be impossible to take over every city hall, county seat and state house. You would want all power vested at the apex of the executive branch of the federal government; then you would have only to control one man to control the whole shebang. If you wanted to control the nation's manufacturing, commerce, finance, transportation and natural resources, you would need only to control the apex, the power pinnacle, of an all-powerful SOCIALIST government. Then you would have a monopoly and could squeeze out all your competitors. If you wanted a national monopoly, you must control a national socialist government. If you want a worldwide monopoly, you must control a world socialist government. That is what the game is all "Communism" is not a movement of the downtrodden masses but is a movement created, manipulated and used by power-seeking billionaires in order to gain control over the world first by establishing socialist governments in the various nations and then consolidating them all through a

"Great Merger," into an all-powerful world socialist super-state probably under the auspices of the United Nations. The balance of this book will outline just how they have used Communism to approach that goal.

3. THE MONEY MANIPULATORS

Many college history professors tell their charges that the books they will be using in the class are "objective." But stop and ask yourself: Is it possible to write a history book without a particular point of view? There are billions of events, which take place in the world each day. To think of writing a complete history of a nation covering even a year is absolutely incredible.

Not only is a historian's ability to write an "objective" history limited by the sheer volume of happenings, but by the fact that many of the most important happenings never appear in the papers or even in somebody's memoirs. The decisions reached by the "Big Boys" in the smoke-filled rooms are not reported even in the New York Times which ostensibly reports all the news that is fit to print. ("All the news that fits" is a

more accurate description

In order to build his case, a historian must select a miniscule number of facts from the limited number that are known. If he does not have a theory, how does he separate important facts from unimportant ones? As Professor Stuart Crane has pointed out, this is why every book "proves" the author's thesis. But no book is objective. No book can be objective; and this book is not objective. (Liberal reviewers should have a ball quoting that out of context.) The information in it is true, but the book is not objective.

We have carefully selected the facts to prove our case. We believe that most other historians have focused on the landscape, and ignored that which is most important: the cart, boy and donkey.

Most of the facts which we bring out are readily verifiable at any large library. But our contention is that we have arranged these facts in the order which most accurately reveals their true significance in history. These are the facts the Establishment does not want you to know.

Have you ever had the experience of walking into a mystery movie two-thirds of the way through? Confusing wasn't it? All the evidence made it look as if the butler were the murderer, but in the final scenes you find out, surprisingly, that it was the man's wife all along. You have to stay and see the beginning of the film. Then as all the pieces fall into place, the story makes sense.

This situation is very similar to the one in which millions of Americans find themselves today. They are confused by current happenings in the nation. They have come in as the movie, so to speak, is going into its' conclusion. The earlier portion of the mystery is needed to make the whole thing understandable. (Actually, we are not

really starting at the beginning, but we are going back far enough to give meaning to today's happenings.)

In order to understand the conspiracy it is necessary to have some rudimentary knowledge of banking and, particularly, of international bankers. While it would be an over-simplification to ascribe the entire conspiracy to international bankers, they nevertheless have played a key role. Think of the conspiracy as a hand with one finger labelled "international banking," others "foundations," "the anti-religion movement" "Fabian Socialism," and "Communism." But it was the international bankers of whom Professor Quigley was speaking when we quoted him earlier as stating that their aim was nothing less than control of the world through finance.

Where do governments get the enormous amounts of money they need? Most, of course, comes from taxation; but governments often spend more than they are willing to tax from their citizens and so are forced to borrow. Our national debt is now \$455 billion on every cent of it borrowed at interest from somewhere.

The public is led to believe that our government borrows from "the people" through savings bonds. Actually, only the smallest percentage of the national debt is held by individuals in this form. Most government bonds, except those owned by the government itself through its trust funds, are held by vast banking firms known as international banks.

For centuries there has been big money to be made by international bankers in the financing of governments and kings. Such operators are faced, however, with certain thorny problems. We know that smaller banking operations protect themselves by taking collateral, but what kind of collateral can you get from a government or a king? What if the banker comes to collect and the king says, "Off with his head"? The process through which one collects a debt from a government or a monarch is not a subject taught in the business schools of our universities, and most of us—never having been in the business of financing kings—have not given the problem much thought. But

there is a king-financing business and to those who can ensure collection it is lucrative indeed.

Economics Professor Stuart Crane notes that there are two means used to collateralize loans to governments and kings. Whenever a business firm borrows big money its creditor obtains a voice in management to protect his investment. Like a business, no government can borrow big money unless willing to surrender to the creditor some measure of sovereignty as collateral. Certainly international bankers who have loaned hundred' of billions of dollars to governments around the world command considerable influence in the policies of such governments.

But the ultimate advantage the creditor has over the king or president is that if the ruler gets out of line the banker can finance his enemy or rival. Therefore, if you want to stay in the lucrative king-financing business, it is wise to have an enemy or rival

waiting in the wings to unseat every king or president to whom you lend. If the king doesn't have an enemy, you must create one.

Preeminent in playing this game was the famous House of Rothschild. Its founder, Meyer Amschel Rothschild (1743-1812) of Frankfurt, Germany, kept one of his five sons at home to run the Frankfurt bank and sent the others to London, Paris, Vienna and Naples. The Rothschilds became incredibly wealthy during the nineteenth century by financing governments to fight each other. According to Professor Stuart Crane:

"If you will look back at every war in Europe during the Nineteenth Century, you will see that they always ended with the establishment of a 'balance of power.' With every re-shuffling there was a balance of power in a new grouping around the House of Rothschild in England, France, or Austria. They grouped nations so that if any king got out of line a war would break out and the war would be decided by which way the financing went. Researching the debt positions of the warring nations will usually indicate who was to be punished.

In describing the characteristics of the Rothschilds and other major international bankers. Dr. Quigley tells us that they remained different from ordinary bankers in several ways: they were cosmopolitan and international; they were close to governments and were particularly concerned with government debts, including foreign government debts; these bankers came to be called "international bankers." (Quigley, Tragedy and Hope, p. 52)

One major reason for the historical blackout on the role of the international bankers in political history is that the Rothschilds were Jewish. Anti-Semites have played into the hands of the conspiracy by trying to portray the entire conspiracy as Jewish. Nothing could be farther from the truth. The traditionally Anglo-Saxon J. P. Morgan and Rockefeller international banking institutions have played a key role in the conspiracy. But there is no denying the importance of the Rothschilds and their satellites. However, it is just as unreasonable and immoral to blame all Jews for the crimes of the Rothschilds as it is to hold all Baptists accountable for the crimes of the Rockefellers.

The Jewish members of the conspiracy have used an organization called the Anti-Defamation League as an instrument to try to convince everyone that any mention of the Rothschilds or their allies is an attack on all Jews. In this way they have stifled almost all honest scholarship on international bankers and made the subject taboo within universities.

Any individual or book exploring this subject is immediately attacked by hundreds of A.D.L. committees all over the country. The A.D.L. has never let truth or logic

interfere with its highly professional smear jobs. When no evidence is apparent, the A. D.L., which staunchly opposed so-called "McCarthyism," accuses people of being

"latent anti-Semites." Can you imagine how they would yowl and scream if someone accused them of being "latent" Communists?

Actually, nobody has a right to be more angry at the Rothschild clique than their fellow Jews. The Warburgs, part of the Rothschild empire, helped finance Adolph Hitler. There were few if any Rothschilds or Warburgs in the Nazi prison camps ! They sat out the war in luxurious hotels in Paris or emigrated to the United States or England. As a group, Jews have suffered most at the hands of these power seekers. A Rothschild has much more in common with a Rockefeller than he does with a tailor from Budapest or the Bronx.

Since the keystone of the international banking empires has been government bonds it has been in the interest of these international bankers to encourage government debt. The higher the debt the more the interest Nothing drives government deeply into debt like a war; and it has not been an uncommon practice among international bankers to finance both sides of the bloodiest military conflicts. For example, during our Civil War the North was financed by the Rothschilds through their American agent, August Belmont, and the American South through the Erlangers, Rothschild relatives.

But while wars and revolutions have been useful to international bankers in gaining or increasing control over governments, the key to such control has always been control of money. You can control a government if you have it in your debt; a creditor is in a position to demand the privileges of monopoly from the sovereign. Money-seeking governments have granted monopolies in state banking, natural resources, oil concessions and transportation. However, the monopoly which the international financiers most covet is control over a nation's money.

Eventually these international bankers actually owned as private corporations the central banks of the various European nations. The Bank of England, Bank of France and Bank of Germany were not owned by their respective governments, as almost everyone imagines, but were privately owned monopolies granted by the heads of state, usually in return for loans. Under this system, observed Reginald McKenna, President of the Midlands Bank of England: "Those that create and issue the money and credit direct the policies of government and hold in their hands the destiny of the people." Once the government is in debt to the bankers it is at their mercy. A frightening example was cited by the London Financial Times of September 26, 1921, which revealed that even at that time:

"Half a dozen men at the top of the Big Five Banks could upset the whole fabric of government finance by refraining from renewing Treasury Bills."

All those who have sought dictatorial control over modern nations have understood the necessity of a central bank. When the League of Just Men hired a hack revolutionary named Karl Marx to write a blueprint for conquest called The

Communist Manifesto, the fifth plank read: "Centralization of credit in the hands of the state, by means of a national bank with state capital and an exclusive monopoly." Lenin later said that the establishment of a central bank was ninety percent of communizing a country. Such conspirators knew that you can not take control of a nation without military force unless that nation has a central bank through which you can control its economy. The anarchist Bakunin sarcastically remarked about the followers of Karl Marx: "They have one foot in the bank and one foot in the socialist movement."

The international financiers set up their own front man in charge of each of Europe's central banks. Professor Quigley reports:

"It must not be felt that these heads of the world's chief central banks were themselves substantive powers in world finance. They were not. Rather, they were the technicians and agents of the dominant investment bankers of their own countries, who had raised them up and were perfectly capable of throwing them down. The substantive financial powers of the world were in the hands of these investment bankers (also called 'international' or 'merchants' bankers) who renamed largely behind the scenes in their own unincorporated (private banks.) These formed a system of international cooperation and national dominance which was more private, more powerful , and more secret than that of their agents in the central banks... (Quigley, op. cit., pp. 326-7.)

Dr. Quigley also reveals that the international bankers who owned and controlled the Banks of England and France maintained their power even after those Banks were theoretically socialized.

Naturally those who controlled the central banks of Europe were eager from the start to fasten a similar establishment on the United States. From the earliest days, the Founding Fathers had been conscious of attempts to control America through money manipulation, and they carried on a running battle with the international bankers. Thomas Jefferson wrote to John Adams: "... I sincerely believe, with you, that banking establishments are more dangerous than standing armies...

But, even though America did not have a central bank after President Jackson abolished it in 1836, the European financiers and their American agents managed to obtain a great deal of control over our monetary system. Gustavus Myers, in his History of The Great American Fortunes, reveals:

"Under the surface, the Rothschilds long had a powerful influence in dictating American financial laws. The law records show that they were powers in the old Bank of the United States [abolished by Andrew Jackson]."

During the nineteenth century the leading financiers of the metropohtan East often cut one another's financial throats, but as their Western and rural victims started to organize politically, the "robber barons" saw that they had a "community of interest" toward which they must work together to protect themselves from thousands of irate farmers and up and coming competitors. This diffusion of economic power was one of the main factors stimulating the demands for a central bank by would-be business and financial monopolists.

In Years of Plunder Proctor Hansl writes of this era:

"Among the Morgans, Kuhn-Loebs and other similar pillars of the industrial order there was less disposition to become involved in disagreements that led to financial dislocation. A community of interest came into being, with results that were highly beneficial. . . ."

But aside from the major Eastern centers, most American bankers and their customers still distrusted the whole concept

In order to show the hinterlands that they were going to need a central banking system, the international bankers created a series of panics as a demonstration of their power a warning of what would happen unless the rest of the bankers got into line. The man in charge of conducting these lessons was J. Pierpont-Morgan, American-born but educated in England and Germany. Morgan is referred to by many, including Congressman Louis McFadden, (a banker who for ten years headed the House Banking and Currency Committee), as the top American agent of the English Rothschilds.

By the turn of the century J. P. Morgan was already an old hand at creating artificial panics. Such affairs were well co-ordinated. Senator Robert Owen, a co-author of the

Federal Reserve Act, (who later deeply regretted his role), testified before a Congressional Committee that the bank he owned received from the National Bankers' Association what came to be known as the "Panic Circular of 1893." It stated: "You will at once retire one-third of your circulation and call in one-half of your loans. . . ."

Historian Frederick Lewis Allen tells in Life magazine of April 25, 1949, of Morgan's role in spreading rumors about the insolvency of the Knickerbocker Bank and The Trust Company of America, which rumors triggered the 1907 panic. In answer to the question: "Did Morgan precipitate the panic?" Allen reports:

"Oakleigh Thorne, the president of that particular trust company, testified later before a congressional committee that his bank had been subjected to only moderate withdrawals . . . that he had not applied for help, and that it was the [Morgan's] 'sore point' statement alone that had caused the run on his bank. From this testimony, plus the disciplinary measures taken by the Clearing House against the Heinze, Morse and

Thomas banks, plus other fragments of supposedly pertinent evidence, certain chroniclers have arrived at the ingenious conclusion that the Morgan interests took advantage of the unsettled conditions during the autumn of 1907 to precipitate the panic, guiding it shrewdly as it progressed so that it would kill off rival banks and consolidate the preeminence of the banks within the Morgan orbit."

The "panic" which Morgan had created, he proceeded to end almost single-handedly. He had made his point. Frederick Allen explains:

"The lesson of the Panic of 1907 was clear, though not for some six years was it destined to be embodied in legislation: the United States gravely needed a central banking system. . . ."

The man who was to play the most significant part in providing America with that central bank was Paul Warburg, who along with his brother Felix had immigrated to the United States from Germany in 1902. (See Chart 4.) They left brother Max (later a major financier of the Russian Revolution) at home in Frankfurt to run the family bank (M. N. Warburg & Company).

Paul Warburg married Nina Loeb, daughter of Solomon Loeb of Kuhn, Loeb and Company, America's most powerful international banking firm. Brother Felix married Frieda Schiff, daughter of Jacob Schiff, the ruling power behind Kuhn, Loeb. Stephen Birmingham writes in his authoritative *Our Crowd*: "In the eighteenth century the Schiffs and Rothschilds shared a double house" in Frankfurt. Schiff reportedly bought his partnership in Kuhn, Loeb with Rothschild money.

Both Paul and Felix Warburg became partners in Kuhn, Loeb and Company.

In 1907, the year of the Morgan-precipitated panic, Paul Warburg began spending almost all of his time writing and lecturing on the need for "bank reform." Kuhn, Loeb and Company was sufficiently public spirited about the matter to keep him on salary at \$500,000 per year while for the next six years he donated his time to "the public good."

Working with Warburg in promoting this "banking reform" was Nelson Aldrich, known as "Morgan's floor broker in the Senate." Aldrich's daughter Abby married John D. Rockefeller Jr. (the current Governor of New York is named for his maternal grandfather).

Chart 4

FEDERAL RESERVE

Nina Loeb Paul Warburg Max Warburg

Kuhn, Loeb & Co. Jekyll Island

Felix Warburg Nelson Aldrich

Freida Schiff Frank Vanderlip

Henry Davison

Jacob Schiff "Colonial" House Piatt Andrew

Benjamin Strong

Woodrow Wilson

After the Panic of 1907, Aldrich was appointed by the Senate to head the National Monetary Commission. Although he had no technical knowledge of banking, Aldrich and his entourage spent nearly two years and \$300,000 of the taxpayers' money being wine and dined by the owners of Europe's central banks as they toured the Continent "studying" central banking. When the Commission returned from its luxurious junket it held no meetings and made no report for nearly two years. But Senator Aldrich was busy "arranging" things. Together with Paul Warburg and other international bankers, he staged one of the most important secret meetings in the history of the United States. Rockefeller agent Frank Vanderlip admitted many years later in his memoirs :

"Despite my views about the value to society of greater publicity for the affairs of corporations, there was an occasion, near the close of 1910, when I was as secretive--indeed as furtive--as any conspirator

I do not feel it is any exaggeration to speak of our secret expedition to Jekyll Island as the occasion of the actual conception of what eventually became the Federal Reserve System. "

The secrecy was well warranted. At stake was control over the entire economy. Senator Aldrich had issued confidential invitations to Henry P. Davison of J. P. Morgan & Company; Frank A. Vanderlip, President of the Rockefeller-owned National City Bank; A. Piatt Andrew, Assistant Secretary of the Treasury; Benjamin Strong of Morgan's Bankers Trust Company; and Paul Warburg. They were all to accompany him to Jekyll Island, Georgia, to write the final recommendations of the National Monetary Commission report.

At Jekyll Island, writes B. C. Forbes in his Men Who Are Making America:

"After a general discussion it was decided to draw up certain broad principles on which all could agree. Every member of the group voted for a central bank as being the ideal cornerstone for any banking system." (Page 399)

Warburg stressed that the name "central bank" must be avoided at all costs. It was decided to promote the scheme as a "regional reserve" system with four (later twelve) branches in different sections of the country. The conspirators knew that the New York bank would dominate the rest, which would be marble "white elephants" to deceive the public.

Out of the Jekyll Island meeting came the completion of the Monetary Commission Report and the Aldrich Bill. Warburg had proposed the bill be designated the "Federal Reserve System," but Aldrich insisted his own name was already associated in the public's mind with banking reform and that it would arouse suspicion if a bill were introduced which did not bear his name. However, Aldrich's name attached to the bill proved to be the kiss of death, since any law bearing his name was so obviously a project of the international bankers.

When the Aldrich Bill could not be pushed through Congress, a new strategy had to be devised. The Republican Party was too closely connected with Wall Street. The only hope for a central bank was to disguise it and have it put through by the Democrats as a measure to strip Wall Street of its power. The opportunity to do this came with the approach of the 1912 Presidential election. Republican President William Howard Taft, who had turned against the Aldrich Bill, seemed a sure-fire bet for reelection until Taft's predecessor, fellow Republican Teddy Roosevelt, agreed to run on the ticket of the Progressive Party. In America's 60 Families, Ferdinand Lundberg acknowledges:

"As soon as Roosevelt signified that he would again challenge Taft the President's defeat was inevitable. Throughout the three-cornered fight [Taft-Roosevelt-Wilson] Roosevelt had [Morgan agents Frank] Munsey and [George] Perkins constantly at his heels, supplying money, going over his speeches, bringing people from Wall Street in to help, and, in general, carrying the entire burden of the campaign against

Perkins and J. P. Morgan and Company were the substance of the Progressive Party; everything else was trimming.

In short, most of Roosevelt's campaign fund was supplied by the two Morgan hatchet men who were seeking Taft's scalp." (Pp.1 10-1 12)

The Democrat candidate, Woodrow Wilson, was equally the property of Morgan. Dr. Gabriel Kolko in his The Triumph of Conservatism, reports: "In late 1907 he [Wilson] supported the Aldrich Bill on banking, and was full of praise for Morgan's role in

American society." (Page 205) According to Lundberg: "For nearly twenty years before his nomination Woodrow Wilson had moved in the shadow of Wall Street." (Page 112)

Woodrow Wilson and Teddy Roosevelt proceeded to whistle-stop the country trying to out-do each other in florid (and hypocritical) denunciations of the Wall Street "money trust"-the same group of Insiders which was financing the campaigns of both.

Dr. Kolko goes on to tell us that, at the beginning of 1912, banking reform "seemed a dead issue. . . The banking reform movement had neatly isolated itself." Wilson resurrected the issue and promised the country a money system free from domination by the international bankers of Wall Street. Moreover, the Democrat platform expressly stated: "We are opposed to the Aldrich plan for a central bank." But the "Big Boys" knew who they had bought. Among the international financiers who contributed heavily to the Wilson campaign, in addition to those already named, were Jacob Schiff, Bernard Baruch, Henry Morgenthau, Thomas Fortune Ryan, and New York Times publisher Adolph Ochs

The insiders' sheepdog who controlled Wilson and guided the program through Congress was the mysterious "Colonel" Edward Mandel House, the British-educated son of a representative of England's financial interests in the American South. The title was honorary; House never served in the military. He was strictly a behind-the-scenes wire-puller and is regarded by many historians as the real President of the United States during the Wilson years. House authored a book, Philip Dru: Administrator, in which he wrote of establishing "Socialism as dreamed by Karl Marx" As steps toward his goal. House, both in his book and in real life, called for passage of a graduated income tax and a central bank providing "a flexible [inflatable paper] currency." The graduated income tax and a central bank are two of the ten planks of The Communist Manifesto.

In his The Intimate Papers of Colonel House, Professor Charles Seymour refers to the "Colonel" as the "unseen guardian angel" of the Federal Reserve Act. Seymour's work contains numerous documents and records showing constant contact between House and Paul Warburg while the Federal Reserve Act was being prepared and steered

through Congress. Biographer George Viereck assures us that "The Schiffs, the Warburgs, the Kahns, the Rockefellers, and the Morgans put their faith in House. . . Their faith was amply rewarded.

In order to support the fiction that the Federal Reserve Act was "a people's bill," the insider financiers put up a smoke-screen of opposition to it. It was strictly a case of Br'er Rabbit begging not to be thrown into the briar patch. Both Aldrich and Vanderlip denounced what in actuality was their own bill. Nearly twenty-five years later Frank Vanderlip admitted: "Now although the Aldrich Federal Reserve Plan was defeated when it bore the name Aldrich, nevertheless its essential points were all contained in the plan that finally was adopted."

Taking advantage of Congress' desire to adjourn for Christmas, the Federal Reserve Act was passed on December 22, 1913 by a vote of 298 to 60 in the House, and in the Senate by a majority of 43 to 25. Wilson had fulfilled to the insiders the pledge he had made in order to become President. Warburg told House, "Well, it hasn't got quite everything we want, but the lack can be adjusted later by administrative process."

There was genuine opposition to the Act, but it could not match the power of the bill's advocates. Conservative Henry Cabot Lodge Sr. proclaimed with great foresight, "The bill as it stands seems to me to open the way to a vast inflation of currency. . . I do not like to think that any law can be passed which will make it possible to submerge the gold standard in a flood of irredeemable paper currency." (Congressional Record, June 10, 1932.) After the vote. Congressman Charles A. Lindbergh Sr., father of the famous aviator, told Congress:

"This act establishes the most gigantic trust on earth. . . When the President signs this act the invisible government by the money power, proven to exist by the Money Trust investigation, will be legalized. . .

This is the Aldrich Bill in disguise. . .

The new law will create inflation whenever the trusts want inflation. . .

The Federal Reserve Act was, and still is, hailed as a victory of "democracy" over the "money trust." Nothing could be farther from the truth.

The whole central bank concept was engineered by the very group it was supposed to strip of power. The myth that the "money trust" had been defrocked should have been exploded when Paul Warburg was appointed to the first Federal Reserve Board—a board which was handpicked by "Colonel" House. Paul Warburg relinquished his \$500,000 a year job as a Kuhn, Loeb partner to take a \$12,000 a year job with the Federal Reserve. The "accidentalists" who teach in our universities would have you believe that he did it because he was a "public spirited citizen." And the man who served as Chairman of the New York Federal Reserve Bank during its early critical years was the same Benjamin Strong of the Morgan interests, who accompanied Warburg, Davison, Vanderlip et al. to Jekyll Island, Georgia, to draft the Aldrich Bill.

How powerful is our "central bank?" The Federal Reserve controls our money supply and interest rates, and thereby manipulates the entire economy—creating inflation or deflation, recession or boom, and sending the stock market up or down at whim. The Federal Reserve is so powerful that Congressman Wright Patman, Chairman of the House Banking Committee, maintains:

"In the United States today we have in effect two governments. . . We have the duly constituted Government. . . Then we have an independent.

uncontrolled and uncoordinated government in the Federal Reserve System, operating the money powers which are reserved to Congress by

the Constitution."

Neither Presidents, Congressmen nor Secretaries of the Treasury direct the Federal Reserve! In the matters of money, the Federal Reserve directs them! The uncontrolled power of the "Fed" was admitted by Secretary of the Treasury David M. Kennedy in an interview for the May 5, 1969, issue of U.S. News & World Report:

"Q. Do you approve of the latest credit-tightening moves?

A. It's not my job to approve or disapprove. It is the action of the Federal Reserve."

Prof. Carroll Quigley of Harvard, Princeton and Georgetown Universities wrote book disclosing international bankers' plan to control the world from behind the political and financial scenes. Quigley revealed plans of billionaires to establish dictatorship of the super-rich disguised as workers' democracies.

J. p. Morgan created artificial panic used as excuse to pass Federal Reserve Act Morgan was instrumental in pushing U. S. into WWI to protect his loans to British government. He financed Socialist groups to create an all-powerful centralized government which international bankers would control at the apex from behind the scenes. After his death, his partners helped finance the Bolshevik Revolution in Russia.

And, curiously enough, the Federal Reserve System has never been audited and has firmly resisted all attempts by House Banking Committee Chairman Wright Patman to have it audited. (N. Y. Times, Sept. 14, 1967.)

How successful has the Federal Reserve System been? It depends on your point of view. Since Woodrow Wilson took his oath of office, the national debt has risen from \$1 billion to \$455 billion The total amount of interest paid since then to the international bankers holding that debt is staggering, with interest having become the third largest item in the federal budget. Interest on the national debt is now \$22 billion every year, and climbing steeply as inflation pushes up the interest rate on government bonds. Meanwhile, our gold is mortgaged to European central banks, and our silver has all been sold. With economic catastrophe imminent, only a blind disciple of the "accidental theory of history" could believe that all of this has occurred by coincidence.

When the Federal Reserve System was foisted on an unsuspecting American public, there were absolute guarantees that there would be no more boom and bust economic cycles. The men who, behind the scenes, were pushing the central bank concept for the international bankers faithfully promised that from then on there would be only steady growth and perpetual prosperity. However, Congressman Charles A. Lindberg Sr. accurately proclaimed:

"From now on depressions will be scientifically created."

Using a central bank to create alternate periods of inflation and deflation, and thus whipsawing the public for vast profits, had been worked out by the international bankers to an exact science.

Having built the Federal Reserve as a tool to consolidate and control wealth, the international bankers were now ready to make a major killing. Between 1923 and 1929, the Federal Reserve expanded (inflated) the money supply by sixty-two percent. Much of this new money was used to bid the stock market up to dizzying heights.

At the same time that enormous amounts of credit money were being made available, the mass media began to ballyhoo tales of the instant riches to be made in the stock market. According to Ferdinand Lundberg:

"For profits to be made on these funds the public had to be induced to speculate, and it was so induced by misleading newspaper accounts, many of them bought and paid for by the brokers that operated the pools..."

The House Hearings on Stabilization of the Purchasing Power of the Dollar disclosed evidence in 1928 that the Federal Reserve Board was working closely with the heads of European central banks. The Committee warned that a major crash had been planned in 1927. At a secret luncheon of the Federal Reserve Board and heads of the European central banks, the committee warned, the international bankers were tightening the noose.

Montagu Norman, Governor of the Bank of England, came to Washington on February 6, 1929, to confer with Andrew Mellon, Secretary of the Treasury. On November 11, 1927, the Wall Street Journal described Mr. Norman as "the currency dictator of Europe." Professor Carroll Quigley notes that Norman, a close confidant of J. P. Morgan, admitted: "I hold the hegemony of the world." Immediately after this mysterious visit, the Federal Reserve Board reversed its easy-money policy and began raising the discount rate. The balloon which had been inflated constantly for nearly seven years was about to be exploded.

On October 24, the feathers hit the fan. Writing in *The United States' Unresolved Monetary and Political Problems*, William Bryan describes what happened:

"When everything was ready, the New York financiers started calling 24 hour broker call loans. This meant that the stockbrokers and the customers had to dump their stock on the market in order to pay the loans. This naturally collapsed the stock market and brought a banking collapse all over the country because the banks not owned by the oligarchy were heavily involved in broker call claims at this time, and bank runs soon exhausted their coin and currency and they had to close.

The Federal Reserve System would not come to their aid, although they were instructed under the law to maintain an elastic currency."

The investing public, including most stock brokers and bankers, took a horrendous blow in the crash, but not the insiders. They were either out of the market or had sold "short" so that they made enormous profits as the Dow Jones plummeted. For those who knew the score, a comment by Paul Warburg had provided the warning to sell. That signal came on March 9, 1929, when the *Financial Chronical* quoted Warburg as giving this sound advice:

"If orgies of unrestricted speculation are permitted to spread too far . the ultimate collapse is certain ... to bring about a general depression involving the whole country."

Sharpies were later able to buy back these stocks at a ninety percent discount from their former highs.

To think that the scientifically engineered Crash of '29 was an accident or the result of stupidity defies all logic. The international bankers who promoted the inflationary policies and pushed the propaganda which pumped up the stock market represented too many generations of accumulated expertise to have blundered into "the great depression."

Congressman Louis McFadden, Chairman of the House Banking and Currency Committee, commented:

"It [the depression] was not accidental. It was a carefully contrived occurrence. . . The international bankers sought to bring about a condition of despair here so that they might emerge as the rulers of us all."

Although we have not had another depression of the magnitude of that which followed 1929, we have since suffered regular recessions. Each of these has followed a period in which the Federal Reserve tromped down hard on the money accelerator and then slammed on the brakes. Since 1929 the following recessions have been created by such manipulation:

1936-1937 - Stock Prices fell fifty percent;

1948 - Stock prices dropped sixteen percent;

1953 - Stock declined thirteen percent;

1956-1957 - The market dipped thirteen percent;

1957 - Late in the year the market plunged nineteen percent;

1960 - The market was off seventeen percent;

1966 - Stock prices plummeted twenty-five percent;

1970 - The market plunged over twenty-five percent.

Chart 5, based on one appearing in the highly respected financial publication, indicator Digest of June 24, 1969, shows the effects on the Dow- Jones Industrial Average of Federal Reserve policies of expanding or restricting the monetary supply. This is how the stock market is manipulated and how depressions or recessions are scientifically created. If you have inside knowledge as to which way the Federal Reserve policy is going to go, you can make a ton of money.

The members of the Federal Reserve Board are appointed by the President for fourteen year terms. Since these positions control the entire economy of the country they are far more important than cabinet positions, but who has ever heard of any of them except possibly Chairman Arthur Burns? These appointments which should be extensively debated by the Senate are routinely approved. But, here, as in Europe, these men are mere figureheads, put in their positions at the behest of the international bankers who finance the Presidential campaigns of both political parties.

And, Professor Quigley reveals that these international bankers who owned and controlled the Banks of England and France maintained their power even after those banks were theoretically socialized. The American system is slightly different, but the net effect is the same ever increasing debt requiring ever-increasing interest payments, inflation and periodic scientifically created depressions and recessions.

The end result, if the Insiders have their way, will be the dream of Montagu Norman of the Bank of England "that the Hegemony of World Finance should reign supreme over everyone, everywhere, as one whole super- national control mechanism." (Montagu Norman by John Hargrave, Greystone Press, N.Y., 1942.)

4. BANKROLLING THE BOLSHEVIK REVOLUTION

The establishing of the Federal Reserve System provided the "conspiracy" with an instrument whereby the international bankers could run the national debt up to the sky, thereby collecting enormous amounts of interest and also gaining control over the borrower. During the Wilson Administration alone, the national debt expanded 800 percent.

Two months prior to the passage of the Federal Reserve Act, the conspirators had

created the mechanism to collect the funds to pay the interest on the national debt. That mechanism was the progressive income tax, the second plank of Karl Marx' Communist Manifesto which contained ten planks for SOCIALIZING a country.

One quite naturally assumes that the graduated income tax would be opposed by the wealthy. The fact is that many of the wealthiest Americans supported it. Some, no doubt, out of altruism and because, at first, the taxes were very small. But others backed the scheme because they already had a plan for permanently avoiding both the income tax and the subsequent inheritance tax.

What happened was this: At the turn of the century the Populists, a group of rural socialists, were gaining strength and challenging the power of the New York bankers and monopolist industrialists. While the Populists had the wrong answers, they asked many of the right questions. Unfortunately, they were led to believe that the banker-monopolist control over government, which they opposed, was a product of free enterprise.

Since the Populist threat to the cartelists was from the Left (there being no organized political movement for laissez-faire), the Insiders moved to capture the Left.

Professor

Quigley discloses that over fifty years ago the Morgan firm decided to infiltrate the Leftwing political movement in the United States. This was not difficult to do since these Left groups needed funds and were eager for help to get their message to the public. Wall Street supplied both. There was nothing new about this decision, says Quigley, since other financiers had talked about it and even attempted it earlier. He continues:

"What made it decisively important this time was the combination of its adoption by the dominant Wall Street financier, at a time when tax policy was driving all financiers to seek tax-exempt refuges for their fortunes..." (Page 938)

Radical movements are never successful unless they attract big money and/or outside support. The great historian of the Twentieth Century, Oswald Spengler, was one of those who saw what American Liberals refuse to see that the Left is controlled by its alleged enemy, the malefactors of great wealth. He wrote in his monumental Decline of the West (Modern Library, New York, 1945):

"There is no proletarian, not even a Communist, movement, that has not operated in the interests of money, in the direction indicated by money, and for the time being permitted by money – and that without the idealists among its leaders having the slightest suspicion of the fact."

While the Populist movement was basically non-conspiratorial, its Leftist ideology and platform were made to order for the elitist Insiders because it aimed at concentrating power in government. The insiders knew they could control that power

and use it to their own purposes. They were not, of course, interested in promoting competition but in restricting it. Professor Gabriel Kolko has prepared a lengthy volume presenting the undeniable proof that the giant corporate manipulators promoted much of the so-called "progressive legislation" of the Roosevelt and Wilson eras- legislation which ostensibly was aimed at controlling their abuses, but which was so written as to suit their interests. In The Triumph of Conservatism (by which Kolko mistakenly means big business), he notes:

the significant reason for many businessmen welcoming and working to increase federal intervention into their affairs has been virtually ignored by historians and economists. The oversight was due to the illusion that

American industry was centralized and monopolized to such an extent that it could rationalize the activity [regulate production and prices] in its various branches voluntarily. Quite the opposite was true. Despite the large numbers of mergers, and the growth in the absolute size of many corporations, the dominant tendency in the American economy at the beginning of this century was toward growing competition. Competition was unacceptable to many key business and financial interests..."

The best way for the Insiders to eliminate this growing Competition was to impose a progressive income tax on their competitors while writing the laws so as to include built-in escape hatches for themselves. Actually, very few of the proponents of the graduated income tax realized they were playing into the hands of those they were seeking to control. As Ferdinand Lundberg notes in *The Rich And The Super-Rich*:

"What it [the income tax] became, finally, was a siphon gradually inserted into the pocketbooks of the general public. Imposed to popular huzzas as a class tax, the income tax was gradually turned into a mass tax in a jiu-jitsu turnaround

The /^^/(ier^' principal mouthpiece in the Senate during this period was Nelson Aldrich, one of the conspirators involved in engineering the creation of the Federal Reserve and the maternal grandfather of Nelson Aldrich Rockefeller. Lundberg says that "When Aldrich spoke, newsmen understood that although the words were his, the dramatic line was surely approved by 'Big John [D. Rockefeller]...'" In earlier years Aldrich had denounced the income tax as "communistic and socialistic," but in 1909 he pulled a dramatic and stunning reversal. The *American Biographical Dictionary* comments:

"Just when the opposition had become formidable he [Aldrich] took the wind out of its sails by bringing forward, with the support of the President [Taft], a proposed amendment to the Constitution empowering Congress to lay income taxes."

Howard Hinton records in his biography of Cordell Hull that Congressman Hull, who had been pushing in the House for the income tax, wrote this stunned observation:

"During the past few weeks the unexpected spectacle of certain so-called 'old-line conservative' [sic] Republican leaders in Congress suddenly reversing their attitude of a lifetime and seemingly espousing, through ill-concealed reluctance, the proposed income-tax amendment to the Constitution has been the occasion of universal surprise and wonder."

The escape hatch for the Insiders to avoid paying taxes was ready. By the time the Amendment had been approved by the states (even before the income-tax was passed), the Rockefellers and Carnegie foundations were in full operation.

One must remember that it was to break up the Standard Oil (Rockefeller) and U. S. Steel (Carnegie) monopolies that the various anti-trust acts were ostensibly passed. These monopolists could now compound their wealth tax-free while competitors had to face a graduated income tax which made it difficult to amass capital. As we have said, socialism is not a share-the-wealth program, as the socialists would like you to believe, but a consolidate-and-control-the-wealth program for the Insiders. The Reece Committee which investigated foundations for Congress in 1953 proved with an overwhelming amount of evidence that the various Rockefeller and Carnegie foundations have been promoting socialism since their inception. (See Rene Wormser's *Foundations: Their Power and Influence*, Devin Adair, New York, 1958.)

The conspirators now had created the mechanisms to run up the debt, to collect the debt, and (for themselves) to avoid the taxes required to pay the yearly interest on the debt. Then all that was needed was a reason to escalate the debt. Nothing runs up a

national debt like a war. And World War I was being brewed in Europe.

In 1916, Woodrow Wilson was re-elected by a hair. He had based his campaign on the slogan: "He Kept Us Out of War!" The American public was extremely opposed to America's getting involved in a European war. Staying out of the perennial foreign quarrels had been an American tradition since George Washington. But as Wilson was stumping the country giving his solemn word that American soldiers would not be sent into a foreign war, he was preparing to do just the opposite. His "alter ego," as he called "Colonel" House, was making behind-the-scenes agreements with England which committed America to entering the war. Just five months later we were in it. The same crowd which manipulated the passage of the income tax and the Federal Reserve System wanted America in the war. J. P. Morgan, John D. Rockefeller, "Colonel" House, Jacob Schiff, Paul Warburg and the rest of the Jekyll Island conspirators were all deeply involved in getting us involved. Many of these financiers had loaned England large sums of money. In fact, J. P. Morgan & Co. served as British financial agents in this country during World War I.

While all of the standard reasons given for the outbreak of World War I in Europe doubtless were factors, there were also other more important causes. The conspiracy had been planning the war for over two decades.

The assassination of an Austrian Archduke was merely an incident providing an excuse for starting a chain reaction.

After years of fighting, the war was a complete stalemate and would have ended almost immediately in a negotiated settlement (as had most other European conflicts) had not the U. S. declared war on Germany.

As soon as Wilson's re-election had been engineered through the "he kept us out of war" slogan, a complete reversal of propaganda was instituted. In those days before radio and television, public opinion was controlled almost exclusively by newspapers. Many of the major newspapers were controlled by the Federal Reserve crowd. Now they began beating the drums over the "inevitability of war." Arthur Ponsonby, a member of the British parliament, admitted in his book *Falsehood in War Time* (E. P. Button & Co., Inc., New York, 1928): "There must have been more deliberate lying in the world from 1914 to 1918 than in any other period of the world's history." Propaganda concerning the war was heavily one-sided. Although after the war many historians admitted that one side was as guilty as the other in starting the war, Germany was pictured as a militaristic monster which wanted to rule the world. Remember, this picture was painted by Britain which had its soldiers in more countries around the world than all other nations put together. So-called "Prussian militarism" did exist, but it was no threat to conquer the world. Meanwhile, the sun never set on the British Empire! Actually, the Germans were proving to be tough business competitors in the world's markets and the British did not approve.

In order to generate war fever, the sinking of the *Lusitania* a British ship torpedoed two years earlier-was revived and given renewed headlines. German submarine warfare was turned into a major issue by the newspapers.

Submarine warfare was a phony issue. Germany and England were at war. Each was blockading the other country. J. P. Morgan and other financiers were selling munitions to Britain. The Germans could not allow those supplies to be delivered any more than the English would have allowed them to be delivered to Germany. If Morgan wanted to take the risks and reap the rewards (or suffer the consequences) of selling munitions to England, that was his business. It was certainly nothing over which the entire nation should have been dragged into war.

The *Lusitania*, at the time it was sunk, was carrying six million pounds of ammunition. It was actually illegal for American passengers to be aboard a ship carrying munitions to belligerents. Almost two years before the liner was sunk, the *New York Tribune*

(June 19, 1913) carried a squib which stated: "Cunard officials acknowledged to the Tribune correspondent today that the grey-hound [Lusitania] is being equipped with

high power naval rifles. . . " In fact, the Lusitania was registered in the British navy as an auxiliary cruiser. (Barnes, Harry E., The Genesis of the War, Alfred Knopf, New York, 1926, p. 611.) In addition, the German government took out large ads in all the New York papers warning potential passengers that the ship was carrying munitions and telling them not to cross the Atlantic on it. Those who chose to make the trip knew the risk they were taking. Yet the sinking of the Lusitania was used by clever propagandists to portray the Germans as inhuman slaughterers of innocents. Submarine warfare was manufactured into a cause celebre to push us into war. On April 6, 1917, Congress declared war. The American people acquiesced on the basis that it would be a "war to end all wars."

During the "war to end all wars," insider banker Bernard Baruch was made absolute dictator over American business when President Wilson appointed him Chairman of the War Industries Board, where he had control of all domestic contracts for Allied war materials. Baruch made lots of friends while placing tens of billions in government contracts, and it was widely rumored in Wall Street that out of the war to make the world safe for international bankers he netted \$200 million for himself.

"Colonel" House (I) was front man for the International banking fraternity. He manipulated President Woodrow Wilson (r) like a puppet Wilson called him "my alter ego." House played a major role in creating The Federal Reserve System, passing the graduated Income tax and getting America into WWI. House's Influence over Wilson Is an example that In the world of super-politics the real rulers are not always the ones the public sees.

German born International financier Paul Warburg masterminded establishment of Federal Reserve to put control over nation's economy in hands of international bankers. The Federal Reserve controls the money supply which allows manipulators to create alternate cycles of boom and bust, i.e., a roller coaster economy. This allows those in the know to make fabulous amounts of money, but even more important, allows the Insiders to control the economy and further centralize power in the federal government.

While insider banker Paul Warburg controlled the Federal Reserve, and international banker Bernard Baruch placed government contracts, international banker Eugene Meyer, a former partner of Baruch and the son of a partner in the Rothschilds' international banking house of Lazard Freres, was Wilson's choice to head the War Finance Corporation, where he too made a little money.*

(*Meyer later gained control of the highly influential Washington Post which became known as the "Washington Daily Worker.")

It should be noted that Sir William Wiseman, the man sent by British Intelligence to help bring the United States into the war, was amply rewarded for his services. He stayed in this country after WWI as a new partner in the Jacob Schiff-Paul Warburg-controlled Kuhn, Loeb bank.

World War I was a financial bonanza for the international bankers. But it was a catastrophe of such magnitude for the United States that few even today grasp its importance. The war reversed our traditional foreign policy of non-involvement and we have been enmeshed almost constantly ever since in perpetual wars for perpetual

peace. Winston Churchill once observed that all nations would have been better off had the U.S. minded its own business. Had we done so, he said, "peace would have been made with Germany; and there would have been no collapse in Russia leading to Communism; no breakdown of government in Italy followed by Fascism; and Nazism never would have gained ascendancy in Germany." (Social Justice Magazine, July 3, 1939, p.4.)

The Bolshevik Revolution in Russia was obviously one of the great turning points in world history. It is an event over which misinformation abounds. The myth-makers and re-writers of history have done their landscape painting jobs well. The establishing of Communism in Russia is a classic example of the second "big lie" of Communism, i.e., that it is the movement of the downtrodden masses rising up against exploiting bosses. This cunning deception has been fostered since before the first French Revolution in 1789.

Most people today believe the Communists were successful in Russia because they were able to rally behind them the sympathy and frustration of the Russian people who were sick of the tyranny of the Czars. This is to ignore the history of what actually happened. While almost everybody is reminded that the Bolshevik Revolution took place in November of 1917, few know that the Czar had abdicated seven months earlier in March. When Czar Nicholas II abdicated, a provisional government was established by Prince Lvov who wanted to pattern the new Russian government after our own. But, unfortunately, the Lvov government gave way to the Kerensky regime. Kerensky, a so-called democratic socialist, may have been running a caretaker government for the Communists. He kept the war going against Germany and the other Central Powers, but he issued a general amnesty for Communists and other revolutionaries, many of whom had been exiled after the abortive Red Revolution of 1905. Back to mother Russia came 250,000 dedicated revolutionaries, and Kerensky's own government's doom was sealed.

In the Soviet Union, as in every Communist country (or as they call themselves—the Socialist countries), the power has not come to the Communists' hands because the downtrodden masses willed it so. The power has come /rom the top down in every instance. Let us briefly reconstruct the sequences of the Communist takeover.

The year is 1917. The Allies are fighting the Central Powers. The Allies include Russia, the British Commonwealth, France and by April 1917, the United States, in March of 1917, purposeful planners set in motion the forces to compel Czar Nicholas II to abdicate. He did so under pressure from the Allies after severe riots in the Czarist capitol of Petrograd, riots that were caused by the breakdowns in the transportation system which cut the city off from food supplies and led to the closing of factories.

But where were Lenin and Trotsky when all this was taking place? Lenin was in Switzerland and had been in Western Europe since 1905 when he was exiled for trying to topple the Czar in the abortive Communist revolution of that year. Trotsky also was in 'exile, a reporter for a Communist newspaper on the lower east side of New York City. The Bolsheviks were not a visible political force at the time the Czar abdicated. And they came to power not because the downtrodden masses of Russia called them back, but because very powerful men in Europe and the United States sent them in.

Lenin was sent across Europe-at-war on the famous "sealed train." With him Lenin took some \$5 to \$6 million in gold. The whole thing was arranged by the German high command and Max Warburg, through another very wealthy and lifelong socialist by the name of Alexander Helphand alias "Parvus." When Trotsky left New York aboard the S.S. Christiania, on March 27, 1917, with his entourage of 275 revolutionaries, the first port of call was Halifax, Nova Scotia. There the Canadians grabbed Trotsky and his money and impounded them both. This was a very logical thing for the Canadian government to do for Trotsky had said many times that if he were successful in

coming to power in Russia he would immediately stop what he called the "imperialist war" and sue for a separate peace with Germany. This would free millions of German troops for transfer from the Eastern front to the Western front where they could kill Canadians. So Trotsky cooled his heels in a Canadian prison—for five days. Then all of a sudden the British (through future Kuhn, Loeb partner Sir William Wiseman) and the United States (through none other than the ubiquitous "Colonel" House) pressured the Canadian government. And, despite the fact we were now in the war, said, in so many words, "Let Trotsky go." Thus, with an American passport, Trotsky went back to meet Lenin. They joined up, and, by November, through bribery, cunning, brutality and deception, they were able (not to bring the masses rallying to their cause but) to hire enough thugs and make enough deals to impose out of the gun barrel what Lenin called "all power to the Soviets." The Communists came to power by seizing a mere handful of key cities. In fact, practically the whole Bolshevik Revolution took place in one city—Petrograd. It was as if the whole United States became Communist because a Communist-led mob seized Washington, D. C. It was years before the Soviets solidified power throughout Russia.

The Germans, on the face of it, had a plausible excuse for financing Lenin and Trotsky. The two Germans most responsible for the financing of Lenin were Max Warburg and a displaced Russian named Alexander Helphand. They could claim that they were serving their country's cause by helping and financing Lenin. However, these two German "patriots" neglected to mention to the Kaiser their plan to foment a Communist revolution in Russia. The picture takes on another dimension when you consider that the brother of Max Warburg was Paul Warburg, prime mover in establishing the Federal Reserve System and who from his position on the Federal Reserve Board of Directors, played a key role in financing the American war effort. (When news leaked out in American papers about brother Max running the German finances, Paul resigned from his Federal Reserve post without a whimper.) From here on the plot sickens.

For the father-in-law of Max Warburg's brother, Felix, was Jacob Schiff, senior partner in Kuhn, Loeb & Co. (Paul and Felix Warburg, you will recall, were also partners in Kuhn, Loeb & Co. while Max ran the Rothschild-allied family bank of Frankfurt.) Jacob Schiff also helped finance Leon Trotsky. According to the New York Journal—American of February 3, 1949: "Today it is estimated by Jacob's grandson, John Schiff, that the old man sank about 20,000,000 dollars for the final triumph of

Bolshevism in Russia." (See Chart 6.)

One of the best sources of information on the financing of the Bolshevik Revolution is Czarism and the Revolution by an important White Russian General named Arsene de Goulevitch who was founder in France of the Union of Oppressed Peoples. In this volume, written in French and subsequently translated into English, de Goulevitch notes:

"The main purveyors of funds for the revolution, however, were neither the crackpot Russian millionaires nor the armed bandits of Lenin. The 'real' money primarily came from certain British and American circles which for a long time past had lent their support to the Russian revolutionary cause. . . .

De Goulevitch continues:

"The important part played by the wealthy American banker, Jacob Schiff, in the events in Russia, though as yet only partially revealed, is no longer a secret."

General Alexander Nechvolodov is quoted by de Goulevitch as stating in his book on the Bolshevik Revolution:

"In April 1917, Jacob Schiff publicly declared that it was thanks to his financial support that the revolution in Russia had succeeded.

In the Spring of the same year, Schiff commenced to subsidize Trotsky

Simultaneously Trotsky and Co. were also being subsidized by Max Warburg and Olaf Aschberg of the Nye Banken of Stockholm . . . The Rhine Westphalian Syndicate and Jivotovsky, whose daughter later married Trotsky."

Chart 6

FINANCING

BOLSHEVIK REVOLUTION

Paul Warburg Max Warburg

\$6,000,000

Jacob Schiff Col. House

\$20,000,000

N.E.P. TROTSKY Hitler

LENIN

\$5,000,000

Harriman Alfred Milner

Rockefeller Rothschild

VanderUp J. P. MORGAN & CO

ROCKEFELLERS

Schiff spent millions to overthrow the Czar and more millions to overthrow Kerensky. He was sending money to Russia long after the true character of the Bolsheviks was known to the world. Schiff raised \$10 million, supposedly for Jewish war relief in Russia, but later events revealed it to be a good business investment. (Forbes, B.C., Men Who Are Making America, pp. 334-5.)

According to de Goulevitch:

"Mr. Bakhmetiev, the late Russian Imperial Ambassador to the United States, tells us that the Bolsheviks, after victory, transferred 600 million roubles in gold between the years 1918 and 1922 to Kuhn, Loeb & Company [Schiff's firm]."

Schiff's participation in the Bolshevik Revolution, though quite naturally now denied, was well known among Allied intelligence services at the time. This led to much talk about Bolshevism being a Jewish plot. The result was that the subject of financing the Communist takeover of Russia became taboo. Later evidence indicates that the bankrolling of the Bolsheviks was handled by a syndicate of international bankers, which in addition to the Schiff-Warburg clique, included Morgan and Rockefeller interests. Documents show that the Morgan organization put at least \$1 million in the Red revolutionary kitty.*

Still another important financier of the Bolshevik Revolution was an extremely wealthy Englishman named Lord Alfred Milner, the organizer and head of a secret organization called "The Round Table" Group which was backed by Lord Rothschild

(discussed in the next chapter).

De Goulevitch notes further:

"On April 7, 1917, General Janin made the following entry in his diary ('Au G.C.C. Russe"-At Russian G.H.Q.-Le Monde Slave, Vol. 2, 1927, pp. 296-297): Long interview with R., who confirmed what I had previously been told by M. After referring to the German hatred of himself and his family, he turned to the subject of the Revolution which, he claimed, was engineered by the English and, more precisely, by Sir George Buchanan and Lord (Alfred] Milner. Petrograd at the time was teeming with English. . . He could, he asserted, name the streets and the numbers of the houses in which British agents were quartered. They were reported, during the rising, to have distributed money to the soldiers and incited them to mutiny."

De Goulevitch goes on to reveal: "In private interviews I have been told that over 21 million roubles were spent by Lord Milner in financing the Russian Revolution."

It should be noted parenthetically that Lord Milner, Paul, Felix and Max Warburg represented "their" respective countries at the Paris Peace Conference at the conclusion of World War 1 .

If we can somehow ascribe Max Warburg's financing of Lenin to German "patriotism," it was certainly not "patriotism" which inspired Schiff, Morgan, Rockefeller and Milner to bankroll the Bolsheviks. Both Britain and

Hagedorn, Herman, The Magnate, John Day, N.Y. See also Washington Post, Feb. 2, 19f8,p. 195.)

America were at war with Germany and were allies of Czarist Russia. To free dozens of German divisions to switch from the Eastern front to France and kill hundreds of thousands of American and British soldiers was nothing short of treason.

In the Bolshevik Revolution we see many of the same old faces that were responsible for; creating the Federal Reserve System, initiating the graduated income tax, setting up the tax-free foundations and pushing us into WWI. However, if you conclude that this is anything but coincidental, your name will be immediately expunged from the Social Register.

No revolution can be successful without organization and money. "The downtrodden masses" usually provide little of the former and none of the latter. But Insiders at the top can arrange for both.

What did these people possibly have to gain in financing the Russian Revolution?

What did they have to gain by keeping it alive and afloat, or, during the 1920's by pouring millions of dollars into what Lenin called his New Economic Program, thus saving the Soviets from collapse?

Why would these "capitalists" do all this? If your goal' is global conquest, you have to start somewhere. It may or may not have been coincidental, but Russia was the one major European country without a central bank. In Russia, for the first time, the Communist conspiracy gained a geographical homeland from which to launch assaults against the other nations of the world. The West now had an enemy.

In the Bolshevik Revolution we have some of the world's richest and most powerful men financing a movement which claims its very existence is based on the concept of stripping of their wealth men like the Rothschilds, Rockefellers, Schiffs, Warburgs,

Morgans, Harrimans, and Milners. But obviously these men have no fear of international Communism. It is only logical to assume that if they financed it and do not fear it, it must be because they control it. Can there be any other explanation that makes sense? Remember that for over 150 years it has been standard operating procedure of the Rothschilds and their allies to control both sides of every conflict. You must have an "enemy" if you are going to collect from the King. The East- West balance-of-power politics is used as one of the main excuses for the socialization of America. Although it was not their main purpose, by nationalization of Russia the Insiders bought themselves an enormous piece of real estate, complete with 'mineral rights, for somewhere between \$30 and \$40 million.

Lord Alfred Milner, wealthy English man and front man for the Rothschilds, served as paymaster for the International bankers in Petrograd during the Bolshevik Revolution. Milner later headed secret society known as The Round Table which was dedicated to establishing a world government whereby a clique of super-rich financiers would control the world under the guise of Socialism. The American subsidiary of this conspiracy is called the Council on Foreign Relations and was started by, and is still controlled by Leftist international bankers.

According to his grandson John, Jacob Schiff long time associate of the Rothschilds, financed the Communist Revolution in Russia to the tune of \$20 million. According to a report on file with the State Department, his firm, Kuhn Loeb and Co. bankrolled the first five year plan for Stalin, Schiff s partner and relative, Pau Warburg, engineered the establishment of the Federal Reserve System while on the Kuhn Loeb payroll, Schiff s descendants are active in the Council on Foreign Relations today.

Home of the Council on Foreign Relations on 68th St. in New York. The admitted goal of the CFR is to abolish the Constitution and replace our once independent Republic with a World Government. CFR members have controlled, the last six administrations. Richard Nixon has been a member and has appointed at least 100 CFR members to high positions in his administration.

[NOTE BY DOCUMENT CONVERTER, THIS (ABOVE) IS A SHOT OF THE BACK COVER OF THE C.F.R'S ANUUAL REPORT 1997] <http://www.foreignrelations.org>

We can only theorize on the manner in which Moscow is controlled from New York, London and Paris. Undoubtedly much of the control is economic, but certainly the international bankers have an enforcer arm within Russia to keep the Soviet leaders in line. The organization may be SMERSH, the international Communist murder organization described in testimony before Congressional Committees and by Ian Fleming in his James Bond books. For although the Bond novels were wildly imaginative, Fleming had been in British Navy intelligence, maintained excellent intelligence contacts around the world and was reputedly a keen student of the international conspiracy.

We do know this, however. A clique of American financiers not only helped establish Communism in Russia, but has striven mightily ever since to keep it alive. Ever since 1918 this clique has been engaged in transferring money and, probably more important, technical information, to the Soviet Union. This is made abundantly clear in the three volume history Western Technology and Soviet Economic Development by

scholar Antony Sutton of Stanford University's Hoover Institution on War, Revolution and Peace. Using, for the most part, official State Department documents, Sutton

shows conclusively that virtually everything the Soviets possess has been acquired from the West. It is not much of an exaggeration to say that the U.S.S.R. was made in the U.S.A. The landscape painters, unable to refute Sutton's monumental scholarship, simply paint him out of the picture.

At Versailles, this same clique carved up Europe and set the stage for World War II. As Lord Curzon commented: "It is not a peace treaty, it is simply a break in hostilities." In 1933, the same Insiders pushed FDR into recognizing the Soviet Union, thus saving it from financial collapse, while at the same time they were underwriting huge loans on both sides of the Atlantic for the new regime of Adolph Hitler. In so doing they assisted greatly in setting the stage for World War II, and the events that followed. In 1941, the same Insiders rushed to the aid of our "noble ally," Stalin, after his break with Hitler. In 1943, these same insiders marched off to the Teheran Conference and proceeded to start the carving up of Europe after the second great "war to end war." Again at Yalta and Potsdam in 1945, they established the China policy . . . later summarized by Owen Lattimore: "The problem was how to allow them [China] to fall without making it look as if the United States had pushed them." The facts are inescapable. In one country after another Communism has been imposed on the local population from the top down. The most prominent forces for the imposition of that tyranny came from the United States and Great Britain Here is a charge that no American enjoys making, but the facts lead to no other possible conclusion. The idea that Communism is a movement of the downtrodden masses is a fraud.

None of the foregoing makes sense if Communism really is what the Communists and the Establishment tell us it is. But if Communism is an arm of a bigger conspiracy to control the world by power-mad billionaires (and brilliant but ruthless academicians who have shown them how to use their power) it all becomes perfectly logical.

It is at this point that we should again make it clear that this conspiracy is not made up solely of bankers and international cartelists, but includes every field of human endeavor. Starting with Voltaire and Adam Weishaupt and running through John Ruskin, Sidney Webb, Nicholas Murray Butler, and on to the present with Henry Kissinger and John Kenneth Galbraith, it has always been the scholar looking for avenues of power who has shown the "sons of the very powerful" how their wealth could be used to rule the world.

We cannot stress too greatly the importance of the reader keeping in mind that this book is discussing only one segment of the conspiracy, certain international bankers. Other equally important segments which work to foment labor, religious and racial strife in order to promote socialism have been described in numerous other books. These other divisions of the conspiracy operate independently of the international bankers in most cases and it would certainly be disastrous to ignore the danger to our freedom they represent.

It would be equally disastrous to lump all businessmen and bankers into the

conspiracy. One must draw the distinction between competitive free enterprise, the most moral and productive system ever devised, and cartel capitalism dominated by industrial monopolists and international bankers. The difference is the private enterpriser operates by offering products and services in a competitive free market while the cartel capitalist uses the government to force the public to do business with him. These corporate socialists are the deadly enemies of competitive private enterprise.

Liberals are willing to believe that these "robber barons" will fix prices, rig markets, establish monopolies, buy politicians, exploit employees and fire them the day before

they are eligible for pensions, but they absolutely will not believe that these same men

would want to rule the world or would use Communism as the striking edge of their conspiracy. When one discusses the machinations of these men. Liberals usually respond by saying, "But don't you think they mean well?"

However, if you think with logic, reason and precision in this field and try to expose these power seekers, the Establishment's mass media will accuse you of being a dangerous paranoid who is "dividing" our people. In every other area, of course, they encourage dissent as being healthy in a "democracy."

5. ESTABLISHING THE ESTABLISHMENT

One of the primary reasons the Insiders worked behind the scenes to foment WWI was to create in its aftermath a world government. If you wish to establish national monopolies, you must control national governments. If you wish to establish international monopolies or cartels, you must control a world government.

After the Armistice on November 11, 1918, Woodrow Wilson and his alter ego, "Colonel" House (the ever present front man for the Insiders), went to Europe in hopes of establishing a world government in the form of the League of Nations. When the negotiations revealed one side had been about as guilty as the other, and the glitter of the "moral crusade" evaporated along with Wilson's vaunted "Fourteen Points," the "rubes back on Main Street" began to waken. Reaction and disillusionment set in.

Americans certainly didn't want to get into a World Government with double-dealing Europeans whose specialty was secret treaty hidden behind secret treaty. The guest of honor, so to speak, stalked out of the banquet before the poisoned meal could be served. And, without American inclusion, there could be no meaningful World Government.

Aroused public opinion made it obvious that the U. S. Senate dared not ratify a treaty saddling the country with such an internationalist commitment. In some manner the American public had to be sold on the idea of internationalism and World Government. Again, the key was "Colonel" House.

House had set down his political ideas in his book called *Philip Dm: Administrator* in 1912. In this book House laid out a thinly fictionalized plan for conquest of America by establishing "Socialism as dreamed by Kari Marx." He described a "conspiracy" - the word is his which succeeds in electing a U.S. President by means of "deception regarding his real opinions and intentions." Among other things, House wrote that the conspiracy was to insinuate "itself into the primaries, in order that no candidate might be nominated whose views were not in accord with theirs." Elections were to become mere charades conducted for the bedazzlement of the booboisie. The idea was to use both the Democrat and Republican parties as instruments to promote World Government.

In 1919 House met in Paris with members of a British "secret society" called The Round Table in order to form an organization whose job it would be to propagandize the citizens of America, England and Western Europe on the glories of World Government. The big selling point, of course, was "peace." The part about the Insiders establishing a world dictatorship quite naturally was left out.

The Round Table organization in England grew out of the life long dream of gold and diamond magnate Cecil Rhodes for a "new world order."

Rhodes' biographer Sara Millin was a little more direct. As she put it: "The government of the world was Rhodes' simple desire." Quigley notes:

"In the middle 1890's Rhodes had a personal income of at least a million pounds sterling a year (then about five million dollars) which he spent

so freely for his mysterious purposes that he was usually overdrawn on his account. . . "

Cecil Rhodes' commitment to a conspiracy to establish World Government was set down in a series of wills described by Frank Aydelotte in his book American Rhodes Scholarships. Aydelotte writes:

"The seven wills which Cecil Rhodes made between the ages of 24 and 46 [Rhodes died at age forty-eight] constitute a kind of spiritual autobiography. . . Best known are the first (the Secret Society), and the last, which established the Rhodes Scholarships...

In his first will Rhodes states his aim still more specifically: 'The extension of British rule through out the world. . . the foundation of so great a power as to hereafter render wars impossible and promote the interests of humanity.'

The 'Confession of Faith' enlarges upon these ideas. The model for this proposed secret society was the Society of Jesus, though he mentions also the Masons."

It should be noted that the originator of this type of secret society was Adam Weishaupt, the monster who founded the Order of Illuminati on May 1, 1776, for the purpose of conspiracy to control the world. The role of Weishaupt's Illuminists in such horrors as the Reign of Terror is unquestioned, and the techniques of the Illuminati have long been recognized as models for Communist methodology. Weishaupt also used the structure of the Society of Jesus (the Jesuits) as his model, and rewrote his Code in Masonic terms. Aydelotte continues:

"In 1888 Rhodes made his third will . . . leaving everything to Lord Rothschild [his financier in mining enterprises], with an accompanying letter enclosing 'the written matter discussed between us.' This, one surmises, consisted of the first will and the 'Confession of Faith,' since in a postscript Rhodes says 'in considering questions suggested take Constitution of the Jesuits if obtainable. . . .'"

Apparently for strategic reasons Lord Rothschild was subsequently removed from the forefront of the scheme. Professor Quigley reveals that Lord Rosebury "replaced his father-in Law, Lord Rothschild, in Rhodes' secret group and was made a Trustee under Rhodes' next (and last), will."

The "secret society" was organized on the conspiratorial pattern of circles within circles. Professor Quigley informs us that the central part of the "secret society" was established by March, 1891, using Rhodes' money. The organization was run for Rothschild by Lord Alfred Milner, discussed in the last chapter as a key financier of the Bolshevik revolution. The Round Table worked behind the scenes at the highest levels of British government, influencing foreign policy and England's involvement and conduct of WWI. According to Professor Quigley:

"At the end of the war of 1914, it became clear that the organization of this system [the Round Table Group] had to be greatly extended. Once again the task was entrusted to Lionel Curtis who established, in England and each dominion, a front organization to the existing Round Table Group. This front organization, called the Royal Institute of International Affairs, had as its nucleus in each area the existing submerged Round Table Group. In New York it was known as the Council on Foreign Relations, and was a front for J. P. Morgan and Company in association with the very small American Round Table Group. The American organizers were dominated by the large number of Morgan 'experts,' . . . who had gone to the Paris Peace Conference and there became close friends with the similar group of English 'experts' which had been recruited by the Milner group. In fact, the original plans for the Royal Institute of International Affairs and the Council on

Foreign Relations [C.F.R.] were drawn up in Paris...

Joseph Kraft (C.F.R.), however, tells us in Harper's of July 1958, that the chief agent

in the formal founding of the Council on Foreign Relations was "Colonel" House, supported by such protegés as Walter Lippmann, John Foster Dulles, Allen Dulles and Christian Herter. It was House who acted as host for the Round Table Group, both English and American, at the key meeting of May 19, 1919, in the Majestic Hotel, Paris, which committed the conspiracy to creation of the C.F.R.

Although Quigley stresses the importance of Morgan men at the creation of the organization known as the Council on Foreign Relations, this organization's own materials and "Colonel" House's own memoirs reveal his function as midwife at the birth of the C.F.R.

The C.F.R.'s Twenty-Fifth Annual Report tells us this of the C.F.R.'s founding at Paris:

The Institute of International Affairs founded at Paris in 1919 was comprised, at the outset, of two branches, one in the United Kingdom and one in the U.S.

Later the plan was changed to create an ostensible autonomy because, "... it seemed unwise to set up a single institute with branches." It had to be made to appear that the C.F.R. in America, and the R.I.I.A. in Britain, were really independent bodies, lest the American public become aware the C.F.R. was in fact a subsidiary of the Round Table Group and react in patriotic fury.

According to Quigley, the most important financial dynasties in America following WWI were (in addition to Morgan) the Rockefeller family; Kuhn, Loeb & Company; Dillon Read and Company and Brown Bros. Harriman. All were represented in the C.F.R. and Paul Warburg was one of the incorporators. The Insider crowd which created the Federal Reserve System, many of whom also bankrolled the Bolshevik Revolution, were all in the original membership. In addition to Paul Warburg, founders of the C.F.R. included international financial Insiders Jacob Schiff, Averell Harriman, Frank Vanderlip, Nelson Aldrich, Bernard Baruch, J. P. Morgan and John D. Rockefeller. These men did not create the C.F.R. because they had nothing better to do with their time and money. They created it as a tool to further their ambitions.

The C.F.R. has come to be known as "The Establishment," "the invisible government" and "the Rockefeller foreign office." This semi-secret organization unquestionably has become the most influential group in America.

One of the extremely infrequent articles to appear in the national press concerning this Council was published in the Christian Science Monitor of September 1, 1961. It began this way:

"On the west side of fashionable Park Avenue at 68th Street [in New York City] sit two handsome buildings across the way from each other. One is the Soviet Embassy to the United Nations. . . Directly opposite on

the southwest corner is the Council on Foreign Relations—probably one of the most influential semi-public organizations in the field of foreign policy."

Although the formal membership in the C.F.R. is composed of close to 1500 of the most elite names in the worlds of government, labor, business, finance, communications, the foundations, and the academy — and despite the fact that it has

staffed almost every key position of every administration since those of FDR—it is doubtful that one American in a thousand so much as recognizes the Council's name, or that one in ten thousand can relate anything at all about its structure or purpose. Indicative of the C.F.R.'s power to maintain its anonymity is the fact that, despite its having been operative at the highest levels for nearly fifty years and having from the beginning counted among its members the foremost lions of the Establishment communications media, we discovered after poring over volumes of the Readers' Guide To Periodical Literature covering several decades that only one magazine article on the C.F.R. has ever appeared in a major national journal — and that in Harper's, hardly a mass-circulation periodical. Similarly, only a handful of articles on the Council have appeared in the nation's great newspapers. Such anonymity — at that level — can hardly be a matter of mere chance.

What makes this secret organization so influential? No one who knows for a certainty will say. The Christian Science Monitor, which is edited by a member of the American Round Table (a branch of Milner's secret society) did not in the article of September 1, 1961, that "its roster ... contains names distinguished in the field of diplomacy, government, business, finance, science, labor, journalism, law and education. What united so wide ranging and disparate a membership is a passionate concern for the direction of American foreign policy."

The Christian Science Monitor indicates the fantastic power the C.F.R. has had during the last six administrations:

"Because of the Council's single-minded dedication to studying and deliberating American foreign policy, there is a constant flow of its members from private to public service. Almost half of the Council members have been invited to assume official government positions or to act as consultants at one time or another." [Emphasis added]

The policies promoted by the C.F.R. in the fields of defense and international relations become, with a regularity which defies the laws of chance, the official policies of the United States Government. As Liberal columnist Joseph Kraft, himself a member of the C.F.R., noted of the Council in the Harper's article: "It has been the seat of some basic government decisions, has set the context for many more, and has repeatedly served as a recruiting ground for ranking officials." Kraft, incidentally, aptly titled his article on the C.F.R., "School for Statesmen — an admission that the members of the Council are drilled with a "line" of strategy to be carried out in Washington.

As World War II approached, the Round Table Group was influential in seeing that Hitler was not stopped in Austria, the Rhineland, or Sudetenland — and thereby was largely responsible for precipitating the holocaust. A second world war would greatly enhance the opportunity for establishment of World Government. The financing for Adolph Hitler's rise to power was handled through the Warburg-controlled Mendelsohn Bank of Amsterdam and later by the J. Henry Schroeder Bank with branches in Frankfurt, London and New York. Chief legal counsel to the J. Henry Schroeder Bank was the firm of Sullivan and Cromwell whose senior partners included John Foster and Allen Dulles, (See James Martin's All Honorable Men, Little Brown Co., New York, 1950, p. 51. See also Quigley, p.433.)

With the Round Table doing its work in Europe, the C.F.R. carried the ball in the United States. The Council's first task was to infiltrate and develop effective control of the U.S. State Department—to make certain that after World War II there would be no slip-ups as there had been following World War 1. The story of the C.F.R. takeover of the Department of State is contained in State Department Publication 2349, Report To The President On The Results of the San Francisco Conference. It is the report of Secretary of State Edward R. Stettinius (C.F.R.) to President Truman. On page twenty we find:

"With the outbreak of war in Europe it was clear that the United States would be confronted, after the war, with new and exceptional problems... Accordingly, a Committee on Post-War Problems was set up before the end of 1939 [two years before the U. S. entered the war], at the suggestion of the C.F.R. The Committee consisted of high officials of the Department of State [all but one of whom were C.F.R. members]. It was assisted by a research staff [provided by, financed by, and directed by the C.F.R.], which in February, 1941, was organized into a Division of Special Research [and, went off the C.F.R. payroll and onto that of the State Department].

[After Pearl Harbor] the research facilities were rapidly expanded, and the Departmental Committee on Post-War Problems was reorganized into an Advisory Committee on Post-War Foreign Policies [completely staffed by the C.F.R.]." (See also the C.F.R.'s booklet, A Record of Twenty Years, 1921-1947.)

This is the group which designed the United Nations – the first major successful step on the road to a World Superstate. At least forty-seven C.F.R. members were among the American delegates to the founding of the United Nations in San Francisco in 1945. Members of the C.F.R. group included Harold Stassen, John J. Mc Cloy, Owen Lattimore (called by the Senate Internal Security Subcommittee a "conscious articulate instrument of the Soviet conspiracy"), Alger Hiss (Communist spy), Philip Jessup, Harry Dexter White (Communist agent). Nelson Rockefeller, John Foster

Dulles, John Carter Vincent (security risk), and Dean Acheson. Just to make sure that Communist Party members understood the importance of the U.N. establishment. Political Affairs, the Party's official theoretical journal, in the April 1945 issue, gave the order:

"Great popular support and enthusiasm for the United Nations policies should be built up, well organized and fully articulate. But it is also necessary to do more than that. The opposition must be rendered so impotent that it will be unable to gather any significant support in the Senate against the United Nations Charter and the treaties which will follow."

One wonders if the boobs at the Party level ever questioned why they were to support an organization dominated by the hated "Wall Street" personalities. The landscape painters of the mass media have outdone themselves painting the U. N. as a peace organization instead of a front for the international bankers.

Not only did members of the Council on Foreign Relations dominate the establishment of the U.N., but C.F.R. members were at the elbow of the American President at Teheran, Potsdam and Yalta- where hundreds of millions of human beings were delivered into the hands of Joseph Stalin, vastly extending the power of the International Communist Conspiracy. Administrative assistant to FDR during this time was a key member of the C.F.R. named Lauchlin Currie-subsequently identified by J. Edgar Hoover as a Soviet agent.

So completely has the C.F.R. dominated the State Department over the past thirty-eight years that every Secretary of State except Cordell Hull, James Byrnes, and William Rogers has been a member of the C.F.R. While Rogers is not a member. Professor Henry Kissinger, Mr. Nixon's chief foreign policy advisor, came to the job from the staff of the C.F.R., and the undersecretaries of state, almost to a man, are C.F.R. members.

Today the C.F.R. remains active in working toward its final goal of a government over all the world—a government which the Insiders and their allies will control. The goal of

the C.F.R. is simply to abolish the United States with its Constitutional guarantees of liberty. And they don't even try to hide it. Study No. 7, published by the C.F.R. on November 25, 1959, openly advocates "building a new international order [which] must be responsive to world aspirations for peace, [and] for social and economic change ... an international order [code word for world government] . . . including states labeling themselves as 'Socialist' [Communist]."

The reason is evident to those who have studied its membership for this little known semi-secret organization to be called "the Establishment." (See Chart 7) International banking organizations that currently have men in the C.F.R. include Kuhn, Loeb & Company; Lazard Freres (directly affiliated with Rothschild); Dillon Read; Lehman

Bros.; Goldman, Sachs; Chase Manhattan Bank; Morgan Guaranty Bank; Brown Bros. Harriman; First National City Bank; Chemical Bank & Trust, and Manufacturers Hanover Trust Bank.

Among the major corporations that have men in the

Chart I

WORLD SUPRA-GOVERNMENT

Rothschild

Schiff Milnar Foundations

Warburg

VanderUp Roundtable* Rockefeller

Rockefeller Ford

Baruch Carnegie

Morgan R.I.I.A

Executive Department

C.F.R.

Kuhn Loeb

Lazard Freres

Dillon, Rand Standard Oil NBC, CBS, Rand

Lehman Bros. IBM Time, Life Hudson Institute

Goldman, Sachs Xerox Fortune, Look Fund for RepubUc

Chase Manhattan Eastman Kodak Newsweek Brookings Institute

New York Times

Morgan Guaranty Pan American Washington Post

Firestone LA Times Lovestone

U.S. Steel New York Post Dubinsky

McGraw-Hill Reuther

Simon & Shuster

ADA Harper Bros

L.I.D. Book of the Month

U.W.F. Saturday Review

Business Week

C.F.R. are Standard Oil, IBM, Xerox, Eastman Kodak, Pan American, Firestone, U. S. Steel, General Electric and American Telephone and Telegraph Company.

Also in the C.F.R. are men from such openly Leftist organizations as the Fabian Socialist Americans for Democratic Action, the avowedly Socialist League for Industrial Democracy- (formerly the Intercollegiate Socialist Society), and the United World Federalists which openly advocates world government with the Communists. Such devotedly Socialist labor leaders as the late Walter Reuther, David Dubinsky and Jay Lovestone have also been members of the C.F.R. In theory, these men and organizations are supposed to be the blood enemies of the banks and businesses listed above. Yet they all belong to the same lodge. You can see why that fact is not advertised.

The C.F.R. is totally interlocked with the major foundations and so-called "Think Tanks." Included in the interlock are the Rockefeller, Ford and Carnegie foundations and the Rand Corporation, Hudson Institute, Fund for the Republic and Brookings Institute "Think Tanks."

The fact that the C.F.R. operates in near-complete anonymity can hardly be accidental. Among the communications corporations represented in the C.F.R. are National Broadcasting Corporation, Columbia Broadcasting System, Time, Life, Fortune, Look, Newsweek, New York Times, Washington Post, Los Angeles Times, New York Post, Denver Post, Louisville Courier Journal, Minneapolis Tribune, the Knight papers, McGraw-Hill, Simon & Schuster, Harper Bros., Random House, Little Brown & Co., Macmillan Co., Viking Press, Saturday Review, Business Week and Book of the Month Club. Surely the C.F.R. could get a few blurbs of publicity if publicity were desired. If it seems impossible that one entity could control such a vast array of firms.

it is because most people do not know that the so-called founders of such giants as the New York Times and NBC were chosen, financed and directed by Morgan, Schiff and their allies. The case of Adolph Ochs of the Times and David Sarnoff of RCA are examples of this control. Both were given early financial aid by Kuhn, Loeb & Company and Morgan Guaranty.

These are the Establishment's official landscape painters whose jobs it is to make sure the public does not discover the C.F.R. and its role in creating a world socialist dictatorship.

You will recall that "Colonel" House believed we should have two political parties but only a single ideology - One World socialism. This is exactly what we have in this country today. (See Chart 8) Although there are philosophical differences between the grass roots Democrats and the grass roots Republicans, yet as you move up the party ladders these differences become less and less distinguishable until finally the ladders disappear behind the Establishment's managed news curtain and come together at the apex under the control of the C.F.R. In 1968, when George Wallace maintained that there wasn't a dime's worth of difference between the two parties, he may not have known how right he was or why.

Chart 8

CONTROL OF POLITICAL PARTIES

Democrats Republicans

Dean Acheson CFR Dwight Eisenhower

Alger Hiss John Foster Dulles

Adlai Stevenson Managed News Curtain Thomas E. Dewey

John Kennedy Jacob Javits

Edward Kennedy Paul Hoffman

Robert Kennedy Robert McNamara

Averell Harriman John Gardner

George Ball Henry Cabot Lodge

Henry Fowler Rockefeller

Dean Rusk Elliot Richardson

Adam Yarmolinsky Arthur Burns

John K. Galbraith Henry Kissinger

Arthur Schlesinger, Jr. Richard Nixon

Hubert Humphrey

John Lindsay

Democrat Republican

The following are so-called Democrats who have been or now are C.F.R. agents: Dean Acheson, Alger Hiss, Adlai Stevenson, John Kennedy, Robert Kennedy, Edward Kennedy,* Averell Harriman, George Ball, Henry Fowler, Dean Rusk, Adam Yarmolinsky, Huber Humphrey and John Lindsay.

(*Boston Committee)

It is interesting to note that rewards of cushy jobs were given by the international bankers to many men high in the LBJ administration for their services. Undersecretary of State George Ball went with Lehman Brothers; Secretary of the Treasury Henry Fowler was taken in by Goldman, Sachs & Co.; Budget Director Peter Lewis, Undersecretary of the Treasury Frederick Deming and former Secretary of Commerce C. R. Smith all avoided the bread lines by being picked up by Lazard Freres (Rothschilds). Fowler and Deming were largely responsible for policies which led to European nations claiming half of our gold (and having potential claims on the rest) as well as denuding the U.S. Treasury of all of the silver reserves it had built up over a century of time. Did the international bankers take pity on these men for their incompetence or were they rewarded for a job well done?

Controlling the Republican Party for the C.F.R. have been Dwight D. Eisenhower, John Foster Dulles, Thomas E. Dewey, Jacob Javits, Robert McNamara, Henry Cabot Lodge, Paul Hoffman, John Gardner, the Rockefeller clan, Elliott Richardson, Arthur Burns, Henry Kissinger and Richard Nixon.* While it is true that every administration since FDR has been dominated by the C.F.R., the Nixon Administration has set the all-time record by appointing over 110 C.F.R. members to key positions. Henry Kissinger, the "Colonel" House of the Nixon Administration, came to his job directly

from employment on the C.F.R. staff. Kissinger represents the very opposite of everything Nixon said he stood for in his campaign. Both Liberals and Conservatives admit Kissinger is by far the most important man in the Nixon Administration.

(*Richard Nixon now claims that he no longer belongs to the C.F.R., having dropped out when the organization became an issue in his primary campaign for the governorship of California in 1962. Nixon has never said why he dropped out, but the fact that he has appointed over 110 C.F.R. members to important positions in his administration speaks for itself. It should come as no surprise that the very same Richard Nixon who campaigned in 1968 as a conservative had already made his real position very clear to the Insiders of the C.F.R. by authoring an article in the CFR. magazine, Foreign Affairs, in October 1967. The title of "The members of the council [On Foreign Relations] article, "Asia after Vietnam," revealed how the aspiring President Nixon would open a new policy toward Red China and bring "realism" to our Asian foreign policy. The C.F.R. 's Annual Report for 1952, admitted that sometimes members in sensitive positions were forced to go underground and keep the membership secret.)

Administrations, both Democrat and Republican, come and go-but the C.F.R. lingers on. This is why the more things seem to change, the more they remain the same. The fix is in at the top, where the same coterie of Insiders, bent on control of the world, runs the show. As Professor Quigley admits:

"There does exist, and has existed for a generation, an international. . . network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists

or any other groups, and frequently does so. " [Emphasis added.)

Yes, the Insiders have no aversion to working with the Communists whose ostensible goal is to destroy them. While the Insiders are serving champagne and caviar to their guests in their summer mansions at Newport , or entertaining other members of the social elite aboard their yachts, their agents are out enslaving and murdering people. And you are next on their list .

Clearly, the Chicago Tribune's editorial of December 9, 1950, on the C.F.R. still applies:

"The members of council [On Foreign Relations] are persons of much more than average influence in their community. They have used the prestige that their wealth, their social position, and their education have given them to lead their country toward bankruptcy and military debacle. They should look at their hands. There is blood on them-the dried blood of the last war and the fresh blood of the present one [the Korean War] (HUMAN SACRIFICE)

It goes without saying that the C.F.R. 's hands are bloodier now with the gore of

50,000 Americans in Vietnam. Shamefully the Council has succeeded in promoting, as American policy, the shipment of American aid and trade to the East European arsenal of the Viet Cong for the killing of our sons in the field.

It should not be surprising to learn that there is on the international level an organizational equivalent of the C.F.R. This group calls itself the Bilderbergers. If scarcely one American in a thousand has any familiarity with the C.F.R. , it is doubtful that one in five thousand has any knowledge of the Bilderbergers. Again, this is not accidental.

The strange name of this group is taken from the site of the first meeting in May, 1954-

the Hotel de Bilderberg-in Oostebeek Holland. The man who created the Bilderbergers is His Royal Highness Prince Bernhard of the Netherlands. The Prince is an important figure in Royal Dutch Petroleum (Shell Oil) and the Societe General de Belgique, a huge conglomerate cartel with worldwide holdings. The Bilderbergers meet once-or sometimes twice-a year. Those in attendance include leading political and financial figures from the United States and Western Europe. Prince Bernhard makes no effort to hide the fact that the ultimate goal of the Bilderbergers is a world government. In the meantime, while the "new world order" is being built, the Bilderbergers coordinate the efforts of the European and American power elites.

Prince Bernhard's counterpart among the American Bilderbergers is David Rockefeller, chairman of the board of the C.F.R., whose economic base is the giant Chase Manhattan Bank and Standard Oil. Among the other Bilderbergers from the world of ultra-high finance are Baron Edmund de Rothschild of the House of Rothschild, C. Douglas Dillon (C.F.R.) of Dillon Read & Co., Robert McNamara of the World Bank, Sir Eric Roll of S.G. Warburg & Co., Ltd., Pierce Paul Schweitzer of the International Monetary Fund, and George Ball (C.F.R.) of Lehman Brothers.

Not everyone who attends one of the Bilderbergers' secret meetings is an Insider, but only men of the Left are allowed to attend the private meetings following the general sessions. The avowedly Socialist Parties of Europe are well represented ... another example of the tie-in between the Insiders of high finance and the ostensible leaders of the proletariat. Bilderberg policy is not planned by those who attend the conferences, but by the elite steering committee of Insiders composed of 24 Europeans and 15 Americans. Past and present Americans of the Bilderberger Steering Committee include George W. Ball, Gardner Cowles, John H. Ferguson, Henry J. Heinz II, Robert D. Murphy, David Rockefeller, Shepard Stone, James D. Zellerbach, Emelo G. Collado, Arthur H. Dean, Gabriel Hauge, C. D. Jackson, George Nebolsine, Dean Rusk and General Walter Bedell Smith. Those who adhere to the accidental theory of history will claim that it is sheer coincidence that every single one of those named as past and present members of the Bilderberger Steering Committee is or was a member of the Council on Foreign Relations.

The Bilderberger Advisory Committee forms an even more inner circle" than the

Steering Committee. Americans on the Advisory Committee include Joseph E. Johnson, Dean Rusk, Arthur H. Dean, George Nebolsine, John S. Coleman, General Walter Bedell Smith and Henry J. Heinz II. Again, all are members of the C.F.R.

One would assume (that is, if one had not read this book) that when the world's leading parliamentarians and international tycoons meet to discuss the planning of their various nations' foreign policies, that the news hawks from papers and televisionland would be screaming to high heaven that such an event held in secret makes a mockery of the democratic process. One might expect Walter Cronkite to be thundering in wrath about an elite clique meeting to plan our lives; or the New York Times editorialists to be pounding their smoking typewriters, fuming about "the public's right to know." But, of course, the landscape painters merely brush the Bilderbergers right out of existence and focus the public's attention on something like the conditions in the prisons or coke bottles littering the highways. Since the Bilderbergers are a group of the Left (or, as the Liberals in the media might say, but don't, "a group of progressives") they are allowed to go on in peace and quiet planning for 1984. The fact that there is heavy Rockefeller (Chase Manhattan Bank and C.F.R.) influence in the media might also have something to do with the fact that while everybody has heard of, say, The John Birch Society (and almost always in a derogatory manner from the Eastern Establishment media), practically nobody has heard of the Bilderbergers.

Prince Bernhard of the Netherlands, head of the secret, one world Bilderberger movement, confers with President Nixon. A former Nazi SS storm trooper ("We had a lot of fun"), Bernhard now works with the Rothschilds and Communists to promote a World Super State of the elite. Bernhard holds yearly secret meetings with high U. S. officials, bankers and industrialists to map plans for merging the U. S. and the Soviet Union into a world government. After last meeting, Nixon devalued the dollar and opened up trade with Red China.

Edmond and Guy de Rothschild, leaders of the French Rothschild clan. The Rothschilds are closely connected with Prince Bernhard in business (Royal Dutch Shell) and in the building of a one world super government with the Soviets. Time of Dec. 20, 1963, says of Guy: "Guy is every inch a Rothschild. He personifies much of what the family name stands for . . . He is a friend and confidante of some of France's politicians. . . Most of all, he is dedicated to enlarging the fortune of his bank. . . Guy heads a versatile clan of modern day Rothschilds." Edmond, reputedly the richest of the French Rothschilds, is worth \$500 million personally, according to estimates.

As this is written, there have been 29 Bilderberger meetings to date. They usually last three days and are held in remote, but plush quarters. The participants are housed in one location and are protected by a thorough security network. Decisions are reached, resolutions adopted, plans of action initiated, but only Bilderbergers ever know for sure what occurred. We must assume that these people did not congregate merely to discuss their golf scores. The press, naturally, is not allowed to be present, although occasionally a brief press conference is held at the end of the meeting at which time the news media are given in very general terms the Bilderberger version of what was discussed. Why all the secrecy if there is really nothing to hide? Why do the Ford, Rockefeller and Carnegie foundations finance the meetings if they are not important? Yes, why?

The most recent meeting took place at Laurance Rockefeller's Woodstock Inn at Woodstock, Vermont, April 23, 24, 25, 1971. Apparently the only newspaper to carry a substantial story on the meeting was the Rutland, Vermont, Herald, whose reporter could acquire only sketchy information about what the meeting was all about. The April 20, 1971 issue of the Herald reported:

"A rather tight lid of secrecy was being kept on the conference. . . A closed-door meeting was held in Woodstock last week to brief a handful of local officials on some phases of the conference. One participant of the meeting insisted Monday that the officials were told the meeting would be an 'international peace conference.' However, other reliable sources said the conference will deal with international finance. . .

The Woodstock Inn will apparently be sealed up like Fort Knox. . . No press coverage will be allowed, with the exception of issuing a statement at the close of the meeting on Sunday."

When Prince Bernhard arrived at Boston's Logan Airport, he did admit to reporters that the subject of the conference would be the "change in the world-role of the United States." Isn't it nice to have changes in America's role in the world decided upon by Bernhard, Rothschild and Rockefeller? There is real democracy in action, as they say. Present at the scene to carry back orders to Mr. Nixon was C.F.R. -Rockefeller errand boy, the President's Number One advisor on foreign affairs, Henry Kissinger. Shortly after the Woodstock meeting, two ominous and "role changing" events occurred: Henry Kissinger went to Peking and arranged for the acceptance of Red China as a member of the family of trading nations; and an international monetary crisis

developed after which the dollar was devalued. As the British statesman and Rothschild confidante Benjamin Disraeli wrote in *Coningsby*: "So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes."

6. THE ROCKEFELLERS AND THE REDS

The most important American of those "different personages" who run the world from behind the scenes are the Rockefellers. The Rockefeller clan reportedly has worked with the Rothschilds and their agents since the 1880's when the original John D. arranged to get a rebate on every barrel of oil he and his competitors shipped over Kuhn, Loeb & Co. -controlled Pennsylvania and Baltimore & Ohio railroads. It has been a profitable partnership ever since, although there appear to have been areas in which the two financial dynasties competed.

The involvement of the Rockefellers with their supposed blood enemies, the Communists, dates back to the Bolshevik Revolution. During the 1920's Lenin established his New Economic Policy (the same name Mr. Nixon applied to his wage-price control package), when the supposedly hated capitalists were invited back into Russia.

The Federal Reserve-CFR insiders began pushing to open up Communist Russia to U. S. traders soon after the revolution. However, at that time public opinion ran so high against the Bolsheviks because of their barbarism that it was official U. S. government policy not to deal with the outlaw government. The U. S. did not officially recognize the Bolsheviks until 1933. In the meantime, the Soviet economy was in a shambles and the people were starving to death. Communism would have collapsed had it not been aided by the Insiders. The Bolsheviks were originally saved from collapse by Herbert Hoover (CFR) who raised money to buy food which was appropriated by Lenin and his gangsters. They used it as a tool to subdue starving peasants who had been resisting their newly imposed slave masters. While Hoover's "humanitarian" gesture saved the Soviet regime, the Russian economy was still in total

chaos. In came the Vanderlips, Harrimans and Rockefellers. One of the first to jump in was Frank Vanderlip, an agent of the Rockefellers and one of the Jekyll Island conspirators, president of the Rockefeller First National City Bank, who compared Lenin to George Washington. (Louis Budenz, *The Bolshevik Invasion of The West*, Bookmailer, p. 115)

The Rockefellers assigned their public relations agent, Ivy Lee, to sell the American public the idea that the Bolsheviks were merely misunderstood idealists who were actually kind benefactors of mankind.

Professor Antony Sutton of Stanford University's Hoover Institution, notes in his highly authoritative *Western Technology and Soviet Economic Development*:

"Quite predictably, 180 pages later, Lee concludes that the communist problem is merely psychological. By this time he is talking about 'Russians' (not Communists) and concludes 'they are all right.' He suggests the United States should not engage in propaganda; makes a plea for peaceful coexistence; and suggests the United States would find it sound policy to recognize the USSR and advance credits." (Antony Sutton, *Western Technology and Soviet Economic Development, 1917-1930*, Hoover Institution on War, Revolution and Peace, Stanford University, Calif., 1968, p.292)

After the Bolshevik Revolution, Standard of New Jersey bought 50 per cent of the Nobel's huge Caucasus oil fields even though the property had theoretically been nationalized. (O'Connor, Harvey, *The Empire Of Oil*, Monthly Review Press, New York, 1955, p.270.)

In 1927, Standard Oil of New York built a refinery in Russia, thereby helping the

Bolsheviks put their economy back on its feet. Professor Sutton states: "This was the first United States investment in Russia since the Revolution." (Ibid, Vol.1, p. 3 8)

Shortly thereafter Standard Oil of New York and its subsidiary. Vacuum Oil Company, concluded a deal to market Soviet oil in European countries and it was reported that a loan of \$75,009,000 to the Bolsheviks was arranged. (National Republic, Sept. 1927.)

We have been unable to find out if Standard Oil was even theoretically expropriated by the Communists. Sutton writes:

"Only the Danish telegraph concessions, the Japanese fishing, coal and oil concessions, and the Standard Oil lease remained after 1935." (Ibid, Vol.11, p.17.)

Wherever Standard Oil would go, Chase National Bank was sure to follow. (The Rockefeller's Chase Bank was later merged with the Warburg's Manhattan Bank to form the present Chase Manhattan Bank.) In order to rescue the Bolsheviks, who were supposedly an archenemy, the Chase National Bank was instrumental in establishing the American-Russian Chamber of Commerce in 1922. President of the Chamber was Reeve Schley, a vice-president of Chase National Bank. (Ibid, Vol.1 1, p.288) According to Professor Sutton: "In 1925, negotiations between Chase and Prombank extended beyond the finance of raw materials and mapped out a complete program for financing Soviet raw material exports to the U. S. and imports of U. S. cotton and machinery. (Ibid, Vol.11, p. 226) Sutton also reports that "Chase National Bank and the Equitable Trust Company were leaders in the Soviet credit business." (Ibid, p. 277)

The Rockefeller's Chase National Bank also was involved in selling Bolshevik bonds in the United States in 1928. Patriotic organizations denounced the Chase as an "international fence." Chase was called "a disgrace to America... They will go to any lengths for a few dollars profits." (Ibid, Vol.11, p. 291) Congressman Louis McFadden, chairman of the House Banking Committee, maintained in a speech to his fellow Congressmen:

"The Soviet government has been given United States Treasury funds by the Federal Reserve Board and the Federal Reserve Banks acting through the Chase Bank and the Guaranty Trust Company and other banks in New York City.

Open up the books of Amtorg, the trading organization of the Soviet government in New York, and of Gostorg, the general office of the Soviet Trade Organization, and of the State Bank of the Union of Soviet Socialist Republics and you will be staggered to see how much American money has been taken from the United States' Treasury for the benefit of Russia. Find out what business has been transacted for the State Bank of Soviet Russia by its correspondent, the Chase Bank of New York.

(Congressional Record, June 15, 1933.)

But the Rockefellers apparently were not alone in financing the Communist arm of the /^^/(ier^' conspiracy. According to Professor Sutton "... there is a report in the State

Department files that names Kuhn, Loeb & Co. (the long established and important financial house in New York) as the financier of the First Five Year Plan. See U. S. State Dept. Decimal File, 811.51/3711 and 861.50 FIVE YEAR PLAN/236." (Sutton, op. cit., Vol. II, p. 340n.)

Professor Sutton proves conclusively in his three volume history of Soviet technological development that the Soviet Union was almost literally manufactured by the U.S.A. Sutton quotes a report by Averell Harriman to the State Department in

June, 1944 as stating:

"Stalin paid tribute to the assistance rendered by the United States to Soviet industry before and during the war. He said that about two-thirds of all the large industrial enterprise in the Soviet Union had been built with United States help or technical assistance." (Sutton, op. cit., Vol.11, p.3.)

Remember that this was at a time when the Soviets had already established an extensive spy network in the U.S. and the Communist Daily Worker newspaper regularly called for the destruction of our liberty and the Sovietizing of America.

Sutton shows that there is hardly a segment of the Soviet economy which is not a result of the transference of Western, particularly American, technology.

This cannot be wholly the result of accident. For fifty years the Federal Reserve-CFR-Rockefeller- Insider crowd has advocated and carried out policies aimed at increasing the power of their satellite, the Soviet Union. Meanwhile, America spends \$75 billion a year on defense to protect itself from the enemy the Insiders are building up.

What has been true of the past is even more valid today. The leader in promoting the transfer of technology and increasing aid and trade with the Communists is the Council on Foreign Relations.

On October 7, 1966, President Lyndon Johnson, a man who had appointed a C.F.R. member to virtually every strategic position in his administration, stated:

"We intend to press for legislative authority to negotiate trade agreements which could extend most favored-nation tariff treatment to European Communist states.

We will reduce export controls on East- West trade with respect to hundreds of non-strategic items. . .

The New York Times reported one week later on October 13, 1966:

"The United States put into effect today one of President Johnson's proposals for stimulating East- West trade by removing restrictions on the export of more than four hundred commodities to the Soviet Union and Eastern Europe. . .

Among the categories from which items have been selected for export relaxation are vegetables, cereals, fodder, hides, crude and manufactured rubber, pulp and waste paper, textiles and textile fibers.

crude fertilizers, metal ores and scrap, petroleum, gas and derivatives, chemical compounds and products, dyes, medicines, fireworks, detergents, plastic materials, metal products and machinery, and scientific and professional instruments."

Virtually every one of these "non- strategic" items has a direct or indirect use in war.

Later, items such as rifle cleaning compounds, electronic equipment and radar were declared "non-strategic" and cleared for shipment to the Soviet Union. The trick simply is to declare almost everything "non-strategic." A machine gun is still considered strategic and therefore may not be shipped to the Communists, but the tools for making the machine guns and the chemicals to propel the bullets have been declared "non-strategic." Meanwhile, nearly 50,000 Americans have died in Vietnam. The Viet Cong and North Vietnamese receive 85 percent of their war materials from Russia and the Soviet bloc nations. Since their economies are incapable of supporting a war, the Communist arm of the conspiracy needed help from the Finance Capitalist arm. The United States has been financing and equipping both sides of the terrible

Vietnamese war, killing our own soldiers by proxy. Again, the landscape painters in the mass media have kept the American public from learning this provable fact.

Not surprisingly, the Rockefellers have been leaders in championing this bloody trade. On January 16, 1967, one of the most incredible articles ever to appear in a newspaper graced the front page of the Establishment's daily, the New York Times. Under the headline "Eaton Joins Rockefellers To Spur Trade With Reds" the article stated:

"An alliance of family fortunes linking Wall Street and the Midwest is going to try to build economic bridges between the free world and Communist Europe. The International Basic Economy Corporation, controlled by the Rockefeller brothers, and Tower International, Inc., headed by Cyrus S. Eaton Jr., Cleveland financier, plan to cooperate in promoting trade between the Iron Curtain countries, including the Soviet Union..."

International Basic Economy Corporation (IBEC) is run by Richard Aldrich, grandson of Federal Reserve plotter Nelson Aldrich, and Rodman Rockefeller* (CFR), Rocky 5 son. On October 20, 1969, IBEC announced that N M Rothschild & Sons of London had entered into partnership with the firm.

Cyrus Eaton Jr. is the son of the notoriously pro Soviet Cyrus Eaton, who began his career as secretary to John D. Rockefeller. It is believed that Eaton's rise to power in finance resulted from backing by his mentor. The agreement between Tower International and IBEC continues an old alliance. Although Eaton's name does not appear on the CFR's membership rolls, the Reece Committee which investigated foundations for Congress in 1953, found that Eaton was a secret member.

Among the "non-strategic" items which the Rockefeller Eaton axis is going to build

for the Communists are ten rubber goods plants, including two synthetic rubber plants worth \$200 million. Mr. Eaton explains in the Times article: "These people are setting up new automobile plants and know they have got to have tire factories." Under the Nixon Administration which, contrary to campaign promises, has multiplied trade with the Reds tenfold, American concerns are building the world's largest truck factory for the Communists. Trucks are necessary for a nation's war machine and truck factories can be converted to the production of tanks as was done during WWIL The U. S. will provide the Soviets with both the facilities to build the trucks and the tires (or tank treads) for them to roll on.

In addition, the Rockefellers and Batons are constructing a \$50 million aluminum producing plant for the Reds Aluminum for jet planes is considered "non-strategic under Johnson-Nixon doctrine. Even more incredibly, the Times reveals:

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Nelson Rockefeller greets Khrushchev, the infamous "Butcher of Budapest." The Rockefeller and Eaton families have now joined forces to build war production plants behind the Iron Curtain so that the Communists can become a bigger threat to U. S. survival. America spends \$70 billion a year ostensibly on defense and then the Rockefellers build aluminum mills for the Communists. Only the absence of a formal declaration of war in Vietnam keeps the Eatons and Rockefellers from being actionable for treason. They have the blood of nearly 50,000 American servicemen on their hands.

When Communist dictators visit the U. S. they do not visit the laborers or union leaders, but hobnob with industrial leaders. There is little, if any, attempt by the Red dictators to identify with the working class. Here Nikita Khrushchev greets the avowedly pro-Communist industrialist Cyrus Eaton. Eaton started his business career as secretary to John O. Rockefeller and the Rockefeller family is believed to be largely responsible for his fortune.

"Last month. Tower International reached a tentative agreement with the Soviet patent and licensing organization, Licensintorg, covering future licensing and patent transactions. Until now, Mr. Eaton said, the Russians have left the buying and selling of licenses and patents to the Amtorg Trading Corporation, the official Soviet agency in this country for promoting Soviet- American trade."

This means that the Rockefellers and Eatons have a monopoly on the transfer of technological capability to the supposed enemies of the super-rich, the Soviet Union. According to the Times:

"Mr. Eaton acknowledged the difficulties that Amtorg's representatives had encountered here in trying to arrange licensing agreements with American companies. 'As you can imagine,' he said, 'it is almost impossible for a Russian to walk into the research department of an American aerospace company and try to arrange the purchase of a patent'."

Certainly every loyal American will say to himself, "Well, I would hope to God the Soviets couldn't walk into our defense plants and buy a patent." The Rockefellers and the Eatons have solved that problem for the Communists. Now, instead of dealing

with an official agency of the Soviet government, American concerns will be dealing with the Rockefellers. Meanwhile, nearly 50,000 Americans have died in Vietnam, many of them killed by weapons which the Rockefellers directly or indirectly supplied to our avowed enemies. Only the technicality of the lack of a formal declaration of

war prevents the Rockefellers' trading in the blood of dead Americans from being actionable as treason.

Thus by the purchase of patents for the Communists the Rockefellers are virtually in charge of research and development for the Soviet military machine, allowing the Soviets to mass produce American developments. The transfer of such knowledge is even more important than the sale of weapons. A process that may have taken an American corporation a decade to develop is transferred in toto to the Communists. Does it make sense to spend \$75 billion a year on national defense and then deliberately increase the war-making potential of an avowed enemy? It does to Mr. Rockefeller and the insiders.

Since the Rockefellers have contracted to arrange for patents for the Soviets, they are by dictionary definition Communist agents. Would it not be more accurate to define the Communists as Rockefeller agents?

Indicative of this was a strange event which occurred in October of 1964. David Rockefeller, president of the Chase Manhattan Bank and chairman of the board of the Council on Foreign Relations, took a vacation in the Soviet Union. This is a peculiar place for the world's greatest "imperialist" to take his vacation since much of Communist propoganda deals with taking all of David's wealth away from him and distributing it to "the people." A few days after Rockefeller ended his "vacation" in the

Kremlin, Nikita Khrushchev was recalled from a vacation at a Black Sea resort to learn that he had been fired. How strange! As far as the world knew, Khrushchev was the absolute dictator of the Soviet government and, more important, head of the Communist Party which runs the USSR. Who has the power to fire the man who was supposedly the absolute dictator? Did David Rockefeller journey to the Soviet Union to fire an employee? Obviously the position of premier in the Soviet Union is a figurehead with the true power residing elsewhere. Perhaps in New York.

For five decades the Communists have based their propoganda on the theme that they were going to destroy the Rockefellers and the other super-rich. Yet we find that for five decades the Rockefellers have been involved in building the strength of the Soviets. We are supposed to believe those international cartelists do this because they are foolish or greedy. Does this make sense? If a criminal goes up and down the streets shouting at the top of his lungs that as soon as he gets hold of a gun he is going

to kill Joe Doaks, and you learn that Doaks is secretly giving guns to the criminal, one

of two things must be true. Either Doaks is a fool or all the shouting is just "show biz"

and the criminal secretly works for Doaks. The Rockefellers are not fools.

While David runs the financial end of the Rockefeller dynasty. Nelson runs the political. Nelson would like to be President of the United States. But, unfortunately for

him, he is unacceptable to the vast majority of the grass roots of his own party. The next best thing to being President is controlling a President. Nelson Rockefeller and Richard Nixon are supposed to be bitter political competitors. In a sense they are, but

that still does not preclude Rockefeller from asserting dominion over Mr. Nixon. When Mr. Nixon and Mr. Rockefeller competed for the Republican nomination in 1968, Rockefeller naturally would have preferred to win the prize, but regardless of who won, he would control the highest office in the land.

You will recall that right in the middle of drawing up the Republican platform in 1960, Mr. Nixon suddenly left Chicago and flew to New York to meet with Nelson Rockefeller in what Barry Goldwater described as the "Munich of the Republican Party." There was no political reason why Mr. Nixon needed to crawl to Mr. Rockefeller. He had the convention all sewed up. The Chicago Tribune cracked that it was like Grant surrendering to Lee.

In *The Making of the President, 1960*, Theodore White noted that Nixon accepted all the Rockefeller terms for this meeting, including provisions "that Nixon telephone Rockefeller personally with his request for a meeting; that they meet at the Rockefeller apartment . . . that their meeting be secret and later be announced in a press release from the Governor, not Nixon; that the meeting be clearly announced as taking place at the Vice President's request; that the statement of policy issuing from it be long, detailed, inclusive, not a summary communique."

The meeting produced the infamous "Compact of Fifth Avenue" in which the Republican Platform was scrapped and replaced by Rockefeller's socialist plans. The *Wall Street Journal* of July 25, 1960, commented: "... a little band of conservatives within the party ... are shoved to the sidelines. . . [T]he fourteen points are very liberal indeed; they comprise a platform akin in many ways (to the Democratic platform and they are a far cry from the things that conservative men think the Republican Party ought to stand for. . . "As Theodore White put it:

"Never had the quadrennial liberal swoop of the regulars been more nakedly dramatized than by the open compact of Fifth Avenue. Whatever honor they might have been able to carry from their services on the platform committee had been wiped out. A single night's meeting of the two men in a millionaire's triplex apartment in Babylon-by-the-Hudson, eight hundred and thirty miles away, was about to overrule them; they were exposed as clowns for all the world to see."

The whole story behind what happened in Rockefeller's apartment will doubtless never be known. We can only make an educated guess in light of subsequent events. But it is obvious that since that time Mr. Nixon has been in the Rockefeller orbit.

After losing to Kennedy by an eyelash, Mr. Nixon, against his wishes, and at the request (or order) of Rockefeller, entered the California gubernatorial race and lost. (For further details see the author's *Richard Nixon: The Man Behind The Mask*.) After losing to Pat Brown in the California gubernatorial race in 1962, Nixon had universally been consigned to the political trash heap. He left his practice as an

attorney in California and went to New York, where he moved in as a neighbor of Nelson Rockefeller, the man who is supposedly his archenemy, in a \$ 100,000-a-year apartment in a building owned by Rockefeller. Then Mr. Nixon went to work for the law firm of Mr. Rockefeller's personal attorney, John Mitchell, and in the next six years spent most of his time touring the country and the world, first rebuilding his political reputation and then campaigning to get the 1968 Republican nomination. At the same time, according to his own financial statement, his net worth multiplied many times and he became quite wealthy. Nelson Rockefeller, (and his colleagues of the Eastern Liberal Establishment), who helped make Nixon acceptable to Conservatives by appearing to oppose him, rescued Nixon from political oblivion and made him President of the United States. Does it not make sense that Mr. Nixon, the man of passionate ambition whose career had sunk to the bottom, had to make some deals in order to reach his goal? And did he not acquire massive political debts in return for being made President by the Eastern Liberal Establishment?

When Nixon left Washington, he, by his own claim, had little more than an old Oldsmobile automobile, Pat's respectable Republican cloth coat, and a government pension. While in law practice Nixon had an income of \$200, 000 per year, of which more than half went to pay for the apartment in Rocky's building. By 1968, he reported his net worth as \$515,830, while assigning a value of only \$45,000 to his

partnership in his increasingly flourishing law firm. It may be that the frugal Mr. Nixon acquired the after-tax investment capital that mushroomed into \$858,190 in assets by faithfully plugging his change into a piggy bank. Then again, it may have been part of Nixon's deal with Rockefeller and the Insiders that Mr. Nixon's personal poverty problems should be solved. The President is obviously an un-free agent.

The man most observers agree is the most powerful man in the Administration on domestic policy matters is Attorney General John Mitchell. Mitchell, who had been a Nixon law partner, served as campaign manager in 1968, and reportedly will serve in that capacity in 1972. The Wall Street Journal of January 17, 1969, revealed that Mitchell was Rocky's personal lawyer. The Establishment's landscape painters have etched a picture of Mitchell as a tough cop-type conservative bent; it appears that in reality Mitchell is but another Rockefeller agent.

Richard Nixon was elected President on a platform which promised to stop America's retreat before world Communism. Yet he appointed Henry Kissinger, a man who represented the opposite of the stands Mr. Nixon took during his campaign, to a position which is virtually Assistant President. Is it surprising then that Mr. Nixon has done just the opposite of what he promised he would do during his 1968 campaign?

How did Mr. Nixon come to pick an ultra-liberal to be his number one foreign policy advisor? We are told by Time magazine that Mr. Nixon met Kissinger at a cocktail party given by Clare Boothe Luce during the Christmas holidays in 1967. Mr. Nixon is supposed to have been so impressed by Dr. Kissinger's cocktail party repartee that he appointed him to the most powerful position in the Nixon Administration. Mr.

Nixon would have to be stupid to have done that; and Mr. Nixon is not stupid. The Kissinger appointment was arranged by Nelson Rockefeller. (Salt Lake City Desert News, March 27, 1970.) Kissinger had served for five years as Rockefeller's personal advisor on foreign affairs and at the time of his appointment he was serving as a paid staff member of the Council on Foreign Relations.

Mr. Nixon's fantastic about face was praised by LB J in the Washington Star of Dec. 1, 1971. The paper states:

"Former President Lyndon B. Johnson acknowledges that Richard Nixon, as a Republican President, has been able to accomplish some things that a Democratic President could not have. . .

'"Can't you just see the uproar,' he asked during a recent interview, 'if I had been responsible for Taiwan getting kicked out of the United Nations? Or if I had imposed sweeping national controls on prices and wages?'

'"Nixon has gotten by with it,' he observed, in an appreciative tone in his voice. 'If I had tried to do it, or Truman, or Humphrey, or any Democrat, we would have been clobbered.'"

Nelson Rockefeller and Richard Nixon are theoretically political enemies, but Rocky arranged '68 election so that if he could not be President, someone whom he controlled would be. The Rockefeller family through their Chase Manhattan Bank and other entities have been great benefactors of the Soviet Union ever since Communist Revolution in Russia. During campaign Nixon promised to halt shipment of war materials from America to North Vietnam via European Communist bloc because these supplies were being used to kill American soldiers. But much of this bloc trade is controlled by Rockefellers and Nixon has reversed himself and greatly multiplied such trade. The press, quite naturally, remains silent about killing American soldiers by proxy.

The boss and his two employees—the three musketeers of the CFR—Rocky President Nixon and Henry Kissinger confer. Kissinger of Harvard was made — virtual Assistant President by Rockefeller on whose staff he had served for a dozen years. Kissinger also had been on the staff of the CFR just prior to joining the Nixon Administration. Kissinger was the very embodiment of every, thing Nixon denounced during his '68 campaign. This explains why Nixon has reversed himself on so many stands. Among those to hail Mr. Nixon's move to the Left is Alger Hiss, the Communist spy Richard Nixon helped convict (Chicago Tribune, Oct. 25, 1971.) It was the Hiss Case which catapulted Nixon — from obscurity into the Senate, the Vice Presidency and, eventually, the White House.

7. PRESSURE FROM ABOVE AND PRESSURE FROM BELOW

The Establishment's official landscape artists have done a marvelous job of painting a picture of Richard Nixon as a conservative. Unfortunately, this picture is twenty years out of date. The very liberal Senator Hugh Scott of Pennsylvania boasted to a reporter one day: "(Liberals] get the action and the Conservatives get the rhetoric." Richard Nixon could not have been elected had he run as a Rockefeller liberal, but he can get away with running his Administration like one simply because the landscape painters fail to call the public's attention to the fact. However, columnist Stewart Alsop in writing for a sophisticated audience of approving Liberals, reveals the real Nixon. Alsop claims that if Nixon were judged by his deeds instead of his ancient image, the Liberals' attitude toward him would be aifferent. If only the Liberals' Pavlovian response to the Nixon name could be eliminated, says Alsop, they would realize how far Left he is. Therefore Alsop substitutes a hypothetical "President Liberal" for President Nixon:

"... If President Liberal were actually in the White House, it is not at all hard to imagine the reaction to his program. The right would be assailing President Liberal for bugging out of Vietnam, undermining American defenses, fiscal irresponsibility, and galloping socialism. The four basic Presidential poHcy positions listed above would be greeted with hosannas by the liberals. . .

Instead, the liberals have showered the President with dead cats, while

most conservatives have maintained a glum silence, and thus the Administration has been little credited' for 'much genuine achievement.' But there are certain special reasons, which Pat Moynihan omitted to mention, why this is so.

Alsop further explains how having the reputation of being an enemy of the Liberal Democrats helps Nixon pass their program:

"For one thing, there is a sort of unconscious conspiracy between the President and his natural enemies, the liberal Democrats, to conceal the extent to which his basic program, leaving aside frills and rhetoric, is really the liberal Democratic program. Richard Nixon is the first professional politician and 'real Republican' to be elected President in 40 years — and it is not in the self-interest of the liberals to give credit to such a President for liberal initiatives. By the same token, it is not in the self-interest of the President to risk his conservative constituency by encouraging the notion that he is not a 'real Republican' after all, but a liberal Democrat at cut rates.

There are plenty of examples of the mutual obfuscation which results from this mutual interest. The withdrawal of half a million men from Vietnam is quite obviously the greatest retreat in American history. But the President talks as though it were somehow a glorious advance,

certain to guarantee a 'just and lasting peace.' When the President-like any commander of a retreat-resorts to spoiling actions to protect his dwindling rear guard, the liberals howl that he is 'chasing the will-o'-the-wisp of military victory.'

. . . When the President cuts back real military strength more sharply than in a quarter of a century, the liberals attack him for failing to 'reorder priorities.' The President, in his rhetoric about a 'strong defense,' plays the same game. The result, as John Kenneth Galbraith accurately noted recently, is that 'most people and maybe most congressmen think the Administration is indulging the Pentagon even more than the Democrats,' which is the precise opposite of the truth. . . "

Alsop continued what is probably the most damning column ever written about Richard Nixon by noting the role that the mass media have played in portraying to the public an image that is the reverse of the truth:

"... There is also a human element in this exercise in mutual obfuscation. To the liberals, especially the liberal commentators who dominate the media, Richard Nixon is Dr. Fell ('The reason why I cannot tell, but this I know and know full well, I do not like thee. Dr. Fell.'). This is not surprising. Not too many years ago, Richard M.

Nixon was one of the most effective – and least lovable – of the conservative Republican professionals of the McCarthy era."

The columnist, himself a member of the socialist Americans for Democratic Action (ADA), speculated on what the "old Nixon" would have had to say about the "new Nixon":

"... on his past record, it is not at all hard to imagine R. M. Nixon leading the assault on the President for his 'bug-out,' 'fiscal irresponsibility,' 'galloping socialism,' and all the rest of it. So how can one expect Mr. Nixon to defend President Liberal's program with the passionate conviction that a President Robert Kennedy, say, would have brought to the defense of such a program?"

Alsop has revealed the real Nixon and is obviously pleased. Those who voted for Nixon shouldn't be quite so happy. If you liked the Richard Nixon who ran for the Presidency, then you cannot, if you are consistent, like the Richard Nixon who is President. Nixon and his fellow "moderates" have turned the Republican elephant into a donkey in elephant's clothing. On June 19, 1959, Vice President Nixon gloated: "In summary, the Republican administration produced the things that the Democrats promised." It looks as if it's happening again!

A year and a half earlier Nixon had been warbling a different tune:

"If we have nothing to offer other than a pale carbon copy of the New Deal, if our only purpose is to gain and retain power, the Republican Party no longer has any reason to exist, and it ought to go out of business."

The Nixon "Game Plan," as Harvard Professor John Kenneth Galbraith gleefully points out, is SOCIALISM. The Nixon "Game Plan" is infinitely more clever and dangerous than those of his predecessors because it masquerades as being the opposite of what it is.

Mr. Nixon is aware that most Americans fear "big government." An August 1968, Gallup Poll showed that 46 per cent of the American public believed that "big government" was the "biggest threat to the country." Gallup commented: "Although big government has been a favorite Republican target for many years, rank and file democrats are nearly as critical of growing Federal power as are Republicans." Recognizing this attitude, Mr. Nixon geared much of his campaign rhetoric to

attacking Big Daddy government. However, the Nixon Administration has taken massive steps to further concentrate authority in the federal "power pinnacle." (See Chart 3, p. 34)

While centralizing power at a rate which would have made Hubert Humphrey blush.

Mr. Nixon has continued to pay lip service to decentralization. During the first year of his Administration Mr. Nixon announced his "New Federalism" (the name taken from the title of a book by Nelson Rockefeller). The first part of the "New Federalism" is the Family Assistance Program (FAP) which would, contrary to his campaign promises, provide a Guaranteed Annual Income. Based on suggestions from John Gardner of file C.F.R. and Daniel Moynihan, a member of the board of directors of the socialist ADA, the FAP would double the number on welfare and increase tremendously the power of the executive branch of the federal government. The Leftwing weekly, the New Republic, cheered the proposal as "creeping socialism."

The second major segment of the President's "New Federalism" is revenue sharing with the states, touted as a step in the decentralization of power from the federal government. Actually, the program does just the opposite. The money must first go from the states to Washington before it can be shared. As columnist James J. Kilpatrick remarked: "... power to control follows the Federal dollar as surely as that famous lamb accompanied little Mary." As soon as the states and local governments get hooked on the federal funds, the controls will be put on just as they were in education and agriculture. Every field the government attempts to take over it first subsidizes. You can't decentralize government by centralizing the tax collections.

Mr. Nixon's "power to the people" slogan really means "power to the President."

House Ways and Means Chairman Wilbur Mills has called the revenue-sharing plan a "trap" that "could become a massive weapon against the independence of state and local government." The plan, said Mills, "goes in the direction of centralized government."

But, Mr. Nixon is very clever. In his 1971 State of the Union Message, the talk in which he used the Communist slogan "Power to the People," the President said:

"We in Washington will at last be able to provide government that is truly for the people. I realize that what I am asking is that not only the Executive branch in Washington, but that even this Congress will have to change by giving up some of its power."

That sounds reasonable doesn't it? The Executive branch will give up some power and the Congress will give up some power and the people will gain by having these powers returned to them. Right? Wrong! That is nothing but verbal sleight of hand. Notice the precision of Mr. Nixon's language. He speaks of the "Executive branch in Washington" giving up some of its power. Three days later it became obvious why Mr. Nixon added the seemingly redundant "in Washington" when it was announced that the country was being carved up into ten federal districts. These federal districts would soon, be used to administer the wage and price controls which centralize in the federal government almost total power over the economy.

To many political observers the most shocking development of the past year was the admission by President Richard Nixon to newsman Howard K. Smith that he is "now a Keynesian in economics." The jolted Smith commented later, "That's a little like a Christian Crusader saying: 'All things considered, I think Mohammed was right.'" Howard K. Smith was well aware that such a statement was tantamount to a declaration by Mr. Nixon that "I am now a Socialist." John Maynard Keynes, the English economist and Fabian Socialist, bragged that he was promoting the "euthanasia of capitalism."

It is generally believed in England among students of this conspiracy that John Maynard Keynes produced his General Theory of Money and Credit at the behest of certain Insiders of international finance who hired him to concoct a pseudo-scientific justification for government deficit spending—just as the mysterious League of Just Men had hired Karl Marx to write the Communist Manifesto. The farther a government goes into debt, the more interest is paid to the powerful Insiders who "create" money to buy government bonds by the simple expedient of bookkeeping entries. Otherwise, you can bet your last farthing that the Insiders of international banking would be violently opposed to inflationary deficits.

In his internationally syndicated column of February 3, 1971, James Reston (C.F.R.) exclaimed:

"The Nixon budget is so complex, so unlike the Nixon of the past, so un-Republican that it defies rational analysis. . . The Nixon budget is more planned, has more welfare in it, and has a bigger predicted deficit than any other budget of this century."

During 1967, while on the primary trail, Richard Nixon made exorbitant Democrat spending his Number Two campaign issue, just behind the failure of the Democrats to win the Vietnam War. Mr. Johnson's 1967 Budget was \$158.6 billion, "Which at the time seemed astronomical. Mr. Nixon claimed that if that amount were not sliced by \$10 billion the country faced financial disaster. At a time when the Vietnam War was a far bigger financial drain than it is now, Richard Nixon argued that we should be spending around \$150 billion. President Nixon is now spending \$230 billion, and bills already introduced in Congress and likely to pass could push the 1972 Fiscal Budget (July 1, 1971 to July 1, 1972) to \$250 billion.

The point is that the man who campaigned as Mr. Frugal in 1968 is, in his third year of office, ' out-spending by \$80 to \$100 billion what he said his predecessor should spend. And some experts are predicting that Mr. Nixon could spend as much as \$275 billion next year.

This is the same Richard Nixon who in Dallas on October 11, 1968, declared that "America cannot afford four years of Hubert Humphrey in the White House" because he had advocated programs which would have caused "a spending spree that would

have bankrupted this nation." Candidate Nixon flayed the Johnson Administration for failing "to cut deficit spending which is the cause of our present inflation." Budget deficits, he said, "lie at the heart of our troubles." For his own part, he renounced any "massive step-up" in federal spending. "This is a prescription for further inflation," said Nixon. "I believe it is also a prescription for economic disaster."

While it took LB J five years to run up a \$55 billion deficit. Senator Harry Byrd notes that the accumulated deficit for Mr. Nixon's first three years will reach at least \$88 billion. Congressional experts are now predicting Richard Nixon could well pour on the red ink to a total of \$124 billion in this term of office alone.

In order to halt inflation Mr. Nixon has now instituted wage and price controls. Most Americans, sick of seeing their paychecks shrink in purchasing power each month, have overwhelmingly approved. But this is because most people are not aware of the real causes of inflation. And you can be sure that the Establishment's landscape painters will not explain the truth to them. The truth is that there is a difference between inflation and the wage-price spiral. When the government runs a deficit, brand new money in the amount of the deficit is put into circulation. As the new money percolates through the economy it bids up wages and prices. This is easy to understand if you think of our economy as a giant auction. Just as at any other auction, if the bidders are suddenly supplied with more money, they will use that money to bid up prices. Inflation, in reality, is an increase in the supply of money. It causes the wage-price spiral which is generally mislabeled inflation. You could not have a wage

price spiral if you did not have an increase in the money supply with which to pay it. This is not just economics, it is physics. You can't fill a quart bottle with a pint of milk. To say that the wage-price spiral causes inflation is like saying wet streets cause

rain. Mr. Nixon, unlike the vast majority of the American public, is aware of the real causes of "inflation." He explained it clearly on January 27, 1970:

"The inflation we have at the start of the Seventies was caused by heavy deficit spending in the Sixties. In the past decade, the Federal Government 'spent more than it took in-\$57 billion more. These deficits caused prices to rise 25' percent in a decade."

Business blames "inflation" on the unions, and unions blame "inflation" on business, but only the government can cause "inflation."

Mr. Nixon has fastened wage and price controls on the economy supposedly to solve a problem which Mr. Nixon (and LB J) created by running huge deficits. If he sincerely wanted to stop "inflation" he would have put wage and price controls on the government rather than on the rest of us and would have stopped deficit spending. People are cheering Nixon because he "did something." This is akin to cheering for a motorist who shoots a pedestrian he has just run over.

Wage and price controls are at the very heart of Socialism. You can't have a

totalitarian government without wage and price controls and you can't have a free country with them. Why? You cannot impose slavery upon people who have economic freedom. As long as people have economic freedom, they will be free. Wage and price controls are people controls. In his Phase II speech, Mr. Nixon made it clear that the 90-day wage and price controls are with us in one disguise or another from now on. They are a major step towards establishing an all-powerful Executive branch of the federal government.

After the Insiders have established the United Socialist States of America (in fact if not in name), the next step is the Great Merger of all nations of the world into a dictatorial world government. This was the main reason behind the push to bring Red China into the United Nations. If you want to control the natural resources, transportation, commerce and banking for the whole world, you must put everybody under the same roof.

The Insiders' code word for the world superstate is "new world order," a phrase often used by Richard Nixon. The Council on Foreign Relations states in its Study No. 7: "The U. S. must strive to: A. BUILD A NEW INTERNATIONAL ORDER." (Capitals in the original) Establishment spokesman James Reston (CFR) declared in his internationally syndicated column for the New York Times of May 21, 1971: "Nixon would obviously like to preside over the creation of a new world order, and believes he has an opportunity to do so in the last 20 months of his first term."

A world government has always been the object of the Communists. In 1915, in No. 40 of the Russian organ. The Socialist Democrat, Lenin proposed a "United States of the World." The program of the Communist International of 1936 says that world dictatorship "can be established only by victory of socialism in different countries or groups of countries, after which the Proletariat Republics would unite on federal lines with those already in existence, and this system would expand ... at length forming the world union of Soviet Socialist Republics."

One of the most important groups promoting the "world union" is the United World Federalists, whose membership is heavily interlocked with that of the Council on Foreign Relations. The UWF advocate turning the UN into a full-fledged world government which would include the Communist nations.

Richard Nixon is, of course, far too clever to actually join the UWF, but he has supported their legislative program since his early days in Congress. In the October 1948 issue of the UWF publication World Government News, on page 14, there

appears the following announcement:

"Richard Nixon: Introduced world government resolution (HCR 68) 1947, and ABC (World Government) resolution 1948."

World government has a strong emotional appeal for Americans, based on their

universal desire for world peace. The insiders have the Communists rattling their sabers with one hand and dangling the olive branch with the other. Naturally everyone gravitates towards the olive branch, not realizing that the olive branch is controlled by another arm of the entity that is rattling the sabers.

In September of 1968, candidates for public office received a letter from the United World Federalists that stated:

"Our organization has been endorsed and commended by all U. S. presidents in the last 20 years and by the current nominees for the presidency. As examples we quote as follows:

Richard Nixon: Your organization can perform an important service by continuing to emphasize that world peace can only come thru world law. Our goal is world peace. Our instrument for achieving peace will be law and justice. If we concentrate our energies toward these ends, I am hopeful that real progress can be made.'

Hubert Humphrey: 'Every one of us is committed to brotherhood among all nations, but no one pursues these goals with more dignity and dedication than the United World Federalists.'

There really was not a dime's worth of difference. Voters were given the choice between CFR world government advocate Nixon and CFR world government advocate Humphrey. Only the rhetoric was changed to fool the public.

A world government requires a world supreme court, and Mr. Nixon is on record in favor of a world supreme court. And a world government must have a world police force to enforce the laws of the World Super state and keep the slaves from rebelling. The Los Angeles Examiner of October 28, 1950, reported that Congressman Richard Nixon had introduced a "resolution calling for the establishment of a United Nations police force..."

Not surprisingly, the Insiders have their pet planners preparing to administrate their world dictatorship. Under an immense geodetic dome at Southern Illinois University is a completely detailed map of the world which occupies the space of three football fields. Operating under grants from the Ford, Carnegie and Rockefeller foundations (all extensively interlocked with the C.F.R.) a battery of scientists including everything from geographers, psychologists and behavioral scientists to natural scientists, biologists, biochemists and agronomists are making plans to control people. These elite planners conduct exercises in what they call "the world game." For example: There are too many people in Country A and not enough people in Country B. How do you move people from Country A to Country B? We need so many males.

so many females, so many of this occupation and so many of that occupation, so many of this age and so many of that age. How do you get these people from Country A and settle them in Country B in the shortest possible time? Another example:

We have an uprising in Country C (or as it would now be called. District C) How long does it take to send in "peace" forces to stop the insurgency?

MIDDLE CLASS

PresMjre from below /

Instead, we find that most of these radicals are the recipients of largesse from major foundations or are receiving money from the government through the War on Poverty. The Rothschild-Rockefeller-C.F.R. Insiders at the top "surrender to the demands" for Socialism from the mobs below. The radicals are doing the work of those whom they hate the most.

Remember Bakunin's charge that Marx' followers had one foot in the bank and the other in the Socialist movement.

Further indications of Establishment financing of the Communist S.D.S. are contained in James Kunen's The Strawberry Statement: Notes On A College Revolutionary . Describing events at the 1968 S.D.S. national convention,

Kunen says:

"Also at the convention, men from Business International Roundtables- the meetings sponsored by Business International for their client groups and heads of government- tried to buy up a few radicals. These men are the world's leading industrialists and they convene to decide how our lives are going to go. These are the boys who wrote the Alliance for Progress. They're the left wing of the ruling class.

They agreed with us on black control and student control.

They want McCarthy in. They see fascism as the threat, see it coming from Wallace. The only way McCarthy could win is if the crazies and young radicals act up and make Gene look more reasonable. They offered to finance our demonstrations in Chicago. We were also offered Esso (Rockefeller) money. They want us to make a lot of radical commotion they can look more in the center as they move to the left."

THAT IS THE STRATEGY. THE LANDSCAPE 1 PAINTERS FOCUS YOUR ATTENTION ON THE KIDS IN THE STREET WHILE THE REAL DANGER IS FROM ABOVE.

As Frank Capell recently observed in The Review Of The News:

"Of course, we know that these radical students are not going to take over the government. What they are going to do is provide the excuse for the government to take over the people, by passing more and more repressive laws to 'keep things under control.'"

The radicals make a commotion in the streets while the Limousine Liberals at the top in New York and Washington are Socializing us. WE ARE GOING TO HAVE A DICTATORSHIP OF THE ELITE DISGUISED AS A DICTATORSHIP OF THE PROLETARIAT.

Now the Insiders of the Establishment are moving into a more sophisticated method of applying pressure from below. John Gardner, a "Republican" and member of the C.F. R., has established a grass roots proletarian organization called Common Cause. This may become the biggest and most important organization in American history. Common Cause's goal is to organize welfare recipients, those who have not voted before, and Liberals to lobby for Socialism. That lobbying will not only be expressed in pressuring Congress to pass Socialist legislafion but will also be expressed as ballot power in elections. Common Cause is supposedly the epitome of anti-

Establishmentarianism, but who is paying the bills? The elite Insider radicals from above. The number one bankroller of this group to overthrow the super-rich and re-distribute their wealth among the poor is John D. Rockefeller III. Other key financiers are Andrew Heiskell (CFR), chairman of the board of Time, Inc., Thomas Watson (CFR), chairman of the board of IBM, John Whitney (CFR) of the Standard Oil fortune, Sol Linowitz (CFR), Chairman of the board of Xerox, and Gardner Cowles (CFR) of Cowles publications. In any organization, the man who pays the bills is the boss. The others are his employees.

What better proof could we have that Socialism is not a movement of downtrodden masses but of power hungry eUitists? The poor are merely pawns in the game. Needless to say, the landscape painters hide Common Cause's financial angels so that only those who understand that the Establishment's game plan is SOCIALISM understand what is going on before their very eyes.

8. YOU ARE THE ANSWER

Many people cannot refrain from rationalizing. After reading this book, some will bemoan the fact that the situation is hopeless. These will be many of the same people who, before reading this book, really did not believe the problems facing us were

serious. Some people wake up and give up in the same week. This is, of course, just exactly what the Insiders want you to do.

The conspiracy can be defeated. The insiders are not omnipotent. It is true that they control important parts of the federal government, high finance and the mass media. But they do not control everything, or the vise would already have been closed. We might say the conspiracy controls everything but you. You are their Achilles heel if you are willing to fight. There is an old cliché in sports that quitters never win and winners never quit. We need a million Americans who are not quitters, but, moreover, who have the will to win!

Of course, you can't buck the conspiracy head on.

trying to fight it on its home grounds. But the Insiders are vulnerable to an end run. You, and thousands of others like you can make an end run if you want to. It is our intention in this closing chapter to show why it can be done and how you can do it.

The timing for an end run has never been better. What Barry Goldwater said in 1964, people were willing to believe in 1968. Most people who voted for Nixon did so because he promised to balance the budget, not establish wage and price controls; slash government spending, not multiply it; cut welfare, not push for a guaranteed annual income; stand firm against the Communists, not lead the Red Chinese into the U. N.; build America's defenses, not continue to unilaterally disarm us; and stop aid and trade with our avowed Communist enemies, not double it. These were the issues which supposedly differentiated Nixon from Humphrey. Now we see that Nixon has repudiated his own promises and carried out those of his opponent. By 1972, millions of Americans will have concluded that there is little difference between the leadership of the two major parties. And more and more people are beginning to realize that there is a tiny clique of conspirators at the top which controls both the Democrat and Republican Parties.

The one thing these conspirators cannot survive is exposure. The Insiders are successful only because so few of their victims know what is being planned and how Insiders are carrying out those plans. Conspiracies can operate only in the dark. They cannot stand the truthful light of day. Once any sizeable minority of the American people becomes aware of the conspiracy and what it is up to, the many decades of patient planning and work by the Insiders in this country can be destroyed in an amazingly short period of time.

This job is largely a matter of getting others to realize that they have been conned and are continuing to be conned. You must become the local arm of the world's largest

floating university. But before you can go to + work, pointing out these conspiratorial facts to others, you must know the facts yourself. This book is designed to give you these facts, and can be your greatest tool. It is available on tape cassettes* so that you

can virtually memorize its contents by listening to it repeatedly while you are washing the dishes or driving to and from work. The concept of an army of individuals which is dedicated to exposing "the conspiracy" frightens the Insiders because it works outside the channels which they control.

(*From Gary Allen Communications, P.O. Box 802, Arcadia, California 91106.)

Richard Nixon has said of the Republican Party: "We've got to have a tent everyone can get into." The Democrats have obviously believed that for a long time.

But a Party must be based on principles or it has no justification for existence. Bringing Socialists into the Republican Party theoretically may broaden the base, but, in reality, serves only to disfranchise those who believe in a Constitutional Republic and the free enterprise system.

In 1972, the Republicans will try to make you forget that Richard Nixon was elected on George Wallace's platform but has been carrying out Hubert Humphrey's. The pitch will be "party unity." "If not Nixon then who?" will be the typical response to complaints about Nixon's actions. But unity with evil is evil. During the campaign of 1972, Nixon will again talk conservatively while the C.F.R.'s Democrat candidate will sound frighteningly radical in order to stampede you into accepting Nixon as the lesser of two evils. The Establishment may even run its John Lindsay or Eugene McCarthy as a far Left third or fourth party candidate in order to split the Democratic Party and re-elect Richard Nixon with a comparatively small number of votes.

It is only logical that the Insiders will try to apply the coup de grace against America through a Republican President simply because most people cannot believe that a Republican could be "soft on Communism" or would jeopardize our liberty or sovereignty. The watchdogs tend to go to sleep with a Republican in office.

Democrats and Republicans must break the Insider control of their respective parties. The C.F.R. -types and their flunkies and social climbing opportunist supporters must be invited to leave or else the Patriots must leave.

It is up to you to put the politicians on the spot and make the C.F.R. -Insiders a campaign issue. This can be accomplished easily by creating the base of thinking that will oppose their positions. The Socialists must be forced to gather into one party.

The conspiracy doesn't want the resultant clear distinction between party ideologies. The Insiders want the issues between the parties to be cloudy and gray, centering on personalities, not principles. Neither party can come out strongly against Socialism as long as it is pushing Socialist programs. But that is the way the Insiders want it.

The issue, very simply, is the enslavement of you and your children. Just because many of these Insiders are theoretically Americans, don't think they will spare this country the terror they have brought to thirty others through their hired Communist

thugs. To the Insiders, the world is their country and their only loyalty is to themselves and their fellow conspirators. Being an American means no more to them than being an honorary citizen of Bali would mean to you. It has not bothered their consciences one iota that millions of your fellow human beings have been murdered, including 50,000 of your own sons in Vietnam. In order to solidify their power in the United States they will need to do here the same thing they have done in other countries. They will establish and maintain their dictatorship through stark terror.

The terror does not end with the complete take-over of the Republic. Rather, then terror just begins . . . for total, all encompassing terror is an absolute necessity to keep a dictatorship in power . And terror does not mean merely publishing the enemies of the New Order. Terror requires the murdering and imprisoning of people at random even many of those who helped them come to power .

Those who are complacent and hope to escape the terror because they were not involved in politics or resisted the New Order coming to power must be made, by you, to understand that this all-encompassing need for terror includes them especially. . . that they cannot escape by doing nothing.

What can we expect from the conspiracy during the next few years? Here are fourteen signposts on the road to totalitarianism compiled some years ago by historian Dr. Warren Carroll and a refugee from Yugoslavian Communism, Mike Djordjevich. The list is not in any particular order nor is the order of any particular significance as given here. But the imposition of any one of these new restrictions on liberty (none of which was in effect when the list was compiled) would be a clear warning that the totalitarian state is very near; and once a significant number of them-perhaps five has been imposed, we can rationally conclude that the remainder would not be far behind and that the fight for freedom and the preservation of the Republic has been lost in this country.

FOURTEEN SIGNPOSTS TO SLAVERY

1. Restrictions on taking money out of the country and on the establishment or retention of a foreign bank account by an American citizen.
2. Abolition of private ownership of hand guns.
3. Detention of individuals without judicial process.
4. Requirements that private financial transactions be keyed to social security numbers or other government identification so that government records of these transactions can be kept and fed into a computer.
5. Use of compulsory education laws to forbid attendance at presently existing private schools.
6. Compulsory non-military service.
7. Compulsory psychological treatment for non- government workers or public school children.
8. An official declaration that anti-Communist organizations are subversive and subsequent legal action taken to suppress them.
9. Laws limiting the number of people allowed to meet in a private home.
10. Any significant change in passport regulations to make passports more difficult to obtain or use.
11. Wage and price controls, especially in a non-wartime situation
12. Any kind of compulsory registration with the government of where individuals work.
13. Any attempt to restrict freedom of movement within the United States.
14. Any attempt to make a new major law by executive decree (that is, actually put into effect, not merely authorized as by existing executive orders.)

As you are no doubt aware President Nixon already has invoked numbers 1, 14 and 14.

Steps 2, 3, 6, 7, 9, 12 and 13 already have been proposed and some are actively campaigned for by organized groups. As of January 1, 1972 banks must report to the government any deposit or withdrawal over \$5, 000. The next step will be to restrict the taking of money out of the country. Big Brother is watching your bank account!

Increased government control over many kinds of private schools is proposed annually in many state legislatures. Compulsory non-military service—a universal draft of all young men and women, with only a minority going into the armed services has been discussed by the Nixon Administration as an alternative to the draft. Sensitivity training is already required for an increasing number of government workers, teachers and school children. As long ago as 1961, Victor Reuther proposed that anti-Communist groups and organizations be investigated and placed on the Attorney General's subversive list. The propaganda war in progress to force registration or confiscation of firearms is the number one priority of all the collectivists—an armed citizenry is the major roadblock to a totalitarian takeover of the United States.

You are in this fight whether you want to be or not. Unless you are an Insider, you are a victim. Whether you are a multimillionaire or a pauper you have an enormous amount at stake.

The Insiders are counting on your being too preoccupied with your own problems or too lazy to fight back while the chains of slavery are being fastened on you. They are counting on their mass media to con you, frighten you, or ridicule you out of saving your freedom, and, most of all, they are counting on your thinking you can escape by not taking part in opposing their takeover.

They are also counting on those of you who recognize the conspiracy becoming so involved with watching all moves that you become totally mesmerized by their machinations, and thus become incapable of acting.

The choice is yours. You can say, "It can't happen here!" But nearly every one of the one billion people enslaved by the Communists since 1945 doubtless said the same thing. Or you can end run this whole conspiratorial apparatus.

The choice you must make was enunciated by Winston Churchill when he told the people of England:

"If you will not fight for right when you can easily win without bloodshed; if you will not fight when your victory will be sure and not too costly; you may come to the moment when you will have to fight with all the odds against you and only a precarious chance of survival."

Because we have ignored warning after warning, we are now at that place in history. Unless you do your part now, you will face a further choice, also described by Mr. Churchill. He said:

"There may be even a worse fate. You may have to fight when there is no hope of victory, because it is better to perish than live as slaves."

WHAT WILL YOU DO?

If you are unwilling to get involved because you feel it may be bad for business or may jeopardize your social respectability, just look into the eyes of your children and tell them that making a buck and climbing the social ladder are more important to you than they are.

This is the end of our case .

If you have decided not to do anything about it, then you can close this book, read no

further, and turn out the light. That is just what you will be doing for the United States

of America, and may God help us. And may He have mercy on your soul.

If you decide that you will do something – that you at least are not yet controlled –

read on – pick up the ball we are tossing you and with thousands of others, let's "end run," the conspiracy.

Here's how: The four keys in this program are:

1. You. What you do now is, of course, the key to this whole operation. If you delay, your motivation will wane, your concern will recede, but the danger will increase. Remember, the Insiders don't care how much you know about their conspiracy so long as you don't do anything about it. So keep reading and then act.

2. This book: None Dare Call It Conspiracy. In writing this book we have tried to give a concise overall picture of the nature of the conspiracy. We wrote it not only to explain the conspiracy, but to give you a complete program of action now, so that the many "You's" around the country would not necessarily have to be articulate sales men to make your "end run." You can simply pass this book out and let it do the job for you. The conspiracy may be able to stifle publicity on this book and keep it off the magazine rack at your local supermarket, but they can't stop you from distributing it to friends, neighbors, relatives and business associates and especially in your precinct. With a potential 30 million distribution of this book to those mentioned above (and in a manner yet to be described), you will create a base of opinion that will throw the Insiders out.

It is quite possible that in distributing this book, questions will come up concerning certain statements and conclusions with which you are not able to deal. There are a number of organizations that have well documented material on all subjects raised in this book. But after considerable personal research the author has concluded that the organization which is the leader in this field, has had the most experience, and is doing the best job of exposing the conspiracy is The John Birch Society,*

(*The Berkeley Gazette stated in an editorial of August 26, 1971, commenting on The John Birch Society's 1958 ten point predictions /or the United States, "Whatever Else, Call Him [Robert Welch] 'Correct?' Write Box 8352, San Marino, Ca. 91 108,/or copy of editorial.)

Doesn't it appear strange that this organization which works toward decentralization of political power and the exposure of the Insiders should be so vilified by the mass media, while the Council On Foreign Relations, which promotes centralization of power in the hands of a few within a world government, is practically never mentioned? So contact The John Birch Society for further back-up information (Belmont, Massachusetts 02178-San Marino, California 91 108-or check your telephone directory for the nearest American Opinion Bookstore)

3. Your Precinct. The precinct is the lowest denominator in our political structure. Any politician will agree that whoever reaches and influences the most people in the precinct wins the election. When you break down the job to be done to this least

common denominator, it doesn't seem to be nearly as big a job as when you look at those millions of votes that need to be switched. Many elections are won or lost by less than five votes per precinct. Remember that every vote-switch you can accomplish (by planting the seed with your book) really amounts to two votes, as it takes one from the other side.

Start your "end run" in your own precinct now. Lists of registered voters are available from your County Registrar. With everyone working within his own precinct, the hit and miss efforts of prior years will be avoided and organization will be added to this effort. A blanket coverage of your precinct will create talk between neighbors on this subject and thereby greatly increase the number of persons reading this book.

4. Your Congressman. You have now completed the three simple basic moves in your "end run.," Barring a wholesale awakening by the American people, it is probably wishful thinking to believe that the C.F.R.'s hold on the Presidency can be broken in 1972. But it is possible to block the Insiders' m& n in the House of Representatives.

Congress can still lift a powerful voice against the conspiracy if only it would. It can also throw a searchlight on to the C.F.R.'s stranglehold on the executive branch of the government. No burglar tries to rob a house when a spotlight is on him. With your effort Congress can be that spotlight.

It is at the Congressional level that the conspiracy can be delayed at least until there is sufficient strength to rout it. But your local Congressional candidate must be forced to take a public stand on the Council on Foreign Relations, its goals, and its power in the federal government. And once your candidate is elected you must make sure that he does not submit to the incredible pressure which will be put upon him in Washington to compromise his principles. The Congressman for whom you are laying the base for election must be as steadfast in Washington as he is at home in personal conversation with you. Keep in mind that a Congressman must return to his constituents every two years for re-approval.

How would you like to be a Congressman who had voted for any one of the 14 Signposts to Slavery, asking to be elected by constituents who had read None Dare Call It Conspiracy? It is therefore easier to keep a Congressman on the straight and narrow than a Senator or the President. The latter run less frequently than Congressmen and represent tremendously larger geographical areas. Although it is not easy, it is still possible for a good Congressman to finance his campaign from within his district and not be dependent on the Insiders for campaign contributions.

If there are no Congressional candidates worth supporting in your area at this time, support one or more in other areas. Never contribute money to the Republican or Democratic National Committee. That money, except in token amounts, will never reach anti-C.F.R.-Establishment candidates, most of whom suffer from a severe shortage of funds, at least until they are well established. Only contribute your campaign dollars to those who are committed to fighting the conspiracy. A candidate

running on good conservative principles is not enough. We've liad many such candidates, and although most of them are very good men, they never come to grips with the real problems - exposing those behind the World Socialist Movement.

So, organize your "end run," pass out your books and then keep your eagle eye on your Congressman and his voting record.

This "end run" concept we are suggesting is not just a game we are playing even though we use a football term.

To summarize: You do not necessarily have to be an articulate salesman to make this "end run." You do not necessarily have to know all the in's and out's of the total conspiracy-the book is intended to do this for you.

All you have to do is find the wherewithal to purchase the books and one way or another see that you blanket your precinct with them. Then force your Congressman to stand up to the C.F.R. Establishment.

It is simple. It is straightforward. It is a workable plan.

With 30 million "end runs" being made during 1972, you can, and will, rout the conspiracy, turn the tide of history and prevent the enslavement of yourself and your family.

Remember, seeds planted in 1972 will pay off not only this year, but in 1974 and 1976. If we do not build a

large counter-revolutionary base in 1972 the ball game will be lost by 1976.

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Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40)

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Reactor Core staff or the owner. If you find ought to disagree with, that is as it ought be. Train your mind to test every thought, ideology, train of reasoning, and claim to truth. There is no justice when even a single voice goes unheard. (1 Thessalonians 5:21, 1 John 4:1-3, John 14:26, John 16:26, Revelation 12:10, Proverbs 14:15, Proverbs 18:13)

Ad Dei Gloriam

The Star Above The Towers
An Illuminati Signature

By Clifford Shack

This is the Egyptian hieroglyph for Sirius, from whence comes the worship of Isis, Osiris and ultimately Horns. According to Masonic authors Albert Pike & Manley Hall, the religion of Illuminated Brethren is revealed in the Isis - Osiris - Horns Mythos. Note the three-part symbol for Sirius encompasses an obelisk, a star & half dome

Keep in mind that SYMBOLS are used by Illuminated Brethren to 1) indoctrinate the unwashed masses on an unconscious level and 2) signal in a cryptic way to their fellow "Brothers of the House", in a language that will be understood by fellow members of the Freres Macons (Free Masons).

When members of the Illuminati plan a murder or disaster they always leave their signature. This was the case with the JFK assassination (Dealey Plaza is fraught with Masonic symbolism). The Plaza is named after a high-level mason and designed in the shape of a pyramid with the capstone missing) or the murder of the banker Robert Calvi. The destruction of the World Trade Center's twin towers was no exception. The high-level Illuminati planners had left their signature on that disaster.

At 8:45 A.M., on Tuesday, September 11th, 2001, a high-jacked Boeing 767, carrying 92 passengers and crew, and with 10,000 gallons of aviation fuel on board, crashed into the north tower of the World Trade Center, in Manhattan. The Boeing was traveling at 300 miles per

hour.

At that exact moment, at 8:45 A.M., directly above the towers, hidden by the clear morning sky stood the star, Sirius- the most important star to the ancient Egyptians as well as the Illuminati. A secret signature of the secret planners of the horrific event designed to enUst popular support for a "war" to lay the groundwork for the exploitation of the recently discovered oil fields of Central Asia. Huge oil fields that will fuel China's emerging energy needs.

It was the worst act of "terrorism" the world has ever seen, and the heavens seemed to reflect its horror. The Illuminati planners insured the success of the mission by planning the first moment of impact with astrological precision. At the moment of impact, the planet Mars was in the same degree as the lunar Dragon's head. Further in space, the planetary destroyer, Pluto, was conjunct ("joined" or "united") with the violent star Rastaban, the yellow eye of the constellation Draconis.[Note: In 2001, Draconis is located in 11.57 degrees of Sagittarius. On September 11, 2001, Pluto was in 12.38 degrees of Sagittarius.] The Arabic-speaking hijackers of the Boeing 767 would have called this star Al Ras al Thu'ban, the Head of the Dragon.

For further information on Masonic Astrology & SymboUsm see David Ovason.

Home

The Vatican Agenda:

How Does The Vatican View The Legitimacy of Israel's Claims
To Jerusalem?

By Anonymous

Israelis have probably never thought very much about what the Roman Catholic Church/The Vatican thinks about "end of days" theology. Jews themselves don't give much thought to what will happen when "Gog and Magog" takes place. Jews don't go in for anything the least bit "next world" but instead are firmly planted in the here and know. That's good.

However it doesn't matter what Jews think, what matters is what The Vatican believes, and why it believes this. Judaism, and modern Jewish thought pretty much just dismisses the basic tenets of Catholicism outright and doesn't even bother addressing the core questions of what is behind "Catholic theological claims."

Instead of taking what they believe seriously, we tend to snicker amongst ourselves when we see those pictures of obscure rituals and ceremonies, and think the whole religion is near pagan-like with

the "eating of Holy Wafers" and "sprinkling of Baptism water" on people's heads. That may be true, but that doesn't matter. What matters is what they believe and what they plan to do about making their beliefs become a reality.

The institution of "The Vatican" is not understood by Israelis and Jews. The conventional wisdom you get from the spokespersons in Israeli government ministries and the conventional Israeli media is "both sides have great intentions to do good" and that's about it. When it comes to Israel's bi-lateral affairs, nothing much gets investigated by the Israeli media. Thus a secret deal could be done between the Vatican and the State of Israel and nobody in Israel would ever find out about it.

In fact, that is exactly what happened.

This essay will provide the background to that deal, as well as what the Vatican's intentions are regarding Israel and The Old City Of Jerusalem. It will reveal which Israeli politicians made certain commitments to The Vatican regarding the issue of sovereignty in the Old City of Jerusalem. These negotiations and meetings were all carried out in secret. During this time period, 1992-1995, the Oslo Accords was what got all the public's attention. Oslo was like "throwing sand in the eyes" of the public. The Vatican is where the real action was happening. Oslo seemed to be just the cover story. A "red herring", if you will.

What Does The Vatican Want?

It can't be that the Vatican is only interested in "access to their Holy Sites" in Jerusalem. They already

have that as well as legal jurisdiction under Israeli law for their institutions and assets in Jerusalem.

Also, when these "Holy Sites" were under the jurisdiction of the Jordanians from 1948-1967, no Pope demanded the "internationalization of Jerusalem".

It is something else, which the Vatican wants. The Roman Catholic Church, need to have certain versions of events be played out for them to stand in front of mankind and proclaim: "our Messiah has returned." Of course, to the Jews, this Messiah will be as false as the first one was supposed to be. Don't matter. This is the goal of the Vatican and this is what all Israelis need to worry about.

The Vatican/Roman Catholic's version of events is this:

They know this isn't the end of the story that the Jewish G-d had in mind, but that doesn't mean they won't try and engineer their own ending to the story. So what if it is fraudulent. Doesn't matter, that is their game plan and that is what matters and that is what Israeli Jews need to be better informed about. It is important for everyone to know what The Vatican have up its sleeve because it directly

relates to our existence and our future destiny as an independent nation. This a very powerful force this is scheming to get control of the Old City of Jerusalem so you better know why and how the Vatican intends to do this. Once you have all the facts and the chronological record you will be better informed deal with this issue and of foreign control over Israel's political existence and destiny.

First, you have to realize that for centuries The Vatican has attempted to obtain control of Jerusalem, which started with the Crusades. For them to convince the world that the Messiah they put on the world's stage is going to be accepted as genuine, they need to perform this play in the Old City. The story of this production is that this "Messiah" will merge the three monotheistic religions, usher in peace and harmony in the world, and solve the Middle East conflict. The location for this "production" will be in none other than the Old City of Jerusalem.

This so-called "Messiah" that will be proclaimed, will be a false one and it will insist that by having a "world government" (i.e., the United Nations) the world peace and harmony will be ushered in. This will be a lie, and a fraud, but never mind. In our world, reality isn't important. Public perceptions are. The end result is the stripping of Israel's sovereignty as an independent nation giving way to a "regional bloc of nations" in the Middle East. Israel will be pressured to accede to these demands by all world bodies and the superpowers on the claim that "this is the only way to solve the Middle East conflict). In order to the Jews to go along they will convince them that with the "Messiah" having appeared for the Jews, it is time to start rebuilding the Third Temple- what they call "Solomon's Temple". This version of events is widely available through a simple search on the Internet as there are many Christian groups and organizations (the majority of which who are very pro-Israel) who don't buy into these beliefs and thus are against them. I didn't come up with the theory- I am just bringing it to the attention of the Israeli public.

Make no mistake about it. The Old City of Jerusalem, as well as most of the eastern half of the city, is what The Vatican is after.

Why?

Because controlling the entire Old City of Jerusalem (and not just Church properties) and being able to build whatever they want on Mount Zion is critical for the program they have planned to put into play in our capital city. The deal that it has signed with Israel via Yossi Beilin and Shimon Peres (in secret and without the approval of the Knesset) gives The Church not only extraterritorial status to their properties (which is what the bi-lateral agreement the Israeli government signed with the Vatican on December 30th, 1993, put in law) but of control over the entire city as "custodians" under

UN presence. In this way the Jews will give up control over the Old City. To the Vatican the Israeli people would have a problem with. To the UN, they would say, "we had no choice".

A Chronology Of The Attempt By The Vatican To Displace Israel From The Old City Of Jerusalem

The "Chronology of Events" for the Vatican's conquest of the Old City of Jerusalem is as follows- all of which can be verified via the sources of the information:

October 1991

On October 12th, the head of the World Jewish Congress, Edgar Bronfman, is appointed head of the International Jewish Committee of Inter-religious Consultation to conduct official contacts with The Vatican and the State of Israel.

March 1992

On March 17th, Jerusalem Mayor Teddy Kollek says: "The Israeli government should meet the Vatican's demand to apply special status for Jerusalem."

April 1992

On April 1st, The Vatican announced that it "favors a Labor victory" in the June 1992 general elections in Israel.

On April 15th, Cardinal Joseph Ratzinger, one of the highest ranking diplomats at The Vatican, visits Israel for the first time but only meets with Jerusalem Mayor Teddy Kollek.

June 1992

The story of The Catholic Church's attempt to abscond with the Old City of Jerusalem from the Jews begins in July 1992. According to the information on the Foreign Ministry website, literally from the moment the new Rabin-led Labor government took over from Yitzhak Shamir's defeated Likud party, secret talks with the Vatican and the State of Israel began. What precipitated these secret talks? Who arranged these talks, and why? Why were they kept secret from the Israeli public? What was the end result of these agreements? Where do they stand today? The entire subject of Israel's bi-lateral relations with the Vatican is intentionally kept locked away in secrecy. It is no wonder that nobody in

Israel knows much about "Israel-Vatican relations" as it is never, ever reported on in the Israeli press.

The official story of the origins of Israel's "secret channel contacts" between Beilin's negotiating team and the Vatican comes about as a result of Shlomo Gur, a personal aide to Deputy Foreign Minister Yossi Beilin, who knew someone who put him in touch with Father David Jaeger. Father David Jaeger was president of the Catholic Court in Austin, Texas, and was brought up as an Israeli

orthodox Jew who then converted to Catholicism and became a Father (not something that has happened to many Israelis who grew up Orthodox). From there, which according to the information on the Israel Foreign Ministry website was in July 1992 right after the new Rabin government took over power, nothing is known about the discussions until the agreement is signed on Dec. 30th, 1993. Nothing in the Israeli press. The info given on the actual agreement signed was very minimal and general in tone. This is probably one of the most important political contacts Israel has in the world's "power structure" yet it isn't reported on in the press. Thus no Israelis know about it. That is how it remains hidden.

November, 1992

The document which was used as the underlying ideological basis for the Vatican's secret deal with Yossi Beilin and Shimon Peres was personally authored by Beilin. "The Illegitimacy of Israeli Sovereignty Over Jerusalem" outlines the Israeli government's program for the future of Jerusalem and calls for the division of the Old City into cantons whose border posts will be under UN control.

The plan which led to the December, 1993 agreement between The Vatican and the State of Israel was originally discussed in November 1992 at the exact same time the first meetings in London took place to discuss an agreement between Israel and the PLO which led to the Oslo Agreements. The real goal was the Vatican attempt to take over the Old City of Jerusalem. Oslo, or, "peace between Israel and the Palestinians" was just a good cover story to hide what was really going on in another sphere of Israel's foreign affairs.

September, 1993

On the 10th of September, just three days before the signing of the Oslo Accords in Washington, the Italian newspaper La Stampa reported that then Foreign Minister Shimon Peres concluded a secret deal with the Vatican to hand over sovereignty of Jerusalem's Old City to the Vatican, the agreement and it was included in the secret clauses of the Declaration Of Principles signed on September 13th, 1993 in Washington, DC.

In the same week that Israeli Foreign Minister and chief Oslo architect Shimon Peres signed the Declaration of Principles with Yasser Arafat in Washington, the Israel-Vatican commission held a special meeting in Israel. Under the Vatican agreement the Israelis would give over control the Old City to the Vatican before the year 2000. The plan also calls for Jerusalem to become the second Vatican of the world with all three major religions represented but under the authority of the Vatican. Jerusalem will remain the capital of Israel but the Old City will be administered by the Vatican.

Arafat agreed to the plan just before the famous "handshake" in 1993, but when he

realized that the

Vatican was also going to let Israel share in the temple mount, he rejected it. (To get Arafat and the Palestinians "on board", on February 14th, 2000, the PA did sign an agreement with the Vatican which recognized the Palestinians' claims to East Jerusalem. The outbreak of the " Al Asqa Intifada" seven months after this agreement was signed may have been part of the commitment Arafat gave the Vatican as to what he would do for him in return for the Vatican acknowledging Palestinians claims to East Jerusalem and the right to statehood. The violence in the Middle East serves the Catholic Church's interest especially if Jerusalem is the subject to discuss. By Arafat getting guarantees from the Vatican that no matter what he does the Europeans will not abandon him, then it makes sense for him to declare war on Israel in Sept 2000. The "Barak gave him everything at Camp David" is propaganda. Nothing was offered that the Knesset would have approved. The intifada could only have happened if Arafat had gotten assurances from major European powers that he would survive. The agreement on Feb 2000 would have made more sense if it had occurred three or four years previous. However its timing when it was makes the Sept 2000 intifada seem logical from Arafat's perspective.

November 1993

In a report in the Jerusalem weekly newspaper Kol Ha'ir, it was revealed that: "for the past six months. The Israeli government has been taking advice on the future of Jerusalem from a planning commission headed by a close aide of Teddy Kollek, Raanan Weitz, formerly the settlement director of the Jewish Agency. At a secret meeting on September 9, 1993, one day before Prime Minister Rabin signed the recognition agreement with the PLO in Israel, the forum met secretly and approved in principle a plan for Jerusalem concocted by Weitz, which he calls, "Metropolitan Jerusalem."

December, 1993

With absolutely no media coverage in Israel, on December 30th an "historic agreement with the Vatican" is publicly acknowledged. Called: "The Fundamental Agreement Between The Holy See and The State of Israel", it declares:

"Mindful of the singular character and universal significance of the Holy Land. Aware of the unique nature of the relationship between the Catholic Church and the Jewish people, and of the historic process of reconciliation and growth in mutual understanding and friendship between Catholics and Jews;

"Having decided on 29 July 1992 to establish a 'Bilateral Permanent Working Commission', in order

to study and define together issues of common interest, and in view of normalizing their relations"

Already within one month of taking power there was a special committee to further "Israeli-Vatican Relations". From where did this initiative come so soon as the new government took office?

April 1994

Deputy Mayor of Jerusalem Shmuel Meir announces at a Jerusalem press conference that he had received information that properties promised to the Vatican in Jerusalem would be granted

extraterritorial status. (In early 1996 Meir was killed in a very suspicious car crash whereby the driver who drove a UN truck into Meir's car was not even charged.)

May 1994

Marek Halter, a French intellectual/philosopher and a close friend of Peres, tells the Israeli weekly magazine HaShishi that he personally delivered a letter from Peres to the Pope in Sept, 1993 in which Peres promised to internationalize Jerusalem, granting the UN political control of the Old City of Jerusalem, and the Vatican hegemony of the holy sites within. The UN would give the PLO a capital within its new territory and East Jerusalem would become a kind of free trade zone of world diplomacy.

June 1994

On June 15th, the Israeli government signs an agreement with The Vatican allowing the Catholic Church to participate in negotiations to determine the future of Jerusalem.

July, 1994

On July 9th, 1994, the Vatican's Foreign Minister, Jean-Louis Tauran, announces in Amman, Jordan: "Before territorial problems are resolved, we have to find international guarantees to safeguard the uniqueness of the city and assurances that never again one party should claim Jerusalem as its possession." November 1994

Israel signs a peace treaty with Jordan which, according to reports in Haaretz, Maariv, and Yediot Achronot, included secret clauses concerning water and Jerusalem. The agreement had been negotiated in London eight months before between Rabin, King Hussein, and Lord Victor Mishcon. As part of the agreement, Jordan would receive control over the Islamic Holy sites within a Vatican-controlled Old City of Jerusalem.

March 1995

A cable from the Israeli Embassy in Rome to The Foreign Ministry was in Jerusalem is leaked to

radio station Arutz Sheva, confirming the handover of Jerusalem to the Vatican. Two days later the cable made front page of Haaretz. In the widely distributed minutes of a meeting with President Clinton in 1997, Peres ended the cable with the words, "as I had previously promised the Holy See."

April 1995

Member of Knesset Avraham Shapira announced in the Knesset that he had information that all Vatican property in Jerusalem was to become tax exempt and that large tracts of real estate on Mount Zion were given to the Pope in perpetuity.

February 1996

A delegation from the Vatican met in Jerusalem with Palestinian Authority Religious Affairs Minister, Hassan Tahbob. Father Serge Sebastian, Secretary General of the Vatican, announced that the Holy See recognizes Palestinian sovereignty over East Jerusalem. After Shimon Peres had replaced Yitzhak Rabin as Israel's prime minister. Internal Security Minister Moshe Shachal refused to allow a Palestinian Authority meeting at the Vatican's Notre Dame Hospice in Jerusalem. According to Shachal, the Palestinians were planning to "use the Vatican to circumvent the Oslo Accords."

November, 1997

On November 10th, the State of Israel and the Vatican sign the "Legal Personality Agreement" whereby the State of Israel agrees to "assure full effect law to the legal personality of the Catholic Church itself." (What that means in plain english is anyone's guess.)

February 2000

Hedging its bets by having bi-lateral agreements with both sides in the Arab-Israeli conflict, on February 14th, Pope John Paul 1 1 meets Arafat in Rome to sign an accord to normalize relations between Roman Catholic churches in Jerusalem and PA. Palestinian Legislative Council Speaker Ahmed Qurei told The Jerusalem Post that the agreement is "recognition by the Catholic Church of the Palestinian claims to the eastern half of Jerusalem." According to Arafat's spokesperson, Nabil Abu Rudaineh, "Arafat had been lobbying for the idea of sharing undivided Jerusalem, and for creating a Vatican-style sovereignty in the Old City." (Somehow we are supposed to believe that Arafat initiated this, and not the Vatican). The agreement calls for Jerusalem to be "an international city based on international resolutions and an international guarantee." The pack was signed despite the Vatican having signed an agreement with Israel six years earlier on December 30th, 1993 which gave legal jurisdiction under Israeli law over the Church's own institutions and assets in the Holy

Land. March 2000

The Pope visits the Holy Land and repeats the Holy See's insistence that "international oversight- 'a special statute, internationally guaranteed'- would best safeguard the city's holy sites and all its religions. The city of Jerusalem is the main obstacle to peace in the region."

On March 27th, the Palestinian Authority says that The Vatican no longer insists on international status for the Old City of Jerusalem, and that The Vatican accepts the political division of the Old City between Israel and the Palestinians. (One has to wonder if this agreement had anything to do with Arafat's decision to wage war on Israel six months later?)

October 2000

In a speech to the United Nations on October 30th, Archbishop Renato Martino declared: "The "unique character" of Jerusalem as a city sacred to three great religions makes it essential that religious leaders, not politicians, control the holy sites." In his meeting on October 26th with Lebanese Ambassador to the Vatican, Fouad Aoun, Pope John Paul 1 1 said that the city of Jerusalem should be given "specially guaranteed international status."

January 2001

Israel TV journalists secretly film under the Shrine Of Omar, the 7th century Islamic building which may have been deliberately constructed over the Holy of HoUes, them most sacred prayer room of the ancient Jewish Temple. The video revealed a new and massive tunnel aimed directly at the most sacred core of Solomon's and later, Herod's Temples. During the Crusades the early 12th century chivalric order. The Knights Templar, dug under the ruins for nine years and found a network of tunnels where the Jewish priests hid their treasures form the marauding Romans in 70 CE. It was also assumed that the original records of the Jerusalem Church which prove that the Vatican was not practicing Christianity as its founders had intended, was buried in this spot. A pope with exclusive rights of divine interpretation was not part of G-d's plan. If these scrolls were made public they would jeopardize Rome's legitimacy. Thus it is imperative to The Vatican that the Jews be removed from the Temple Mount so that they don't find these important scrolls. The PA is serving as the Vatican's "building contractors" in this arrangement in the hope that the Vatican will side with the Palestinians in the conflict with Israel.

July 2002

IsraeU, US and German delegations at the Organization for Security and Cooperation in Europe in Berlin have to fight a surprise proposal to internationalize Jerusalem's Old City by the ItaHan delegation to the meeting. The head of the Italian delegation told Rabbi Abraham

Cooper, associate dean of the US-based Simon Wiesenthal Center, that the main concern of the Italian government was that "in the future when there are peace discussions, the Palestinian entity will be given control of the Christian Holy sites."

Why the secular government of Italy should be worried about this was not explained in the new item.
(The Jerusalem Post, July 8th, 2002)

So What Is The Vatican Planning And What Can Israeli Jews

Do About It?

For centuries the Vatican has been pushing its "replacement" doctrine which states that the Catholic has replaced Israel as "the New Israel".

The Roman Catholic Church wants Israel to lose sovereign control over the Old City of Jerusalem so that "the promises to the literal descendants of Abraham will be applied to the 'New Jerusalem.'" If Israel controls Jerusalem it is evidence that Rome's claims are not legitimate and that the literal interpretation of Scriptures is correct. There is no place for the restoration of the nation of Israel in its theology. How can the Vatican claim to be "the New Jerusalem" and "rightful heir to the Kingdom of God" if the Jews control Jerusalem? How is the Catholic Church going to convince the world that their version of theology is correct?

The Vatican is going to have everyone believe this "mysterious individual who will unite the faiths"

and appear in Jerusalem which will be under the control of an authority headed by The Vatican. "That deal to have the Vatican come into Israel and take over these properties and to "control and dominate the Old City of Jerusalem" already exists and has been fully documented and reported in the world's media.

The end goal of The Vatican is to seize control of the Old City of Jerusalem out of the clutches of the state of Israel. To that end they have a secret agreement with Israel which obliges Israel to respect the "extraterritorial" claim to their physical presence in the city. In short, "we have accepted the Vatican's rights to have little Vatican sovereign embassies throughout our eternal capital of Jerusalem. That same Vatican has committed itself, in public and in a written agreement, to ensure that the Palestinians have sovereignty in the Old City of Jerusalem.

The public record shows a secret deal has already been conducted behind the backs of the Israeli public whereby the Vatican was promised to take over the Old City. There is ample proof in the public record to prove that a secret deal was done with the Vatican by two Israeli government representatives, Yossi Beilin and Shimon Peres. As it was concocted covertly it can't

serve the Israeli public- but someone else. Thus these agreements need to be made void and nullified.

It doesn't matter if religious Jews or Israelis think that "Catholic theology" is "strange looking" or extremely "ritualistic." What matters is that all Israelis understand that The Vatican has a secret agenda and it includes stealing the Old City of Jerusalem away from the Jews. That is what you need to know and understand. Unfortunately, this agenda is being carried out in secret and behind your back and that is why you are ignorant of its true aims. The purpose of this essay is to warn you of these exact intentions of The Vatican so that you will be an "informed consumer" when it comes to Israel's relations with the Roman Catholic Church. Even the overt clauses of the Vatican agreement, the exchange of ambassadors and the opening of the Vatican archives to Israeli researchers, have not been fulfilled by The Vatican. From an Israeli perspective, the "Fundamental Agreement Between The Holy See and The State of Israel" has been a complete failure and should be immediately rescinded.

Home

I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. (Isaiah 14:13-14)

This declaration reflects the aspirations of the global power elite. Whatever form the Luciferian religion assumes throughout the years, its goal remains the same: Apotheosis .

"I AM THE GOD OF THE JEWS" - Max Warburg

For many German Jews, the Warburgs were heroes who eased their way out of Germany by providing money, training, or foreign currency at advantageous rates. Others, however, would feel bitter toward Max Warburg as a man who, by urging them to stay, had played god with their lives. That Max made strong, emotional appeals for people to stay is certain. Whether people were actually swayed is more difficult to say. For instance, in 1936, Hans Liebeschutz's wife, Rahel, consulted a lawyer named Dr. Fritz Fenthol about emigration. When Max learned of this visit, he invited Rahel to Kosterberg and bluntly warned that she couldn't use his services for emigration. As she recalled this emotional episode, " 'You know that I am the God of the Jews,' as [Max] described his immense prestige in the community with this inappropriate expression, 'but I can't fulfill my duties for the Jews if you run away from me" page 441. The Warburgs by Ron Chernow.

Compiled by Clifford Shack 1/13/2006

Home

Excerpt from "The Warburgs" on Siegmund Warburg

By Ron Chernow

Sir Siegmund G. Warburg

(1902-1982)

Skylight at SG Warburg Headquarters in London

(Notice the Masonic Obelisk within the Pyramid)

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Close-up of the skylight

As a lifelong student of human nature, Siegmund was often attracted to people who were rebellious, even controversial. In the 1950's, he hired a man named Christopher Burney, a British spy captured in France during the war who had been imprisoned in Buchenwald for over a year. After the war, Burney wrote a book about his experiences called *The Dungeon Democracy* that outraged the Jewish community. Although he condemned German barbarism, he didn't glorify the Jewish inmates either and showed how badly they had behaved under inhuman conditions: "They were annoying in the extreme by their obsequiousness, even to the S.S., and even among themselves they behaved more like animals than men, fighting and even robbing the dead and dying of their clothing. " Some reviewers found the book tasteless, while others saw it as remarkably brave and candid.

Something about Burney piqued Siegmund's curiosity. A born contrarian, Siegmund was often drawn to people who took unpopular stands. "Siegmund took Burney in as a trainee in the 1950s," recalled John Libby of Kuhn, Loeb. "One day Siegmund said to him, I don't think you're happy here' and suggested a walking tour for 30 days." Siegmund made him a manager in the British and French Bank and when that didn't work out, got him another job. Siegmund didn't prolong the world war. In the " 1950s, he hired as a trainee the son of the former head of I.G. Farben, the industrial conglomerate that, among other things, had manufactured gas for the camps.

Siegmund knew thousands of people, yet the inner man remained veiled. As Lord Roll noted, "This created a certain aura of mystery round him and led to his becoming a near-legend in his lifetime." Although Siegmund and Henry Grunfeld worked together for forty- seven years, they never posed together for a picture. Photos never graced S. G. Warburg reports or brochures, which were printed on plain paper. No

firm was more reticent. Siegmund liked to quote his Kaula grandfather on the three degrees of secrecy. In the first, a man swears to keep something secret, but tells his wife. In the second, he doesn't tell his wife. In the third stage, he doesn't remember the secret himself three years later. Siegmund inhabited the third stage.

Like many people who stayed clear of the newspapers. Siegmund created a mystique by omission. He only gave a few interviews during his lifetime and then only on the proviso that he meticulously edit and "correct" them before publication. He never submitted to spontaneous self-exposure and maintained complete control over his public image. When he granted an interview to the *Sunday Telegraph* in 1970, it was such a novelty that the paper trumpeted. "Sir Siegmund Warburg speaks." He enjoyed his reputation as a man of infinite contacts, a canny sphinx, a confidant of industrial titans.

Siegmund condemned psychoanalysis as symptomatic of personal weakness and was puzzled why somebody as smart as Jimmy Warburg took it seriously. Yet Freudian theory permeated his thinking-for instance, his belief that gossip compensated for sexual inadequacy-and he had his own ersatz therapy. With a powerful strain of hypochondria, Siegmund often stopped at the doctor on his way to work and constantly fretted about his health. He always had a ruling doctor or guru. One Warburg director suggested that he try a distinguished London physician named Dr. Carl Heinz Goldman, a German- Jewish refugee who started a

one-man practice after the war. When Siegmund entered his office, he addressed the doctor in Latin and was startled when he replied in perfect Latin. It was like a homecoming, the first exchange establishing that they had the same classical Gymnasium education in Germany. This forged a strong bond between them. Sometimes, however, Siegmund spoke in a Swabian dialect that even Dr. Goldman couldn't understand.

At first. Dr. Goldman ministered to Siegmund's body, treating him for diabetes and tension-related headaches and giving him placebo injections

of vitamin B12. Siegmund, brightening after these visits, christened Dr. Goldman the "Zaubermeister," or "Miracle Man." After a time, the visits expanded into wide-ranging historical discussions about Bismarck's error in creating the German Reich or Hitler's clever exploitation of public-works projects to build mass support. A man with an air of oracular wisdom. Dr. Goldman also had a worldly side and liked to discuss financial ventures with Siegmund.

In time. Dr. Goldman tended to Siegmund's sorrows as well as bodily aches. To discuss emotional problems directly was very hard for Siegmund, which meant that his anger sprayed out in a thousand indirect and inappropriate ways. There was a frightening spot of vulnerability inside him that produced great pain. When despondent about his wife, family, or colleagues he began to spill out his problems to Dr. Goldman in what sounded suspiciously like Freud's "talking cure." "Siegmund was a deeply unhappy and lonely man," said Dr. Goldman. "He was often plagued by suspicion and contempt of other human beings. He was a hard critic of his colleagues and didn't get on with anybody. He had a fear of office intrigues and came to me to unload his worries. He was completely egocentric and fundamentally conceited. He thought most other people were fools." [End of excerpt]

Freemasons identify themselves by the symbol of the Square and Compass, the square of virtue and the compass which is used to symbolically circumscribe our desires to keep our passions within due bounds toward all of society. Home

Excerpt from THE DUNGEON DEMOCRACY

(Published 1946)

By Christopher Burney

Chapter entitled, "The Jews and Others"

THE GROUPS WHICH I HAVE DESCRIBED SO FAR COMPRISE the most interesting of the peoples in Buchenwald from the point of view of their actual political activity and social behavior, but no history, however superficial, would be complete without mentioning the Jews. They fell into three types: German, Polish (including Baltic) and Hungarian; and while the first were in my time limited to some 500 survivors from the pre-war persecutions and had been able to secure for themselves a certain degree of immunity from immediate danger, the two foreign categories provided by far the most glaring example of Nazi brutality. So I will dismiss the German Jews by saying that,

while they were subject to certain minor restrictions, such as being forbidden to smoke, they had been in the camp so long that they "knew the score" and in a quiet way managed to lead a fairly peaceful life; and I will limit myself to a short account of the manner of handling the others.

In both cases the attitude of the S.S. was that Jews were only fit to die, that economically they should at best die of overwork, but that under no circumstances should economic considerations improve their lot by dictating that, as man-power, they could more profitably be fed on a scale which would keep them at work longer than the time otherwise required for them to die of exhaustion. From the moment they came into S.S. hands they had to work, and no smallest expenditure was made either to make them capable of working harder or to make them last longer. It was constructive and productive extermination.

The Polish Jews had been kept in ghettos ever since the German occupation in 1939, or had been directed to special working camps in which they contributed to the German war effort. During the years before 1944, when a Jew was condemned to a concentration camp, he was normally sent to Auschwitz, where in due course he passed to the gas-chamber. (In one week 63,000 Jews from Salonika were killed in this way, and in the whole time perhaps 3,000,000.) But during the Russian advance into Poland in the winter of 1944, it was clear that Auschwitz would be overrun, so that not only was that camp evacuated, largely to Buchenwald, but also the thousands of other Jews from the camp at Stutthof and Grossrosen, as well as the ghettos and ghetto-factories, were sent to Buchenwald, Bergen Belsen, Salzingen or Dachau.

The winter was of great severity over the whole of Poland and Central Germany. At the time of the mass evacuation a train of 800 German civilians pulled in to the station at Berlin, and every single man, woman and child, with the exception of the locomotive crew, was frozen to death. This caused a certain amount of unrest in Berlin. In Buchenwald there arrived convoys of from 2,000 to 5,000 Jews, but the camp was too hardened to show much feeling. In most cases the evacuees had marched for a week through the snows before reaching the railhead, and they arrived with horribly frost-bitten

hands and feet. When a train pulled in the camp station, the radio would call first for the Lagerchutz, to escort those who could walk, then for the Fire Brigade to clear the dead from the wagons, and then for working parties to bring the rest down to the Disinfection in barrows and carts. In one convoy of 4,000, 800 had died in the train, 375 died actually on their way through the Disinfection, and a further 500 were dead by the following evening. During another, of 2,000, all but perhaps 100 or 150 were frost-bitten, many of them with gangrened feet.

To work in the Disinfection during this period was almost unbearable. It was continuous, since convoys arrived the whole time, and we could never pass more than 150-200 through in an hour. One time we never stopped for three days and nights, working all the time in an atmosphere of gas-gangrene, rotting wounds and dysentery. The four rooms of the building were littered with dead and dying, still forms, writhing forms and others which one thought dead, but which, if one watched closely, gave an occasional choking heave as they gasped their last breaths of air. Perhaps it was one of the worst things for the onlooker that they took such a time dying. But it was always so. The man who has been dying for days passes slowly at the end. Sometimes one whose heart-beat was only perceptible through a stethoscope would linger for a whole night. The dead were piled in fiftens, and the dying laid out, sometimes on blankets, sometimes not, but nothing was ever done to help them. They would die later anyway, was the argument, so it was useless to clutter up the blocks with them or to waste precious medicine in an effort to save them. But even if there was no way of saving them, the callousness, even cruelty, with which they were treated by the prisoners working there was hard to forgive. To understand it was easier, for I worked there myself, and I know too well how a surfeit of such misery boils down one's compassion to a poor shriveled attempt not to be brutal. There is a limit after which one's senses refuse to acknowledge too harsh a reality, but men who spoke so much of "comradeship" should have controlled their nervous disgust.

Towards the end of these convoys, when some hundreds of the half-dead were all that was left, they lying naked on the floor, Wilhelm, the chief S.S. Warrant-Officer from the hospital, would come to us. He would look around at the wreckage and then order us to leave, keeping with him only the trusted medical orderly and perhaps one or two other prisoner "doctors." By morning all those we left were killed with an injection of phenol.

It is impossible for any civilized person who has not himself seen it to imagine that such a lack of charity towards suffering could exist. But for those Jews there was never one kind word. One thing must be admitted: that they behaved badly themselves. They were annoying in the extreme by their obsequiousness, even to the S.S., and even among themselves they behaved more like animals than men, fighting and even robbing the dead and dying of their clothing. Sensible men would have realised that treatment such as they had endured must inevitably have affected their better natures, and would at least have tried to bring them back to humanity by behaving humanly themselves. But anti-Semitism is, consciously or unconsciously, endemic in all Central and Eastern Europe, and here it found an outlet. But there was a Pole who worked with me and who himself despised and hated the Jews and said so openly to me, and I never in all my time saw him offer violence, whether verbal or physical, to one of them. Not so the others. Sepp, the orderly, some of the barbers,

and even Sasi, were lavish with their expressions of contempt. I suppose it was only another manifestation of their deeply-felt inferiority.

The Hungarian Jews were in essence treated the same, but somehow they seemed to come out of it

worse. They claim not to be of Hebrew race, but to descend from the Chazars, a people who had a kingdom in what is now South Russia in the 7th, 8th and 9th centuries A.D., and whose kings and aristocracy adopted the Jewish faith. How true this is I cannot confirm, being no ethnologist, but certainly by comparison with the Jews from Latvia and Lithuania they were a sadly degenerate lot.

"Petits, laids, et mal foutus" was the apt description given them by a French professor, and indeed they were. Their physical resistance was lower than that of any other group, and morally, too, they seemed to have yielded further to the Nazi process of dehumanisation than the others.

As soon as possible after their arrival, Jews were sent out to work. Their main camps were in petrol factories at Zeitz, Merseberg and Leuna, though some were also sent to mixed Kommandos in other factories. In the petrol factories they lasted an average of perhaps three months. Many died there, but the rest were returned to us as being of no further use to the Reich, and at Buchenwald they were re-sorted and sent on, generally, to Auschwitz or the famous "Rest Camp" at Bergen Belsen, where they were put to rest for ever. These returning transports were sometimes even worse than the new convoys. Starvation more severe than previously, harder driving and industrial wounds combined to make their general aspect indescribable, even by the most gifted pen. I shall not even undertake to try.

Only a few thousand Jews are left in Europe today, out of about eight million in 1933, but they represent an enormous human problem. They are openly disliked in the countries which have harboured them during the past centuries, and do not themselves wish to return there. On the other hand, they are all, or almost all, in such a state of physical and mental depravity that it will be many years before they will be able to take part in normal life. Hitler and Himmler did their work thoroughly, and ensured that those who escaped with life should be left crippled for living.

Of the other non-Jews in Buchenwald there is little to be said within the scope of this work. The Poles were the only large group which I have omitted, but they were a clear and concise unit without complications. They had a few so-called Communists, but otherwise their political attitude was one of pride and independence. They disliked Germans and Russians with almost equal fervour, derided the French, were distant with the Czechs, but looked towards England and America with longing for

a new star of liberty to rise. The first of them to arrive in Buchenwald from Auschwitz plotted the overthrow of the German Communists, but the conspiracy was laid bare too early, and the stem vengeance of our jungle imposed death on many of their members. (Karl Hoven was responsible for a good share of the liquidation.) After this one abortive attempt, they contented themselves with holding their own, which was not difficult, as they were both numerous and of one mind, and eked out their lives not too precariously in positions of minor importance or obscurity.

Centuries of oppression have made the Poles sensitive and quick to find enemies, and in the camp this showed itself in a tendency to arrogance. They were tough, too, and answered their masters in their own language of defiant insult and contempt. For this reason many found them savage, but few troubled to make their close acquaintance, and indeed they themselves did not encourage friendship, so that even fewer were welcomed into their tight free-masonry of patriotism. They may be difficult in many ways, but they are not bad.

Then there were 400 Norwegian students, herded to Buchenwald for sabotage of German Kultur.

Though harshly treated in the beginning, Swedish intervention earned them special treatment, and they lived richly in splendid, if forced, isolation. In spite of this no group was better liked than they.

They were followed much later by 2,000 Danish policemen, also kept apart and well-supplied by the Danish Red Cross. They were disliked by the Germans, because they firmly refused to be brow-beaten, and, being policemen, their firmness conquered.

There was a small group of Spaniards, refugees from the civil war, who were models of what prisoners should be. They played no politics here, though in their own country they had fought for their idea. They were always polite, helped each other, and although they had not seen their country for many years, never allowed a sign of flagging courage to escape them. I would write more of them, so that the volume of my words should mark the sincerity of my respect, but they lived simply and within themselves, so I will only say that he who thinks ill of Spaniards should think again. Whatever their faults, they behave like men of dignity.

The Dutch never seemed to form a group as the others did, but of all nations they gave the camp its finest personalities. Peter Kool, Jan Robert, Baumann were respected and liked as probably no other prisoners in the whole camp. But they had character, of which there was no glut, and they never did anything but help. Even in that moral wilderness real worth counted for something.

The lonely Serbs, the Croats who hated them and lived in an atmosphere of secret societies, the worthy Luxemburgers, and the isolated etceteras, all played their parts in the tragedy.

But they were minor roles. Some played them ill, some well, but they were not prominent enough to attract the critic's eye. So we will leave them and go forward to the closing of the play, in which all had equal interest, for they were never nearer death.

Home

Was Arafat a Crypto-Jewish Mossad Agent?

Was Yasser Arafat working for the Mossad? Like Hitler and Stalin before him, Arafat, was more than likely another crypto-Jewish bastard with murky patrilineal origins. Assigned the task of puppet "Palestinean" leader.

Arafat was probably the illegitimate son of some British colonial official stationed in Egypt during the time Egypt was negotiating its independence from Britain. Many of these officials were of Jewish origin. Jews and crypto-Jews have been living in Egypt for centuries. An honorable and wealthy Jewish British official, of Sephardic origin would have no problem romantically within the Egyptian Jewish community.

Like fellow crypto-Jewish "Jew-hater", Adolph Hitler, Arafat was often the target of assassination attempts. Ever wonder why those attempts on his life were all unsuccessful? Do you really think the IsraeUs cannot shoot straight? These attempts were designed to protect his cover and endear him to the Palestinian people. Like Hitler, his hatred of the Jews was another means of protecting his hidden allegiance to the Rothschild-led Masonic Global EUte.

If the Global Elite really wanted him dead... he would have been dead a long time ago. Look at Kennedy. The IsraeUs assassination squads have good aim when they want to. Yitzchak Rabin never did explain what he was doing in Dallas on November 22, 1963.

Home

The Clifford Shack Blog

<Prox: unsichtbarer Link> H

Search "The Clifford Shack Site"

Does President Bush Descend from Spanish

Jewish Royalty?

By Clifford Shack

Bush Family Geneology Link to Spanish Royalty

Source: "Ancestors of American Presidents", Gary Boyd Roberts, compiler

The Royal House of David: A Spanish Legend

On August 3, 1492 Columbus set sail from Spain on his historic voyage. Actually, Columbus was supposed to sail on August 2nd but he was forced to reschedule. August 2 was the day the Jews were expelled from Spain. On that day, the waters off the coast of Spain were choked with boats of every shape and size carrying the homeless Jews away. Columbus decided to set sail the following day. But we are not concerned here with Columbus. Our focus is the Jews and where they went.

There were and have always been two general types of Jews.

Overt Jews.

And

Covert Jews .

For a variety of reasons, for as long as there have been Jews, there have been hidden Jews.

On August 2, 1492 Spain's overt Jews left.

The various types of covert Jews remained in Spain.

After 1492, there were three types of covert Jews remaining in Spain that are important to this study.

1. CRYPTO . Hidden; secret; of obscure origin. These Jews were and perhaps, still are, the hidden power of Spain. The power behind the throne of Ferdinand and Isabella. These legendary hidden

Jews have eluded most history books. For further insight, cUck here .

2. CON VERSOS : 'The converted'. Of which their were two kinds:

a. ANUSIM 'Coerced Jews': These Jews were forcefully coerced into converting to Catholicism.

Many of their descendents continued to practice Judaism in secret.

b. MESHUMADIM : WilUng converts from Judaism.

The expelled overt Spanish Jews would settle around the Mediterranean and Europe. Many would make their way to The Netherlands which was previously owned by Spain .

Over time, however, descendents of coerced Jews would secretly return to their Jewish roots. Some remained in Spain. Others left to re-unite themselves with their cousins in the Sephardic Jewish communities now spread far and wide.

The newly converted Jews who adhered to CathoHcism had no problems with Spain.

Those that returned secretly to Judaism had to contend with the Spanish Inquisition .

Of those that left, there were two kinds. Those that re-emerged as overt Jews and those that for one

reason or another chose to hide their Jewishness. They were not subjected to the various restrictions that would have been imposed upon them by their host countries. Thus they would enjoy freedoms that were normally withheld from Jews. These Jews would be able to enjoy the freedoms and privileges that their overtly Jewish cousins could only dream about. Privileges like land-ownership or political office.

It is precisely these freedoms and privileges that prompted those covert Jews to maintain their invisibility. By attaining prominence among the gentile population they would be able to advocate for their Jewish brethren most effectively.

History makes no mention of the covert Jews that left Spain. They have been surrounded by a cloak of invisibility. As these hidden Jews became prominent politically their Jewishness remained hidden.

Can covert Jews of historic importance ever be identified?

Ulivci Crtnnwt*IL

I believe so. One of the many people who come to mind is Oliver Cromwell. He secretly conspired with Menasseh ben Israel, a child of Portuguese Marranos, who was a prominent rabbi among the Jews of The Netherlands. Menasseh ben Israel worked with Cromwell, who I suspect was a Crypto Jew who happened to also be Menasseh ben Israel's blood relative (notice the resemblance between the two) to dethrone the Catholic King Charles I, and re-admit "overt" Jews into England. (Covert Jews were already living there). For amazing details of the plot that were discovered in an old synagogue, [click here](#). I found these details in David Icke's book "The Biggest Secret".

There were two categories of covert Jews that left Spain:

1. Those that were to re-emerge as overt Jews.
2. Those that chose to remain hidden.

Of the Jews that chose to re-emerge as overt Jews:

- a. Some were accepted by the exiled Jewish communities.
- b. Some were rejected by the exiled Jewish communities.

Of those rejected by the exiled Jewish communities there were three types:

- I. Some practiced Judaism overtly, independent of the organized Jewish community.
- II. Some remained covert but outwardly practiced Catholicism. (Jesuits, Black Nobility

)
III. Some designed, infiltrated, or adopted the new Judeo-Christian religions which curiously sprung up after the Spanish Expulsion.

Unlike Roman Catholicism, they were based more closely upon the Jewish bible. These new off-shoots were a welcomed reprieve to the Covert Jews. They considered the new Christian off-shoots more in line with the Noachide Codes. That was considered more desirable. It has been suggested that Calvinism was begun by a crypto Jew, Jean Cauvin, who later changed his name to John Calvin . Calvinism would spin off Puritanism .

IV. Some developed brotherhood fraternities based upon pre- Judaic principles espoused by Judaism- the Noachide Code. This brotherhood allowed the members of the various Jewish groups, both overt and covert, to interact with each other toward a common purpose and work agreed upon by all-God's Will. (Freemasonry)

The Jews that left Spain could be divided into three classes.

- a. The wealthy ruling aristocracy, known as the Grandees.
- b. The wealthy merchant class.
- c. The common class.

So how does George Bush fit in?

The Middle- East Oil industry was secured by the ruling overt and covert Jews controlling the planet at the Global level. Securing the oil of the Middle-East resulted in the deaths of millions of people. The operations securing the world oil industry are the wars we call World Wars I & II, the Gulf War, The War in Iraq.

The Bush family has been instrumental in these wars. Prescott Bush, President Bush's grandfather, funded Hitler . Is Bush connected to the hidden Jewish forces originating from Spain? Is the Bush

family linked to the ruling Sephardic-Davidic Overt/Covert Jewish Global Elite?

The origins of the Bush family can be traced to The Netherlands. A Bush ancestor was among the Mayflower passengers. Did the Bush family originate from Spain? Is Bush a crypto Jew?

Many of the Presidents of the United States, including George Bush are descended from The Netherlands. Many Presidents, including Bush, descended from passengers on The Mayflower? Did the covert Jews, denied re-emergence into the Jewish communities desire a land they could call their home? Were these hopes, of the rejected covert Jews, supported by the trading companies that financed the Mayflower and the other ships bringing immigrants to the new world?

Interestingly, Winston Churchill was also a descendent of a passenger on the Mayflower. His parents

were brought together by the Rothschilds and their American agent, August Belmont.

The Rothschilds happened to have helped another suspected crypto- Jew find a wife-the grandson of Napoleon.

Churchill was instrumental in helping the overt/covert Jews establish dominion over the Middle-East oil region. Just as they established mastery over the coal supply. These moves solidified their power.

Franklin Delano Roosevelt, also a major player in securing the Middle-East oil region, was also of Spanish Jewish and Dutch origins.

The Warburg family, accused of financing Hitler, are also of Spanish Jewish origin. Although they are German Jews, originally they came from Spain through Italy.

To be continued.

Home

The Clifford Shack Blog

<Prox: unsichtbarer Link> H

Search "The Clifford Shack Site"

The Search For The "Manchurian Candidate":

The CIA And Mind Control,

The Story of the Agency's Secret Efforts to Control Human Behavior
By John Marks, Co-Author of The CIA and the Cult of Intelligence

Chapter 1 "World War II"

On the outskirts of Basel, Switzerland, overlooking the Rhine, lies the worldwide headquarters of the Sandoz drug and chemical empire. There, on the afternoon of April 16, 1943, Dr. Albert Hofmann made an extraordinary discovery-by accident.

At 37, with close-cropped hair and rimless glasses, Hofmann headed the company's research program to develop marketable drugs out of natural products. He was hard at work in his laboratory that warm April day when a wave of dizziness suddenly overcame him. The strange sensation was not unpleasant, and Hofmann felt almost as though he were drunk.

But he became quite restless. His nerves seemed to run off in different directions. The inebriation was unlike anything he had ever known before. Leaving work early, Hofmann managed a wobbly

bicycle-ride home. He lay down and closed his eyes, still unable to shake the dizziness. Now the light of day was disagreeably bright. With the external world shut out, his mind raced along. He experienced what he would later describe as "an uninterrupted stream of fantastic images of extraordinary plasticity and vividness accompanied by an intense, kaleidoscope-like play of colors."

These visions subsided after a few hours, and Hofmann, ever the inquiring scientist, set out to find what caused them. He presumed he had somehow ingested one of the drugs with which he had been working that day, and his prime suspect was d-lysergic acid diethylamide, or LSD, a substance that he himself had first produced in the same lab five years earlier. As part of his search for a circulation stimulant, Hofmann had been examining derivatives of ergot, a fungus that attacks rye.

Ergot had a mysterious, contradictory reputation. In China and some Arab countries, it was thought to have medicinal powers, but in Europe it was associated with the horrible malady from the Middle Ages called St. Anthony's Fire, which struck periodically like the plague. The disease turned fingers and toes into blackened stumps and led to madness and death.

Hofmann guessed that he had absorbed some ergot derivative through his skin, perhaps while changing the filter paper in a suction bottle. To test his theory, he spent three days making up a fresh batch of LSD. Cautiously he swallowed 250 micrograms (less than 1/100,000 of an ounce). Hofmann planned to take more gradually through the day to obtain a result, since no known drug had any effect on the human body in such infinitesimal amounts. He had no way of knowing that because of LSD's potency, he had already taken several times what would later be termed an ordinary dose. Unexpectedly, this first speck of LSD took hold after about 40 minutes, and Hofmann was off on the first self-induced "trip" of modern times. *

Hofmann recalls he felt "horrific ... I was afraid. I feared I was becoming crazy. I had the idea I was out of my body. I thought I had died. I did not know how it would finish. If you know you will come back from this very strange world, only then can you enjoy it." Of course, Hofmann had no way of knowing that he would return. While he had quickly recovered from his accidental trip three days earlier, he did not know how much LSD had caused it or whether the present dose was more than his body could detoxify. His mind kept veering off into an unknown dimension, but he was unable to appreciate much beyond his own terror.

Less than 200 miles from Hofmann's laboratory, doctors connected to the S.S. and Gestapo were doing experiments that led to the testing of mescaline (a drug which has many of the mind-changing qualities of LSD) on prisoners at Dachau. Germany's secret policemen had the notion, completely

alien to Hofmann, that they could use drugs like mescaline to bring unwilling people under their control. According to research team member Walter Neff, the goal of the Dachau experiments was "to eliminate the will of the person examined."

At Dachau, Nazis took the search for scientific knowledge of military value to its most awful extreme. There, in a closely guarded, fenced-off part of the camp, S.S. doctors studied such questions as the amount of time a downed airman could survive in the North Atlantic in February. Information of this sort was considered important to German security, since skilled pilots were in relatively short supply. So, at Heinrich Himmler's personal order, the doctors at Dachau simply sat by huge tubs of ice water with stopwatches and timed how long it took immersed prisoners to die. In other experiments, under the cover of "aviation medicine," inmates were crushed to death in high-altitude pressure chambers (to learn how high pilots could safely fly), and prisoners were shot, so that special blood coagulants could be tested on their wounds.

The mescaline tests at Dachau run by Dr. Kurt Plotner were not nearly so lethal as the others in the "aviation" series, but the drug could still cause grave damage, particularly to anyone who already had some degree of mental instability. The danger was increased by the fact that the mescaline was administered covertly by S.S. men who spiked the prisoners' drinks. Unlike Dr. Hofmann, the subjects had no idea that a drug was causing their extreme disorientation. Many must have feared they had gone stark mad all on their own. Always, the subjects of these experiments were Jews, gypsies, Russians, and other groups on whose lives the Nazis placed little or no value. In no way were any of them true volunteers, although some may have come forward under the delusion that they would receive better treatment.

After the war, Neff told American investigators that the subjects showed a wide variety of reactions. Some became furious; others were melancholy or gay, as if they were drunk. Not surprisingly, "sentiments of hatred and revenge were exposed in every case." Neff noted that the drug caused certain people to reveal their "most intimate secrets." Still, the Germans were not ready to accept mescaline as a substitute for their more physical methods of interrogation. They went on to try hypnosis in combination with the drug, but they apparently never felt confident that they had found a way to assume command of their victim's mind.

Even as the S.S. doctors were carrying on their experiments at Dachau the Office of Strategic Services (OSS), America's wartime intelligence agency, set up a "truth drug" committee under Dr. Winfred Overholser, head of St. Elizabeth's Hospital in Washington. The committee quickly tried and rejected mescaline, several barbiturates, and scopolamine. Then, during the spring of

1943, the committee decided that cannabis indica -or marijuana- showed the most promise, and it started a testing program in cooperation with the Manhattan Project, the TOP SECRET effort to build an atomic bomb. It is not clear why OSS turned to the bomb makers for help, except that, as one former Project official puts it, "Our secret was so great, I guess we were safer than anyone else." Apparently, top Project leaders who went to incredible lengths to preserve security, saw no danger in trying out drugs on their personnel.

The Manhattan Project supplied the first dozen test subjects, who were asked to swallow a concentrated, liquid form of marijuana that an American pharmaceutical company furnished in small glass vials. A Project man who was present recalls: "It didn't work the way we wanted. Apparently the human system would not take it all at once orally. The subjects would lean over and vomit." What is more, they disclosed no secrets, and one subject wound up in the hospital.

Back to the drawing board went the OSS experts. They decided that the best way to administer the marijuana was inhalation of its fumes. Attempts were made to pour the solution on burning charcoal, and an OSS officer named George White (who had already succeeded in knocking himself out with an overdose of the relatively potent substance) tried out the vapor, without sufficient effect, at St. Elizabeth's. Finally, the OSS group discovered a delivery system which had been known for years to jazz musicians and other users: the cigarette. OSS documents reported that smoking a mix of tobacco and the marijuana essence brought on a "state of irresponsibility, causing the subject to be loquacious and free in his impartation of information."

The first field test of these marijuana-laced cigarettes took place on May 27, 1943. The subject was one August Del Gracio, who was described in OSS documents as a "notorious New York gangster." George White, an Army captain who had come to OSS from the Federal Bureau of Narcotics, administered the drug by inviting Del Gracio up to his apartment for a smoke and a chat. White had been talking to Del Gracio earlier about securing the Mafia's cooperation to keep Axis agents out of the New York waterfront and to prepare the way for the invasion of Sicily.

Del Gracio had already made it clear to White that he personally had taken part in killing informers who had squealed to the Feds. The gangster was as tough as they came, and if he could be induced to talk under the influence of a truth drug, certainly German prisoners could-or so the reasoning went. White plied him with cigarettes until "subject became high and extremely garrulous." Over the next

two hours, Del Gracio told the Federal agent about the ins and outs of the drug trade (revealing information so sensitive that the CIA deleted it from the OSS documents it released 34 years later).

At one point in the conversation, after Del Gracio had begun to talk, the gangster told White, "Whatever you do, don't ever use any of the stuff I'm telling you." In a subsequent session. White packed the cigarettes with so much marijuana that Del Gracio became unconscious for about an hour. Yet, on the whole the experiment was considered a success in "loosening the subject's tongue."

While members of the truth-drug committee never believed that the concentrated marijuana could compel a person to confess his deepest secrets, they authorized White to push ahead with the testing. On the next stage, he and a Manhattan Project counterintelligence man borrowed 15 to 18 thick dossiers from the FBI and went off to try the marijuana on suspected Communist soldiers stationed in military camps outside Atlanta, Memphis, and New Orleans. According to White's Manhattan Project sidekick, a Harvard Law graduate and future judge, they worked out a standard interrogation technique:

Before we went in, George and I would buy cigarettes, remove them from the bottom of the pack, use a hypodermic needle to put in the fluid, and leave the cigarettes in a shot glass to dry. Then, we resealed the pack. ... We sat down with a particular soldier and tried to win his confidence. We would say something like "This is better than being overseas and getting shot at," and we would try to break them. We started asking questions from their [FBI] folder, and we would let them see that we had the folder on them ... We had a pitcher of ice water on the table, and we knew the drug had taken effect when they reached for a glass. The stuff actually worked Everyone but one—and he didn't smoke—gave us more information than we had before.

The Manhattan Project lawyer remembers this swing through the South with George White as a "good time." The two men ate in the best restaurants and took in all the sights. "George was quite a guy," he says. "At the Roosevelt Hotel in New Orleans after we had interviewed our men, we were lying on the beds when George took out his pistol and shot his initials into the molding that ran along the ceiling. He used his .22 automatic, equipped with a silencer, and he emptied several clips." Asked if he tried out the truth drug himself, the lawyer says, "Yes. The cigarettes gave you a feeling of walking a couple of feet off the floor. I had a pleasant sensation of well-being The fellows from my office wouldn't take a cigarette from me for the rest of the war."

Since World War II, the United States government, led by the Central Intelligence Agency, has searched secretly for ways to control human behavior. This book is about that search, which had its origins in World War II. The CIA programs were not only an extension of the OSS quest for a truth drug, but they also echoed such events as the Nazi experiments at Dachau and Albert Hofmann's discovery of LSD.

By probing the inner reaches of consciousness, Hofmann's research took him to the very frontiers of knowledge. As never before in history, the warring powers sought ideas from scientists capable of reaching those frontiers-ideas that could make the difference between victory and defeat. While Hofmann himself remained aloof, in the Swiss tradition, other scientists, like Albert Einstein, helped turned the abstractions of the laboratory into incredibly destructive weapons. Jules Verne's notions of spaceships touching the moon stopped being absurd when Wernher von Braun's rockets started

pounding London. With their creations, the scientists reached beyond the speculations of science fiction. Never before had their discoveries been so breathtaking and so frightening. Albert Hofmann's work touched upon the fantasies of the mind-accessible, in ancient legends, to witches and wizards who used spells and potions to bring people under their sway. In the early scientific age, the dream of controlling the brain took on a modern form in Mary Shelley's creation. Dr. Frankenstein's monster. The dream would be updated again during the Cold War era to become the Manchurian Candidate, the assassin whose mind was controlled by a hostile government. Who could say for certain that such a fantasy would not be turned into a reality, like Verne's rocket stories or Einstein's calculations? And who should be surprised to learn that government agencies-specifically the CIA-would swoop down on Albert Hofmann's lab in an effort to harness the power over the mind that LSD seemed to hold?

From the Dachau experiments came the cruelty that man was capable of heaping upon his fellows in the name of advancing science and helping his country gain advantage in war. To say that the Dachau experiments are object lessons of how far people can stretch ends to justify means is to belittle by cliché what occurred in the concentration camps. Nothing the CIA ever did in its postwar search for mind-control technology came close to the callous killing of the Nazi "aviation research."

Nevertheless, in their attempts to find ways to manipulate people. Agency officials and their agents crossed many of the same ethical barriers. They experimented with dangerous and unknown techniques on people who had no idea what was happening. They systematically violated the free will and mental dignity of their subjects, and, like the Germans, they chose to victimize special groups of people whose existence they considered, out of prejudice and convenience, less worthy than their own. Wherever their extreme experiments went, the CIA sponsors picked for subjects their own equivalents of the Nazis' Jews and gypsies: mental patients, prostitutes, foreigners, drug addicts, and prisoners, often from minority ethnic groups.

In the postwar era, American officials straddled the ethical and the cutthroat approaches to scientific research. After an Allied tribunal had convicted the first echelon of surviving Nazi war criminals-the

Gorings and Speers-American prosecutors charged the Dachau doctors with "crimes against humanity" at a second Nuremberg trial. None of the German scientists expressed remorse. Most claimed that someone else had carried out the vilest experiments. All said that issues of moral and personal responsibility are moot in state-sponsored research. What is critical, testified Dr. Karl Brandt, Hitler's personal physician, is "whether the experiment is important or unimportant." Asked his attitude toward killing human beings in the course of medical research, Brandt replied, "Do you think that one can obtain any worthwhile fundamental results without a definite toll of lives?" The judges at Nuremberg rejected such defenses and put forth what came to be known as the Nuremberg Code on scientific research.' Its main points were simple: Researchers must obtain full voluntary consent from all subjects; experiments should yield fruitful results for the good of society that can be obtained in no other way; researchers should not conduct tests where death or serious injury might occur, "except, perhaps" when the supervising doctors also serve as subjects. The judges-all Americans- sentenced seven of the Germans, including Dr. Brandt, to death by hanging. Nine others received long prison sentences. Thus, the U.S. government put its full moral force behind the idea that there were limits on what scientists could do to human subjects, even when a country's security was thought to hang in the balance.

The Nuremberg Code has remained official American policy ever since 1946, but, even before the verdicts were in, special U.S. investigating teams were sifting through the experimental records at

Dachau for information of military value. The report of one such team found that while part of the data was "inaccurate," some of the conclusions, if confirmed, would be "an important complement to existing knowledge." Military authorities sent the records, including a description of the mescaline and hypnosis experiments, back to the United States. None of the German mind-control research was ever made public.

Immediately after the war, large political currents began to shift in the world, as they always do. Allies became enemies and enemies became allies. Other changes were fresh and yet old. In the United States, the new Cold War against communism carried with it a piercing sense of fear and a sweeping sense of mission-at least as far as American leaders were concerned. Out of these feelings and out of that overriding American faith in advancing technology came the CIA's attempts to tame hostile minds and make spy fantasies real. Experiments went forward and the CIA's scientists-bitten, sometimes obsessed-kept going back to their laboratories for one last adjustment. Some theories were crushed, while others emerged in unexpected ways that would have a greater impact outside the CIA than in the world of covert operations. Only one aspect remained constant during the

quarter-century
of active research: The CIA's interest in controlling the human mind had to remain absolutely secret.

World War II provided more than the grand themes of the CIA's behavioral programs. It also became the formative life experience of the principal CIA officials, and, indeed, of the CIA itself as an institution. The secret derring-do of the OSS was new to the United States, and the ways of the OSS would grow into the ways of the CIA. OSS leaders would have their counterparts later in the Agency. CIA officials tended to have known the OSS men, to think like them, to copy their methods, and even, in some cases, to be the same people. When Agency officials wanted to launch their massive effort for mind control, for instance, they got out the old OSS documents and went about their goal in many of the same ways the OSS had. OSS leaders enlisted outside scientists: Agency officials also went to the most prestigious ones in academia and industry, soliciting aid for the good of the country. They even approached the same George White who had shot his initials in the hotel ceiling while on OSS assignment.

Years later. White's escapades with OSS and CIA would carry with them a humor clearly unintended at the time. To those directly involved, influencing human behavior was a deadly serious business, but qualities like bumbung and pure craziness shine through in hindsight. In the CIA's campaign, some of America's most distinguished behavioral scientists would stick all kinds of drugs and wires into their experimental subjects-often dismissing the obviously harmful effects with theories reminiscent of the learned nineteenth-century physicians who bled their patients with leeches and belittled the ignorance of anyone who questioned the technique. If the schemes of these scientists to control the mind had met with more success, they would be much less amusing. But so far, at least, the human spirit has apparently kept winning. That-if anything-is the saving grace of the mind-control campaign.

World War II signaled the end of American isolation and innocence, and the United States found it had a huge gap to close, with its enemies and allies alike, in applying underhanded tactics to war. Unlike Britain, which for hundreds of years had used covert operations to hold her empire together, the United States had no tradition of using subversion as a secret instrument of government policy. The Germans, the French, the Russians, and nearly everyone else had long been involved in this game, although no one seemed as good at it as the British.

Clandestine lobbying by British agents in the United States led directly to President Franklin Roosevelt's creation of the organization that became OSS in 1942. This was the first American agency set up to wage secret, unlimited war. Roosevelt placed it under the command of a

Wall Street
lawyer and World War I military hero, General William "Wild Bill" Donovan. A burly, vigorous
Republican millionaire with great intellectual curiosity, Donovan started as White House intelligence
adviser even before Pearl Harbor, and he had direct access to the President.

Learning at the feet of the British who made available their expertise, if not all their secrets, Donovan
put together an organization where nothing had existed before. A Columbia College and Columbia
Law graduate himself, he tended to turn to the gentlemanly preserves of the Eastern establishment for
recruits. (The initials OSS were said to stand for "Oh So Social.") Friends-or friends
of friends-could
be trusted. "Old boys" were the stalwarts of the British secret service, and, as with most other aspects
of OSS, the Americans followed suit.

One of Donovan's new recruits was Richard Helms, a young newspaper executive then best known
for having gained an interview with Adolf Hitler in 1936 while working for United Press. Having
gone to Le Rosey, the same Swiss prep school as the Shah of L^an, and then on to clubby Williams
College, Helms moved easily among the young OSS men. He was already more taciturn than the
jovial Donovan, but he was equally ambitious and skilled as a judge of character. For Helms, OSS
spywork began a lifelong career. He would become the most important sponsor of mind-control
research within the CIA, nurturing and promoting it throughout his steady climb to the top position in
the Agency.

Like every major wartime official from President Roosevelt down. General Donovan believed that
World War II was in large measure a battle of science and organization. The idea was to mobilize
science for defense, and the Roosevelt administration set up a costly, intertwining network of
research programs to deal with everything from splitting the atom to preventing mental breakdowns
in combat. Donovan named Boston industrialist Stanley Lovell to head OSS Research and Development and to be the secret agency's liaison with the government scientific
community.

A Cornell graduate and a self-described "saucepan chemist," Lovell was a confident energetic man
with a particular knack for coming up with offbeat ideas and selling them to others. Like most of his
generation, he was an outspoken patriot. He wrote in his diary shortly after Pearl Harbor: "As James
Hilton said, 'Once at war, to reason is treason.' My job is clear-to do all that is in me to help
America."

General Donovan minced no words in laying out what he expected of Lovell: "I need every subtle
device and every underhanded trick to use against the Germans and Japanese- by Our own people-but
especially by the underground resistance programs in all the occupied countries. You'll have to invent
them all, Lovell, because you're going to be my man." Thus Lovell recalled his marching orders from

Donovan, which he instantly received on being introduced to the blustery, hyperactive OSS chief.

Lovell had never met anyone with Donovan's personal magnetism.

Lovell quickly turned to some of the leading lights in the academic and private sectors. A special

group-called Division 19- within James Conant's National Defense Research Committee was set up to produce "miscellaneous weapons" for OSS and British intelligence. Lovell's strategy, he later wrote, was "to stimulate the Peck's Bad Boy beneath the surface of every American scientist and to say to him, 'Throw all your normal law-abiding concepts out the window. Here's a chance to raise merry hell.' "

Dr. George Kistiakowsky, the Harvard chemist who worked on explosives research during the war (and who became science adviser to Presidents Eisenhower and Kennedy) remembers Stanley Lovell well: "Stan came to us and asked us to develop ways for camouflaging explosives which could be smuggled into enemy countries." Kistiakowsky and an associate came up with a substance which was dubbed "Aunt Jemima" because it looked and tasted like pancake mix. Says Kistiakowsky: "You could bake bread or other things out of it. I personally took it to a high-level meeting at the War Department and ate cookies in front of all those characters to show them what a wonderful invention it was. All you had to do was attach a powerful detonator, and it exploded with the force of dynamite." Thus disguised, "Aunt Jemima" could be slipped into occupied lands. It was credited with blowing up at least one major bridge in China.

Lovell encouraged OSS behavioral scientists to find some- thing that would offend Japanese cultural sensibilities. His staff anthropologists reported back that nothing was so shameful to the Japanese soldier as his bowel movements. Lovell then had the chemists work up a skatole compound which duplicated the odor of diarrhea. It was loaded into collapsible tubes, flown to China, and distributed to children in enemy- occupied cities. When a Japanese officer appeared on a crowded street, the kids were encouraged to slip up behind him and squirt the liquid on the seat of his pants. Lovell named the product "Who? Me?" and he credited it with costing the Japanese "face."

Unlike most weapons, "Who? Me?" was not designed to kill or maim. It was a "harassment substance" designed to lower the morale of individual Japanese. The inspiration came from academicians who tried to make a science of human behavior. During World War II, the behavioral sciences were still very much in their infancy, but OSS-well before most of the outside world- recognized their potential in warfare. Psychology and psychiatry, sociology, and anthropology all seemed to offer in- sights that could be exploited to manipulate the enemy.

General Donovan himself believed that the techniques of psychoanalysis might be turned

on Adolf Hitler to get a better idea of "the things that made him tick," as Donovan put it. Donovan gave the job of being the Fuhrer's analyst to Walter Langer, a Cambridge, Massachusetts psychoanalyst whose older brother WilHam had taken leave from a chair of history at Harvard to head OSS Research and Analysis. Langer protested that a study of Hitler based on available data would be highly uncertain and that conventional psychiatric and psychoanalytic methods could not be used without direct access to the patient. Donovan was not the sort to be deterred by such details. He told Langer to go ahead anyway.

With the help of a small research staff, Langer looked through everything he could find on Hitler and interviewed a number of people who had know the German leader. A ware of the severe limitations on his information, but left no choice by General Donovan, Langer plowed ahead and wrote up a final study. It pegged Hitler as a "neurotic psychopath" and proceeded to pick apart the Fuhrer's psyche.

Langer, since retired to Florida, believes he came "pretty close" to describing the real Adolf Hitler. He is particularly proud of his predictions that the Nazi leader would become increasingly disturbed as Germany suffered more and more defeats and that he would commit suicide rather than face capture.

One reason for psychoanalyzing Hitler was to uncover vulnerabilities that could be covertly exploited. Stanley Lovell seized upon one of Langer's ideas-that Hitler might have feminine tendencies-and got permission from the OSS hierarchy to see if he could push the Fuhrer over the gender line. "The hope was that his moustache would fall off and his voice become soprano," Lovell wrote. Lovell used OSS's agent network to try to slip female sex hormones into Hitler's food, but nothing apparently came of it. Nor was there ever any payoff to other Lovell schemes to blind Hitler permanently with mustard gas or to use a drug to exacerbate his suspected epilepsy. The main problem in these operations-all of which were tried- was to get Hitler to take the medicine. Failure of the delivery schemes also kept Hitler alive-OSS was simultaneously trying to poison him.*

Without question, murdering a man was a decisive way to influence his behavior, and OSS scientists developed an arsenal of chemical and biological poisons that included the incredibly potent botulinus toxin, whose delivery system was a gelatin capsule smaller than the head of a pin. Lovell and his associates also realized there were less drastic ways to manipulate an enemy's behavior, and they came up with a line of products to cause sickness, itching, baldness, diarrhea, and/or the odor thereof. They had less success finding a drug to compel truth- telling, but it was not for lack of trying.

Chemical and biological substances had been used in war- time long before OSS came on the scene. Both sides had used poison gas in World War I; during the early part of World War II, the Japanese had dropped deadly germs on China and caused epidemics; and throughout the war, the Allies and Axis powers alike had built up chemical and biological warfare (CBW) stockpiles, whose main function turned out, in the end, to be deterring the other side. Military men tended to look on CBW as a way of destroying whole armies and even populations. Like the world's other secret services, OSS individualized CBW and made it into a way of selectively but secretly embarrassing, disorienting, incapacitating, injuring, or killing an enemy.

As diversified as were Lovell's scientific duties for OSS, they were narrow in comparison with those of his main counterpart in the CIA's postwar mind-control program, Dr. Sidney Gottlieb. Gottlieb would preside over investigations that ranged from advanced research in amnesia by electroshock to dragnet searches through the jungles of Latin America for toxic leaves and barks. Fully in the tradition of making Hitler moustache-less, Gottlieb's office would devise a scheme to make Fidel Castro's beard fall out; like Lovell, Gottlieb would personally provide operators with deadly poisons to assassinate foreign leaders like the Congo's Patrice Lumumba, and he would be equally at ease discussing possible applications of new research in neurology. On a much greater scale than Lovell's, Gottlieb would track down every conceivable gimmick that might give one person leverage over another's mind. Gottlieb would preside over arcane fields from handwriting analysis to stress creation, and he would rise through the Agency along with his bureaucratic patron, Richard Helms.

Early in the war. General Donovan got another idea from the British, whose psychologists and psychiatrists had devised a testing program to predict the performance of military officers. Donovan

thought such a program might help OSS sort through the masses of recruits who were being rushed through training. To create an assessment system for Americans, Donovan called in Harvard psychology professor Henry "Harry" Murray. In 1938 Murray had written *Explorations of Personality*, a notable book which laid out a whole battery of tests that could be used to size up the personalities of individuals. "Spying is attractive to loonies," states Murray. "Psychopaths, who are people who spend their lives making up stories, revel in the field," The program's prime objective, according to Murray, was keeping out the crazies, as well as the "sloths, irritants, bad actors, and free talkers."

Always in a hurry, Donovan gave Murray and a distinguished group of colleagues only 15 days until the first candidates arrived to be assessed. In the interim, they took over a Spacious

estate outside
Washington as their headquarters. In a series of hurried meetings, they put together an assessment system that combined German and British methods with Murray's earlier research. It tested a recruit's ability to stand up under pressure, to be a leader, to hold liquor, to lie skillfully, and to read a person's character by the nature of his clothing.

More than 30 years after the war, Murray remains modest in his claims for the assessment system, saying that it was only an aid in weeding out the "horrors" among OSS candidates. Nevertheless, the secret agency's leaders believed in its results, and Murray's system became a fixture in OSS, testing Americans and foreign agents alike. Some of Murray's young behavioral scientists, like John Gardner: would go on to become prominent in public affairs, and, more importantly, the OSS assessment program would be recognized as a milestone in American psychology. It was the first systematic effort to evaluate an individual's personality in order to predict his future behavior. After the war, personality assessment would become a new field in itself, and some of Murray's assistants would go on to establish OSS-like systems at large corporations, starting with AT&T. They also would set up study programs at universities, beginning with the University of California at Berkley. As would happen repeatedly with the CIA's mind-control re- search, OSS was years ahead of public developments in behavioral theory and application.

In the postwar years, Murray would be superseded by a young Oklahoma psychologist John Gittinger, who would rise in the CIA on the strength of his ideas about how to make a hard science out of personality assessment and how to use it to manipulate people. Gittinger would build an office within CIA that refined both Murray's assessment function and Walter Langer's indirect analysis of foreign leaders. Gittinger's methods would become an integral part of everyday Agency operations, and he would become Sid Gottlieb's protege.

Stanley Lovell reasoned that a good way to kill Hitler-and the OSS man was always looking for ideas-would be to hypnotically control a German prisoner to hate the Gestapo and the Nazi regime and then to give the subject a hypnotic suggestion to assassinate the Fuhrer. The OSS candidate would be let loose in Germany where he would take the desired action, "being under a compulsion that might not be denied," as Lovell wrote.

Lovell sought advice on whether this scheme would work from New York psychiatrist Lawrence Kubie and from the famed Menninger brothers, Karl and William. The Menningers reported that the weight of the evidence showed hypnotism to be incapable of making people do anything that they

would not otherwise do. Equally negative, Dr. Kubie added that if a German prisoner had a logical

reason to kill Hitler or anyone else, he would not need hypnotism to motivate him.

Lovell and his coworkers apparently accepted this skeptical view of hypnosis, as did the overwhelming majority of psychologists and psychiatrists in the country. At the time, hypnosis was considered a fringe activity, and there was little recognition of either its validity or its usefulness for any purpose—let alone covert operations. Yet there were a handful of serious experimenters in the field who believed in its military potential. The most vocal partisan of this view was the head of the Psychology Department at Colgate University, George "Esty" Estabrooks. Since the early 1930s, Estabrooks had periodically ventured out from his sleepy upstate campus to advise the military on applications of hypnotism.

Estabrooks acknowledged that hypnosis did not work on everyone and that only one person in five made a good enough subject to be placed in a deep trance, or state of somnambulism. He believed that only these subjects could be induced to such things against their apparent will as reveal secrets or commit crimes. He had watched respected members of the community make fools of themselves in the hands of stage hypnotists, and he had compelled his own students to reveal fraternity secrets and the details of private love affairs—all of which the subjects presumably did not want to do.

Still his experience was limited. Estabrooks realized that the only certain way to know whether a person would commit a crime like murder under hypnosis was to have the person kill someone. Unwilling to settle the issue on his own by trying the experiment, he felt that government sanction of the process would relieve the hypnotist of personal responsibility. "Any 'accidents' that might occur during the experiments will simply be charged to profit and loss," he wrote, "a very trifling portion of that enormous wastage in human life which is part and parcel of war."

After Pearl Harbor, Estabrooks offered his ideas to OSS, but they were not accepted by anyone in government willing to carry them to their logical conclusion. He was reduced to writing books about the potential use of hypnotism in warfare. Cassandra—Uke, he tried to warn America of the perils posed by hypnotic control. His 1945 novel, *Death in the Mind*, concerned a series of seemingly treasonable acts committed by Allied personnel: an American submarine captain torpedoes one of our own battleships, and the beautiful heroine starts acting in an irrational way which serves the enemy. After a perilous investigation, secret agent Johnny Evans learns that the Germans have been hypnotizing Allied personnel and conditioning them to obey Nazi commands. Evans and his cohorts, shaken by the many ways hypnotism can be used against them, set up elaborate countermeasures and then cannot resist going on the offensive. Objections are heard from the heroine, who by this time has been brutally and rather graphically tortured. She complains that "doing things to people's minds" is

"a loath- some way to fight." Her qualms are brushed aside by Johnny Evans, her lover and boss. He sets off after the Germans-"to tamper with their minds; Make them traitors; Make them work for US."

In the aftermath of the war, as the U.S. national security apparatus was being constructed, the leaders of the Central Intelligence Agency would adopt Johnny Evans' mission-almost in those very words. Richard Helms, Sid Gottlieb, John Gittinger, George White, and many others would undertake a far-flung and complicated assault on the human mind. In hypnosis and many other fields, scientists even more eager than George Estabrooks would seek CIA approval for the kinds of experiments they

would not dare perform on their own. Sometimes the Agency men concurred; on other occasions, they reserved such experiments for themselves. They would tamper with many minds and inevitably cause some to be damaged. In the end, they would minimize and hide their deeds, and they would live to see doubts raised about the health of their own minds.

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Chapter 4 "LSD"

Albert Hofmann's discovery of LSD in 1943 may have begun a new age in the exploration of the human mind, but it took six years for word to reach America. Even after Hofmann and his coworkers in Switzerland published their work in a 1947 article, no one in the United States seemed to notice. Then in 1949, a famous Viennese doctor named Otto Kauders traveled to the United States in search of research funds. He gave a conference at Boston Psychopathic Hospital: a pioneering mental-health institution affiliated with Harvard Medical School, and he spoke about a new experimental drug called d-lysergic acid diethylamide. Milton Greenblatt, the hospital's research director, vividly recalls Kauders' description of how an infinitesimally small dose had rendered Dr. Hofmann temporarily

"crazy." "We were very interested in anything that could make someone schizophrenic," says Greenblatt. If the drug really did induce psychosis for a short time, the Boston doctors reasoned, an antidote- which they hoped to find-might cure schizophrenia. It would take many years of research to show that LSD did not, in fact, produce a "model psychosis," but to the Boston doctors in 1949, the drug showed incredible promise. Max Rinkel, a neuropsychiatrist and refugee from Hitler's Germany, was so intrigued by Kauders' presentation that he quickly contacted Sandoz, the huge Swiss pharmaceutical firm where Albert Hofmann worked. Sandoz officials arranged to ship some LSD across the Atlantic.

The first American trip followed. The subject was Robert Hyde, a Vermont-born psychiatrist who was Boston Psychopathic's number-two man. A bold, innovative sort, Hyde took it for granted that there would be no testing program until he tried the drug. With Rinkel and the hospital's senior physician, H. Jackson DeShon looking on, Hyde drank a glass of water with 100 micrograms of LSD in it-less than half Hofmann's dose, but still a hefty jolt. DeShon describes Hyde's reaction as "nothing very startling." The perpetually active Hyde insisted on making his normal hospital rounds while his colleagues tagged along. Rinkel later told a scientific conference that Hyde became "quite paranoiac, saying that we had not given him anything. He also berated us and said the company had cheated us, given us plain water. That was not Dr. Hyde's normal behavior; he is a very pleasant

man." Hyde's first experience was hardly as dramatic as Albert Hofmann's, but then the Boston psychiatrist had not, like Hofmann, set off on a voyage into the complete unknown. For better or worse, LSD had come to America in 1949 and had embarked on a strange trip of its own. Academic researchers would study it in search of knowledge that would benefit all mankind. Intelligence agencies, particularly the CIA, would subsidize and shape the form of much of this work to learn how the drug could be used to break the will of enemy agents, unlock secrets in the minds of trained spies, and otherwise manipulate human behavior. These two strains-of helping people and of controlling them-would coexist rather comfortably through the 1950s. Then, in the 1960s, LSD would escape from the closed world of scholar and spy, and it would play a major role in causing a cultural upheaval that would have an impact both on global politics and on intimate personal beliefs. The trip would wind up-to borrow some hyperbole from the musical Hair- with "the youth of America on LSD."

The counterculture generation was not yet out of the nursery, however, when Bob Hyde went tripping: Hyde himself would not become a secret CIA consultant for several years. The CIA and the

military intelligence agencies were just setting out on their quest for drugs and other exotic methods to take possession of people's minds. The ancient desire to control enemies through magical spells and potions had come alive again, and several offices within the CIA competed to become the head controllers. Men from the Office of Security's ARTICHOKE program were struggling-as had OSS before them-to find a truth drug or hypnotic method that would aid in interrogation. Concurrently, the Technical Services Staff (TSS) was investigating in much greater depth the whole area of applying chemical and biological warfare (CBW) to covert operations. TSS was the lineal descendent of Stanley Lovell's Research and Development unit in OSS, and its officials kept alive much of the excitement and urgency of the World War II days when Lovell had tried to bring out the Peck's Bad Boy in American scientists. Specialists from TSS furnished backup equipment for secret operations: false papers, bugs, taps, suicide pills, explosive seashells, transmitters hidden in false teeth, cameras in tobacco pouches, invisible inks, and the like. In later years, these gadget wizards from TSS would become known for supplying some of history's more ludicrous landmarks, such as Howard Hunt's ill-fitting red wig; but in the early days of the CIA, they gave promise of transforming the spy world.

Within TSS, there existed a Chemical Division with functions that few others-even in TSS-knew about. These had to do with using chemicals (and germs) against specific people. From 1951 to 1956, the years when the CIA's interest in LSD peaked, Sidney Gottlieb, a native of the Bronx with a Ph.D. in chemistry from Cal Tech, headed this division. (And for most of the years until 1973, he would oversee TSS's behavioral programs from one job or another.) Only 33 years old when he took over the Chemical Division, Gottlieb had managed to overcome a pronounced stammer and a clubfoot to rise through Agency ranks. Described by several acquaintances as a "compensator," Gottlieb prided himself on his ability, despite his obvious handicaps, to pursue his cherished hobby, folk dancing. On returning from secret missions overseas, he invariably brought back a new step that he would dance with surprising grace. He could call out instructions for the most complicated dances without a break in his voice, infecting others with enthusiasm. A man of unorthodox tastes, Gottlieb lived in a former slave cabin that he had remodeled himself-with his wife, the daughter of Presbyterian missionaries in India, and his four children. Each morning, he rose at 5:30 to milk the goats he kept on his 15 acres outside Washington. The Gottliebs drank only goat's milk, and they made their own cheese. They also raised Christmas trees which they sold to the outside world. Greatly respected by his former colleagues, Gottlieb, who refused to be interviewed for this book, is described as a humanist, a man

of intellectual humility and strength, willing to carry out, as one ex-associate puts

it, "the tough things that had to be done." This associate fondly recalls, "When you watched him, you gained more and more respect because he was willing to work so hard to get an idea across. He left himself totally exposed. It was more important for us to get the idea than for him not to stutter." One idea he got across was that the Agency should investigate the potential use of the obscure new drug, LSD, as a spy weapon.

At the top ranks of the Clandestine Services (officially called the Directorate of Operations but popularly known as the "dirty tricks department"), Sid Gottlieb had a champion who appreciated his qualities, Richard Helms. For two decades, Gottlieb would move into progressively higher positions in the wake of Helms' climb to the highest position in the Agency. Helms, the tall, smooth "preppie," apparently liked the way the Jewish chemist, who had started out at Manhattan's City College, could thread his way through complicated technical problems and make them understandable to nonscientists. Gottlieb was loyal and he followed orders. Although many people lay in the chain of command between the two men. Helms preferred to avoid bureaucratic niceties by dealing directly with Gottlieb.

On April 3, 1953, Helms proposed to Director Allen Dulles that the CIA set up a program under Gottlieb for "covert use of biological and chemical materials." Helms made clear that the Agency could use these methods in "present and future clandestine operations" and then added, "Aside from the offensive potential, the development of a comprehensive capability in this field ... gives us a thorough knowledge of the enemy's theoretical potential, thus enabling us to defend ourselves against a foe who might not be as restrained in the use of these techniques as we are." Once again, as it would throughout the history of the behavioral programs, defense justified offense. Ray Cline, often a bureaucratic rival of Helms, notes the spirit in which the future Director pushed this program: "Helms fancied himself a pretty tough cookie. It was fashionable among that group to fancy they were rather impersonal about dangers, risks, and human life. Helms would think it sentimental and foolish to be against something like this."

On April 13, 1953—the same day that the Pentagon announced that any U.S. prisoner refusing repatriation in Korea would be listed as a deserter and shot if caught—Allen Dulles approved the program, essentially as put forth by Helms. Dulles took note of the "ultra-sensitive work" involved and agreed that the project would be called MKULTRA.* He approved an initial budget of \$300,000, exempted the program from normal CIA financial controls, and allowed TSS to start up research projects "without the signing of the usual contracts or other written agreements." Dulles ordered the Agency's book-keepers to pay the costs blindly on the signatures of Sid Gottlieb and Willis Gibbons, a former U.S. Rubber executive who headed TSS.

As is so often the case in government, the activity that Allen Dulles approved with MKULTRA was already under way, even before he gave it a bureaucratic structure. Under the code name MKDELTA, the Clandestine Services had set up procedures the year before to govern the use of CBW products. (MKDELTA now became the operational side of MKULTRA.) Also in 1952, TSS had made an agreement with the Special Operations Division (SOD) of the Army's biological research center at Fort Detrick, Maryland whereby SOD would produce germ weapons for the CIA's use (with the program called MKNAOMI). Sid Gottlieb later testified that the purpose of these programs was "to investigate whether and how it was possible to modify an individual's behavior by covert means. The

context in which this investigation was started was that of the height of the Cold War with the Korean War just winding down; with the CIA organizing its resources to liberate Eastern Europe by paramilitary means; and with the threat of Soviet aggression very real and tangible, as exemplified by the recent Berlin airlift" (which occurred in 1948).

In the early days of MKULTRA, the roughly six TSS professionals who worked on the program spent a good deal of their time considering the possibilities of LSD. "The most fascinating thing about it," says one of them, "was that such minute quantities had such a terrific effect." Albert Hofman had gone off into another world after swallowing less than 1/100,000 of an ounce. Scientists had known about the mind-altering qualities of drugs like mescaline since the late nineteenth century, but LSD was several thousand times more potent. Hashish had been around for millennia, but LSD was roughly a million times stronger (by weight). A two-suitcase could hold enough LSD to turn on every man, woman, and child in the United States. "We thought about the possibility of putting some in a city water supply and having the citizens wander around in a more or less happy state, not terribly interested in defending themselves," recalls the TSS man. But incapacitating such large numbers of people fell to the Army Chemical Corps, which also tested LSD and even stronger hallucinogens. The CIA was concentrating on individuals. TSS officials understood that LSD distorted a person's sense of reality, and they felt compelled to learn whether it could alter someone's basic loyalties. Could the CIA make spies out of tripping Russians—or vice versa? In the early 1950s, when the Agency developed an almost desperate need to know more about LSD, almost no outside information existed on the subject. Sandoz had done some clinical studies, as had a few other places, including Boston Psychopathic, but the work generally had not moved much beyond the horse-and- buggy stage. The MKULTRA team had literally hundreds of questions about LSD's physiological, psychological, chemical, and social effects. Did it have any antidotes? What happened if it were

combined with other drugs? Did it affect everyone the same way? What was the effect of doubling the dose? And so on.

TSS first sought answers from academic researchers who on the whole, gladly cooperated and let the Agency pick their brains. But CIA officials realized that no one would undertake a quick and systematic study of the drug unless the Agency itself paid the bill. Almost no government or private money was then available for what had been dubbed "experimental psychiatry." Sandoz wanted the drug tested, for its own commercial reasons, but beyond supplying it free to researchers, it would not assume the costs. The National Institutes of Mental Health had an interest in LSD's relationship to mental illness, but CIA officials wanted to know how the drug affected normal people, not sick ones. Only the military services, essentially for the same reasons as the CIA, were willing to sink much money into LSD, and the Agency men were not about to defer to them. They chose instead to take the lead-in effect to create a whole new field of research.

Suddenly there was a huge new market for grants in academia, as Sid Gottlieb and his aides began to fund LSD projects at prestigious institutions. The Agency's LSD pathfinders can be identified: Bob Hyde's group at Boston Psychopathic, Harold Abramson at Mt. Sinai Hospital and Columbia University in New York, Carl Pfeiffer at the University of Illinois Medical School, Harris Isbell of the NIMH-sponsored Addiction Research Center in Lexington, Kentucky, Louis Jolyon West at the University of Oklahoma, and Harold Hodge's group at the University of Rochester. The Agency disguised its involvement by passing the money through two conduits: the Josiah Macy, Jr. Foundation, a rich establishment institution which served as a cutout (intermediary) only for a year or

two, and the Geschickter Fund for Medical Research, a Washington, D.C. family foundation, whose head. Dr. Charles Geschickter, provided the Agency with a variety of services for more than a decade. Reflexively, TSS officials felt they had to keep the CIA connection secret. They could only "assume," according to a 1955 study, that Soviet scientists understood the drug's "strategic importance" and were capable of making it themselves. They did not want to spur the Russians into starting their own LSD program or into devising countermeasures.

The CIA's secrecy was also clearly aimed at the folks back home. As a 1963 Inspector General's report stated, "Research in the manipulation of human behavior is considered by many authorities in medicine and related fields to be professionally unethical"; therefore, openness would put "in jeopardy" the reputations of the outside researchers. Moreover, the CIA Inspector General declared that disclosure of certain MKUL TRA activities could result in "serious adverse reaction" among the American public.

At Boston Psychopathic, there were various levels of concealment. Only Bob Hyde and his boss, the hospital superintendant, knew officially that the CIA was funding the hospital's LSD program from 1952 on, to the tune of about \$40,000 a year. Yet, according to another member of the Hyde group. Dr. DeShon, all senior staff understood where the money really came from. "We agreed not to discuss it," says DeShon. "I don't see any objection to this. We never gave it to anyone without his consent and without explaining it in detail." Hospital officials told the volunteer subjects something about the nature of the experiments but nothing about their origins or purpose. None of the subjects had any idea that the CIA was paying for the probing of their minds and would use the results for its own purposes; most of the staff was similarly ignorant.

Like Hyde, almost all the researchers tried LSD on themselves. Indeed, many believed they gained real insight into what it felt like to be mentally ill, useful knowledge for health professionals who spent their lives treating people supposedly sick in the head. Hyde set up a multidisciplinary program- virtually unheard of at the time-that brought together psychiatrists, psychologists, and physiologists. As subjects, they used each other, hospital patients, and volunteers- mostly students- from the Boston area. They worked through a long sequence of experiments that served to isolate variable after variable. Palming themselves off as foundation officials, the men from MKULTRA frequently visited to observe and suggest areas of future research. One Agency man, who himself tripped several times under Hyde's general supervision, remembers that he and his colleagues would pass on a nugget that another contractor like Harold Abramson had gleaned and ask Hyde to perform a follow-up test that might answer a question of interest to the Agency. Despite these tangents, the main body of research proceeded in a planned and orderly fashion. The researchers learned that while some subjects seemed to become schizophrenic, many others did not. Surprisingly, true schizophrenics showed little reaction at all to LSD, unless given massive doses. The Hyde group found out that the quality of a person's reaction was determined mainly by the person's basic personality structure (set) and the environment (setting) in which he or she took the drug. The subject's expectation of what would happen also played a major part. More than anything else, LSD tended to intensify the subject's existing characteristics-often to extremes. A little suspicion could grow into major paranoia, particularly in the company of people perceived as threatening.

Unbeknownst to his fellow researchers, the energetic Dr. Hyde also advised the CIA on using LSD in covert operations. A CIA officer who worked with him recalls: "The idea would be to give him the

details of what had happened [with a case], and he would speculate. As a sharp M.D. in

the old-school sense, he would look at things in ways that a lot of recent bright lights couldn't get. ... He had a good sense of make-do." The Agency paid Hyde for his time as a consultant, and TSS officials eventually set aside a special MKUL TRA subproject as Hyde's private funding mechanism. Hyde received funds from yet another MKUL TRA subproject that TSS men created for him in 1954, so he could serve as a cutout for Agency purchases of rare chemicals. His first buy was to be \$32,000 worth of corynanthine, a possible antidote to LSD, that would not be traced to the CIA.

Bob Hyde died in 1976 at the age of 66, widely hailed as a pacesetter in mental health. His medical and intelligence colleagues speak highly of him both personally and professionally. Like most of his generation, he apparently considered helping the CIA a patriotic duty. An Agency officer states that Hyde never raised doubts about his covert work. "He wouldn't moralize. He had a lot of trust in the people he was dealing with [from the CIA]. He had pretty well reached the conclusion that if they decided to do something [operationally], they had tried whatever else there was and were willing to risk it."

Most of the CIA's academic researchers published articles on their work in professional journals, but those long, scholarly reports often gave an incomplete picture of the research. In effect, the scientists would write openly about how LSD affects a patient's pulse rate, but they would tell only the CIA how the drug could be used to ruin that patient's marriage or memory. Those researchers who were aware of the Agency's sponsorship seldom published anything remotely connected to the instrumental and rather unpleasant questions the MKULTRA men posed for investigation. That was true of Hyde and of Harold Abramson, the New York allergist who became one of the first Johnny Appleseeds of LSD by giving it to a number of his distinguished colleagues. Abramson documented all sorts of experiments on topics like the effects of LSD on Siamese fighting fish and snails, but he never wrote a word about one of his early LSD assignments from the Agency. In a 1953 document, Sid Gottlieb listed subjects he expected Abramson to investigate with the \$85,000 the Agency was furnishing him. Gottlieb wanted "operationally pertinent materials along the following lines: a. Disturbance of Memory; b. Discrediting by Aberrant Behavior; c. Alteration of Sex Patterns; d. Eliciting of Information; e. Suggestibility; f. Creation of Dependence."

Dr. Harris Isbell, whose work the CIA funded through Navy cover with the approval of the Director of the National Institutes of Health, published his principal findings, but he did not mention how he obtained his subjects. As Director of the Addiction Research Center at the huge Federal drug hospital in Lexington, Kentucky, he had access to a literally captive population. Inmates heard on the grapevine that if they volunteered for Isbell's program, they would be rewarded either in the drug of their choice or in time off from their sentences. Most of the addicts chose drugs-

usually heroin or morphine of a purity seldom seen on the street. The subjects signed an approval form, but they were not told the names of the experimental drugs or the probable effects. This mattered little, since the "volunteers" probably would have granted their informed consent to virtually anything to get hard drugs.

Given Isbell's almost unlimited supply of subjects, TSS officials used the Lexington facility as a place to make quick tests of promising but untried drugs and to perform specialized experiments they could not easily duplicate elsewhere. For instance, Isbell did one study for which it would have been

impossible to attract student volunteers. He kept seven men on LSD for 77 straight days. * Such an experiment is as chilling as it is astonishing—both to lovers and haters of LSD. Nearly 20 years after Dr. Isbell's early work, counterculture journalist Hunter S. Thompson delighted and frightened his readers with accounts of drug binges lasting a few days, during which Thompson felt his brain boiling away in the sun, his nerves wrapping around enormous barbed wire forts, and his remaining faculties reduced to their reptilian antecedents. Even Thompson would shudder at the thought of 77 days straight on LSD, and it is doubtful he would joke about the idea. To Dr. Isbell, it was just another experiment. "I have had seven patients who have now been taking the drug for more than 42 days," he wrote in the middle of the test, which he called "the most amazing demonstration of drug tolerance I have ever seen." Isbell tried to "break through this tolerance" by giving triple and quadruple doses of LSD to the inmates.

Filled with intense curiosity, Isbell tried out a wide variety of unproven drugs on his subjects. Just as soon as a new batch of scopolamine, rivea seeds, or bufotenine arrived from the CIA or NIMH, he would start testing. His relish for the task occasionally shone through the dull scientific reports. "I will write you a letter as soon as I can get the stuff into a man or two," he informed his Agency contact.

No corresponding feeling shone through for the inmates, however. In his few recorded personal comments, he complained that his subjects tended to be afraid of the doctors and were not as open in describing their experiences as the experimenters would have wished. Although Isbell made an effort to "break through the barriers" with the subjects, who were nearly all black drug addicts, Isbell finally decided "in all probability, this type of behavior is to be expected with patients of this type." The subjects have long since scattered, and no one apparently has measured the aftereffects of the more extreme experiments on them.

One subject who could be found spent only a brief time with Dr. Isbell. Eddie Flowers

was 19 years old and had been in Lexington for about a year when he signed up for Isbell's program. He lied about his age to get in, claiming he was 21. All he cared about was getting some drugs. He moved into the experimental wing of the hospital where the food was better and he could listen to music. He loved his heroin but knew nothing about drugs like LSD. One day he took something in a graham cracker. No one ever told him the name, but his description sounds like it made him trip-badly, to be sure. "It was the worst shit I ever had," he says. He hallucinated and suffered for 16 or 17 hours. "I was frightened. I wouldn't take it again." Still, Flowers earned enough "points" in the experiment to qualify for his "payoff" in heroin. All he had to do was knock on a little window down the hall. This was the drug bank. The man in charge kept a list of the amount of the hard drug each inmate had in his account. Flowers just had to say how much he wanted to withdraw and note the method of payment. "If you wanted it in the vein, you got it there," recalls Flowers who now works in a Washington, D.C. drug rehabilitation center.

Dr. Isbell refuses all request for interviews. He did tell a Senate subcommittee in 1975 that he inherited the drug payoff system when he came to Lexington and that "it was the custom in those days The ethical codes were not so highly developed, and there was a great need to know in order to protect the public in assessing the potential use of narcotics I personally think we did a very excellent job."

For every Isbell, Hyde, or Abramson who did TSS contract work, there were dozens of others who simply served as casual CIA informants, some witting and some not. Each TSS project officer had a skull session with dozens of recognized experts several times a year. "That was the only way a tiny staff like Sid Gottlieb's could possibly keep on top of the burgeoning behavioral sciences," says an ex-CIA official. "There would be no way you could do it by library research or the Ph.D. dissertation approach." The TSS men always asked their contacts for the names of others they could talk to, and the contacts would pass them on to other interesting scientists.

In LSD research, TSS officers benefited from the energetic intelligence gathering of their contractors, particularly Harold Abramson. Abramson talked regularly to virtually everyone interested in the drug, including the few early researchers not funded by the Agency or the military, and he reported his findings to TSS. In addition, he served as reporting secretary of two conference series sponsored by the Agency's sometime conduit, the Macy Foundation. These series each lasted over five year periods in the 1950s; one dealt with "Problems of Consciousness" and the other with "Neuropharmacology." Held once a year in the genteel surroundings of the Princeton Inn, the Macy Foundation conferences brought together TSS's (and the military's) leading contractors,

as part of a group of roughly 25 with the multidisciplinary background that TSS officials so loved. The participants came from all over the social sciences and included such luminaries as Margaret Mead and Jean Piaget. The topics discussed usually mirrored TSS's interests at the time, and the conferences served as a spawning ground for ideas that allowed researchers to engage in some healthy cross-fertilization.

Beyond the academic world, TSS looked to the pharmaceutical companies as another source on drugs—and for a continuing supply of new products to test. TSS's Ray Treichler handled the liaison function, and this secretive little man built up close relationships with many of the industry's key executives. He had a particular knack for convincing them he would not reveal their trade secrets. Sometimes claiming to be from the Army Chemical Corps and sometimes admitting his CIA connection, Treichler would ask for samples of drugs that were either highly poisonous, or, in the words of the onetime director of research of a large company, "caused hypertension, increased blood pressure, or led to other odd physiological activity."

Dealing with American drug companies posed no particular problems for TSS. Most cooperated in any way they could. But relations with Sandoz were more complicated. The giant Swiss firm had a monopoly on the Western world's production of LSD until 1953. Agency officials feared that Sandoz would somehow allow large quantities to reach the Russians. Since information on LSD's chemical structure and effects was publicly available from 1947 on, the Russians could have produced it any time they felt it worthwhile. Thus, the Agency's phobia about Sandoz seems rather irrational, but it unquestionably did exist.

On two occasions early in the Cold War, the entire CIA hierarchy went into a dither over reports that Sandoz might allow large amounts of LSD to reach Communist countries. In 1951 reports came in through military channels that the Russians had obtained some 50 million doses from Sandoz. Horrendous visions of what the Russians might do with such a stockpile circulated in the CIA, where officials did not find out the intelligence was false for several years. There was an even greater uproar in 1953 when more reports came in, again through military intelligence, that Sandoz wanted to sell

the astounding quantity of 10 kilos (22 pounds) of LSD—enough for about 100 million doses—on the open market.

A top-level coordinating committee which included CIA and Pentagon representatives unanimously recommended that the Agency put up \$240,000 to buy it all. Allen Dulles gave his approval, and off went two CIA representatives to Switzerland, presumably with a black bag full of cash. They met

with the president of Sandoz and other top executives. The Sandoz men stated that the company had never made anything approaching 10 kilos of LSD and that, in fact, since the discovery of the drug 10 years before, its total production had been only 40 grams (about IV2 ounces).* The manufacturing process moved quite slowly at that time because Sandoz used real ergot, which could not be grown in large quantities. Nevertheless, Sandoz executives, being good Swiss businessmen, offered to supply the U.S. Government with 100 grams weekly for an indefinite period, if the Americans would pay a fair price. Twice the Sandoz president thanked the CIA men for being willing to take the nonexistent 10 kilos off the market. While he said the company now regretted it had ever discovered LSD in the first place, he promised that Sandoz would not let the drug fall into communist hands. The Sandoz president mentioned that various Americans had in the past made "covert and sideways" approaches to Sandoz to find out about LSD, and he agreed to keep the U.S. Government informed of all future production and shipping of the drug. He also agreed to pass on any intelligence about Eastern European interest in LSD. The Sandoz executives asked only that their arrangement with the CIA be kept "in the very strictest confidence."

All around the world, the CIA tried to stay on top of the LSD supply. Back home in Indianapolis, Eli Lilly & Company was even then working on a process to synthesize LSD. Agency officials felt uncomfortable having to rely on a foreign company for their supply, and in 1953 they asked Lilly executives to make them up a batch, which the company subsequently donated to the government. Then, in 1954, Lilly scored a major breakthrough when its researchers worked out a complicated 12- to 15-step process to manufacture first lysergic acid (the basic building block) and then LSD itself from chemicals available on the open market. Given a relatively sophisticated lab, a competent chemist could now make LSD without a supply of the hard-to-grow ergot fungus. Lilly officers confidentially informed the government of their triumph. They also held an unprecedented press conference to trumpet their synthesis of lysergic acid, but they did not publish for another five years their success with the closely related LSD.

TSS officials soon sent a memo to Allen Dulles, explaining that the Lilly discovery was important because the government henceforth could buy LSD in "tonnage quantities," which made it a potential chemical-warfare agent. The memo writer pointed out, however, that from the MKULTRA point of view, the discovery made no difference since TSS was working on ways to use the drug only in small-scale covert operations, and the Agency had no trouble getting the limited amounts it needed. But now the Army Chemical Corps and the Air Force could get their collective hands on enough LSD to turn on the world.

Sharing the drug with the Army here, setting up research programs there, keeping track

of it everywhere, the CIA generally presided over the LSD scene during the 1950s. To be sure, the military services played a part and funded their own re- search programs.* So did the National Institutes of Health, to a lesser extent. Yet both the military services and the NIH allowed themselves to be co-opted by the CIA-as funding conduits and intelligence sources. The Food and Drug

Administration also supplied the Agency with confidential information on drug testing. Of the Western world's two LSD manufacturers, one-Eli Lilly-gave its entire (small) supply to the CIA and the military. The other-Sandoz-informed Agency representatives every time it shipped the drug. If somehow the CIA missed anything with all these sources, the Agency still had its own network of scholar-spies, the most active of whom was Harold Abramson who kept it informed of all new developments in the LSD field. While the CIA may not have totally cornered the LSD market in the 1950s, it certainly had a good measure of control -the very power it sought over human behavior.

Sid Gottlieb and his colleagues at MKUL TRA soaked up pools of information about LSD and other drugs from all outside sources, but they saved for themselves the research they really cared about: operational testing. Trained in both science and espionage, they believed they could bridge the huge gap between experimenting in the laboratory and using drugs to out- smart the enemy. Therefore the leaders of MKUL TRA initiated their own series of drug experiments that paralleled and drew information from the external research. As practical men of action, unlimited by restrictive academic standards, they did not feel the need to keep their tests in strict scientific sequence. They wanted results now-not next year. If a drug showed promise, they felt no qualms about trying it out operationally before all the test results came in. As early as 1953, for instance, Sid Gottlieb went overseas with a supply of a hallucinogenic drug-almost certainly LSD. With unknown results, he arranged for it to be slipped to a speaker at a political rally, presumably to see if it would make a fool of him.

These were freewheeling days within the CIA-then a young agency whose bureaucratic arteries had not started to harden. The leaders of MKUL TRA had high hopes for LSD. It appeared to be an awesome substance, whose advent, like the ancient discovery of fire, would bring out primitive responses of fear and worship in people. Only a speck of LSD could take a strong-willed man and turn his most basic perceptions into willowy shadows. Time, space, right, wrong, order, and the notion of what was possible all took on new faces. LSD was a frightening weapon, and it took a swashbuckling boldness for the leaders of MKUL TRA to prepare for operational testing the way

they first did: by taking it themselves. They tripped at the office. They tripped at safehouses, and sometimes they traveled to Boston to trip under Bob Hyde's penetrating gaze. Always they observed, questioned, and analyzed each other. LSD seemed to remove inhibitions, and they thought they could use it to find out what went on in the mind underneath all the outside acts and pretensions. If they could get at the inner self, they reasoned, they could better manipulate a person- or keep him from being manipulated.

The men from MKUL TRA were trying LSD in the early 1950s -when Stalin lived and Joe McCarthy raged. It was a foreboding time, even for those not professionally responsible for doomsday poisons. Not surprisingly, Sid Gottlieb and colleagues who tried LSD did not think of the drug as something that might enhance creativity or cause transcendental experiences. Those notions would not come along for years. By and large, there was thought to be only one prevailing and hard-headed version of reality, which was "normal," and everything else was "crazy." An LSD trip made people temporarily crazy, which meant potentially vulnerable to the CIA men (and mentally ill, to the doctors). The CIA experimenters did not trip for the experience itself, or to get high, or to sample new realities. They were testing a weapon; for their purposes, they might as well have been in a ballistics lab.

Despite this prevailing attitude in the Agency, at least one MKUL TRA pioneer recalls that his first trip expanded his conception of reality: "I was shaky at first, but then I just experienced it and had a high. I felt that everything was working right. I was like a locomotive going at top efficiency. Sure there was stress, but not in a debilitating way. It was like the stress of an engine pulling the longest train it's ever pulled." This CIA veteran describes seeing all the colors of the rainbow growing out of cracks in the sidewalk. He had always disliked cracks as signs of imperfection, but suddenly the cracks became natural stress lines that measured the vibrations of the universe. He saw people with blemished faces, which he had previously found slightly repulsive. "I had a change of values about faces," he says. "Hooked noses or crooked teeth would become beautiful for that person. Something had turned loose in me, and all I had done was shift my attitude. Reality hadn't changed, but I had. That was all the difference in the world between seeing something ugly and seeing truth and beauty."

At the end of this day of his first trip, the CIA man and his colleagues had an alcohol party to help come down, "I had a lump in my throat," he recalls wistfully. Although he had never done such a thing before, he wept in front of his coworkers, "I didn't want to leave it. I felt I would be going back to a place where I wouldn't be able to hold on to this kind of beauty. I felt very unhappy. The people

who wrote the report on me said I had experienced depression, but they didn't understand why I felt so bad. They thought I had had a bad trip."

This CIA man says that others with his general personality tended to enjoy themselves on LSD, but that the stereotypical CIA operator (particularly the extreme counterintelligence type who mistrusts everyone and everything) usually had negative reactions. The drug simply exaggerated his paranoia. For these operators, the official notes, "dark evil things would begin to lurk around," and they would decide the experimenters were plotting against them.

The TSS team understood it would be next to impossible to allay the fears of this ever-vigilant, suspicious sort, although they might use LSD to disorient or generally confuse such a person. However, they toyed with the idea that LSD could be applied to better advantage on more trusting types. Could a clever foe "re-educate" such a person with a skillful application of LSD? Speculating on this question, the CIA official states that while under the influence of the drug, "you tend to have a more global view of things. I found it awfully hard when stoned to maintain the notion: I am a U.S. citizen-my country right or wrong You tend to have these good higher feelings. You are more open to the brotherhood-of-man idea and more susceptible to the seamy sides of your own society I think this is exactly what happened during the 1960s, but it didn't make people more communist. It just made them less inclined to identify with the U.S. They took a plague-on-both-your-houses position."

As to whether his former colleagues in TSS had the same perception of the LSD experience, the man replies, "I think everybody understood that if you had a good trip, you had a kind of above-it-all look into reality. What we subsequently found was that when you came down, you remembered the experience, but you didn't switch identities. You really didn't have that kind of feeling. You weren't as suspicious of people. You listened to them, but you also saw through them more easily and clearly. We decided that this wasn't the kind of thing that was going to make a guy into a turncoat to his own country. The more we worked with it, the less we became convinced this was what the communists were using for brainwashing."

The early LSD tests-both outside and inside the Agency- had gone well enough that the MKULTRA scientists moved forward to the next stage on the road to "field" use: They tried the drug out on people by surprise. This, after all, would be the way an operator would give~or get~the drug. First they decided to spring it on each other without warning. They agreed among themselves that a coworker might slip it to them at any time. (In what may be an apocryphal story, a TSS staff man says that one of his former colleagues always brought his own bottle of wine to office

parties and carried it with him at all times.) Unwitting doses became an occupational hazard.

MKUL TRA men usually took these unplanned trips in stride, but occasionally they turned nasty.

Two TSS veterans tell the story of a coworker who drank some LSD-laced coffee during his morning break. Within an hour, states one veteran, "he sort of knew he had it, but he couldn't pull himself together. Sometimes you take it, and you start the process of maintaining your composure. But this grabbed him before he was aware, and it got away from him." Filled with fear, the CIA man fled the building that then housed TSS, located on the edge of the Mall near Washington's great monuments.

Having lost sight of him, his colleagues searched frantically, but he managed to escape. The hallucinating Agency man worked his way across one of the Potomac bridges and apparently cut his last links with rationality. "He reported afterwards that every automobile that came by was a terrible monster with fantastic eyes, out to get him personally," says the veteran. "Each time a car passed, he would huddle down against the parapet, terribly frightened. It was a real horror trip for him. I mean, it was hours of agony. It was like a dream that never stops- with someone chasing you."

After about an hour and a half, the victim's coworkers found him on the Virginia side of the Potomac, crouched under a fountain, trembling. "It was awfully hard to persuade him that his friends were his friends at that point," recalls the colleague. "He was alone in the world, and everyone was hostile.

He'd become a full-blown paranoid. If it had lasted for two weeks, we'd have plunked him in a mental hospital." Fortunately for him, the CIA man came down by the end of the day. This was not the first, last, or most tragic bad trip in the Agency's testing program. *

By late 1953, only six months after Allen Dulles had formally created MKULTRA, TSS officials were already well into the last stage of their research: systematic use of LSD on "outsiders" who had no idea they had received the drug. These victims simply felt their moorings slip away in the midst of an ordinary day, for no apparent reason, and no one really knew how they would react.

Sid Gottlieb was ready for the operational experiments. He considered LSD to be such a secret substance that he gave it a private code name ("serunim") by which he and his colleagues often referred to the drug, even behind the CIA's heavily guarded doors. In retrospect, it seems more than bizarre that CIA officials-men responsible for the nation's intelligence and alertness when the hot and cold wars against the communists were at their peak-would be sneaking LSD into each other's coffee cups and thereby subjecting themselves to the unknown frontiers of experimental drugs. But these side trips did not seem to change the sense of reality of Gottlieb or of high CIA officials, who took LSD on several occasions. The drug did not transform Gottlieb out of the mind set of a master scientist- spy, a protege of Richard Helms in the CIA's inner circle. He never stopped milking his

goats at 5:30 every morning.

The CIA leaders' early achievements with LSD were impressive. They had not invented the drug, but

they had gotten in on the American ground floor and done nearly everything else. They were years ahead of the scientific literature-let alone the public-and spies win by being ahead. They had monopolized the supply of LSD and dominated the research by creating much of it themselves. They had used money and other blandishments to build a network of scientists and doctors whose work they could direct and turn to their own use. All that remained between them and major espionage successes was the performance of the drug in the field.

That, however, turned out to be a considerable stumbling block. LSD had an incredibly powerful effect on people, but not in ways the CIA could predict or control.

^ Mögliches Segment eines Spy-Skripts deaktiviert (Typ A)
Home

Were the Sabbatean/Frankist Illuminati Rothschild Group Responsible For the Abraham Lincoln

Assassination?

By Clifford Shack

August Belmont (1865)

Baron James de Rothschild in old age (1866):
The power behind August Belmont

August Belmont in his twenties

Karl Meyer Rothschild: Belmont's secret father

August Belmont

Nathan Meyer Rothschild: Belmont's uncle

Belmont's N. Y. office. Was it here that Abraham Lincoln's assassination was planned?

Booth fulfills Belmont's mission

The gun that killed Lincoln

Ford's Theater

The hat Lincoln wore to Ford's Theatre

Parti

Beginning of excerpt from The King of Fifth Avenue: The Fortunes of August Belmont:

"The Civil War was over.

Just before the last Presidential election, Mr. A. Belmont. . .made a public offer to bet \$10,000 that, if Mr. Lincoln should be re-elected, the war would outlast his second term. The New York Times later would gloat.

"What does Mr. B. think about the matter now?"

Ten hours and fifteen minutes after the flag was raised at Fort Sumter, Lincoln was assassinated by John Wilkes Booth at Ford's Theater in Washington.

Seward, at home in bed, was also attacked.

Rumors of a conspiracy spread, and the incredible story again surfaced that August had been a member of a plot to kill the President. An anonymous letter sent from New York to Stanton claimed that "General McClellan, A. Belmont, Fernando Wood, Charles H. Haswell [the designer of the first steam launch], and Jeremiah Larocque [one of Barlow's law partners], were all cognizant of the conspiracy to murder President Lincoln, yourself, and Secretary Seward. These parties I learn through a servant in Belmont's employ were all together at a supper at Belmont's house with J. Wilkes Booth in November last." . . .

August, as chairman of the Democratic National Committee, was an obvious target for such rumors. He openly, frequently, and intensely deplored what seemed to be the Republicans' attempt to gut the Constitution:

Lincoln's trust in Stanton and Stanton's arbitrary exercise of power. The military censorship. The control of the telegraph wires. The gagging of newspapers. The suppression of honest dissent. The promiscuous accusations of treason and the Draconian policies such accusations justified. The illegal arrests and the prisoners jailed without being charged. The dishonest tactics used in the election. The centralizing of power in Washington and the stranglehold on Washington by the Republicans.

Like many others August believed that the Republicans, having been returned to the White House, would dismantle the Republic and establish a tyranny.

So if August were party to a conspiracy, his motives- although hard to understand with hindsight- would have been patriotic. The situation seemed desperate and required desperate remedies.

But there were competing theories of other conspiracies (one implicating Stanton himself in the assassination). And the evidence against August is meager and inconclusive. The diary entry by McClellan's aide proves nothing; and the person who wrote the anonymous letter to Stanton may have wished merely to make trouble for August. Anonymous accusations can be subtle weapons for revenge, and August had many enemies-some of whom seemed to find in the tragedy of the President's assassination reason to rejoice in the effect it might have on August.

"There are hopeful signs that the community may be ready at last," said Strong a few days after the assassination, "for action against its Barlows, Larocgues, Belmonts."

True or not, the rumors branded August. Many people believed that he had led the conspiracy, and this belief forever after shadowed him and affected how he was viewed in public and private life. To some he was a hero, the defender of the Republic; to others he was a traitor. The rumor vested in August a secret and far-reaching power that grew in the public's imagination as the specifics of the rumor were blurred by time- until August

seemed to loom over the history of the nation." End of excerpt from *The King of Fifth Avenue: The*

Fortunes of August Belmont, By David Black

Part 2

Although August Belmont maintained that he was a distant and poor relation of the Rothschild brothers. There were rumors circulating New York society that he was a bastard of one of the Rothschild brothers.

Belmont's mother was named Fredericka Elsass from Mannheim, Germany. She was 24 years old when she married Simon Belmont of Alzey, who was a year younger than his bride. They were married in 1813.

"She had dark hair, striking large, elongated, almost Oriental eyes and once was described as being 'just as beautiful as she was charming and kind.' Her dowry of 12,000 florins was high. Her parents were satisfied with their new son-in-law. He was modern and aggressive; he did not wear a beard; and he had candid eyes that looked boldly around his world. He was not an old ghetto Jew who ducked his head and shaded his glance for fear of provoking Gentiles; on the other hand he was not an assimilated German. "

If her parents were satisfied with Simon Belmont they would have been ecstatic with any one of the Rothschild brothers. In March of 1813 there were only two Rothschild sons eligible for marriage. The youngest, James Rothschild was nineteen. Carl Rothschild was twenty-five, a year older than Fredericka.

August Belmont was born on December 8, 1813 which puts conception in March of that same year. If one of the five Rothschild brothers was the father the question is which one. Which son had the opportunity.

During March of 1813, the Rothschild sons were involved in a massive smuggling operation on behalf of Britain in it's quest to defeat Napoleon. The brothers smuggled British gold bullion through France, under Napoleon's nose where it was used to finance Wellington's army- the army that would ultimately defeat Napoleon at the decisive battle at Waterloo.

Consider the following excerpt from *The Rothschilds: A Family Portrait* , By Frederic Morton

"...In the space of a few hundred hours Mayer's youngest [James] had not only gotten the English gold rolling through France, but conjured a fiscal mirage that took in Napoleon himself. A teen-age Rothschild tricked the imperial government into sanctioning the very process that helped to ruin it. What had happened to Bethmann Brothers would now happen to an empire.

The family machine began to hum. Nathan sent big shipments of British guineas, Portuguese gold ounces, French napoleons d'or (often freshly minted in London) across the Channel. From the coast James saw them to Paris and secretly transmuted the metal into bills on certain Spanish bankers. South of the capital Kalmann [Carl] materialized, took over the bills, blurred into a thousand shadowed canyons along the Pyrenees-and reappeared, Wellington's receipts in hand. Salomon was everywhere, trouble-shooting, making sure the transit points were diffuse and obscure enough not to disturb either the French delusion or the British guinea rate. Amschel stayed in Frankfurt and helped father Mayer to staff headquarters.

The French did catch a few whiffs of the truth. Sometimes the suspicious could be prosperously purged of their suspicion. The police chief of Calais, for example, suddenly was able to live in such distracting luxury that he found it difficult to patrol the shoreline thoroughly. On the other

hand, the commissioner of the Paris police proposed more than once that young James be arrested. But the protection of the finance ministry proved stronger.

While Napoleon struggled his might away in the Russian winter, there passed through France itself a gold vein to the army staying in the Empire's back door.

Soon the Rothschilds became England's lifeline not only to Wellington but also to her allies. During the final years of the Napoleonic war, Britain appropriated immense subsidies for Austria, Prussia and Russia. Yet she had no convenient means with which to effect payment. The shipping of bullion involved a prohibitive risk. Issuing single huge drafts on the British treasury would ruin the sterling rate. John Herries, the Exchequer officer in charge of foreign financing, knew one sure answer: let Nathan [Rothschild] do it.

Nathan and his brothers did it by operating simultaneously from their variously shifting bases. Between them, Mayer and boys established the first great international clearinghouse. They expedited most of the fifteen million pounds Britain advanced to her friends. With so light a touch were these stupendous transactions juggled, with such soundless grace, that the sterling rate never suffered a dent. The only perceptible commotion was the abacuses clicking in the counting houses. To this day the Rothschild commissions are unknown and incalculable." - End of excerpt from *The Rothschilds: A Family Portrait* ,

By Frederic Morton page 47.

The Rothschild sons were involved in financing Wellington from 1811 until Napoleon's defeat in 1815. During this time it was Carl that did most of arduous road travelling. Carl was most experienced with this aspect of the business ever since his father's health began deteriorating.

From Count Corti's *The Rise of the House of Rothschild*:

"Meyer Amschel was often sent to the elector by Buderus to convey accounts or other information. These seven day journeys in bad coaches over rough roads, with the constant risk of falling into the hands of the enemy, with the letters with which he had been entrusted, came to be felt as exceedingly burdensome by Meyer Amschel in the course of time. He was not more than sixty-four years old, but his health had latterly suffered from the extraordinary demands made upon the chief of the extensive business house. Henceforth he generally left these journeys to the north to his son Kallmann (or Carl), as his two eldest sons, Amschel and Solomon, were fully occupied at the head office in Frankfort.

These journeys had now to be very frequently undertaken...."-page 55.

So Carl, until he finally settled in the Naples branch, was the family schlepper. Of all of the Rothschild brothers it was he who had the opportunity to father Belmont. Carl was a contemporary

of Fredericka
being but a year older than she. Did Carl Rothschild possess the audacity to seduce the
beautiful bride of
his distant relative?

We do know that a child was born to Fredericka. A child who did not resemble her
husband Simon. A
child who did, however, resemble Simon's distant yet illustrious relative and business
associate, Carl
Rothschild.

*^ jntt"

August Belmont in his twenties

Karl Meyer Rothschild, Belmont's biological father

Fredericka Belmont died on June 9, 1821, after giving birth to her third child. August
Belmont was seven
and a half years old. Nine months later his father, Simon, traveled 40 miles from Alzey
to Frankfurt. He
brought August to Frankfurt to be raised by his grandmother, Gertrude. He would also be
near Carl
Rothschild who would ultimately take responsibility for the boy. Belmont's
grandmother's husband,
Hajum Lehman Hanau, was the brother-in-law of the eldest Rothschild brother. His
sister, Eva (1779-
1848), was married to Amschel Rothschild (1773-1855).

Before returning to Alzey, Simon enrolled August in Philanthropin, a Jewish school run
by Dr. Michael
Hess, a Frankist Sabbatean. Belmont rarely returned to Alzey. After 7 years at the
school, Simon, who
had a reputation for being stingy, refused to pay the tuition. After he was removed
from the school he
began working for the Rothschilds. He began by sweeping floors, polishing furniture,
and running
errands.

"He was neat. He was punctual. In September 1828, a few weeks after beginning work, he
wrote his
father, "I thank you very much for the sound advice and the admonitions you were kind
enough to give
me, and I shall try to comply with your wishes and thereby gain the satisfaction of my
dear grandmother
and my uncle [Isaac Hanau] as well as that of my employers."

Proudly he added, "Until now I have done rather well at the office." And he informed
his father, "In
addition to English lessons, I have made arrangements for arithmetic and writing"
lessons. "Now I am
trying to find two fellow-students-I've already found one-to join me in French lessons.
Thus," he
concluded a little archly, "I shall comply with the orders of Baron Carl von
Rothschild, who

recommended I take the above-mentioned classes"

His father could object to his taking English when he was at Dr. Hess's Philanthropin, but he couldn't disagree with Carl von Rothschild, especially not when he himself was asking August to deliver letters

about certain business matters to the Baron."

By 1832 Belmont was made a confidential clerk. In 1833 he was sent on a mission to Naples where Carl Rothschild headed the Naples branch of the bank. A year later he was promoted to private secretary.

Belmont arrived in the U.S. on May 14, 1837. He was the Rothschild's agent in America. He would quickly grow to become America's hidden overseer. That he was able to remove Lincoln and get away with it, some thirty years later, is proof of this. One hundred years into the future, the Rothschilds determined that another U.S. President needed to be removed. Their agents on November 22, 1963 were the Schiffs and Warburgs.

Home

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For an informed opinion as to the Rothschild's motive for the Lincoln assassination click here

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The Clifford Shack Blog

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The Hairdresser's Son

By Clifford Shack

This is the famous Rothschild home in Frankfurt, Germany. For many years the Rothschilds shared ownership of a two-family house with the Schiffs. Located in the old Jewish Quarter, the house was marked on the Rothschild side by a red shield and on the Schiff side by a ship, symbols from which

the surnames of the two families had originally derived. ^

Jacob Schiff

Jacob Schiff, founder of the investment banking firm of Kuhn, Loeb & Co., seated center right, with

family at Farview, the Schiff summer home overlooking Bar Harbor on Mount Desert Island, Maine.

Jacob Schiff's wife, Therese, is to Schiff's right. His daughter, Freida Schiff Warburg and her husband

Felix Warburg are standing behind Jacob. Felix took over Kuhn Loeb when Jacob died. He also

owned the Manhattan Bank which was to merge with the Rockefellers' Chase Bank in 1955.

Mount Desert Island

Mount Desert Island

Live Web Cam

Therese Loeb Schiff

This is Anna Snader McCloy of Philadelphia. She was Therese Schiff's hairdresser during the

summers on Mount Desert Island. Anna was a pretty, vigorous, and intelligent young widow who

managed to make a small but decent family income by teaching herself hairdressing. During the year

she catered to the rich of Philadelphia, during the summer her clients were the rich on Mount Desert

Island. As one of the island's few hairdressers Anna made her rounds on foot or bicycle. Rising by six

she carried her large sack of materials to "do heads". Her pleasing personality made of these rich men

and women of society not only clients, but friends of a sort. Anna was the kind of woman who

coveted respectability more than money. Her social standing was higher than that of a mere domestic

servant. She was a "working" society woman. "In Philadelphia a gentlewoman raises the

dignity of

her work to her own level: she herself never sinks. "People took kindly to her only surviving son,

Jack, who sometimes accompanied his mother on her rounds. They would give him secondhand toys

from their own children's castoffs. One philanthropist gave her son a set of Shakespeare.

This is Anna the hairdresser's son, Jack. The photo was taken in 1916 where he was a freshman in

college. Outside the classroom he began taking tutoring jobs to earn a little more money for tuition.

During the summer of 1920, Jack accompanied his mother once again but this time he was able to

hire himself out as a tutor of history and law. One day his mother urged him to approach the

Rockefellers, one of her rich clients, for a tutoring job.

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Seal Harbor

Although the Rockefeller children already had a history tutor his personable mother managed to get

Jack a job teaching the young Rockefellers sailing in the harbor below their estate. John D.

Rockefeller, Jr., was forty-six years old and had five sons and one daughter, Abby, who was

seventeen at the time. John D. 3rd, Nelson, Laurance, Winthrop, and young David ranged in ages

from fourteen to five. That summer set the terms for what turned out to be a lifelong association

between Jack and the Rockefellers. David was so young at the time that he would scarcely remember

the episode. But in the eyes of the other boys, McCloy would always seem a teacher, a mature figure,

closer in authority to their father's generation than to their own.

The Rockefeller children as adults at Seal Harbor.

The hairdresser's son, John J. McCloy went on become a trusted friend and lawyer to the Schiff, Warburg and Rockefeller families. The families would trust McCloy with their most delicate assignments.

The hairdresser's son is on the right

Here is McCloy in Dealey Plaza, as the Rockefeller-Warburg man on the Warren Commission it was McCloy's job to make sure no one suspected that his patrons were behind the JFK assassination.

McCloy, far left, and spy pal Allen Dulles hand over the pile of shit they put together known as the Warren Report to Lyndon Johnson (Johnson acted like he didn't know who put him into the presidency.)

Assistant Secretary of War McCloy left. Secretary Stimson is center. General George C. Patton on right.

Because McCloy's island patrons wanted Europe to clean up Europe's undesirable populace to pave the way for the EU, the hairdresser's son, as assistant Secretary of War during WWII, prevented the railroad tracks of Auschwitz from being bombed claiming it wasn't practical to fly planes over the camp. This was a lie for which he would take a lot of heat for. Better him than Rothschild, Warburg or Rockefeller.

Nazi "war criminal" Alfred Krupp at Nuremberg was granted clemency by HICOG (High Commissioner of Germany) McCloy

After the war the hairdresser's son freed many Nazi war criminals on behalf of his patrons. A shocked Eleanor Roosevelt wrote McCloy: "Why are we freeing so many Nazis". She was obviously out of the loop. FDR was not. I guess they kept secrets from each other. In this case that was a good thing.

In 1955, the hairdresser's son merged the banks of his mother's customer's from Mount Desert Island. The Warburg's Manhattan Bank and the Rockefeller's Chase Bank. The bank would be known as

Chase Manhattan.

The next time you wonder about who killed JFK or who was behind the Nazis remember the ambitious hairdresser from Philadelphia and follow the career of her able son, Jack.

More photos

1. Naomi W. Cohen, Jacob H. 5c/z//f, (Hanover,NH,1999)p.2.

2. Kai Bivdjhe Chairman,(NOW York 1992)p.28

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A Rothschild Family Secret?

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The Rothschild/Warburg/Rockefeller Agent Who Refused to Bomb the R.R. Tracks Leading to Auschwitz.

Mary Pinchot Meyer

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JFK & The Holocaust Secret

I had always been convinced that the Mary Pinchot Meyer/JFK connection was an obscure yet vital key in fully understanding the JFK assassination.

My initial research centered around Mary Pinchot Meyer's mysterious remark that JFK was "changing too fast. They couldn't control him.". It is well known that Meyer and JFK had a secret love affair during which they were experimenting with drugs.

In attempting to understand Mary's remarks my research led me to a remarkable understanding of secret U.S. foreign policy.

Some background information is in order.

NEXT

Home

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The Chfford Shack Blog

THE MURDER OF MARY PINCHOT MEYER

Socialite, mistress of JFK , wife of CIA official , Ben Bradlee's tenant and sister-in-law, and victim of a terrible conspiracy .

By Timothy Leary

From 1960 to 1967 I was director of research projects at Harvard University and Millbrook, New York which studied the effects of brain-change drugs. During this period a talented group of psychologists and philosophers on our staff ran guided "trips" for over 3000 volunteers. These projects won world-wide recognition as centers for consciousness alteration and exploration of new dimensions of the mind.

Our headquarters at Harvard and Millbrook were regularly visited by people interested in expanding their intelligence -poets and writers like Allen Ginsberg, Charles Olsen, Jack Kerouac, Robert Lovell; musicians like "The Grateful Dead," Charles Mingus, Miles Davis, John Lennon, Jim Morrison; philosophers like Aldous Huxley, Arthur Koestler, Alan Watts; swamis, gurus, mystics, psychics by the troops. Scores of scientists from top universities. And occasionally steely-eyed experts, from

government and military centers also participated.

It was not until the Freedom of Information Act of the Carter administration that we learned that the CIA had spent 25 million dollars on brain-change drugs, and that the U.S. Army at Edgewater Arsenal in Maryland had given LSD and stronger psychedelic drugs to over 7000 unwitting, uninformed enlisted men.

The most fascinating and important of these hundreds of visitors showed up in the Spring of 1962. I was sitting in my office at Harvard University one morning when I looked up to see a woman leaning against the door post, hip tilted provocatively, studying me with a bold stare. She appeared to be in her late thirties. Good looking. Flamboyant eye-brows, piercing green-blue eyes, fine-boned face. Amused, arrogant, aristocratic. "Dr. Leary," she said coolly, "I've got to talk to you."

She took a few steps forward and held out her hand. "I'm Mary Pinchot. I've come from Washington to discuss something very important. I want to learn how to run an LSD session."

"That's our specialty here. Would you like to tell me what you have in mind?"

"I have this friend who's a very important man. He's impressed by what I've told him about my own LSD experiences and what other people have told him. He wants to try it himself. So I'm here to learn how to do it. I mean. I don't want to goof up or something."

"Why don't you have your important friend come here with you to look over our project for a couple of days. Then if it makes sense to all concerned, we'll run a session for him."

"Out of the question. My friend is a public figure. It's just not possible."
"People involved in power usually don't make the best subjects."

"Don't you think that if a powerful person were to turn on with his wife or girlfriend it would be good for the world?"

"Nothing that involves brain-change is certain. But in general we believe that for anyone who's reasonably healthy and happy, the intelligent thing to do is to take advantage of the multiple realities available to the human brain."

"Do you think that the world would be a better place if men in power had LSD experiences?"

"Look at the world," I said, "Nuclear bombs proliferating. More and more countries run by military dictators. No political creativity. It's time to try something, anything new and promising."

I offered her some California sherry from a half gallon jug, but she made a cute little face and invited me out for champagne. She continued asking me questions as we sat in the cocktail lounge.

Then I saw her face go tense.

"You poor innocent thing," she murmured. "You have no idea what you've gotten into. You don't really understand what's happening in Washington with drugs, do you?"

"We've heard some rumors about the military," I said.

"It's time you learned more. The guys who run things- I mean the guys who really run things in Washington- are very interested in psychology, and drugs in particular. These people play hardball, Timothy. They want to use drugs for warfare, for espionage, for brainwashing, for control."

"Yes," I said. "We've heard about that."

"But there are people like me who want to use drugs for peace, not for war, to make people's lives better. Will you help us?"

"How?"

"I told you. Teach us how to run sessions, use drugs to do good." I felt uneasy. There was something calculated about Mary, that tough hit you get from people who live in the hard political world.

I asked once again, "Who are these friends of yours who want to use drugs for peace?"

"Women," she said laughing. "Washington, like any other capital city in the world, is run by men."

These men conspiring for power can only be changed by women. And you're going to help us."

I drove Mary to the airport the next day and loaded her with books and papers about our research.

"I don't think you're quite ready to start running sessions," I told her. "I agree. I'll be back soon for more practice. And don't forget," she said, "The only hope for the world is intelligent women."

The next contact with Mary Pinchot, my mysterious visitor from Washington, came about six months later. She phoned me from across the river in Boston. "Can you meet me right away in Room 717, Ritz Hotel?"

Enchanting as before, she motioned to a silver ice bucket with a bottle of Dom Perignon tilting out.

"I'm here to celebrate." she said. I twisted the bottle to make the cork pop gently. "Your hush hush love affair is going well?"

"Oh yes, everything is going beautifully. On all fronts in fact. I can't give details, of course. But top people in Washington are turning on. You'd be amazed at the sophistication of some of our leaders."

And their wives. We've gotten a little group together, people who are interested in learning how to turn on. "Really, I thought politicians were to power-oriented."

"You must realize, implausible as it may seem, there are a lot of very smart people in Washington. Especially now with this administration. Power is important to them. And these drugs do give a certain power. That's what it's all about. Freeing the mind."

She held out her glass for more champagne. "Until very recently control of American consciousness was a simple matter for the guys in charge. The schools instilled docility. The radio and TV networks poured out conformity."

"No doubt about it." I agreed.

"You may not know that dissident organizations in academia are also controlled. The CIA creates the radical journals and student organizations and runs them with deep-cover agents."

"Oh come on, Mary." I said. "That sounds pretty paranoid to me."

Mary sipped at her glass and shook her head. "I hate to be the one to break the news to you. Don't you know what these guys are most interested in right now?"

"Drugs, I suppose."

"You got it. A few years ago they became absolutely obsessed with the notion that the Soviets and the Chinese were persuading our POWs in Korea to defect by brainwashing them with LSD and mescaline."

"That's certainly possible. With what we've discovered about set and setting, we know that almost anyone's mind can be changed in any direction."

"Any direction?"

"With a minimum of information about the subject's personal life and two or three LSD sessions, you could get the most conventional person to do outrageous things."

"Suppose the person wanted to be brainwashed in a certain direction... wanted to change himself?"

"Easier yet. Our research is conclusive on this. Changing your mind, developing a new reality fix, is a simple and straight forward proposition. Of course altering your mind is one thing. Changing the outside world to conform to your new vision remains the difficult problem for us. .." I struggled for a word. "Utopiates."

Mary clapped her hands together like a birthday girl. "Utopiates! Beautiful. That's what it's all about, isn't it? Make it a better world." She sat down next to me and held my hand.

"I told you the first time we met, I want to learn how to brainwash."

"That doesn't sound very ladylike."

At this she burst into laughter. "If I can teach the use of utopiates to the wives and mistresses of important people in our government then we can.. .well shit Timothy, don't you see what we can do?"

"What?"

"We can do on a bigger scale what you are already doing with your students - use these drugs to free people. For peace, not war. We can turn on the cabinet. Turn on the Senate. The Supreme Court. Do I have to explain further?"

Her proposal was scary. But come to think of it, it was close to what we Harvardites in our session rooms, lazily architecting hopeful futures, had spelled out as the goal of psychedelic research.

I looked at myself in the reflection of the windows: a forty-two-year-old man, being lured into a feminist plot to turn on the leaders of the United States government to the idea of world peace. She lay on the bed, pleased with herself, awaiting my reaction, knowing I was going to agree.

"Okay. What do you want from me? The drugs?"

"Just a little bit to get started. With our connections we'll be able to get all the supply we want. And all you need too. Mainly I want advice on how to run sessions. And how to handle any problems that come up."

We spent the next four hours on a cram course on psychedelic sessions. Set and setting. Centering. Room service brought more champagne and then dinner. I drove her to Logan to get a night plane back to Washington. The next day I mailed off a stack of session reports. Since she had sworn me to secrecy, I told no one but Michael Hollingshead, the British agent working on our staff.

A few weeks later another call came from Mary. Could I meet her at the Ritz? She sounded tense.

For the next few months I was too busy with my own problems to think much about Mary Pinchot. In May 1963 I got fired from Harvard because of the controversial drug project. Then a large research center we had established in Mexico got shut down; American pressure on the Mexican government.

The phone call from Mary Pinchot came a week after our return from Mexico. She was at the Boston airport. She could spend only the afternoon. We met at a seafood restaurant downtown.

"Oh, you reckless Irishman. You got yourself in trouble again. It's magnificent, these headlong cavalry charges of yours. Mais ce n'est pas la guerre."

"What'd I do wrong?"

"Publicity. I told you they'd let you do anything you want as long as you kept it quiet. The plan to set up psychedelic training centers around the country was ingenious from all sides. They would have infiltrated every chapter to get some of their people trained. But their not going to let CBS film you drugging people on a lovely Mexican beach. You could destroy both capitalism and socialism in one month with that sort of thing."

I was struck again by the brittleness this aristocratic woman had picked up from those stern-eyed business-suited WASPs who shuttle from home to office in limousines- the information brokers, editors, board members, executive branch officers- youngish men with oldish eyes (faces you used to see on the Harvard Square or in the Yale quad), initiated early into the Calvinist conspiracy, sworn to be forever reliable; working for Wild Bill Donovan in Zurich, for Allen Dulles in Washington, for Henry Luce as bureau chiefs and then shuffling from Newsweek to the Post, manipulators of secret documents, facts, rumors, estimates, arms inventories, stock margins, voting blocs, industrial secrets, gossip about the sexual and drug preferences of every member of Congress, trained to grab and maintain what they can, all loyal to the Protestant belief that the Planet Earth sucks.

"Never mind all that," said Mary, "while you've been goofing around, I've been working hard. My friends and I have been turning on some of the most important people in Washington. It's about time we had our own psychedelic cell on the Potomac, don't you think?"

"So you need more drugs? That's going to be a problem. My plans for chemical plants in Mexico got wiped out."

Mary laughed. "Oh that's no problem. I can give you a contact in England. They'll sell you everything you need. And if things go the way I hope," she said emphatically, "we'll be seeing lots of good drugs produced here at home."

I pressed her but she declined to say more.

Late in November 1963 a phone call came from Mary Pinchot. Her voice was tight-roping the wire of hysteria. She had rented a car at La Guardia and was somewhere in Millbrook. She didn't want to come to the estate. Could I meet her in the village?

Driving out the gate I saw a green Ford parked down Route 44. It followed me. I slowed down. It pulled up behind me. Mary. She climbed in beside me motioning me to drive on.

I turned down a side road through an unforgettable Autumn scene- golden fields, herds of fat, jet-black cows, trees turning technicolor, sky glaring indigo- with the bluest girl in the world next to me.

"It was all going so well." she said. "We had eight intelligent women turning on the most powerful

men in Washington. And then we got found out. I was such a fool. I made a mistake in recruitment. A wife snitched on us. I'm scared." She burst into tears.

"You must be very careful now." she said. "Don't make any waves. No publicity. I'm afraid for you. I'm afraid for all of us."

"Mary." I said soothingly. "Let's go back to the Big House and relax and have some wine and maybe a hot bath and figure out what you should do."

"I know what you're thinking. But this is not paranoia. I've gotten mixed up in some dangerous matters. It's real. You've got to believe me." She glared at me. "Do you?"

"Yes I do." Her alarm was convincing me.

"Look. If I ever showed up here suddenly, could you hide me out for a while?"

"Good." Now drive me back to my car. I'll stay in touch. If I can."

As I watched her drive away, I wondered. She wasn't breaking any laws. What trouble could she be in?

The next call from Mary came the day after the assassination of Jack Kennedy. I had really been expecting it.

I could hardly understand her. She was either drugged or stunned with grief. "They couldn't control him any more. He was changing too fast. He was learning too much."

"Who? You mean Kennedy?" Long pause. Hysterical crying. I spoke reassuringly. She kept sobbing.

"They'll cover everything up. I gotta come see you. I'm scared. I'm afraid. Be careful."

The line went dead. Her words kept repeating in my mind.

"They couldn't control him any more. He was changing too fast." I've never forgot those words.

In the months that followed I kept waiting for Mary to call back. I tried the Washington phone book for her number but she wasn't listed: not in Virginia or Maryland either.

My life was humming along. I got married and went on a round-the-world honeymoon. A few months later the marriage broke up. In my yearning for an ally, a friend, a woman, I found myself thinking a lot about Mary Pinchot.

Directory assistance in Washington, D.C. had numbers for several Pinchots but none for Mary. Then I remembered that she was a Vassar graduate and phoned the alumni office in Poughkeepsie. The cheery voice of the secretary became guarded when I asked for the address of Mary Pinchot.

"Mary Pinchot?" A long pause. "The person about whom you were asking. ..ah, her married name is Meyer. But I'm sorry to say that she is, ah, deceased. Sometime last fall, I believe."

"I've been out of the country. I didn't know."

"Thank you for calling." said the alumni secretary.

In shock I climbed out a third-floor window and up the steep copper roof of the Big House. There I leaned back against a chimney and tried to think things over. Michael Hollingshead, who sensed my malaise, scrambled up to join me, carrying two beers. When I told him about Mary, he brushed away a tear.

"I wonder what happened." I said.

"Next time we go to New York, let's see what we could find out," said Michael.

So off we went, Michael and I, down the Hudson to New York to meet the light-artists and sound wizards who were popping up on the Lower East Side. And to find out what happened to Mary Pinchot Meyer.

I cabbed over to Van Wolfe's apartment, drank a beer, and asked him if he could get any material on Mary Pinchot Meyer. He made a phone call to a friend who worked on the Times. An hour later a messenger was at the door with a manila envelope full of clippings, and WHAM- there was Mary's picture, the pert chin and nose, the deep intense eyes. Above, the headline read:

WOMAN PAINTER SHOT AND KILLED ON CANAL TOWPATH IN CAPITAL MRS. MARY PINCHOT MEYER WAS A FRIEND OF MRS. KENNEDY SUSPECT IS ARRAIGNED

Mary had been shot twice in the left temple and once in the chest at 12:45 in the afternoon of October

13, 1964 as she walked along the Old Chesapeake and Ohio Canal towpath in Georgetown. A friend told reporters that Mary sometimes walked there with her close friend Jacqueline Kennedy.

Mary's brother-in-law, Benjamin C. Bradlee, Newsweek's Washington bureau chief, identified her body. Ben Bradlee was described as having been an intimate of the late President Kennedy. The article also mentioned Mary's ex-husband. Cord Meyer, Jr., former leader of the American Veterans Committee and the World Federalists, now a government employee, position and agency not specified. Police said that the motive was apparently robbery or assault. Her purse was found by Ben Bradlee in her home. The suspect, a black male, was being held without bail.

My head was spinning with ominous thoughts. A close friend of the Kennedy family had been murdered in broad daylight with no apparent motive. And there had been so little publicity. No outcry. No call for further investigation. I felt that same vague fear that came when we heard about JFK's assassination.

"Can you get more information?" I asked Van.

Van came up to Millbrook the next weekend. I took him on a walk to Lunacy Hill. We sat smoking grass, watching the Hudson Valley tint purple in the sun set.

"My friend in police intelligence knew all about the Mary Pinchot Meyer case. Apparently a lot of people are convinced it was an assassination. Two slugs in the brain and one in the body. That's not the MO of a rapist. And a mugger isn't going to shoot a woman with no purse in her hand."

Van pulled out a Lucky Stripe and lit it. His tremor was more pronounced than usual. "It's gotta be one of the biggest cover-ups in Washington's history. It's too hot too handle. Everyone comes out looking bad. Some people say dope was involved. So the truth could hurt everyone, all those powerful people. No one wants the facts known."

As it turned out, it was some time before the facts were known.

One evening while lying in my cell in the Federal Prison in San Diego reading the paper a headline in the San Francisco Chronicle caught my eye:

NEW JFK STORY-SEX, POT WITH ARTIST

James Truitt, the source for this sensational story, was identified as a former assistant to Philip Graham, publisher of The Washington Post. In interviews with "The National Enquirer, Associated Press and The Washington Post Truitt revealed that a woman named Mary Pinchot Meyer had conducted a two-year love affair with President John Kennedy and had smoked marijuana with him in a White House bedroom. A confident of Mary Meyer, Truitt told a Post correspondent that she and Kennedy met about 30 times between January 1962 and November 1963, when Kennedy was assassinated. Mary Meyer told Truitt that JFK had remarked, "This isn't like cocaine, I'll get you some of that." Truitt claimed that Mary Meyer kept a diary of her affair with the president, which was found after her death by her sister Toni Bradlee and turned over to James Angleton, chief of CIA

counter-intelligence who took the diary to CIA headquarters and destroyed it. According to the Post another source confirmed that Mary Meyer's diary was destroyed. This source said the diary... contained a few hundred words of vague reference to an un-named friend.

Mary Meyer's sister was quoted by the Associated Press as saying, "I knew nothing about it when Mary was alive."

The article also revealed that the former husband of Mary Pinchot Meyer was Cord Meyer Jr. one of the most influential officials in the CIA- the only agent who had been awarded the Distinguished Intelligence Medal three times.

I lit a Camel cigarette and walked across my cell to the window and looked through the bars out to San Diego Bay. My mind was reeling with questions. Why was the fact that Cord Meyer Jr.

was a top
CIA agent covered up in the first stories about Mary's assassination? How come Ben
Bradlee,
publisher of the Post, brother-in-law of Mary gave her diary to the CIA? Why did James
Truitt, top
official of the Post break his silence after all these years? What did Mary mean when
she said, after
Jack Kennedy's assassination, that he knew too much, that he was changing too fast?

I resolved that when I was released from prison I would uncover the truths about Mary
Pinchot
Meyer and the reasons for her assassination. (To be continued)

Timothy Leary was an award winning social scientist, psychologist, spiritual seeker,
and former
prisoner. He was the author of more than 100 books and articles. (Portions of this
article are reprinted
from Flashback by Timothy Leary. Published by J.P. Tarcher Inc.)

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Article 1
Article 2
Article 3

Home

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<Prox: unsichtbarer Link> H

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Coming Soon...

Were the Rothschild and Warburg Banking
Families responsible for the assassination of

JFK?

What connection did the Warburgs have to Perm index?

Blackmailing the Illuminati:Were JFK and RFK

murdered because they dared to give America

back to the American people?

Do the Warburg's control the U.S.A., Germany,

Japan and Israel?

The Warburg-Mafia connection in 1963.

Did the Warburgs arrange for an Israeli Assassination Squad for the JFK
assassination? What was Yitzchak Rabin doing in Dallas on November 22

1963?

Did the French Rothschilds arrange for a Corsican Mafia hit team to be

involved in the Warburg/Rothschild JFK assassination effort to plug the

"Kennedy-Holocaust Leak"

Home

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<Prox: unsichtbarer Link> H

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The Kennedys' Intrinsic Problem in their Effort

to Reclaim America for the American People

was that.. .America NEVER Belonged to the

American People. In a nutshell, America is not

America's business!

The Virginia Company was never dissolved. It didn't go bankrupt either. People assume that the

company is defunct but it is not. It is just old. This may come as a shock to most people. As it should.

The "owners" of America have tried to keep the company and their ownership quiet. The shareholders of The Virginia Company went through a lot of trouble giving "Americans" the

impression that America belongs to them.

It was through the phoney "War of Independence" or "Revolutionary War" that gave the American

people the false impression that they were free of "England". "England" per se was not really their

problem. Their problem were the "owners" of the company that actually owned America on paper-the

original investors. England was and is still governing America on behalf of the real owners. But with

America being all the way on the other side of the Atlantic it was decided by the English that it would

be better administering the colony covertly rather than overtly. They were very smart. And capable.

(Then & Now) After the Revolutionary War, Americans never again cursed the English "governors"

for their woes.

While we're on the subject of ownership of the American Colony... ever wonder how the EngUsh

wound up with it? They actually lost a War to the Dutch. That seems a bit strange doesn't it? You lose

a war and acquire territory from the victor? (Google "The Treaty of Westminster of 1674" for more

info on that.) By the way, If you ever find the language of that treaty I'd sure like to have a look at it.

So back to JFK. He actually had NO IDEA what he was getting himself into by running for "President". He was just as fooled about the entity called "America" as you and I. He

was definitely
an "outsider" President. To the real "owners" of the U.S. he and Bobby were "bulls in a china closet".
It is amazing that they allowed them into the Oval office. I guess they weren't prepared for Kennedy's
victory. They learned their lesson when it came to Bobby's bid for the presidency.

So you see, JFK wasn't assassinated because he was trying to wrestle control of America away from
people who didn't own it. They DID and DO own it. On the contrary, JFK was assassinated by the

real owners of America. On November 22, 1963 they wrestled their "rightful" control away from the
duped "American" people.

The next logical question is "What other holdings (a.k.a. countries) are owned by the Virginia
Company or companies similar to it? Perhaps we should be asking what countries are not in their
possession... My guess is that the face of the Earth has been acquired legally albeit clandestinely. Is
the U.N. the administrative entity overseeing these "private" holdings known to us all as the
"countries of the world"?

One can now begin to understand how there can be a supra-national entity that answers to no
government.

Is there a legal supra-national entity quietly holding the deed to America?

Is there a legal supra-national entity quietly holding the deed to the Earth?

For further information on the subject of the elusive Virginia Company and its holdings, I refer you to
David Icke's book, "The Biggest Secret".

Home

The Clifford Shack Blog

<Prox: unsichtbarer Link> H

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JFK & The Holocaust Secret

The President Who "Learned Too Much"

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Warren Commissioners Allen W. Dulles & John J. McCloy, both distinguished international corporate lawyers, had a special mission - to make sure that the world never came even close to discovering who was behind the assassination of John F. Kennedy. They were successful. Many assassination enthusiasts are still focused on Dealey Plaza. They study details upon details of clues that have yet to lead them to the identity of the culprits- major or minor. As the driving force behind the Warren Commission, Dulles and McCloy made sure that the Warren Commission Investigation & Report protected, not only the real perpetrators of the assassination but the major motives behind the killing. McCloy and Dulles had a secret to protect.

During World War II, the killing machinery at Auschwitz often worked round-the-clock disposing of incoming Jewish transports of various sizes. During the time when Hungary's large Jewish population was being murdered, John J. McCloy, as Assistant Secretary of the U.S. War Dep't refused any and all requests to bomb the railroad tracks to Auschwitz. This is a sad yet well-known fact.

There is a less well-known fact connected to Allen Dulles, who served during WWII as the Office of Strategic Services' (OSS) station chief in Switzerland. Dulles had a client and personal friend who was a high-ranking Nazi officer with an extremely critical job during the war. SS-Obergruppenfuhrer Karl Wolff's job was to make sure that there was a steady supply of trains for transporting the Jews to the death camps.

While McCloy protected the tracks. Dulles' Nazi connection kept the trains rolling.

Is this an innocent coincidence? Or a clue to the cryptic statement made

by JFK's secret mistress. A mistress who happened to be the ex-wife of a CIA agent who was privy to the deep dark secrets of the United States, Britain, and the Vatican.

On the day after the assassination, Mary Meyer told her close friend, Timothy Leary, that he [JFK] was "changing too fast", he was "learning too much". What did JFK learn from Mary Meyer?

Continue
Home

Did John J. McCloy and His Relatives Consult
Hitler Jewish Extermination Program for the
Benefit of the Supra-National Global Elite?

By Clifford Shack

"Oh, Joseph, Jacob, Abe, Milton, Sidney, Rebecca, Isador, and Lydia! How I love and honor you!

You have been my sisters and my brothers. How much I owe you in kindness and friendship! But

why, oh why, have you such terrible uncles and cousins and aunts? ..the cousins - and - aunts

question may eventually be solved,... Let's not make ourselves unhappy about it."

-Hans Zinsser, epidemiologist, virologist, and author.

"It cannot be without good reason that this poor Israel has passed its life as a people marked for massacre. .."-Quote cited in Hans Zinsser's Autobiography

Hans Zinsser was a world renowned authority on Typhus . By definition, he was also a world authority on rat & lice extermination. Zinsser was the author of the famed book, "Rats, Lice, and History . He was brother to Frederick Zinsser, whose company manufactured poison gas for use during WWI. Zinsser was uncle to Peggy Zinsser Douglas. Peggy was married to Lew Douglas, the one-time vice-president and director of American Cyanamid- the company that produced and shared the world marketing rights for Zyklon B together with an I.G. Farben- owned company. Zyklon B was the infamous extermination gas used in the Auschwitz concentration camp during WWII.

Hans Zinsser was also uncle to Peggy's sister, Ellen Zinsser McCloy. Ellen was married to John J. McCloy - the powerful corporate lawyer, who as assistant secretary of War during WWII, nixed the

requests to bomb the railroad tracks leading to Auschwitz.

Although Hans Zinsser died in 1940, I suspected that he may have had a role consulting those bent on exterminating (exterminating) great masses of people in a short amount of time. I'm not sure if he suggested a chemical (Zyklon B) solution or a biological (Typhus) solution, or both. He was expert in both, that was for sure.

While Zinsser had know-how, I was interested to explore his disposition toward Jews specifically before I included him among my growing list of genocidal suspects. I endeavored to find clues among Zinssers' remarks within his books.

The results of my search was most interesting. He was quite opinionated about Jews.

Cf "karles Nlicolle (left), to whom Hans Zinsser (right) dedicated Rats, Lice and History

The following are some gleanings from his works:

In RATS, LICE, AND HISTORY , Zinsser recounts a chapter out of the Bible [I Samuel IV] where he writes of the G-d of the Jews seemed to have been "pretty hard on the poor Philistines."

According to Zinssers interpretation, "after the Philistines slew 30,000 of them [the Jews] in what appears to have been a fair fight" G-d inflicts the Philistines with an epidemic (which is another one of Zinsser's fields of expertise- he led the team which eventually discovered the Thyphus vaccine.) after the Philistines captured the Ark of the Covenant as battle spoils.

"And the hand of G-d was very heavy there. And the men that died were smitten with the emerods (translated as swellings).

Zinsser, I suspect, blamed the Israelites themselves for inflicting the swellings on the Philistines. Biological Germ warfare. It does make sense. After all the Philistines had an otherwise unfair advantage as they functioning in the newly emerged Iron Age, while the Children of Israel were still in the Bronze Age.

Bronze weaponry was no match for their Iron counterparts. "Fair fight" indeed! Biological warfare would have been needed to tilt the playing field. All's fair in love and war...

After recounting the gross supernatural injustice against the Philistines, Zinsser writes:

"This is the sort of thing, of course, which throughout the ages - has led to what in modern terms we may speak of as "Nazi movements".

Reading those words only reassured me that I was on the right trail.

Incidentally, I suspect that Dr. Zinsser himself had his hand in the same sort of thing on more than one occasion. After all his brother Frederick was connected to the boys in the chemical warfare section of the War Department. It seems only natural Zinsser, with his expertise in epidemiology, would consult the biological warfare division.

Elsewhere Zinsser writes:

"There is repeated evidence in Biblical history that the fair competition of other nations with the Jews was always rendered a triumph for the Hebrews by the interference of what, to the others, must have seemed a biased and relentless God. We wonder whether this does not lend a great deal of justice to the opinion of Houston Stewart Chamberlain, who explains anti-semitism entirely on the basis of a clash between religions. Jewish teachings were widely spread in the ancient world, and if the atrocious vengeance of God on all who opposed the Jews - who apparently were no lilies in their relations with others- were believed, hatred and resentment would be easily understood.

In his autobiography, "As I Remember Him", which was written in the third person, Zinsser begins Chapter IV with the following introductory:

"R.S. (which I learned in his N.Y.T. obit stands for romantic soul- a way which he refers to himself throughout the book) speaks of his earliest religious impressions and his school days. But since the school in which he spent eight years was presided over by a Jew, he wandered off into a diatribe on anti-Semitism. I tried to divert him from this dangerous topic, because I feared it might ruin the book. But there was no stopping him.

While he admits to a "soft spot in his heart" towards Jews, he quotes the German philosopher Heine when he regards the intolerance and cruelty bestowed upon minorities such as Jews. Heine's quote:

"Be entirely tolerant or not at all; follow the good path or the evil one. To stand at the crossroads requires more strength than you possess."

Considering that I am peering into the inner thoughts of a possible Holocaust conspirator this may well be the very point of rational or justification which allowed that very first thought-seed of destruction to take root in the minds of cultivated and distinguished men.

Because I believe this man to be important among the Holocaust planners I will continue to share more of what he has written.

Zinsser continues:

"There is probably not an intelligent, kindly gentile to-day who is not puzzled and is not trying, if he is honest with himself, to probe his own prejudice; to ask himself: "Why?" The day for

a religious answer is long past. To understand it without religious implications usually leads to the trivial analysis of Jewish social and business habits, their "unethical" competitive spirit, and their

"egocentric determination to get ahead". By these traits, H. G. Wells believes, "they step up the competitive tempo until it becomes uncomfortable for the rest of us." You may repudiate... the Nazi methods," he continues, "but that does not close the Jewish problem for you." He (Wells) sees the root of the evil in Jewish solidarity. "Why do they refuse to be men among men?... Come out of Israel!", he cries.

Zinsser further goes on to quote the Frenchman Renan. First in French then followed by an English translation:

"It cannot be without good reason that this poor Israel has passed its life as a people marked for massacre..."

Zinsser also writes this touching tribute which history may someday regard as sinister irony:

"I believe with my best Jewish friend, Heine, that if the Jews disappeared from the world and I found that somewhere there existed a surviving specimen of this people, I would travel hundreds of miles to examine him and to press his hands in reverence for the services his race has rendered..."

While referring to himself in the third person he continued, "He was silent, and sat long in contemplation. I could see that he was thinking, with emotion, of his many Jewish friends. Then, suddenly, with that characteristic and honest self-contradiction which made him so sympathetically amusing to me, he exclaimed:

"Oh, Joseph, Jacob, Abe, Milton, Sidney, Rebecca, Isador, and Lydia! How I love and honor you! You have been my sisters and my brothers. How much I owe you in kindness and friendship! But why, oh why, have you such terrible uncles and cousins and aunts?"

He continued:

"Well," I thought, "here is the problem in a nutshell."

"But the cousins - and - aunts question may eventually be solved, just as the Joseph, Jacob, and Rebecca one is now. Let's not make ourselves unhappy about it."

An ominous comment coming from a virologist/epidemiologist like Zinsser. Especially with his ties to the supra-national global elitists (like the Rockefeller and Warburgs whom McCloy was working for) who had a motive to eliminate the masses of those European Jewish "cousins".

While discussing Zinsser who as previously mentioned was the chief of sanitation for

the
International Red Cross it is fitting to mention the following related details.

The first person on record to mention the use of gas for the extermination program to be carried out in the concentration camps was the chief physician of the SS. His name was Dr. Ernst Graevitz.

Dr. Graevitz was familiar enough with the field of epidemiology to be consulted on the possibility of intentionally starting an epidemic in the Warsaw ghetto as a means of dealing with the Jews there.

Whether Graevitz actually knew Zinsser or not I don't know at this time. However I do know that Dr. Graevitz was the president of the German branch of the International Red Cross.

I also know that in his book, "The Holocaust Conspiracy", William Perl dedicates a chapter to the International Red Cross.

It is here interesting to note that one of the first implementations of the "Final Solution" plan was the use of mobile killing units which made use of trucks which were designed in such a way that their exhaust fumes were piped back into the trucks' people-laden containers. By the time that the truck reached the open mass grave the men, women, and children inside were already dead.

Those trucks had the Red Cross insignia emblazoned upon them.

The famed friend of the Russian Communists, oil man Armand Hammer writes in his autobiography of a meeting that he had with a certain virologist in Russia. That virologist was named as none other than Hans Zinsser whom Hammer was supposedly slated to study under. Perhaps it is just a coincidence but the worst epidemic of typhus ever in the world occurred in Russia about the time of the supra-national-global elite-sponsored Bolshevik Revolution (between 1917 and 1921) when twenty-five million cases and three million deaths were recorded.

More to come on the Zinssers...

Home

Lee Oswald's housekeeper (Earlene Roberts, right) and landlady (Gladys Johnson, left) photographed at Oswald's rooming house on the evening of the JFK assassination.

Gladys Johnson was a close friend of Allen Dulles' mistress-Mary Bancroft! Mary Bancroft's biographer thinks this mere coincidence.

Photo Courtesy Fort Worth Star-Telegram Collection, Special Collections Division, University of Texas at Arlington Libraries

Home

Did Lee Harvey Oswald Drop Acid?

New Evidence Suggests he was among soldiers given LSD in
a CIA test program

By Martin A. Lee, Robert Ranftel, and Jeff Cohen

(Appeared in Rolling Stone Magazine, March 1983)

IT WAS A HOT SUMMER DAY IN NEW Orleans in 1963. A young man walked into the office of Edward Gillin, an assistant district attorney. Gillin offered the visitor a seat, but the young man chose instead to stand across the desk from him. He had a question about a drug-one that GiUin had never heard of before.

This was no ordinary drug, GiUin was told. This drug would affect the social and economic history of the world for the next 200 years. The young man wanted to try the drug, and that was what had brought him to Gillin. He wanted to know if the drug was legal and if he could bring it into the country from somewhere else. It was important, he insisted, speaking for the better part of an hour on the wonders of this new chemical.

GiUin just sat there, somewhat bewildered, trying to assimilate the story. Who was this guy? What was this drug that would transform the world? Any drug that could produce the results this person spoke of, Gillin reasoned, would have to be illegal.

He also concluded that his visitor was probably a bit crazy. GiUin suggested that the young man visit the New Orleans chemist, the poUce authority on such matters, and strongly urged that he consult his personal physician as well before doing anything further. The visitor left and GiUin never heard from him again.

A few months later-over the weekend of November 22rrd, 1963,.to be precise-GiUin came to recall that odd encounter. President John F. Kennedy was slain on Friday, a new president was sworn in two hours later, and on Sunday the accused assassin was himself shot down in a Dallas jail. As these incredible events rumbled into one another, GiUin thought of the conversation he had had that summer. As the details and descriptions of the Ufe of the accused assassin became known, GiUin reaUzed that the visitor he had received that afternoon in New Orleans was none other than Lee Harvey Oswald.

IN JULY 1979, THE FINAL REPORT OF THE House Select Committee on Assassinations (HSC A), the first full congressional investigation of the murder of President Kennedy, was published. The committee concluded that Kennedy was probably killed as a result of a conspiracy, although it stopped short of identifying the conspirators who may have been behind Oswald. The HSCA contended that Oswald fired the fatal shots at the president, but that he

was accompanied by a second gunman. Thus, Oswald, a loser all his life, was finally relieved of sole blame. It had been a long road for Oswald from infancy to infamy, and now, at last, the government admits he may not have traveled it alone.

Since the assassination, the mind of Lee Harvey Oswald has been open turf for historians, psychologists and conspiracy theorists to muck about in, speculating on every conceivable motive and intrigue that might explain what role he may have played in the death of the president. Described as assassin or patsy, lone nut or conspirator, misguided Marxist or CIA operative, Oswald has never been pegged as a dooper.

GiUin called the FBI the day Oswald was killed and told them he believed Oswald had been using unusual drugs, but the FBI seemed uninterested and the drug lead was never pursued.

Had the Warren Commission decided to investigate the psychedeUc connection, the logical place to begin would have been to ask, did Oswald turn on, and if so, where did he get his drugs? As it turns out, there is good reason to believe that Oswald was taking psychedeUcs at a time when the CIA was handing them out. The temptation to connect these two facts demands a look at two relationships: that between the CIA and drugs, and between Oswald and the CIA.

THE CIA FIRST BEGAN EXPERIMENTING with LSD during Project Artichoke, an extensive behavior-control effort launched in 1951. Project Artichoke was aimed primarily at developing unorthodox methods of interrogation - including narco-hypnosis and a combination of various chemicals that, when properly administered, would catapult a person into a semiconscious Umbo that the agency called "the TwiUght Zone."

After several years, however, the CIA had not yet found a method of interrogation that would guarantee a recalcitrant subject would disclose sensitive information. This prompted the agency to step up its search for a truth drug. It was during this search that CIA scientists first got their hands on LSD. Early reports looked promising. One document indicated that "experimentally, LSD has been used in interrogation and has proved remarkably successful." Another memo stated unequivocally that acid was "better adapted than known drugs to both interrogation of prisoners and use against troops and civiUans."

Or so they thought. Later experiments showed that LSD was not a "reUable speech-inducing agent. Accurate information could not always be obtained from a person who was high on acid, because the drug caused marked anxiety and loss of contact with reaUty.

But this did not faze the CIA, which was fascinated by LSD. If it did not live up to its potential as a truth drug. Artichoke scientists would simply adapt the interrogation procedure to suit the "far-out" possibilities of this unique chemical. LSD led to totally new methods of

interrogation.

Often a subject was given a surreptitious dose of acid, and once the effects took hold, he was told that unless he spilled the beans, he would be kept in a tripped-out state indefinitely. This tactic proved successful; LSD interrogations of enemy spies were in full gear by the mid-1950s and continued through the early 1960s.

Acid proved useful for other CIA purposes as well. In order to discredit socialist or left-leaning politicians in foreign countries, the agency would slip a hit to unwitting targets so they would become incoherent and embarrass themselves at public appearances. (The CIA has denied ever using dirty tricks of this sort in domestic politics)

The CIA's acid experimentation took on more comprehensive and extravagant dimensions under the supersecret MK ULTRA program. Consisting of 149 different projects, MK ULTRA was one of the most sensitive covert operations ever undertaken by U.S. intelligence. In addition to hallucinogenic drugs, MK ULTRA comprised every conceivable mind-control technique: hypnosis, sensory deprivation, electroshock, ESP, lobotomy, subliminal projection, sleep teaching and thousands of different drugs. The CIA employed hundreds of academics and behavioral experts to help crack: the secret code of the human mind in order to control it. A multi-million-dollar effort, this program literally spanned the globe. One location in particular deserves careful observation.

ATSUGI, JAPAN, WAS THE SITE OF THE CIA's headquarters in the Far East, a particularly strategic location in those years that bridged Korea and Vietnam. While the CIA's presence at the Atsugi Naval Air Base has long been known. (U-2 spy flights over Russia and China took off from Atsugi), an important facet of its activities has only just recently come to light.

Since the early 1950s, Atsugi served as one of two overseas field stations where the CIA conducted extensive LSD testing. A 1953 memo stated that LSD was being stored at the Manila and Atsugi CIA stations, and that its use in special interrogations in Europe was being considered.

In addition to interrogation sessions, the drug was also employed experimentally on military personnel. These tests continued throughout the Cold War decade and into the early 1960s.

One marine-corps veteran who participated in the experiments at Atsugi recounted how two CIA officials gave him a variety of drugs and apparently tried to recruit him for CIA service:

"This guy says, 'We just want to see how you'll react. If you're going to be a spy, don't you want to be informed about every mind-altering drug there is?'"

"They wanted to find out how well you could stand up under pressure. Like what if the KGB agent drops a tab of acid in your drink? You've got to be ready for it."

"It was pretty weird," the ex-marine explained. "I'm eighteen and chasing all the whores in town, and these CIA guys are buying my drinks and paying for the whores and giving me a whole lot of drinks with lots of weird drugs in them."

One of the drugs was LSD.

"Pretty soon all the shadows are moving around—we're in this bar, see—and Samurais are everywhere, and I started to see skeletons and things. My mind just started boiling over, going

about a thousand miles a minute."

In addition to LSD, the Atsugi-based marine was given mesquite, sodium pentothol, downers and speed. "I'm sure there are going to be some little old ladies who're gonna be surprised that illegal drugs like heroin and LSD were freely used by government agents," he continued. "But that's the way it was."

If that's the way it was, it's important to mention that Atsugi was the home, during those years, of another young marine—Lee Harvey Oswald. In fact, Oswald served in the same marine unit as the source.

PRIVATE LEE HARVEY OSWALD ARRIVED IN Atsugi in September 1957. He was seventeen years old and had spent his childhood bouncing between foster homes and the company of his widowed mother in New York, Louisiana and Texas. A voracious reader who scored above average on aptitude tests, he had nonetheless been habitually truant and dropped out of high school. This led him into the marines and to Japan, ostensibly as a radar operator. According to CIA official, however, Oswald attracted the attention of the Tokyo CIA station and was recruited for its "special operations."

According to James Wolcott, a CIA finance officer in Japan at the time of the Kennedy Assassination, news of the events in Dallas came as no great shock to agency personnel. First, they had expected someone to do something about Kennedy and his "anti-CIA policies." And second, the man who appeared to have taken the task upon himself; Lee Harvey Oswald, was no stranger to the CIA.

The story that circulated among CIA personnel stationed in Tokyo, Wolcott maintains, was that Oswald had been recruited from the marines for a deep-cover operation into the U.S.S.R. With no friends in the marines, fleeting contact with his family and a history of moving about, he would easily have been able to embark upon a secret project without attracting much attention.

The most striking aspect of Wolcott's statement was that he'd heard speculation that the CIA's recruitment of Oswald at Atsugi was facilitated by a special "handle" the agency had on Oswald, after discovering "during a routine lie-detector test that he'd murdered someone or committed some other serious crime." A routine rest? Or one assisted by modern chemistry?

The HSCA rejected Wilcott's story of Oswald's CIA recruitment for lack of corroboration from other Tokyo-based agents investigating covert matters two years after the fact is not easy, due, in part, to faulty memories - some intentionally faulty. As former CIA director Richard Helms stated when asked to explain gaps in his testimony on the JFK assassination, "My memory has been contaminated." Thus, any direct trail from the CIA to Oswald remains, as one might expect, clouded.

Oswald's career as a marine was, in a word, weird. At one point, he shot himself; wounding his arm in what appeared to be a feeble suicide attempt rather than the accident he claimed it was. His fellow marines saw it as a ploy to enable him to remain in Japan when his unit was to be

transferred. The official record says that he was shot with his 45-caliber service revolver, but it was later ruled that he'd been shot with a .22.

On another occasion, while Oswald was on guard duty, gunfire was heard. He was found sitting on the ground, more than a little dazed, babbling about seeing things in the bushes. His colleagues, unfamiliar with what in the Sixties would become known as a bad trip, walked him back to his barracks and put him to bed.

Somehow, between shooting himself and shooting randomly into the bushes, Oswald learned to speak Russian. Wilcott and others contend that these language lessons were courtesy of the CIA. (Private Oswald possessed a high-security clearance.) No one has suggested any other way he could have achieved the proficiency he did, but "Oswaldkovitch," as he was dubbed by his befuddled barracks mates, was then prepared for the next step on what turned out to be a rather strange trip.

In September 1959, he requested and received an early discharge from the marines and then traveled (with unexplained money and by unknown means) to the Soviet Union. There, he swiftly appeared at the U.S. embassy to announce he was defecting and giving military secrets to the Russians. The change from marine to Muscovite was sudden and dramatic, leaving almost everyone puzzled. One exception was Oswald's mother. Marguerite, who showed herself to be a woman ahead of the times by contending in 1960 that her son was a spy for the U.S. government. Her argument was so compelling that J. Edgar Hoover sent out a memo two and a half years before the assassination suggesting there was more to Oswald than met the eye.

If Oswald was sent to Russia as a pseudo-defector, performing some covert task for the U.S. (exactly what the Russians suspected from the beginning), then it's quite possible he was given LSD as part of his training. A lengthy CIA memo entitled "Truth Drugs in Interrogation" reveals the agency's predilection for administering LSD to agents who were destined for

dangerous overseas missions. The CIA feared that the Russians might use LSD in interrogations or as a brainwashing device.

An adversary intelligence service, in the words of the report, could employ LSD "to produce anxiety or terror in medically unsophisticated subjects unable to distinguish drug-induced psychosis from actual insanity." But as the report states, "an enlightened operative" (that is, someone who had tripped before and was therefore familiar with LSD's effects) would not freak out, "knowing that the effects of these hallucinogenic agents is transient in normal individuals." The question is, was Oswald "enlightened"?

LIFE FOR OSWALD IN RUSSIA WAS ALMOST AS strange as life in the marines. He traveled to obscure places doing mundane tasks; biographers still wonder what he was really up to. When the Russians told Oswald they were returning him to the U.S., he tried to slit his wrists -another unsuccessful-suicide. As in "the marines, he was allowed to stay.

In Minsk, where he was given work in a radio factory, he met and fell in love with an attractive nineteen-year-old who, ironically, was a druggist. Her name was Marina Prusakova, and she

lived with her uncle, a Soviet intelligence officer. Their courtship lasted but a month, most of it while Oswald was in a hospital and under medication, allegedly recovering from an adenoid operation. They were married, and Oswald inexplicably soon began making arrangements to return with his bride to America.

The Warren Commission briefly considered the possibility that Oswald had been brainwashed by Soviet secret police prior to his return to the U.S. The commission was suspicious about the "suicide" attempt, and hypothesized that Oswald might have been tampered with while hospitalized in Moscow. . At one point ,the commission asked the CIA for a briefing on the latest developments in mind control. Richard Helms, then head of CIA covert operations, concluded that while the Soviets were studying drugs like LSD for possible clandestine use, there was no evidence Oswald had been brainwashed.

Helms wrote in a June 1964 memo, "Soviet research in pharmacological agents producing behavioral effects has consistently lagged five years behind Western research. ... There is no present evidence that the Soviets have any singular new potent drugs, or that they are particularly expert in the use of such drugs to force a course of action on an individual" (Later that same year. Helms privately urged that the CIA continue to test LSD and related chemicals on unwitting American citizens in order to keep up "with Soviet advances in this field.")

WHILE OSWALD WAS IN RUSSIA FALLING IN love with a pharmacist, the CIA was bedding down with mobsters in an effort to bump off Fidel Castro. Both longed for a return to the Cuba that had existed before Fidel, a rightwing haven for gamblers, drug runners and the United Fruit Company. The CIA's anti-Cuban alliance with the Mafia was originally supervised by then-CIA director Allen Dulles, who later sat on the Warren Commission

but failed to inform the other commissioners of the CIA's assassination plots. Thus, the commission never considered the implications of what Lyndon Johnson called the CIA's "Murder, Inc." in the Caribbean.

The CIA's anti-Castro operations began before Kennedy took office with a series of foiled attempts to undermine Fidel's charismatic appeal. One plan was to spray Castro's broadcasting studio with a powerful hallucinogen similar to LSD, creating an embarrassing scene as the premier babbled in a drug-induced stupor. This plan was scrapped because the drug proved too unpredictable.

Yet another plot involved dusting Castro's shoes with thallium salts, which would cause his beard to fall out. Apparently hatched at the CIA's Bible Desk, "Operation Samson" postulated that Castro would lose his charisma once defrocked of hair.

After a few months of pursuing such dubious schemes, the CIA shifted its focus from bad trips and beard trims to eliminating Castro altogether. In August 1960, Colonel Sheffield Edwards, who had originally coordinated Project Artichoke for the CIA, was asked to organize an assassination squad to snuff out Castro. Edwards turned to the CIA's Las Vegas contacts, eventually hiring mobsters Johnny Rose, Sam Giancana and Santos Trafficante for the task.

Colonel Edwards' successor in charge of the Castro project, William Harvey, was another CIA spook who graduated from mind control to murder conspiracies. Harvey was one of a handful of CIA officers kept abreast of behavior-control projects from the beginning, and as CIA chief in West Germany in the 1950s, he employed LSD in special interrogations. He was then promoted to head Operation ZR-Rifle, which developed the CIA's "executive action capability" - a euphemism for the agency's capability to assassinate foreign leaders.

Harvey, along with MK ULTRA'S head sorcerer-scientist. Dr. Sidney Gottlieb, studied the feasibility of applying a bizarre array of gadgets and biochemical poisons to "executive actions." This program banded together the most right-wing elements of the CIA with their natural allies: anti-Castro mercenaries and the Mob.

Such an unholy alliance was not officially acknowledged until the 1975 Senate investigation headed by Senator Frank Church, which established that there had been eight attempts on Castro's life. (Castro, in a better position to count, numbered them at closer to eighty.) Senator Church reported that the plots utilized deadly bacterial powders, cigars dipped in lethal poison, exploding seashells, a poison fountain pen rigged with a hypodermic syringe and other devices that strain the imagination. The CIA even considered the possibility of using a hypnotized "Manchurian Candidate" to kill Castro.

In attempting to unravel these murder schemes. Church's Senate Select Committee on Intelligence found itself over a barrel when Johnny Rose's body turned up inside one, floating in the ocean. He was one of several participants in the CIA-Mafia plots who met an untimely death. Before he was murdered in 1976, Rose claimed that Oswald had been a mere patsy, and that the real presidential assassins had been a Mafia hit squad originally trained to kill Castro.

And what was the motive? CIA rightists were apparently incensed by JFK, who in his last year had obstructed anti-Castro paramilitary operations while making moves toward detente with Cuba. The House Assassinations Committee also suggested that the JFK conspirators were organized-crime figures, presumably Trafficante and others involved with CIA attempts on Castro.

IT WAS AGAINST THIS BACKDROP OF secret plots and CIA-Mafia connivance that Oswald returned to America in June 1962. During his years abroad, the drug expertise and enthusiasm of the CIA had advanced to the point where various chemicals, including LSD, were routinely used in questioning defectors, suspected double agents and the Uke. The returning Oswald seemed a prime candidate for special interrogation, given the circumstances of his defection and the suddenness of his return. Yet there is no evidence that the CIA or any other agency met with Oswald upon his arrival. (The State Department even loaned him \$435 for his return to the U.S.)

Oswald's life in America was no less peculiar than it had been in Atsugi or in Minsk. Lee and Marina settled in Texas and soon took up with an odd assortment of friends, none more unusual than George De Mohrenschildt. Born a Russian count before the revolution, De

Mohrenschildt thrived in a world of political shadows, appearing at various times to be working for Polish intelligence, the Nazis, the French Resistance, the British, the Americans, the Rockefellers - a man of many masks. By 1962, he was calling himself a geologist and a friend to the Oswalds.

In April 1963, Oswald moved to New Orleans, where his social circle - in view of his alleged Marxist sympathies - was even stranger than in Dallas. There he met Carlos Bringuier, an anti-Castro Cuban exile with CIA connections. Oswald first sought to work for Bringuier, then appeared to be working against him. Eventually, the two engaged in a well-publicized street brawl and then a debate about Cuba on New Orleans radio. Joining Oswald and Bringuier in the debate was Ed Butler, a right-wing propagandist for the Information Council of the Americas (ICA), a group that later sold LPs of the debate as part of its anticommunist crusade. The president of ICA was Dr. Alton Ochsner, described as a consultant to the air force on "the medical side of subversive matters." The directorships of Bringuier's anti-Castro group and Ochsner's INCA included the owners of the Reily Coffee Company, where Oswald,

the man being denounced by both organizations as a communist, had recently been on the payroll.

By far the strangest bird to intersect Oswald's orbit was David Ferrie. Eccentric in behavior, build and appearance, Ferrie had been an Eastern Airlines pilot until he was arrested for a "crime against nature" with a sixteen-year-old boy. He was a priest in the Orthodox Old Catholic Church, a bizarre sect engaging in animal sacrifice and occult rituals. Ferrie had no hair on his body (perhaps someone had poisoned his shoes) and wore ill-fitting wigs and fake eyebrows that fooled no one and made a striking, if not shocking, impression on all who saw him.

Although the Oswald-Ferrie relationship is well-proved, it is unclear when it began. The House Assassinations Committee suggested that the two men may have met as early as 1956 in New Orleans, when young Lee was a cadet in a Civil Air Patrol squadron headed by Ferrie. By the time of the 1963 radio debate, Oswald and Ferrie were well acquainted. A right-winger who hated Kennedy, Ferrie was active in paramilitary operations against Castro and claimed to have flown in the CIA-sponsored Bay of Pigs invasion in 1961.

Ferrie was also a hypnotist and fancied himself a biochemist. He claimed to have created drugs that caused cancer (something the CIA was also secretly developing) or caused heart attacks indistinguishable from natural death (another CIA endeavor), as well as aphrodisiacs and amnesia-inducing drugs. At times, his apartment was overrun by laboratory mice. Many attributed his hairless condition to a chemistry experiment gone awry.

On top of all his strange hobbies, Ferrie worked as a pilot and private investigator for Carlos Marcello, the Mafia boss of New Orleans and Dallas, a sworn enemy of the Kennedys, a cohort of the CIA-Mafia conspirators and, according to his tax returns, one heck of a tomato salesman. Marcello claimed a \$1600 per month income from tomato sales, but somehow had accumulated a net worth of \$40 million (government investigators contend through drugs and racketeering).

Thus David Ferrie represents a nexus in the JFK murder mystery between the Mafia and the CIA, drugs and assassination. In 1967, his ranking as premier oddball in the case was assured when he died of apparent suicide, soon after having become a key suspect in the assassination probe led by New Orleans district attorney Jim Garrison.

Into this bed of strange fellows crawled Lee Harvey Oswald in the summer of 1963. What kept him going through those days is not exactly clear: his jobs were meager and his political efforts halfhearted.

The best explanation for his political schizophrenia is that Oswald was some type of informant

posing as a pro-Castroite. His marriage was less than ideal, and Marina was beginning to see him as a bit of a space cadet. "Lee no like Russia," she once said. "Lee no Uke America. Lee like moon."

WHICH BRINGS US FULL CIRCLE TO WHAT began as a typical day for New Orleans assistant DA Edward GiUin but ended somewhere in the TwiUght Zone with a strange visit from a young man preaching the virtues of psychedeUc drugs. GiUin's assurance that Oswald had been his visitor was rejected by the FBI on the grounds that GiUin was extremely nearsighted and therefore incapable of eyewitness identification. But due to his poor vision, he had come more and more to rely on voice as a means of identification, and when Oswald's voice was played on the radio (the INCA recording previously mentioned), GiUin recognized it as that of his visitor.

He claimed that his visitor repeatedly referred to an author whose books on drugs described the new world that the visitor, too, had foreseen. The FBI, in a case of Uterary myopia, recorded the author's name as "Hucksley." "Hucksley" can, of course, be none other than Aldous Huxley, author of *The Doors of Perception*^ the manifesto of psychedeUc consciousness. Apparently, he was unknown to the FBI, which is not too surprising. (When informed in 1964 that Jean-Paul Sartre had called for a new investigation of the Kennedy assassination, J. Edgar Hoover promptly scribbled on a memo, "Find out who Sartre is.") In a slip almost too Freudian to be believed, the FBI's memos refer to *Brave New World*, Huxley's pessimistic novel of a drug-induced totaUtarian society, as *This Great World*.

Given GilUn's inability to eyeball Oswald and the FBI's bUndness as to who "Hucksley" was, it is not surprising that the bureau's probe was inconclusive.. However, had the FBI taken the trouble to review its own records, it would have found that during the summer of 1963, Lee Harvey Oswald checked out several books by Aldous Huxley from the New Orleans Public Library.

Edward GilUn, who is now a juvenile court judge in New Orleans, remembers the conversation as if it had occurred last month. "He was looking for a drug that would open his vision, you know, mind expansion," recalls GiUin. "I was very curious about any guy who would come into the DA's office asking if a drug is legal and giving me a long spiel about a book by Aldous Huxley."

In September 1963, Oswald applied for a visa to go to Mexico. Like an old familiar ghost, the CIA cast another shadow across his path. The visa immediately preceding Oswald's was issued to a WiUiam Gaudet, an admitted CIA contact. (At this time, Gaudet was employed by Dr. Alton Ochsner, the aforementioned INCA president.) When the Mexican government submitted the names of visa holders preceding and following Oswald's to the Warren Commission, only one name - Gaudet' s - was omitted. No explanation for the omission has ever

been offered.

Why did Oswald want to go to Mexico? Having received no help from the New Orleans DA's office, perhaps he was heading south of the border in his quest for drugs. George De Mohrenschildt had traveled frequently to Mexico, and his stories may have figured into Oswald's plans. (De Mohrenschildt committed suicide in 1977, shortly before he was to testify before the House Assassinations Committee.) Visa in hand, Oswald went to the library to pick up more books by Huxley and a few by Ian Fleming, and soon he was on the long bus ride to Mexico City.

What Oswald did there the last week in September has never been totally clear. It's alleged he contacted the Soviet or Cuban embassies. It's reported he hung out on college campuses and attended a party with people connected to early LSD experiments. But Oswald's trail is far too cold to determine just what he was thinking. Perhaps the books he was reading are the best clues to what his trip was about: espionage and mind expansion. In any event, he soon returned to the U.S. , to Dallas and to his place in history.

On November 22nd; 1963, the Kennedy administration came to an abrupt end. On that very day, a cancer stricken Aldous Huxley lay on his deathbed, took a sizable dose of LSD and passed on ... tripping.

STILL, THE QUESTION REMAINS: did Lee Harvey Oswald drop acid? The assistant DA of New Orleans suggests yes. The FBI says no. By 1963, Oswald had had several opportunities to acquaint himself with psychedelics: through the CIA at Atstugi or through his contacts with intelligence and underworld types.

Indeed, one could argue that Oswald's life had been a psychedelic mine field, almost impossible to pass through without tripping. His alleged murder of the president, on the other hand, was a shot through the trees at a moving target—a feat that has never been duplicated. Had Oswald lived to tell his story, we could have learned if he had really done either. But such was not his fate, as a stunned TV audience witnessed Oswald's execution at the hands of a gangster.

Years later, when an entire generation of young people seemed to be turning on, George De Mohrenschildt eulogized his friend: "No matter what they say, Lee Harvey Oswald was a deUghtful guy. They make him out to be a moron, but he was smart as hell. Ahead of his time, really. A kind of hippie of those days And I will tell you this- I am sure he did not shoot the president."

MARTIN A. LEE is completing a book, 'The CIA and the Acid Generation: the Secret History

of LSD.' ROBERT RANFTEL was an investigator and storyteller in Berkeley, California. JEFF COHEN is a lawyer and writer in Los Angeles. All three authors were associated with the Assassination Information Bureau.

Home

The Biggest Secret:

The Book that Will Change the World

By Pavid Icke

CHAPTER NINE

Land of the 'free'

The most powerful country on the planet today would appear to be the United States of America if you believe what you are told. But the United States has always been controlled from London and still is. America has never been the land of the free and it's time it was.

The focus of the world has been on big, bad America, as the global villain while all the time the events blamed on Americans have been orchestrated by the Elite of the Babylonian Brotherhood in England and elsewhere. The apparent break up of the British Empire and Britain's decline, on the surface, as the super power, has further obscured, on purpose, where the real power lies. I emphasized that by London I do not mean the British Government which is just another facade no matter who is in office. I mean that for historical and other reasons the major operational centre of the secret society web of the reptile Brotherhood is based in London or New Troy and, to a large extent, Paris, Brussels and Rome, also. Once again, to understand what has happened in the United States we have to go back a very long time. The Phoenicians landed there in ancient times and what appeared to be Egyptian (Phoenician) or Oriental remains were found in the Grand Canyon in the early years of this century, although the knowledge of this has been suppressed. The naming of the US city of Phoenix in the Valley of the Sun in Arizona was inspired by an understanding of the true history of that area, no matter what the official version may wish us to believe. There is evidence that the Welsh, Irish, English and Scots landed in North America many centuries before Columbus.

The official story that Christopher Columbus discovered the Americas is ludicrous. A few miles from Edinburgh in Scotland today still stands Rosslyn Chapel, that holy grail of the Brotherhood Elite. It was built in the shape of a Templar cross by the St Clair-Sinclair family and is a mass of esoteric symbolism. The foundations were laid in 1446 and it was completed in the 1480s. How remarkable then that the stonework at Rosslyn includes depictions of sweet corn and cacti which were only found in America and Christopher Columbus did not 'discover' that continent until 1492! How could this be? There is, in fact, no mystery. Christopher Columbus was not even nearly the first white person to land in the Americas. The Phoenicians, Norse, Irish, Welsh, Bretons, Basques and Portuguese, all

sailed to America before him and so did Prince Henry Sinclair of Rosslyn, as documented in a rare book by Frederick J. Pohl called Prince Henry Sinclair's Voyage To The New World 1398. Sinclair

made the journey with another Brotherhood bloodline, the Zeno family, one of the most prominent Black Nobility families in Venice. Sinclair and Antonio Zeno landed in what we call Newfoundland and went ashore in Nova Scotia (New Scotland) in 1398. Antonio's descriptions in his letters of the land they found correspond perfectly, and in detail, with an area of pitch (asphalt) deposits in Pictou County, Nova Scotia, not far from the present town of New Glasgow. Sinclair went on to land in what is now New England. In Massachusetts at a place called Prospect Hill at Westford, 25 miles from Boston, a representation of a sword and an armoured knight have been found in the rock. T. C. Lethbridge, the curator of the University Museum of Archaeology and Ethnology at Cambridge, England, said that the arms, armour and heraldic emblems were those of a late 14th century knight, north Scottish, and: "a kin to the first Sinclair, Earl of Orkney".! The Brotherhood had known about the Americas for thousands of years and Christopher Columbus was used to make the official discovery so that the occupation of the Americas could begin. This is the story of how it was done.

After the purge of 130, many Templars left France for Scotland, as we have seen. But others headed for Portugal where they operated under the name, the Knights of Christ, focusing mainly on maritime activities. The most famous Grand Master of the Knights of Christ was Prince Henry the Navigator (another Prince Henry) who lived between 1394 and 1460. The term 'navigator' or 'nautier' was used by the Knights Templar and the Priory of Sion to denote a Grand Master and so not surprisingly it was continued by this Templar front, the Knights of Christ. Prince Henry was a maritime explorer of royal blood and it was his sailors who 'discovered' Madeira and the Azores, two possible remnants of Atlantis. Because of his connections to the secret Brotherhood knowledge, he had access to many maps compiled from the journeys of the Phoenicians and others, including those which charted the existence of the Americas. Only a little over 20 years after Columbus set sail for the Americas, sorry 'India', the Ottoman Turkish Admiral, Piri Reis, drew a map of what the land mass of Antarctica looked like 300 years before that continent was officially discovered! The accuracy of his map has been confirmed by modern techniques. How could he do that? He said he drew the map from earlier ones, the same sources available to Prince Henry the Navigator and the Knights of Christ Knights Templar. This becomes extremely important when you realise that one of Prince Henry's sea captains and a Knight of Christ was the father-in-law of ... Christopher Columbus. This guy was not looking for India. He knew where he was going all along. This is why so many maritime explorers

and circumnavigators of the world, like Vasco de Gama and Amerigo Vespucci, came from Portugal. As the Freemasonic historian. Manly P. Hall, has explained, Columbus was connected to the secret society network in Genoa and northern Italy, the bastion of the Black Nobility Venetian-Phoenicians and the reptilian crossbreeds. He was at one time employed by Rene d' Anjou of the reptilian House of Lorraine, a member of the Babylonian Brotherhood and a nobleman with endless contacts across Europe, including Genoa and Venice. Columbus (real name Colon) was a member of a group inspired by the beliefs of the poet, Dante, who was a very active Cathar and Templar and the flag Columbus flew on his ships on that journey to the Americas was ... the red cross on the white background. Crucial support for Columbus came from two high initiates of the Babylon Brotherhood network, Lorenzo de Medici, one of the most powerful Venetian reptilian families, and the artist Leonardo da Vinci, a Grand Master of the Priory of Sion.

Five years after Columbus landed in the Caribbean, an Italian known as John Cabot set sail from the Templar port of Bristol in the west of England to officially discover Newfoundland, Nova Scotia, and North America. The name Bristol evolved from Barati and was once called Caer Brito. Bristol was a centre for the Knights Templar and the area of the city today called Temple Meads relates to that.

Cabot was backed by England's Henry VII and Cabot's son, Sebastian, born in Venice, was an explorer and map maker for Henry. Sebastian also sailed to the Hudson Bay in Canada and led an expedition for the Spanish to South America. The Cabots said they were looking for Asia! The expeditions of the Spanish to South America and the British and French to North America were all coordinated by the same source, branches of the Brotherhood. Official history does not connect Cabot with Columbus, but not through lack of evidence. John Cabot's real name was Giovanni Caboto. He was a naturalised Venetian who came from Genoa - the very city where Columbus operated from at the same time Cabot was there. Manly P. Hall, a high degree Freemason himself, said that both were connected to the same secret societies and 'Wise Men of the East'. He adds in his book, America's Assignment With Destiny :

"The explorers who opened the New World operated from a master plan and were agents of re-discovery rather than discoverers. Very little is known about the origin, lives, characters, and policies of these intrepid adventurers. Although they lived in a century amply provided with historians and biographers, these saw fit either to remain silent or to invent plausible accounts without substance. "2

Of course they did. They didn't want the people to know the truth that it was all a scam and part of the

long term Brotherhood Agenda. Over the next four centuries the Brotherhood-controlled countries of Europe, particularly Britain, but also including the Dutch, French, Belgians, Spanish, Portuguese, Germans and others, plundered the planet, taking over the world, in effect, and expanded the reptile-Aryan control as never before. Typical of the mentality and the methods employed were those of Hernando Cortes, who led the Spanish takeover of Central America after Columbus. The native peoples had their own system of measuring time and they had a date on which they expected the return of their god, Quetzalcoatl, in many ways their version of Jesus. The stories told about Jesus in the Middle East and Europe and those of Quetzalcoatl in Central America were basically the same because they came from the same source. The date of the expected second coming of the white god, Quetzalcoatl, was, in European time, 1519 and they believed that he would be wearing attire in keeping with his nickname of the Plumed Serpent. Cortes went ashore in Mexico in 1519 wearing plumed feathers and he even landed close to the spot where Quetzalcoatl was expected. He was also carrying a cross, again in keeping with the Quetzalcoatl legend. Because of this, the Aztec king, Montezuma, believed, like his people, that Cortes was the long awaited return of their god. This allowed Cortes, with only 598 men, to gain control of a vast number of people. By the time they realised that Cortes was no second coming, it was too late. Enormous slaughter of the native peoples followed and one Spanish historian estimated at least 12 million natives of South America alone were killed after the Europeans (Aryans and reptile-Aryans) arrived and an even greater number became slaves. Among the Spanish conquests were the lands of the Incas and the Maya and much of their knowledge was lost or systematically destroyed. The same happened in North America where the Europeans killed untold numbers of Native Americans and virtually wiped that culture from the face of the Earth. The native peoples of Africa, Australia, New Zealand, and elsewhere suffered a similar fate. The Aryans, unknowingly controlled by the reptile-Aryans, took over the world through these British and European empires and wherever they went the knowledge of life and history (i.e., the reptilian involvement in human affairs) was stolen or destroyed. One of the most obvious earlier examples of this was the destruction of the great esoteric library at Alexandria in Egypt on the orders of the Romans in the 4th century. Books that were not destroyed were hoarded in the Vatican. The contact who has relatives working at high levels in the Vatican told me how, during his guided tour of the place, he saw vacuum-sealed vaults under the building which housed thousands of ancient

esoteric books. "It was unbelievable", he said.

The first permanent English settlement in what became the United States was at Jamestown, Virginia,

in the early 17th century. Virginia, it is said, was named after Elizabeth I, the completely misnamed Virgin queen'. It is far more likely, however, given the background, that it was named after the virgin goddess of ancient Babylon, Queen Semiramis and her mirror in Egypt, Isis. Many members of the Francis Bacon family were among the early settlers and so were the Puritan Calvinists in their black clothing and tall hats who treated the native population, like their own women, with an arrogance and inhumanity beyond description. With the settlers, as the Brotherhood expanded their occupation of the planet, came the reptilian bloodlines of the European aristocracy and royalty who would become the business leaders, bankers, presidents and administrators of the new United States. The financial and land ownership of America was assured from the start with the formation of the Virginia Company, set up by King James I in 1606. James knighted Francis Bacon and appointed him to many important positions, including Lord Chancellor of England. Under James's patronage, the Templars, Rosicrucians and other secret societies joined forces under one name. Freemasonry. Look at some of the early members of the Virginia Company - Francis Bacon, Earl of Pembroke, Earl of Montgomery, Earl of Salisbury, Earl of Northampton, and Lord Southampton. All of them of Brotherhood bloodlines. The Virginia Company still exists under other names and it still controls the United States, as I shall explain in a moment.

The Freemasons were at the forefront of the change from overt to covert rule by Britain of the North American continent. This transition is known by history as the American War of Independence. The Brotherhood Agenda for America was encapsulated in Francis Bacon's work. The New Atlantis, published in 1607, in which an 'Invisible College' of elite intellectuals dictated events. One of the leading Freemasons of the British colonies in America was Benjamin Franklin, who is still revered as a Founding Father who believed in freedom for the people. His face can be seen on the \$100 note. Even the Christian patriot movement which has understood many elements of the global conspiracy, has bought the idea that Franklin would have been on their side. I beg, most strongly, to disagree. Franklin was an asset of British Intelligence, a Satanist, stalwart of the Babylonian Brotherhood, and sacrificer of children. If Americans are not to lose the plot here they need to take a whole new look at the background and motivations of many of their Founding Fathers. Franklin was the Henry Kissinger of his day. It was Franklin who, on December 8th 1730, printed the first documented article about Freemasonry in his newspaper. The Pennsylvania Gazette. He officially became a Freemason in February 1731, and was made Provincial Grand Master of Pennsylvania in 1734. In the same year Franklin printed the first Masonic book in America and the first recorded American lodge was founded in his province in Philadelphia. Where was the American War of 'Independence' orchestrated from? Philadelphia and there you will still find the Liberty Bell- symbol of Bel, the

Sun god of the
Phoenicians and the Aryans. The Phoenician language is about sound, not spelling, and
integral to the
secret, symbolic language of the reptile- Aryans is the sound of a word. Franklin, who
was also a
Rosicrucian Grand Master, was at the heart of the Brotherhood operation to take over
America and
replace overt control from London with covert control, the most effective and ongoing
form of ruling
the masses. I would urge those who think that people like Franklin and many other
Founding Fathers
were believers in freedom, not to be duped here. If I want you to give me power and
support me at an
election, am I going to tell you what you want to hear or what I know you don't want to
hear? Many
of the main Founding Fathers, like Franklin and Jefferson, were obvious hypocrites who
said one
thing and did quite another. This is something, of course, that everyone does from time
to time, but

we are talking scale here. Jefferson wrote that all men are created equal while keeping
200 black
slaves and writing elsewhere that black people are genetically and intellectually
inferior to whites.
How do you square those statements? You can't. Franklin, too, kept black slaves while
parroting on
about freedom.

Franklin was the leading Freemason in the very place where the War of Independence was
organised;
he was a member of Freemasonic networks in France, like the Nine Sisters and the San
Juan Lodges,
which helped to manipulate the French Revolution in 1789; he was an initiate of the
highly exclusive
Royal Lodge of Commanders of the Temple West of Carcassonne; he was also a member of
the
Satanic Hellfire Club with his close friend, the British Chancellor of the Exchequer,
Sir Francis
Dashwood , who was linked to many esoteric groups, including the Druid Universal Bond.
Dashwood
had a huge cave dug at his West Wycombe (Wicca) estate for their Satanic rituals and
sexual 'magic'
ceremonies.³ I will discuss the reasons behind the obsession with sex ritual in a later
chapter. Let me
stress again here that I am not condemning all Druids or the Wiccan traditions, not at
all. I am
pointing out the malevolent use of this knowledge, which can, and is, used very
positively and
lovingly also by people who call themselves Druids and Wiccan. The reason I mention
that people
were Druids etc, is to confirm that they understood and worked with the esoteric
knowledge while
condemning it in public and hiding behind Christianity. Another Hellfire Club member at
this time
was Frederick, the Prince of Wales, and so were the Prime Minister, the First Lord of
the Admiralty,
and the Mayor of the City of London.⁴ This was the company kept by Benjamin Franklin,
the man
who would lead a 'rebellion' against the same British Crown! In truth he was agent 72
of British
Intelligence, the very same organisation created by people like Francis Bacon and Dr
John Dee
during the reign of Elizabeth I. In 1998 excavations under Franklin's former home at 36

Craven Street, near Trafalgar Square in London, found the remains of ten bodies, six of them children, and they have been dated to the time that Franklin lived there. The cover story appears to be that he and his house mate must have been into grave robbing or buying bodies for medical research. Given that Franklin was a member of a group involved in ritual sacrifice, in line with the ancient rituals of the Babylonian Brotherhood, does anyone seriously believe that? Oh yes, one other thing. It was these two Satanists, Benjamin Franklin and Sir Francis Dashwood, who produced a prayer book which became the basis for the Christian Book of Common Prayer! As Dashwood was also known as Lord DeSpencer, their work became known as the Franklin-DeSpencer Prayer Book and, in the United States, it was the Franklin Prayer Book.⁵ Franklin was working in both America and Europe for the Brotherhood Agenda as were other Founding Fathers, and it is no accident that both Franklin and Jefferson were appointed at different times to represent American interests in that key centre, Paris, as was Sir Francis Bacon as a 'British' representative. It was Franklin's close contacts with the secret society network in France which led to so many French revolutionaries and Freemasons, like Lafayette, being involved in the American War of Independence. His underground contacts also secured the services of the German Freemason, Baron von Streube, who served in the army of Frederick of Prussia. Streube played a significant role in the war, as, of course, did the high degree Freemason, George Washington, the head of the American forces, and the first President of the United States. Most of his officers were Freemasons, as were the leaders and many of the troops in the British armies. Lord Geoffrey Amherst was Commander-in-Chief of British forces in the War of Independence and the man who paid for his commission to become an officer in the first place, was Lionel Sackville, the first Duke of Dorset, an associate of the Duke of Wharton. In 1741, Sackville and Wharton became Knights of the Garter, the Elite chivalric order of the British monarch which slots into the other 'knights' networks like the Knights of St John of Jerusalem (Malta). The symbol of

the Knights of the Garter is a red cross on a white shield. Sackville founded the Grand Orient network of Freemasonry in Italy which worked with the highly secretive Carbonari and the Alta Vendita. His sons, George and Charles the Earl of Middlesex, were both very active Freemasons. Charles Sackville formed a lodge in the Black Nobility stronghold of Florence, Italy in 1733 and he cofounded the Dilettanti Society with Benjamin Franklin's friend. Sir Francis Dashwood. Charles Sackville and Dashwood were members of an Elite group of Freemasons around Frederick, Prince of Wales, a member of the Hellfire Club. Charles' younger brother, George, became colonel of the 20th Foot Regiment (later the Lancashire Fusiliers) and Master of their Freemasonic field

lodge. One of the wardens in this lodge was Lieutenant Colonel Edward Cornwallis, another of the top British Army commanders in the war with the American colonies. Cornwallis, whose twin brother was Archbishop of Canterbury, was made Governor of Nova Scotia in 1750 and formed a Freemasons lodge there. Serving under Cornwallis was Captain James Wolf, yet another figure who would play a vital role for the British in the War of Independence. In 1751, George Sackville became Grand Master of the Irish Grand Lodge, the very body to which the field lodges of the British Army in the colonies were affiliated. And in 1775, just as the war in America was getting into full swing, this same George Sackville, a close friend of the Black Nobility's King George III, was appointed Colonial Secretary in charge of the American colonies! This was the same network to which Benjamin Franklin was connected. In short, the Babylonian Brotherhood, via the Freemasons, controlled and manipulated both sides in the American War of Independence, just as they do in every other war.

As historians have documented, the British military and naval operation during the War of Independence was incredibly inept. It wasn't that the colonies won the war; it was that the British chose to lose it. Now we can see why, and the channels through which this was made possible. Also, the British regiments were awash with Freemasonic field lodges which interlocked with their brethren in the American Army. Benjamin Franklin based himself in Paris during the crucial period and from there he could communicate easily with the French lodges and the British. Paris was also a major centre, and still is, for the British spy network. The role of British Postmaster General was traditionally one of espionage, not least because you had control of all communications. Britain split the job between two people. Sir Francis Dashwood, Franklin's fellow Satanist, and the Earl of Sandwich who, with Dashwood, formed yet another secret society called the Order of St Francis. This was another Hellfire Club. The Earl of Sandwich was appointed First Lord of the Admiralty in charge of the naval war against the American colonies and the Encyclopedia Britannica says that for corruption and incapacity, the administration of the Earl of Sandwich was unique in the history of the British Navy. Equally inept (on purpose) was the commander of naval operations. Admiral Lord Richard Howe, who had been brought together with Franklin in 1774 by Franklin's sister, a member of his spy network who lived in England. Howe later admitted publicly that he had not told his superiors of his meetings with Franklin. In the three or four years leading up to the American Declaration of Independence in 1776, Franklin spent the summer at Dashwood's estate in West Wycombe, north of London, where they took part in 'rituals' in the specially-created caves dug on Dashwood's orders to provide the appropriate locations for their Satanism. A statue of Harpocrates,

the Greek god of secrecy and silence, was to be found on the premises of the Hellfire Club depicted with a finger held to his mouth. 6 Statues of Harpocrates were often found at the entrances to temples, caves and other sites where the mysteries were performed and communicated. It was Dashwood and Franklin, himself a deputy Postmaster General for the Colonies, who coordinated the war from both sides to ensure the outcome - the covert control of the new United States by the Babylonian

Brotherhood in London. A letter dated June 3rd 1778, written by John Norris, an agent of Dashwood, says that he: "Did this day Heliograph intelligence from Doctor Franklin in Paris to Wycombe."?

The American War of Independence broke out officially in 1775, triggered by the imposition by the British Crown of higher taxation on the colonies to meet the huge costs of the Seven Years War between Britain and France, another Brotherhood-manipulated conflict. The Seven Years War itself began after George Washington, then a young military leader in the British Colonial Army, had apparently ordered the killing of French troops in Ohio. The seeds of revolution in America were sown when the Brotherhood in London ensured that new taxes were introduced and their representatives in the colonies began to stimulate the rebellion against them. This is a classic technique used throughout the ages. The mass of the people stood in the middle with no idea of what was going on, taking everything on face value. Among the American 'rebels' were the Freemasons, Patrick Henry and Richard Henry Lee, who led a rebellion by the Virginia Assembly in 1769. The situation came to a head with the passing of the Tea Act which allowed that Brotherhood operation, the British East India Company, to unload its surplus tea in the colonies without paying duty. This clearly destroyed the market for everyone else. Official history to this day says that a group of Mohawk Indians boarded a ship called the Dartmouth in Boston Harbour and threw its cargo of tea into the water. This was dubbed: the Boston Tea Party. In fact the 'rebels' were not Mohawk Indians, but members of the St Andrew's Freemasons Lodge in Boston dressed up as Indians. They were led by their junior warden, Paul Revere. This event could not have happened without support from the British-controlled Colonial Militia who had been detailed to guard the Dartmouth. The captain of one detachment, Edward Proctor, was a member of ... the St Andrew's Lodge. This lodge was the first in the world to confer a new Freemasonic degree called the Knights Templar Degree. The Grand Master, Joseph Warren, was appointed Grand Master of the whole of North America by the Grand Lodge of Scotland. Other members of the St Andrew's Lodge included John Hancock. He would be a leader of the so-called Continental Congress who signed the Declaration of Independence. At least three members of the St Andrew's Lodge, including Paul Revere, were members of the 'loyal nine',

the inner elite of an important revolutionary group called the Sons of Liberty. It was this group which organised the Boston Tea Party.

Much of this information is documented by the Freemasonic historian. Manly P. Hall, who also points out that of the 56 signatories of the American Declaration of Independence, almost 50 were known Freemasons and only one was definitely known not to be. On September 3rd 1783, the colonies were recognised as an independent republic, the United States, in the appropriately named. Treaty of Paris. The new constitution was primarily produced by George Washington, Benjamin Franklin, Edmund Randolph, Thomas Jefferson, and John Adams, at least officially. Most of the Founding Fathers who were so committed to freedom were, like Franklin and Jefferson, keen owners of slaves. Franklin owned slaves for 30 years and sold them at his general store. He placed an advertisement for a slave in 1733 which read: "A likely wench about 15 years old, has had the smallpox, been in the country above a year, and talks English. Inquire the printer hereof." George Washington owned slaves as did other big names in the War of Independence like John Hancock and Patrick Henry. It was Henry who said: "Give me liberty or give me death." Unless your face is black, that is. In all, nine presidents were slave owners and one, Andrew Johnson, placed an advertisement seeking the recapture of a runaway slave and offering an extra ten dollars for every 100 lashes the captor gave the slave. Edmund Randolph, a close associate and aide to George Washington, and later Grand Master of the Grand Lodge of Virginia, was appointed the first Attorney General and

Secretary of State of the United States. It was Randolph who proposed a system of central government based on the structure long proposed by the 'Invisible College' and the Francis Bacon network.

Most Americans believe the Constitution was compiled to ensure freedom, but it was carefully worded to create loopholes through which the Brotherhood Agenda could be ridden. For a start it says that if the President vetoes a bill passed by Congress the legislation goes back to the House of Representatives and the Senate and to override the presidential veto it has to be voted through again by a majority of at least two-thirds in both houses. This means that you only have to control the President and one third of one house and you stop any legislation becoming law. What more powerful weapon could you have within a 'free' society to defend your status quo and stop challenges to your power? Patriots believe that the creation of money by the private banks is unconstitutional in the United States because the Constitution says that Congress must create the currency. But it doesn't say that. Article One, Section 8, says that: "Congress shall have the power to coin money and regulate the

value thereof." It does not say (on purpose) that only Congress shall have that power, nor that they have to use that power. Section 10 says that no State shall coin money and that gold and silver coins shall be the only payment of debts. So paper money must be unconstitutional? No. An area of Maryland was given to the new Congress to create the District, not the State, of Columbia for the new federal capital called Washington DC. Within this district is the privately-owned central bank of America, the Federal Reserve, which issues the nations paper currency. The District of Columbia is effectively isolated from many of clauses in the Constitution which apply to the States. The main Founding Fathers would have known that.

The first President was George Washington who sat in a chair with a rising Sun carved into the back, an ancient symbol of the Aryan Sun religion. He was Grand Master of the Freemasons Lodge at Alexandria (named after its Egyptian namesake) near Washington DC. When he was inaugurated as President on April 30th 1789, the day before the major Brotherhood ritual day. May 1st or May Day, the oath was taken by Robert Livingstone, the Grand Master of the New York Grand Lodge. The ceremony was entirely Freemasonic ritual carried out by Freemasons. A Grand Procession included Washington and the officers and initiates of American lodges in their regalia. Like most of the leading Founding Fathers, Washington was from an English aristocratic bloodline and one of his ancestors was an English knight of the 12th century, the time the Templars were formed, and another was a relative of the Duke of Buckingham who had fought for the Crown in the English Civil War. Washington was only the first example of how the Babylonian Brotherhood based in Britain has used its reptilian bloodlines to rule the United States from that day to this. Look at the genealogy of American presidents, leading politicians, banking and business tycoons, military leaders, media owners, government officials, intelligence agency chiefs, etc, etc, and you will find they come from the same bloodlines which can be charted back to the British and European royal and aristocratic (reptileAryan) families and their origins in the Middle and Near East at the time of Sumer and Babylon. Two examples: At least 33 of the first 42 presidents of the United States have been related to England's King Alfred the Great (849-899) and Charlemagne (742-814), the famous monarch of France, and 19 Presidents are related to England's King Edward III (1312-1377), who has a thousand blood connections to Prince Charles. George Bush and Barbara Bush are both from the same British aristocratic line, among others. They come from the Pierce bloodline, which changed its name from Percy after fleeing England in the wake of the Gunpowder Plot to blow up the English parliament. The Bushes married for genetics, as the Eastern Establishment families in the States always have

done in line with their fellow reptilian royal and aristocratic blood relatives in Europe. Even Bill Clinton and Bob Dole, who 'opposed' each other at the 1996 Presidential election, are distant cousins. They can trace their ancestry to England's King Henry III, who reigned from 1227 to 1272 during the years of Templar pre-eminence, and US Presidents, William Henry Harrison and Benjamin Harrison. This information comes from the publication. Burkes Peerage, which traces the lineage of royal and aristocratic families. Clinton has far more royal blood than Dole and is directly descended from the same bloodline as the House of Windsor, every Scottish monarch, and King Robert I of France. This is why he was the Brotherhood's choice. Harold Brooks-Baker, the publishing director of Burkes Peerage, said: "The presidential candidate with the greatest number of royal genes has always been the victor, without exception, since George Washington". What an astonishing statistic and 'royal' genes = reptilian genes. The same tribe which controlled Europe simply expanded into the Americas and called it freedom. The United States has never been free of control from London. Indeed, it was the creation of London. Britain and the British Crown have always owned, yes owned, the United States. If you are American and you have not heard this information before, and few have, it might be advisable to sit down quietly and have a cup of sweet tea because you are in for quite a shock.

In 1604, a group of leading politicians, businessmen, merchants, manufacturers and bankers, met in Greenwich, then in the English county of Kent, and formed a corporation called the Virginia Company in anticipation of the imminent influx of white Europeans, mostly British at first, into the North American continent. Its main stockholder was the reptilian. King James I, and the original charter for the company was completed by April 10th 1606. This and later updates to the charter established the following:

- The Virginia Company comprised of two branches, the London Company and the Plymouth or New England Company. The former was responsible for the first permanent colony in America at Jamestown on May 14th 1607 and the latter were the so-called 'Pilgrim Fathers' who arrived at Cape Cod in the ship the Mayflower, in November 1620, and went on to land in Plymouth Harbour on December 21st. The 'Pilgrims' of American historical myth were, in fact, members of the second Virginia Company branch called the New England Company.

- The Virginia Company owned most of the land of what we now call the USA, and any lands up to 900 miles offshore. This included Bermuda and most of what is now known as the Caribbean Islands. The Virginia Company (the British Crown and the bloodline families) had rights to 50%, yes 50%, of the ore of all gold and silver mined on its lands, plus percentages of other minerals and raw materials, and 5% of all profits from other ventures. These rights, the charters detailed, were to be passed on to

all heirs of the owners of the Virginia Company and therefore continue to apply ... forever! The controlling members of the Virginia Company who were to enjoy these rights became known as the Treasurer and Company of Adventurers and Planters of the City of London.

- After the first 21 years from the formation of the Virginia Company, all 'duties, imposts, and excises' paid on trading activities in the colonies had to be paid directly to the British Crown through the Crown treasurer. No trader could export goods out of the colonies without the permission of the British Crown and to do so would involve the seizure of all their goods and the ship or vehicle which carried them.

- The lands of the Virginia Company were granted to the colonies under a Deed of Trust (on lease) and therefore they could not claim ownership of the land. They could pass on the perpetual use of the land to their heirs or sell the perpetual use, but they could never own it. Ownership was retained by the British Crown.

- The colonial lands were to be governed by two Colonial Councils, each with 13 members (that number again), but the Kings Council in London had the final say on all decisions. The sitting British monarch also chose the Governor of the American Colonies, who we would today call the President.

- The monarch, through his Council for the Colonies, insisted that members of the colonies impose the Christian religion on all the people, including the Native Americans. To use the language of the time ... "with all diligence, care and respect, do provide that the true word of God and Christian faith be preached, planted and used, not only within every of the several said colonies and plantations, but also as much as they may amongst the savage people which do or shall adjoin us to them or border upon them, according to the doctrine, rights, and religion, now professed and established within our realm of England." If the Native Americans did not accept the Christian religion, they would have to be forced to, the Crown insisted. This was the order to destroy the culture and knowledge of the native peoples of North America and also to maintain the white colonists under the vicious yoke of Christian terrorism peddled by the Calvinist-Puritans. It was a free license to kill, torture and kidnap the native peoples with complete immunity from prosecution.

- The criminal courts on the lands of the Virginia Company were to be operated under Admiralty Law, the law of the sea, and the civil courts under common law, the law of the land. This is a crucial point which I will come to in a second.

Now, get this. All of the above still applies today! Read those percentages once more and let the magnitude of that sink in. After the original 13 (again!) American colonies won their 'independence'

and an 'independent' country was formed after 1783, the Virginia Company simply changed its name to ... the United States of America. You see there are two US As, or rather a USA and a usa. The united states of America with a lower case 'u' and 's' are the lands of the various states. These lands, as we have seen, are still owned by the British Crown as the head of the old Virginia Company, although there is something to add about this in a moment. Then there is the United States of America, capital 'U' and 'S', which is the 68 square miles of land west of the Potomac River on which is built the federal capital, Washington DC and the District of Columbia. It also includes the US protectorates of Guam and Puerto Rico. The United States of America is not a country, it is a corporation owned by the same Brotherhood reptilian bloodlines who owned the Virginia Company, because the USA is the Virginia Company! When Americans agree to have a social security number the citizens of the united states surrender their sovereignty and agree to become franchisees of the United States (the Virginia Company of the British Crown). So why do they do it? Because they have no idea that this is what they are doing. They are led to believe that there is only one United States and the Federal government is the rightful government. There is no law that says that Americans must pay federal income tax, but they go on paying because they think they have to. The Brotherhood-controlled Internal Revenue Service operates in such a terrorist manner that even most of those who know it's a scam still pay up because they are terrified not to. Have a sip of that sweet tea now and take a deep breath because there's more.

This means that all the rights which applied to the owners of the Virginia Company to the gold, silver, minerals and duties, mined and paid in America, still apply to the British families who own the United States of America and the lands of the united states of America. Those same percentages have been paid since 'independence' and are still being paid by the American people via their federal officials who are, in fact, officials of the Virginia Company - yes, including the President. The British Crown owns the lands of the united states and the land and institutions of the United States, including the Internal Revenue Service which collects the taxation and the Federal Reserve Board, the privately owned 'central bank' of America which lends the government money that doesn't exist and charges the taxpayers interest on it. The Federal Reserve Board is owned by the same Brotherhood families in Britain and Europe who own the rest of America. But here's yet another twist. Who owns the assets apparently owned by the Virginia Company? Answer: the Vatican. On October 3rd 1213, King John, as 'King of England Corporation Sole' claimed autonomy over all the sovereign rights of England and assigned them to the Pope, who, as Vicar of Christ, claimed dominion over the whole world. In return, the Pope granted executiveship to the English Crown over all these dominions.

In other words,
the Crown is the chief executive and the Vatican is the owner, although, of course, the true owner is whoever controls the Vatican. This is why I keep saying that London is the centre of the operational level of the Brotherhood. Even greater power lies elsewhere, some of it in the Vatican, and, ultimately, I think, on the physical level, somewhere under the ground in Tibet and Asia. The people of America have been bled dry by this scam and continue to be so. Land of the Free? What a joke! And, people of America, your presidents and leading government officials know this. In turn, it must be stressed, the King John agreement with the Pope presumably gave away the sovereignty of England, also. And who controlled King John? The Templars did.

When you know what you are looking for, the truth is in your face. I said that the Virginia Company and King James I decreed that criminal courts in the colonies would be controlled by Admiralty Law, the law of the sea. What Admiralty were they talking about? The British Admiralty, of course. When a court is being run under Admiralty or maritime law, the flag in the court has to have a gold fringe around it. Look in any criminal court in the United States or the United States and you will see it has a gold fringe. The same with many other official buildings. Those 'American' criminal courts are being run under BRITISH admiralty law. The Crown and the Brotherhood families of Britain also control the American criminal courts and the core of that control is with the secret societies based in Temple Bar in London, the former Templar lands, the centre of the British legal profession. The Grand Lodge of English Freemasonry is in Great Queen (Isis/Semiramis) Street in London and has controlled most Freemasonry across the globe since it was formed in 1717. Through this, the British reptile- Aryans control the American judges, lawyers, police, and so on, and through other organisations, like the Council on Foreign Relations and the Trilateral Commission, they manipulate the American political system. The American judges are fully aware that their courtrooms are controlled by British Admiralty Law, but they keep quiet and take the money. The Rockefeller family are the bloodline branch managers in America for the London headquarters and it is the Rockefellers who, quite provably, decide who is going to be President. In other words, the London Elite decide. The Queen of England, Prince Philip and the main members of the British royal family all know this and are helping to orchestrate it. Who is the Grand Master of the English Mother Lodge of Freemasonry? The Queen's cousin, the Duke of Kent.

But there is also a French connection to this. There usually is with London and Paris the main operational centres for the Brotherhood. Many times the French and English wings have battled for

supremacy, but they are still, in the end, two sides of the same coin. The French

Revolution of 1789

(the year George Washington became the first US President) was wholly engineered by the Freemasons and their offshoot, the Bavarian Illuminati. The background to all this is detailed in ...

And The Truth Shall Set You Free. After the 'revolutionaries' executed Queen Marie Antoinette, her son, Crown Prince Louis, still a toddler, was placed under house arrest at the Paris Temple. Two years later he was smuggled out in a laundry basket by his doctor, Dr Naudin. The retarded nephew of the Marquis de Jarjayes was substituted and he died in 1795. The prince was secretly taken to the Vendee Palace and given sanctuary by Prince Conde. He was later moved to a fortress on the River Rhine where he lived under the name of Baron de Richemont. He arrived in England in February 1804 with the former royal paymaster of France, George Payseur, and was protected by King George III, the monarch at the time of the American War of Independence. The Prince changed his name again to Daniel Payseur while George Payseur became George Bay shore. King George III gave the prince, now Daniel Payseur, a ship and awarded George Bayshore 600 acres of land in North Carolina. When they arrived in America they were given help by the Boddie family, who were related to the British monarchy. Before leaving England, the prince bought shares in the Virginia Company and once in America he acquired gold mines, including the Gold Hill Mining Company, which he purchased secretly using a trustee, George Newman, as his frontman or proxy. With the invention of the steam engine, Payseur began to build railroads and leased them to operating companies. He also established the Lancaster Manufacturing Company to produce timber for railroad products and the Lincolnton Iron Company which later located in Chicago and formed two subsidiaries, Carnegie Steel and Pullman Standard Company. To provide fuel for locomotives (or so it was said), the Federal Government (the Virginia Company of which Payseur was a shareholder) allocated all land extending 100 feet either side of the tracks. Much larger areas of land alongside the railroads were also broken up into sections some ten miles square and half of these were given to Payseur who also bought up many others. Thus he and the railroads owned some of America's prime real estate. Much of this legislation is in the 1854 Congressional Record. The Payseurs' Lancaster Railway was, through the Alabama Mineral Company, the controller of Coca Cola, Pepsi Cola, General Motors, Boeing, Ford and Standard Oil.

After the manipulated American Civil War in the 1860s, all railroads and real estate owned by the supporters of the losers, the southern Confederates, were confiscated and auctioned off at Wilmington, North Carolina. They were bought by nine trustees of Daniel Payseur at extremely low prices. A deed of trust was signed in Nashville between the railroad owners and the government establishing the United States Military Railroad system which granted the developers a monopoly over transport and communications. All these agreements still apply. Payseur's chief trustee and

general manager was a Rothschild relative called Leroy Springs, formerly Leroy Springstein. It appears that Leroy Springs was a half brother to the American President, Abraham Lincoln. A lady called Nancy Hanks gave birth to a son in 1808 after an affair with Springs' father. In his will his father left a large area of land in Huntsville, Alabama, to a son, Abraham Lincoln. Rumours that Lincoln was a Rothschild would appear to have a basis in fact. In the 1850s Lincoln's own affair with a daughter of the German monarch Leopold in 1856, produced twin girls, Ella and Emily. One of the descendants of this line was the billionaire, Howard Hughes. Many of the famous American families who appeared to be powerful in their own right turn out to have been leg-men for Payseur and the Virginia Company. Andrew Carnegie was a young employee at a Payseur steelworks who was used to front another company which Payseur called Carnegie Steel. The Vanderbilt family claim that a mansion called Biltmore is their country home. Not true. Biltmore was constructed by the Payseur

family as a hotel in the 1880s and it was operated by the Payseur trustees, the Vanderbilts, on a 99 year lease. Another Payseur trustee was J. P. Morgan, one of the most famous industrialists and bankers in American history. He was yet another face behind which those truly in control could hide the extent of their power.

Many of the major oil and mineral deposits in the US are on land owned by the railroad companies, and Payseur's mineral rights were transferred to petrol and mining companies in exchange for a controlling shareholding. Other rights were leased to timber companies. After Daniel Payseur died in 1860, his fantastic empire was managed by his grandson, Lewis Cass Payseur, and the expansion continued apace. In 1872, a Payseur company, the Charleston, Cincinnati and Chicago Railroad, established a telegraph company called Western Union. It formed a subsidiary called AT and T in 1875 and today it is one of America's biggest telephone and communication companies. The Charleston, Cincinnati and Chicago Railroad company is the parent company for the Federal Reserve, the privately owned 'central bank' of the United States. The Payseur empire became heavily involved in banking. Their Bank of Lancaster became the North Carolina Bank and then Nationsbank. The biggest bank in Texas, Interfirst, of which George Bush is a director, merged in 1987 with Republic Bank to form First RepubUc. This was later absorbed by Nationsbank which then merged with the Bank of America. These two launder CIA drug money and that's appropriate because the forerunner to the CIA, the ass or Office of Strategic Services, was created from the Payseurs' own security network which was formed by the Selma, Rome and Dalton Railroad to protect the Military Railroad System. It's all wheels within wheels, family within family, and Americans have not a clue who really

runs their lives and their country. The question is who controlled the Payseurs?

The Payseur family have now lost control of their empire, but the same reptilian tribes are still at the helm. The Payseur's principal trustee, Leroy Springs, died in 1931 and his playboy son, Elliot, took over. He volunteered to upgrade the local County Records filing system and removed the records from the Lancaster courthouse. When he returned them, hundreds of Payseur land deeds had been reassigned to Elliot Springs, a Rothschild relative. It seems obvious that he was told exactly what to do to stop the Payseur daughters inheriting the empire. In the early 1950s, Anne, the daughter of ElHot Springs, married a New Jersey organised crime figure called Hugh Close and Close was appointed chairman of all the Payseur companies stolen by Elliot Springs. Close's daughter, Mrs. Crandall Close Bowles, became a director of the Carolina Federal Reserve Bank. A battle continues for control of the former Payseur holdings, but at the moment it appears they are controlled by the Rothschilds. Some people who think they own land they have purchased from the railroad companies are going to be very disappointed. Their deeds are not legal because the land was not the railroad companies' to sell. It was leased from the Payseur empire. In the end, it is owned by the Virginia Company.

FrankUn Delano Roosevelt, the Brotherhood President of the United States during the Second World War, said that nothing ever happens by accident in poUtics. If it happens, it is meant to happen. So it is with all the major events that have advanced the Agenda towards the centraUsation of global power, be they wars, economic collapses, assassinations or 'scandals' to remove poUticians who are not playing the game. The three major wars on American soil have been the war with the native Americans after the whites first arrived, the War of 'Independence' and the Civil War when the states of the south sought to withdraw from the union in 1860. We have seen that the wars with the native Americans and the War of Independence were engineered by the Brotherhood and the same is true of

the Civil War also. Leading Freemasons from all over Europe attended six Masonic festivals in Paris between 1841 and 1845 and it was at six secret Supreme Council meetings held under the cover of these events that the American Civil War was planned to further impose Masonic, reptile- Aryan, control on America. Lord Palmeston, the British Foreign Secretary and Prime Minister, and a Grand Patriarch of Freemasonry, was at the heart of these conspiracies Two 33rd degree Freemasons of the Scottish Rite were chosen to manipulate the conflict. They were Caleb Cushing, who worked in the north among the unionists, and Albert Pike, the Sovereign Grand Commander of the Southern Jurisdiction of the Scottish Rite, who organised the southern rebellion." Ironically, but highly

appropriately, the funding for the southern rebellion was arranged through London Masonic bankers by Cushing, who was operating in the north! 10 Pike, a Satanist who believed in the Aryan (reptile-Aryan) Master Race, enlisted the help of Giuseppe Mazzini, the head of the Italian Grand Orient Freemasonry, out of which emerged the infamous organised crime operation called the Mafia. In 1851, Mazzini started to establish groups across America which began to campaign against slavery. The Freemasons used these groups as the cover for the true motivation behind the Civil War. 'Young America' lodges were organised to do this and their headquarters was at the Cincinnati Lodge No 133. Their main funding came from the British Freemasonic banker and Rothschild frontman called George Peabody and he appointed J. P. Morgan senior to handle the funds in America. Morgan, you'll recall, was a stooge for Daniel Payseur. See how the same names keep coming up wherever you look.

Franklin Pierce (the bloodline of George and Barbara Bush) was elected President in 1853 and Mazzini wrote that: "almost all his nominations are such as we desired." 11 One of these 'nominations' was the appointment by Pierce of Caleb Cushing as his Attorney General. Cushing was controlled by English Freemasonry and connected to the British opium trade to China through his ship-owner father and his cousin, John Perkins Cushing. Caleb Cushing wrote extensively against slavery and became the architect, with Pike, of the Civil War. Pike had been a school principal in Cushing's home town of Newburyport, Massachusetts, but he was living in Little Rock, Arkansas, the later home of Bill Clinton, when his Masonic career began to flourish and indeed, soar. A crucial elite group behind the Civil War was the Knights of the Golden Circle, again based in Cincinnati, Ohio. One of their numbers was the infamous outlaw, Jesse James, a 33rd degree Mason assigned by Albert Pike to rob banks in the north to further fund the war. Another Knight of the Golden Circle was the Freemason, General P. T. Beauregard, who started the Civil War with an attack on Fort Sumter in 1861. One of the most famous voices against slavery was John Brown, who became a legend through the song about 'John Brown's body'. Brown, in fact, was a member of a number of secret societies, including the Freemasons. He became a Master Mason at the Hudson Lodge No 68 in Hudson, Ohio, on May 11th 1824, 12 and was a member of Mazzini's Young America. Brown was funded by the John Jacob Astor family, another Brotherhood reptilian bloodline. With the Freemasons whipping up agitation on both sides in classic fashion, the Civil War was about to break out. In January 1857, the Freemason, John Buchanan, was elected President and appointed Freemason, John B. Floyd, as his Secretary of War. The Vice President was John C. Breckinridge, of Kentucky, who received the 33rd degree of the Scottish Rite from Albert Pike on March 28th 1860. The President of the rebel or Confederate States of the south was the Freemason, Jefferson Davis, and the first state to withdraw from the Union was South Carolina, the headquarters of Pike's Southern

Jurisdiction of the Scottish Rite. Freemasons were at the head of all the other states who followed. Significantly, only eleven states seceded from the Union, but the Confederate flag had 13 stars, a sacred number to the Freemasons and the Knights Templar.

When Abraham Lincoln became President of the Northern Unionists on March 4th 1861; he was offered financial backing for the war by the same people who were funding the south, the Masonic bankers of London. There was one catch, however. Lincoln had to agree to introduce a privately-owned 'central bank' of America. One of the main reasons for the Civil War was to bankrupt America to the point where it would have to agree to allow the creation of the central bank to generate the funds needed to fight the war. But Lincoln refused and introduced a most obvious policy and one which any government today could follow if they were not all controlled by the bankers. Lincoln simply printed his own interest-free money called 'greenbacks' and used them to finance the government. President John F. Kennedy embarked on a similar policy. This is the Brotherhood banker's worst nightmare and Lincoln was assassinated on April 14th 1865, just as Kennedy was assassinated on November 22nd 1963. Lincoln's assassin was John Wilkes Booth, a 33rd degree Freemason, and a member of Mazzini's Young America. 13 He was selected by the Knights of the Golden Circle who were themselves funded by the London Freemasonic bankers. The cover up was headed by the Freemason, Edwin Stanton, who ordered blockades of all the roads out of Washington DC, except for the one that Booth used to escape. Alongside this road a drunk of similar appearance and build to Booth was murdered and his body burned in a barn. Who officially 'found' this man? Only Edwin Stanton who, of course, identified him immediately as Booth. 14 At the conspiracy trial into Lincoln's death in Indianapolis in June 1865, some of the people named as directly involved were: Lord Palmeston, the British Prime Minister and 33rd degree Freemason who died in that same year; John Wilkes Booth, 33rd degree Freemason; Judah P. Benjamin, the voice of the London Freemason bankers who ordered the assassination; and Jacob Thompson, a former Secretary for the Interior, who withdrew \$180,000 from the Bank of Montreal in Canada to bankroll the operation. The Knights of the Golden Circle were also exposed and Albert Pike decided to change their name. He called them ... the Ku Klux Klan, the white-robed Satanists who have terrorised the black peoples of America. Their name was taken from the Greek word, kuklos, meaning 'circle'. 15 Pike was born in Boston in 1809 and educated at Harvard University. He became Grand Commander of American Freemasonry and Grand Master of the Scottish Rite Lodge at Little Rock, Arkansas, later the lodge of one Bill Clinton. When Pike died in 1891 in Washington DC, his funeral was held in the Freemasonic Temple at midnight with the room draped entirely in black. 16 This man was a Satanist

through and through. He is a Freemasonic 'god' and his statue stands near the Washington police headquarters, a short walk from Capitol Hill.

Before Lincoln died, the Freemason-controlled Congress had passed the National Banking Act of 1863 which created a federally chartered national bank with the power to issue US bank notes. These were notes lent to the government at interest by the Masonic bankers. The bankers had survived the greenbacks and the architect of that bill, Lincoln's Secretary of the Treasury, Salmon P. Chase, was such a hero that the Freemasons named one of their banks after him, the Chase Bank, now the Chase Manhattan, controlled (at least officially) by David Rockefeller. I think you will have seen by now that the great events which have divided humanity and caused constant conflict, be they wars, religions, whatever, come back to the same source and the same Agenda. What's more they interweave between the same people in a most remarkable way.

In the story I have just told of the creation of the United States, you also find a connection to the conflict in Northern Ireland. It involves a naturalist and chemist called Dr Edward Bancroft, a close friend of Benjamin Franklin, who had sponsored Bancroft's Fellowship of the Brotherhood 'science' front in London, the Royal Society. 17 Later he became private secretary to Franklin in Paris, a centre

of the Brotherhood's spy network, and joined the Elite Neuf Soeurs Lodge while Franklin was its Grand Master. Bancroft led a secret mission to Ireland in 1779 and a year later Lord Stormont, the British Ambassador to France, informed the king that a secret Irish delegation had been to Paris to see King Louis XVI to propose an independent Ireland. The ambassador said that: "the delegates are all connected with Franklin ... "18 In the years that followed a Brotherhood secret society called the Society of United Irishmen was formed which involved people like Lord Edward Fitzgerald and Wolfe Tone.19 This was behind the Irish rebellions of 1798 and 1803 and the conflict thus triggered has continued in Ireland ever since. You find the Brotherhood involved in all the major world events in history. Simon Bolivar, known as the founder of Bolivia in South America and the liberator of Venezuela, New Granada, Ecuador and Peru, was a member of the Cadiz Freemasons Lodge in Spain and a master in the Nine Sisters Lodge in Paris. This was the lodge of Benjamin Franklin, the writer Voltaire, and other French revolutionaries. 20 A lock of George Washington's hair was sent to Bolivar, via the French and American revolutionary, Lafayette, as a token of his esteem.21

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Home

The Mystical Jewish Messiah of the 17th century, Shabbetai Tzvi, promised to depose the kings of the earth, unite the ten lost tribes and restore Israel. When Shabbatai approached the Sultan he thought that the Sultan would have the humility to recognize his greatness and humble himself. The Sultan would have met a man who was clearly greater than himself. Shabbatai would receive the

Sultanate and rule the known world. He originally intended to accomplish these goals overtly, however, when the Ottoman ruler threatened to kill him rather than hand over his throne, Shabbatai Zvi understood that he had to take his messianic movement underground. His goals had to be achieved with stealth and deception. His movement was labeled "Apostate Messianism". Though he would lose the open support of most rabbinic authorities and mainstream Judaism, his faithful followers would be assigned the task of continuing his mission.

Forty-one years after Shabbetai Tzvi's physical death, his hidden followers would establish Freemasonry in England. Freemasonry would continue Shabbetai Tzvi's agenda of achieving world rule. Freemasonry linking up with Illuminism has indeed, through revolution and wars, overthrown the monarchies of the world. Freemasonry /Illuminism has taken the reins of the Jewish, Catholic (Vatican) and the Islamic world, united the remnant of the lost tribes through the establishment of the European Union and has "restored" Israel. The infidel "rabbinic" European Jews who had abandoned Shabbatai Tzvi were decimated by the Freemasonic Holocaust of World War II. The Masonic State of Israel would be granted independence by the Masonic United Nations.

1492- Jewish Expulsion from Spain

1492- The first known Illuminati order (Alumbrado) was founded in 1492 by Spanish Crypto-Jews, called 'Marranos'.

1494-The first evidence of Jews in Tudor England after the expulsion.

1527- Ignatius Loyola, while studying at Salamanca, was brought before an ecclesiastical commission on a charge of sympathy with the alumbrados, but escaped with an admonition.

1588- the Converso (Converted Jew), Dr. Hector Nunes was lauded as a hero for being the first to warn of the sailing of the Spanish Armada.

1589- Christopher Marlowe's anti-Semitic play. The Jew of Malta, was first performed.

1594- Queen Elizabeth I's physician, a Converso named Dr. Roderigo Lopez, was implicated in a plot to assassinate Elizabeth. He was tortured, tried and hanged on what is suspected to be a false charge of treason. Anglo Jewry then fled to the Low Countries, often disguised as Spanish or Portuguese Roman Catholics.

1597-William Shakespeare's famous play about a Jewish moneylender. The Merchant of Venice, was first acted out.

1604- Mannaseh ben Israel born

1609- Portuguese merchants were expelled from London on suspicion of being Jewish

1620- Pilgrims land in America

1626-9th of Av- Shabbatai Tzvi born in Smyrna (now Izmir), Turkey. He was born to Mordechai Sevi, a merchant with close dealings with English merchants.

1639- Shabbatai Tzvi reaches bar-mitzvah (13 years old)

1640- Manasseh ben Israel named to head Yeshiva (enabled by the Bankers Perreiras) enabling him to focus on writings. Manasseh was most profoundly interested in Messianic problems. He was full of Kabbalistic opinions. He entered into correspondence with Christina, Queen of Sweden, ostensibly regarding matters of Hebrew learning, but probably with the design of getting her help in obtaining for the Jews admission into Sweden. But his chief attention was directed to securing the readmission of Jews into England.

[Antonio de Montezinos, nee Aaron Levi, a 17th century converso (convert) who reclaimed his Jewish ancestry after fleeing the Inquisition in Portugal, went to Peru in search of a "holy people" rumored to be living among the Amazon Indians. On a remote jungle river near the Ecuadorian border, Montezinos was greeted by a band of light-skinned "Indians" in dugout canoes. On learning that he was an Israelite from across the seas, the fair-complexioned aborigines recited the "Shema Israel" and announced they were descendants of the tribe of Reuben. On his return to Amsterdam, Montezinos shared his discovery with a famous converso rabbi, Menasseh ben Israel, who broadcast the news on his printing press that the Biblical prophesy had been fulfilled. He predicted that the scattered tribes of Israel were soon to reunite in Jerusalem to rebuild Solomon's temple and usher in the Messianic age.]

1647-Oliver Cromwell conspires with Manasseh ben Israel's agent to execute English King Charles I. [An entry for June 6th 1647, from Oliver Cromwell to an Ebenezer Pratt, says (in modern language):

"In return for financial support will advocate admission of Jews to England; this, however, impossible while Charles living, Charles cannot be executed without trial, adequate grounds for which at present do not exist. Therefore, advise that Charles be assassinated, but will have nothing to do with procuring an assassin, though willing to help with his escape."

Ebenezer Pratt's reply was on July 12th 1647:

"Will grant financial aid as soon as Charles removed and Jews admitted, assassination too dangerous. Charles should be given the opportunity to escape, his recapture will then make trial and execution possible. The support will be liberal, but useless to discuss terms until trial commences."

Another trial was ordered by Cromwell because his agreement with his backers in Amsterdam was

that Charles would be executed. The indictment against Charles was drawn up by Isaac Dorislaus, the agent in England of Manasseh ben Israel, one of the main funders from Amsterdam of the Cromwell 'revolution'."]

1642-Shabbatai began the Kabbalistic meditative discipline "Climbing Sephirotic Ladder" (The Lost Messiah page 26)

1707- Rabbi Moshe Chaim Luzzato born. Luzzatto admitted to being influenced by the writings of Nathan of Gaza, Shabbatai Tzvi's "prophet." He claimed that the positive elements of Shabbatai Tzvi's teachings could be separated from the "heretical" elements, but few rabbinic authorities agreed with this opinion, since Shabbateanism was a powerful wave sweeping over the Jewish community. A bitter controversy ensued concerning the verity and propriety of Luzzatto's activities and claims. Luzzatto's house was searched and evidence that he engaged in magical practices was found. He was compelled to cease and desist from teaching Kabbalah.

1648-Chmielnicki massacres thousands of Jews in Europe

1648- Shabbatai Tzvi's messianic mission begins with his first messianic vision according to Sabbatian tradition.

1649- Shabbatai Tzvi 23 years old

1649-Charles I beheaded.

1649- Oliver Cromwell comes to power over England. Cromwell was influenced by Rabbi Manasseh ben Israel of Amsterdam who functioned as a Jewish ambassador to the gentiles.

1650- Shabbatai' s revelation (The Lost Messiah page 26}

1650- Judah HaChassid (the Pious) was born around 1650 in Poland. He was powerfully affected by Shabbetai Tzvi. He believed that Shabbetai Tzvi was, in fact, the Messiah. He expected his second appearance in 1706.

Mid- 17th century- a new Converso colony grew in London, made up partly of refugees from Rouen and the Canary Islands.

1651-1654- Shabbatai thoroughly beaten and driven out of Izmir. It was advised that he be killed secretly but instead was thoroughly beaten and driven out of Izmir.

1655- In September, Manasseh ben Israel moved to London and on October 31 submitted a seven-point petition to the Council of State calling for the return of Jews to England.

1655- Cromwell called the Whitehall Conference of December 4-18, to discuss Jewish readmission.

Many merchants questioned Cromwell' s ideas and Cromwell angrily dismissed the conference, resolving to authorize an unofficial readmission of the Jews into England.

1656- Cromwell's oral guarantee and the approval of the Council of State allowed the

Con versos of
England to practice their faith openly.

1657- Jews immigrate to England from Holland, Spain and Portugal and open a synagogue. Thus, the new Israelite congregation in England was composed almost exclusively of Sephardim. The first Jews who received nobility titles in England also were Sephardim: Solomon de Medina (c. 1650-1730) and Sir Moses Montefiore (1784-1885), who was knighted in 1837 and made a baronet in 1846.

1657-Manasseh ben Israel dies.

1657-Shabbatai Tzvi is 31 years old.

1658- According to Sabbatean tradition, Shabbatai Tzvi atones for sins of Israel. He receives new laws and new commandments to repair the world.

1659- Shabbatai Tzvi leaves Istanbul and returns to Smyrna (Izmir).

1662- Shabbatai Tzvi leaves Izmir for Jerusalem.

1664- A small congregation of Sephardim was officially recognized by King Charles II after the Restoration of the Stuart monarchy. Fulfillment of Manasseh ben Israel's kabbalistic work laying foundation for Messiah's coming.

1664- Charles II issues a formal written promise of protection and, in 1674 and 1685, further royal declarations were made confirming that statement. In 1698, the Act for Suppressing Blasphemy granted recognition to the legality of practicing Judaism in England.

1665-May 31, 1665 (17th of Sivan of the Hebrew Calendar). Sabbatai Tzvi , at 39, proclaims himself Messiah in Gaza. Announcing that, "He will proceed to the river Sambatyon to bring back

the Lost Tribes ".

Shabbetai Tzvi and Nathan the Prophet felt an empathy for Jesus. According to Sabbatean belief, the soul of the messiah had been reincarnated 18 times from Adam onward, including, probably, Jesus. Reportedly Shabbetai Tzvi once exclaimed : "What has Jesus done that you ill-treated him thus? I shall see to it that he will be counted among the prophets. (In time, Sabbateans would quietly take the helm of the Vatican)

1665- December 30th. Shabbetai Tzvi left Smyrna by ship for Istanbul with a group of his followers.

1665-Shabbatai Tzvi placed under house arrest by the Sultan. Locked in chains and is threatened with poison arrows to prove his divinity. Is given choice between Islamic conversion or death.

Shabbatai chooses Islam and life. He doesn't cease being a Jew but becomes Moslem also. Shabbatai is above the categorization of Jew or Moslem. Much to the shock and chagrin

of the Jewish world Shabbatai appeases the Sultan. He then begins to lay the groundwork restructuring of the world based on universalism and world brotherhood ruled by an elite of his devoted followers dedicated to eradicating the world's ills and promoting progress of civilization.

1665- Shabbatai given post in the Sultan's palace until 1673.

1673- Shabbatai exiled to Albania

1674- Treaty of Westminster - New York and New Jersey given back to England after Third Dutch War.

1676-Sabbatai's dies. Donmeh formed.

1690- German Jewish immigrants to England start a synagogue. This first Ashkenazi community was formed in London and soon, Ashkenazi established congregations all over England. By 1690, there were about 400 Jews in England.

1697- Judah the Pious started off with 31 families of scholars to await the Messianic revelation of a resurrected Shabbatai Tzvi.

1700- Judah the Pious arrives in Jerusalem and dies (most definitely murdered) days later.

1700- William III knighted the first Jew (Sephardic), Solomon de Medina, on June 23.

1701- A Sephardi synagogue at Bevis Marks was opened.

1705- A Hebrew printing press started in London.

1706- Judah HeChassid (the Pious) believed that the dead Shabbetai Tzvi was, in fact, the Messiah. He expected his second appearance in 1706

1716- Baruchya Russo claimed to be the Messiah, the reincarnation of Shabbatai Tzvi and an incarnation of God.

1716-The first known Jewish Mason, dating from 1716 (one year before the creation of the first Grand Lodge) was an English Sephardi: Francis Francia, also known as the "Jacobite Jew." He was tried and later exonerated from an accusation of high treason. In an English newspaper of 1877, recounting this incident, Francia is called a Mason.

1717- Freemasonry founded in England upon the Seven Laws of Noah as mentioned in the Talmud, and the re-building of Solomon's Temple.

1726- Jacob Frank born in Berezanka or Korolowka, Galicia, Pol. [now in Ukraine]

1730-Masonic lodges, promoting universal brotherhood, began springing up in continental Europe. At that time a new type of Jew was emerging, one who had acquired some Western education and

had adjusted his behavior to conform to the standards accepted among gentiles, to the extent that he now could aspire to full membership in their society. This new Jew first made his appearance among the Sephardim of England, Holland, and France and afterward among the Ashkenazim of all Western countries. After the 1780's he became a permanent feature of European social life as becomes evident from the number of Jews who kept knocking at the doors of the Masonic lodges.

1732- another Jew, Edward Rose, was initiated in a Lodge presided by Daniel Delvalle, 'eminent Jew snuff merchant' as characterized in a report in the Daily Post of 22 September 1732. Without doubt, Delvalle must have preceded Rose by several years, to have reached the high position of Master of the Lodge. Furthermore, Bro. Mathias Levy, in an article entitled 'Jews as Freemasons' published in The Jewish Chronicle in 1898, claims that the initiation took place 'in the presence of Jews and non-Jews.' These other Jews present must have been Masons themselves, initiated at an earlier date.

1734- 6,000 Jews live in England. The Jewish upper class still consisted of brokers and foreign traders, but Jews gradually entered all areas of life. The first Jews were Sephardim.

1744- Mayer Amschel Rothschild , born Mayer Amschel Bauer on February 23, 1744 in Frankfurt-am-Main, Germany . on was the founder of the Rothschild family banking empire that would become one of the most successful business families in history. He changed his name to Rothschild (Red Shield in English) from Bauer, the previous family name, in reference to the red shield that was the official house sign and thus logotype of the family business, a bank and a brothel, founded by his father Moses. Mayer Amschel' s famous quote is "Give me control of a nation's money and I care not who makes her laws"

175 1- Jacob Frank proclaimed himself a messiah.

1752- Jacob Frank married.

1753- The Jewish Naturalization Bill (Jew Bill) was issued to give foreign-born Jews the ability to acquire the privileges of native Jews, but was rescinded due to anti- Jewish agitation.

1755- Jacob Frank, in Poland, formed a sect that held that certain elect persons are exempt from the moral law. This sect abandoned Judaism for a "higher Torah" (Jewish Law) based on the Zohar, which was the most important work in the Kabbala, the Jewish mystical movement. Hence its members also called themselves Zoharists. Their practices, including orgiastic, sexually promiscuous rites. Joseph II, Emperor of Austria beds with Franks daughter, Eva during a rite.
(Antelman TETO vol.1 p. 104)

1756-the Jewish community banned Jacob Frank and his group as heretics.

1756- an anthology of Masonic prayers appeared in print, among them one to be recited

"at the opening of the lodge meeting and the like for the use of Jewish Freemasons" in Jewish lodges.

1759- September 17th Jacob Frank converts to Christianity.

1760- February 6, Jacob Frank arrested in Warsaw on the charge of feigned conversion to Catholicism and the spreading of a pernicious heresy. He was convicted as a teacher of heresy, and imprisoned him in the monastery in the fortress of Czstochowa, so that he might not communicate with his adherents.

1760- Baal Shem Tov dies.

1769- August 15- Napoleon born.

1770s- Jacob Frank made a pact with Adam Weishaupt, a Jewish-born Jesuit, to enlist his Sabbatians to join Weishaupt's Illuminati. [Note:The Illuminati Order was not invented by Adam Weishaupt, but rather renewed and reformed. The first known Illuminati order (Alumbrado) was founded in 1492 by Spanish Jews, called 'Marranos,' who were also known as 'crypto-Jews.'... In 1491 San Ignacio De Loyola was born in the Basque province of Guipuzcoa, Spain. His parents were Marranos and at the time of his birth the family was very wealthy. As a young man he became a member of the Illuminati Order in Spain. As a cover for his crypto Jewish activities, he became very active as a Roman Catholic... In 1539 he had moved to Rome where he founded the 'Jesuit Order'..."]

1772- August. Frank released by conquering Russians who had occupied Czestochowa

1772-1786 Frank moves to the Moravian town of Brno (Bruenn). Lives there for thirteen years. Frank spoke a great deal about a general revolution which would overthrow kingdoms, and the Catholic church in particular.

1776-Freemasonry's American Revolution

1780- The Order of the Asiatic Brethren in Europe, founded in Brno (Bruenn), Moravia by Jacob Frank, who changed his name to Dobrushka, to construct an upper level above the regular Masonic structure which opened doors to additional mysteries. The Order's theosophic doctrines and ceremonial regulations were based upon Jacob Frank's Militaristic version of Sabbatian Kabbalah. (Katz p.27)

1784- Sir Moses Montefiore (Sephardic, Mason)(1784-1885) was born in Livorno, Italy.

1786- Jacob Frank suffers temporary financial problems, and moved his court to Offenbach, near Frankfurt. There Frank's money problems were solved by benefactors among them, M.A. Rothschild.

1789- French (Masonic) Revolution

1791- Jacob Frank dies in Offenbach.

1791- Masonic Napoleon emancipates French Jewry . One hundred years later, another French

Mason, Baron Edmond de Rothschild would support the establishment of Israel.)

1796-97- Napoleon's Italian campaign.

1799- Masonic brother. Napoleon becomes First consul of the French Republic.

1804- Napoleon becomes Emperor of the French.

1806-Napoleon's Jewish "Sanhedrin" convenes.

1806- Holy Roman Empire falls under Napoleon (Napoleon Mason possibly of Spanish Marrano origins)

1807- The Frankfurt Judenloge founded by M.A.Rothschild clerk Geisenheimer. " The old established Frankfurt families were well represented in the lodge including: the Adlers, Speyers, Reisses, and Sichels. Even the richest and most powerful Frankfurt families were included: the Ellisons, Hanaus, Goldschmidts, and Rothschilds. Salomon Mayer (who afterward moved to Vienna), the second of the five Rothschild brothers, became a member..."

1812- September 19th, Mayer Amschel Rothschild dies.

Napoleons "defeat" at Battle of Waterloo. N.M. Rothschilds victory at the London Bourse.

1816- Eva Frank dies.

1829- Jews began arguing in England for official equality.

1833- The first emancipation bill passed the House of Commons but was defeated in the House of Lords. In 1833, the first Jew was admitted to the Bar

1835- the first Jewish sheriff was appointed.

1837- Queen Victoria knighted Moses Montefiore.

1841- Isaac Lyon Goldsmid was made baronet, the first Jew to receive a hereditary title. In 1841, the first Anglo- Jewish periodical. The Jewish Chronicle, was founded. It still exists today.

1855- The first Jewish Lord Mayor of London, Sir David Salomons took office. In 1855, Jews College, a theological seminary, was started. It is now an affiliate of London University that offers rabbinical training and adult education.

1858- the emancipation of the Jews and a change in the Christian oath required of all members of Parliament. On July 26, 1858, the Jewish Baron, Lionel de Rothschild, took his seat in the House of Commons after an 11 -year debate over whether he could take the required oath. A Jewish welfare organization for the poor called the Jewish Board of Guardians (now the Jewish Welfare Board) was

created in 1859.

1863- Rothschild and Isaac Goldsmit of the Ashkenazic community joined Sir Moses Montefiore of the Sephardim to solidify the Board of Deputies of British Jews. Rabbi Nathan Marcus Adler united all Ashkenazic congregations near London into a United Synagogue and created the chief rabbinate of England.

1874- Benjamin Disraeli became the first "Jewish" Prime Minister.

1882- 46,000 Jews lived in England

1885- Sir Moses Montefiore dies.

1888-Adolph Hitler was conceived, in Vienna, during a Frankist celebration of the Ninth of Av ,

which took place on July 20th, 1888 in celebration of Shabbatai Tzvi's birthday. Adolph Hitler was born 9 months later on April 20th, 1889.

To be continued

Home

The Question of Zion

Jacqueline Rose

Chapter 1

"THE APOCALYPTIC STING": ZIONISM AS MESSIANISM (VISION)

There is a cosmic element in nationality which is its basic ingredient.
--Aaron David Gordon, "Our Tasks Ahead" (1920)

We shall discharge the great and difficult task that is laid upon us only if we are true to the great vision of the Latter Days which Israel's Prophet's foresaw and which will surely come to pass.

-David Ben-Gurion, "Science and Ethics: The Contributions of Greece, India and Israel" (1960)

Terror drives much theorisation

Into a tumult of totalisation.

Whatever the problem, Death or Passion,

One solves it in transcendental fashion.

-Gershom Scholem, "The Official Abecedarium" (to Walter Benjamin, December 5, 1927)

We have nationalised God.

On December 12, 1665, Shabtai Zvi, mystical messiah, advanced on the Portuguese Synagogue in Smyrna accompanied by a motley gathering of "everyone who was in distress and trouble and all vain and light persons." ^ The rabbis, who did not believe in him, had locked the entrance, whereupon Zvi asked for an axe and hacked down the door. Once inside, he preached a blasphemous sermon, exempted the congregation from the duty of prayer, and announced that the Pentateuch was holier than the Torah; he then proceeded to appoint his first brother king of Turkey and his second emperor of Rome, and to distribute kingdoms to the various members, men and women, of the congregation.

On the following Monday, there was "great rejoicing as the Scroll of the Law was taken from the Ark"; Zvi sang songs including impure ones (Christian songs in the vernacular), declared the day his own personal Sabbath, and at night held a banquet where he distributed "money and candies" and forced all, Jews and Gentiles alike, to utter the ineffable Name.^ This was, according to Gershom Scholem, from whose magisterial study of Zvi I take these details, the scandal that inaugurated his rule over the Jewish community of Smyrna. From the moment Shabtai Zvi was declared by Nathan of Gaza, his spiritual counselor and companion, fit to be the king of Israel, his reputation spread like wildfire across Arabia and to Europe. "Jews in Holland, England and Venice—hard-headed business men, bankers and traders," observed Chaim Weizmann—who would become Israel's first president—to the Palestine Royal Commission in Jerusalem in 1936, "gathered round this man."^ A monstrous figure— Scholem describes him as the most hideous and uncanny figure in the whole history of Jewish messianism— Zvi fired the imaginations of the worldwide Jewish community by scandalizing supporters and opponents alike."^ Performance artist of the forbidden, Zvi presented a paradox—not that of a saint who suffers and whose suffering is mysteriously bound to God, but that of a saint who is outrageous, a saint who sins.' ' For Scholem, who runs a line directly from Shabtai Zvi to the Zionism that is the focus of this study, this paradox is key: "A faith based on this destructive paradox has lost its innocence."^ Destruction or even wantonness lay at the root of Zvi's capacity to inspire. The Messiah brushes, consorts with evil as much as he defeats it. Zvi exhorted his followers to blasphemy. His power rested at least partially in the relish and agony with which he appeared to violate sacred law.

As our Smyrna story tells us, Zvi also arrogated to himself the power to distribute the kingdoms of the world among women and men. He may have been divinely inspired (more later), but his reign was also firmly over this earth. Proto-Zionist, his historic task was to return the Jews to Palestine. According to Weizmann, not only did Cromwell believe in Zvi's mission, but it was this belief that

lay behind his historic decision to invite the Jews to return to England (there were then no Jews in

England, and it was apparently believed that the Messiah could come only when the Dispersion was complete) J It is central to Jewish messianism~to the consternation of official Christianity~that messianic hope is material and carnal as well as spiritual, fully embodied in political time. It must be visible, not unseen. The Jews, writes Scholem, "tended to pride themselves on this alleged shortcoming," seeing no spiritual progress in a messianic conception that announced its abdication from the sphere of history.^ "Of the wondrous certainty of pure inwardness," characteristic of Christian belief, the Jews thought nothing: "I do not say: thought little, but thought nothing at all."^

In Jewish belief, history was still hovering, expectant. Redemption was public and historic, a grandiose act to be dramatized on the world's stage. Zvi's proclaimed kingship of Israel became a literally self-fulfilling prophecy. In the same year as the Smyrna scandal, reports started to spread of the arrival of the lost tribes of Israel. From Tunis it was claimed that the 1665 caravan from Mecca could not leave, as the city was besieged by the children of Israel. There is an uncanny anticipation here of Theodor Herzl, the founder of political Zionism, who expended much of his energies in futile diplomatic attempts to negotiate with the Turkish sultan. During the 1665 siege, it was reported that the sultan offered up Alexandria and Tunis to the conquerors on condition that they give up Mecca, "but they have demanded the entire Holy Land."!^

From Sale in Morocco, the Ten Tribes of Israel were reported as appearing daily in greater and greater multitudes, about eight thousand troops covering a vast tract of ground~strangers, an unknown People whose language those who went to inquire of them "understood not."¹¹ An army of mythic potency, although they carry no guns~ "their Arms are swords, bows, arrows and lances"-- "whosoever goeth to contend with this People in Battel, are presently vanquished and slain."¹² At their head, their "Chief Leader," was a "Holy Man" who "marcheth before them, doing miracles." ¹³ These reports spread. Letters from Egypt referring to the appearance of the lost tribes in Arabia arrived in Amsterdam and were carried from there across Europe. When the reports from Arabia and Morocco merged, the "Arabian" army became the vanguard of an even larger Jewish army advancing from Africa. With every report the numbers grew, from tens of thousands, to three hundred thousand, to millions.

What interests me in this uncanny story~the reason why I start here~is its strange inmixing of visionary and political power. Zvi reads Hke an extravagant parody of inspirational man and deadly political chief. He communes deliriously with the Godhead, while hacking down the synagogue with

one hand and distributing kingdoms with the other. His catastrophic radiance transmutes, almost instantaneously, into worldly authority. In a flash it empowers itself. Zvi creates a nation of multitudes out of thin air. The Ten Tribes of Israel are conquerors, invested messianically with unconditional, absolute might: "none are able to stand up against them"; "He shall cry, yea, roar, he shall prevail against his enemies."^^ When I interviewed Tamara and Aaron Deutsch at the Allon Shvut settlement outside Jerusalem in the summer of 2002 for a documentary I was presenting for Channel 4 Television in England, they told me that, although the situation in Israel had deteriorated sharply since they had arrived from Staten Island only a short eighteen months before, they nonetheless felt "invincible." I found in their dialogue the same medley of comfort and horror (comfort in horror) that Scholem places at the heart of one strand of apocalyptic messianism.^^ According to messianic legend, Israel-although it will ultimately be led through all tribulations to national redemption- will have to bear its share of suffering in the final cataclysm.^^ Redemption will

not be realized without ruin and dread.^^ For the vision to hold, there must be slaying and being slain. "We went to visit the hospitals," the Deutsches explained; "they told us that due to this intifada ... by blowing us up in buses and in crowded malls and wherever they might be, the birthrate has gone up dramatically." 1^

This is horror in the service of national increase (the idea of a surfeit of horror acquires a new meaning). In 1929 and 1936-39, the years of the worst Arab- Jewish confrontations in Palestine, the number of olim, or pioneers, among emigrants climbed, only to fall during periods of relative calm; the rate of emigration from Britain rose from 760 to 832 in the year after the Yom Kippur War, increased with the outbreak of the second intifada in 2000, and continued to climb up to 2002 (although by 2003 immigration was at its lowest level since 1989).^^ "We are," insisted the Deutsches, "happier than ever"~even though there are nights when they are "spooked" in their own homes: "You are just part of the destiny and the mystery and life."^^' Not quite exultant, certainly exhilarated. Danger, they acknowledged, was a pull: "People love reading and hearing about destruction and terror. They lap it up like there's no tomorrow."^1 Note how the vision of the apocalypse- "like there's no tomorrow"~has slipped into the common verbal coinage of the day.

Two years later, this language has in many ways become even louder and more and fervent than before. In May 2004 Ariel Sharon's plan to evacuate the Gaza Strip and take out the settlements was defeated in a poll of his party, Likud. "If, God forbid, there is a disengagement," states Nissim Bracha of Gush Katif, one of the key settlements in Gaza designated by the plan, "I am going

to destroy every thing. "2 2 por Hagi Ben Artzi, religious Zionist and member of Gush Emunim (the Block of the Faithful), a national disaster is approaching: "And not an ordinary disaster, but in monstrous proportions—the collapse of the process of Jewish redemption. "23 To remove one settlement is to destroy not just the spiritual foundations of Zionism, not just the State of Israel, but the whole world. A minimal return of land— enacted unilaterally, without negotiation with the Palestinians, and promising nothing even vaguely close to a viable Palestinian statehood— is a violation of the Torah. Ben Artzi will commit himself to mesirut nevesh, or total devotion (when asked, he does not object to the analogy with the Islamic concept of martyrdom).

Catastrophe will be met with catastrophe. The word of God transcends the laws of state. "We have another partner in these decisions," Effi Eitam of the National Religious Party explained, as he threatened to withdraw from the coalition in response to Sharon's plan, "the master of the universe. We must show the master of the universe that we are willing to sacrifice our souls for the land."^^ According to one strand of Jewish thought, God's personal dignity requires the redemption of Israel. Without it, his name is profaned.^'' Ariel Sharon is guilty of defilement. Behind the rhetoric we can recognize the signs of more prosaic forms of disgust. "That this beautiful place will become the home of Arabs," states Ofra Shoat of Bdolah (another threatened settlement in Gaza), "This is something I can't digest."26

These voices are not representative of the whole of Israel— far from it; more than half of the nation supported Sharon's disengagement plan. But today in Israel, catastrophe has become an identity. Ha'aretz feature writer Doron Rosenblum entitles a recent article "Cashing In on Catastrophe," or "how it comes about that every event and/or terrorist attack 'only proves', and even reinforces, what we already thought anyway. "^^^ In a cruel twist, horror, however genuinely feared, redeems Israel's

view of itself.

For contemporary Jewisli tliinker David Hartman, founder of the Shalom Hartman Institute in Jerusalem, messianism poses the greatest threat to Israel today. ^8 The nation must be brought back to earth, to the slow accommodations and political work of nonredemptive time, if it is not to destroy itself. God must be lifted out of history. With the birth of Israel, nationalism became the new messianism—the aura of the sacred, with all its glory and tribulations, passed to the state. Israel is not the only nation to believe its mandate is holy. Nor do all its citizens believe in the nation's divine sanction. For that very reason, I suggest, Israel offers us something of dramatic resonance for thinking about nationalism in the modern world: a nation vested in, at times struggling

with—but repeatedly failing to discard—the mantle of God. Throughout the slow growth of Zionism as spirit and idea, messianism has cast its supernal light over the birth of Israel, "licking at the edges of its thought." 29

According to Scholem, a line can be run from acute messianism to Zionism, but Shabtai Zvi's revolutionary messianism, and indeed the whole strand of apocalyptic messianism, have been more or less suppressed, a suppression that has robbed Judaism of one of its most creative and destructive components. 3 ^ In the process, a key component of Zionist self-imagining has been pushed to one side, represented as extreme only, as if being in extremis, politically and cosmically, had not always been a central part of the inner formation, if not quite rationale, of the Jewish state. Part of the purpose of this first chapter will therefore be to revive the line from messianism to Zionism and carry it over to some of the secular founders of the nation who, historians of Zionism mostly insist, have nothing to do with it. In fact for Scholem, without Shabtai Zvi, there would have been no Zionist secularism, whose break with Orthodoxy was made possible only by Shabtaism's iconoclastic and anarchic "breeze"; the doctrine of the holiness of sin paved the way for indifference to all traditional Jewish law. Certainly the Orthodox opponents of early Zionism, responding to the first stirrings of the Hibbat Zion movement in the early nineteenth century, did not hesitate to make the link: "They are a new sect like that of Shabatai Zevi," pronounced the rabbi of Brisk in 1889, "may the names of evil-doers rot." ^^

At its most simple, Zionism can be understood as the first Jewish messianic movement after Zvi. This was certainly the view of Hannah Arendt, who saw Shabtaism as the "last great Jewish political activity," and the Jewish people, once the messianic hope of Shabtaism had been dashed, as essentially adrift in a world whose course no longer made sense. ^2 Once it collapsed, the Jews lost, not only their faith in "a divine beginning and divine culmination of history," but also their guide "through the wilderness of bare facts." ^3 Zionism can then be seen as the first movement to pick up—even more, to revive from the dead—this forsaken strain. In Rome and Jerusalem, which predates Herzl's epoch-making pamphlet *Der Judenstaat—The Jewish State or The Jews' State*—by more than thirty years, Moses Hess, socialist, early Zionist, claims messianism as the specific Jewish contribution to world culture: "the moment of the eternal quest, the element of permanent ferment" without which the Jews are "ghostlike," "unable to live or be revived alike." ^^

But in tracing this path, I also hope to get closer to what I see as one of the peculiarities of Zionism as a movement, a characteristic that might explain something of its compelling inner force. Horror can reside at the heart of divinity. It can give comfort, be a form of solace in an unkind, at times

horrendous, world. Jewish dereliction and messianism could be seen as the two sources of Zionist discourse; or "terror" and "exultation," to use Edward Said's terms (he is discussing the need for Arab understanding of the "internal cohesion and solidity" of Israel for the Jewish people).
35 There is perhaps no more dangerous mixture for a political movement than that of being at once horrified by history and divinely inspired. From the beginning, Zionism sets out its stall on this fantasmatic terrain. "I believe," wrote J. L. Talmon—early lecturer in history at the Hebrew University of Jerusalem, in *The Nature of Jewish History*— "that Jews are to be defined as a community of fate."^^
Why is it that whatever happens, however bloody and dire, Israel always appears—at once fervently and tragically—to be somehow fulfilling itself? I include in that claim the possibility voiced recently by Daniel Barenboim and David Grossman, as well as Yaakov Perry, head of Shin Bet from 1988 to 1995, among others, that for the first time since its creation Israel might cease to exist.^^ Zionism has always felt itself under threat and often for good reason—the Arabs did not want, and many still do not want, a Jewish state in their midst. But things become more complicated if disaster is not only feared but also anticipated as part of God's plan. In the messianic view of world history, it is part of the cosmic order of things that the nation must live on a knife's edge.

This book arises for me out of an anguished curiosity. Appalled by what the Israeli state perpetrates on a daily basis in the name of the Jewish people, committed to Palestinian self-determination, or to full political and civic equality, I am nonetheless unable to follow some of the most obvious paths open to someone for whom this is the case. I am not happy, to put it at its most simple, to treat Zionism as an insult. A dirty word. Today, notably since 9/11, Zionism has, I believe, become almost impossible to talk about. "Look," insisted distinguished poet and critic Tom Paulin, "you're either a Zionist or an anti-Zionist, there's no middle way. Everyone who supports the state of Israel is a Zionist."^^ Everything hangs of course on that word "support." There is no doubt in my mind that since 9/11 Ariel Sharon has hijacked the antiterrorist agenda to impose more and more brutal policies on the occupied territories. First the "road map" and now the proposed pullout from Gaza: both appear as temporary adjustments of an utterly ruthless and consistent long-term plan. It is now clearer than ever before that this aim, with the full backing of the United States, is to render completely unviable any prospect of a Palestinian state (by Sharon's own account, it would include only 47 percent of the West Bank). Since 9/11, it has also become, if not impossible, at least

much much
harder in the United States, on the topic of Israel, to voice any dissent. I support
neither the policies
nor the silencing of critique. But "Zionist or anti-Zionist" issues a taboo. It makes
of Zionism an
unthinkable object. This is Georges Bensoussan opening his monumental study of the
intellectual and
political history of Zionism, which was published in Paris in 2002:

The adjective [Zionist] hits out like an insult. Today the term carries such
pejorative,
disparaging connotations that the reality behind it has ended up disappearing under
layers of stigmatization. Even, on certain international occasions, becoming
diabolical . . . But to reject Zionism, a basically atypical national ideology and
movement, by stigmatizing it tells us neither what it is, nor even more what it was.
Behind the exclusive focus on the Jewish-Arab conflict, the question has simply
disappeared. 39

In a strange repetition of messianism, Zionism seems to require either unconditional
rejection or
belief. You are Zionist or anti-Zionist. No argument. In fact inside Israel, "anti-
Zionist" has a very
specific meaning-it refers to those who see the project in Palestine as colonialist
from the start
(unlike left Zionists, for whom things began to go wrong only with the occupation of
the territories
that followed the 1967 Six-Day War). But there were also Zionists-Noam Chomsky was one
of them
in his youth-who believed that the Jews in Palestine should never acquire a sovereign
state. And
there were others before him, like Martin Buber, for whom the creation of the State of
Israel in 1948
was, to use the term of the Palestinian refugees, a "catastrophe." Does it make any
difference-can it
make a difference today (the question of the second chapter)-that Zionism was from the
beginning
riven by internal critique?

This study therefore asks of the reader to do what may well seem impossible. To suspend
both belief
and disbelief. To try to enter the imaginative mind-set of Zionism in order to
understand why it
commands such passionate and seemingly intractable allegiance. I am convinced that a
simple
dismissal of Zionism fatally undermines the case it is intended to promote. On three
grounds. First
political. As Lenin once said, you must always construe your enemy at their strongest
point.
Otherwise your refusal or blindness will expose you to the enemy's unacknowledged
strengths.
Second, psychoanalytic. Insult an identity and you will drive it in deeper (for the
same reason, you
will not have any effect on Zionism by simply accusing it of being based on a set of
myths). Finally,
historical. Such a dismissal leaves us in complete ignorance as to what Zionism is, or
was. "To
paraphrase Marc Bloch to the historians of the French Revolution," Bensoussan concludes
his
opening paragraph, "we would like to say to the present-day protagonists: 'Zionists,
anti-Zionists, for
pity's sake tell us what Zionism was!'" ^0

Recent critics of Israel's policies, faced with the charge of anti-Semitism, are quick

to say that their target is not Jews but Zionism. This is not necessarily helpful. Not just because defenders of Israel's current policies will retort that the distinction is not viable if what is at stake is the right to self-defense of a Jewish nation. But more because, even where the distinction is accepted, Zionism ceases at that moment to be talked about. Or else, in an equally reductive, though largely unspoken, move, Zionism is presumed to be wholly represented by the worst activities of the state. Either way, as a divided, torn, fraught historic entity, Zionism slips back into a nightmare or a dream. Today we are often told either that the worst of Israel is the fulfillment of Zionism or that Israel today is a travesty of the true spirit of the earliest Zionist faith. Taken together these apparently contradictory views both have a kernel of truth, but either one on its own is a mistake.

Paulin is not alone in believing that between Zionism and anti-Zionism there is "no middle way." You identify or you attack—the options repeat the history of the Israeli nation-state. We can, I think, do better. I therefore want to issue a wager, or use this study to attempt an experiment. To enter the house of Zionism without blocking the exits. To try to understand what Zionism thought, at the deepest and often most disturbing level, it was doing, in its own language and terms, without cutting off the path to dissent. To use my own paraphrase of the Russian formalist Viktor Shklovsky, writing on the aesthetic options available after the Russian Revolution, "there is no third path and that is the one we are going to take."

I start on the basis that Zionism is one of the most potent collective movements of the twentieth

century, whose potency needs urgently to be understood. It has the capacity to foster identifications that are as immutable as, indeed, the ineffable Name. As a movement, Zionism has the power, that is, to sacralize itself. For its supporters that is of course its divinely sanctioned purpose and strength. For its detractors, that is the delusion on which the destructiveness of the present-day Israeli state most fundamentally rests. But to call something a delusion does not satisfy me. Something can be both a delusion and actual; effective and insane. In a famous exchange with Jung, Freud insisted that when patients are preoccupied with their childhood, there is no point in the analyst's objecting that their obsession is evasive or illusory, a turning away from the tasks of adult life. For even were this true, if you say as much, you will merely provoke the fiercest resistance. People are stubborn in their beliefs. States of conviction, drawing their force from the depths of the soul and of history, brook no argument. Shabtaism was nothing if not obdurate. Even when Zvi committed apostasy by converting to Islam, the worst betrayal, many of his followers remained undeterred. "Enthusiasm and love know of no hopeless situations," writes Renan on the Christian apostles when their hopes of

redemption had
been dashed. Scholem cites him with reference to Zvi: "They play with the impossible,
and rather
than despair, they violate reality. "^1

Violating reality is something that more than one Zionist has been perfectly happy to
acknowledge
that they do. The famous epigraph to Theodor Herzl's 1902 novel *Altneuland* reads, "If
you will, it is
no fairy tale."^^ In the epilogue the narrator addresses his book as a child: "[Your
father] believes that
dreaming is as good a way to spend your time on earth as any other, and dream and
action are not so
far apart as is often thought. All the activity of mankind was a dream once and will
again be a
dream. "4 3 In fact this could be seen as a sacrilege, as it suggests Israel might
revert to a dream. But
Zionism is a movement that foregrounds its own fantasmatic dimension. Against its own
shibboleth~"a land without a people for a people without a land"~it always knew it was
propelling
itself into an imaginary and perhaps unrealizable space. Before anything else, Zionism
presents itself
as a movement of hope and desire, with no necessary purchase on the ground that it
would finally
summon beneath its feet. To be a Zionist, Chaim Weizmann comments in 1909, "it was not
necessary, in the first place, to be convinced that the idea could be carried out."44
"We have to create
our title out of our wish to go to Palestine" (perhaps the clearest, most politically
frank version of
what Freud will term magical thinking or omnipotence of thoughts) .4 5 In 1903 Weizmann
had written
to Gregory Lurie, "[A]s a concrete proposition, [Palestine] does not even come within
our
comprehension. "46 Zionism presents us with a political movement that appears to be at
once
unanswerable and unreal. Freud's (or Jung's) patient does not know he is deluded. But
Zionism, as we
will see, is a violation of reality that knows its own delusion. And runs with it.

Let's begin therefore—it is the basic axiom of psychoanalysis~by respecting the
symptom. "It is the
Zionist's good fortune," declared Chaim Weizmann at a Zionist meeting in Paris in 1914,
"that they
are considered mad; if we were normal, we would not consider going to Palestine but
stay put like all
normal people. "'^^ We are therefore doing no more than following the first president
of the State of
Israel if we take Zionism to be a form of collective insanity. But with this caveat:
that there is no
sanity when it comes to the ethos of the group. "The diagnosis of communal neurosis,"
Freud writes,
"is faced with special difficulty." "In an individual neurosis we take as our starting-
point the contrast
that distinguishes the patient from his environment, which is assumed to be 'normal'.
"^^ But for a
group "all of whose members are affected by one and the same disorder no such
background could
exist. "'^^ There is no normal yardstick by which we can measure the neurosis of the
group. All-

absorbing, a group is its own environment, creates its own world. If group
identifications are so
lethal, it is because they swallow up their own reserve. Freud comes very close—other

analysts will
get closer—to stating that groups are mad. By definition.

It is the characteristic of most groups that boundaries melt on the inside (members of a group become as one), harden—arm themselves— all around the edge. To return to Shabtai Zvi: no enemy will survive in combat against Israel, but inside the circle of the chosen, or at least in the person of the Messiah, the barriers scandalously crumble between man and the divine. Into his own person and history, Zvi draws the wild, dark core that subsists at the heart of the collective passion called Zionism.

^ ^ ^ _ ^ ^

Messianism flourishes in dark times. Like Zionism, it is the child of exile. "In the history of Judaism," writes Scholem, the influence of messianism "has been exercised almost exclusively under the conditions of the exile as a primary reality of Jewish life and of Jewish history." Delivering his address to the Jubilee of the First Zionist Congress in Basel in August 1947, Chaim Weizmann described how Theodor Herzl's Der Judenstaat immediately won the hearts of the Jewish masses because it appeared at a moment when the horizon for Russian Polish Jewry was looking so bleak: "There was something messianic in it ... At times like these there is always a recrudescence of messianic hope"—he was speaking in the year of the UN charter for a partitioned Palestine.—¹ In January 1940, in the thick of the war, which can fairly be described as the darkest time, Weizmann had addressed a crowd estimated at six thousand at the Mecca Temple in New York: "The path we are treading is very hard indeed. It now looks almost like the travails before redemption." ²

Shabtaism itself arose, as Scholem stresses, in the aftermath of the Chiemnilitzki massacre in Poland in 1648 when a petty officer of the Ukrainian forces united with the Cossacks and went on a marauding expedition into the country slaughtering the Jews; the gloom and sense of hopelessness weighing down the next generation in Poland provided a rich breeding ground for mystical and messianic hopes.—³ Chiemnilitzki would pass into folklore—a crucial part of Jewish collective consciousness, it is still referred to by Israeli leaders today. Nor was it only the disasters of the Polish Jews that inspired messianic hope. Spectacular rises to prosperity in the Jewish community of the Diaspora were seen as no less a reason for anxiety. Nothing crystallized, nothing held. In the face of such instability, writings laced with the eschatological mood of the age were eagerly read throughout the Jewish world.⁴

Up to 1492, the messianic strand of Judaism had waned, but after the expulsion, the exiles from Spain responded "with a wave of apocalyptic agitation," "messianic birth pangs" that would eventually reach their apotheosis in the life and movement of Shabtai Zvi.'—⁵ Redemption arises

on the ruins of history. Disaster must be meaningful if it is to be borne. "The bitter experience of many generations that had tasted the heavy yoke of alien rule, oppression and humiliation," writes Scholem, "was not likely to mitigate the violence of this type of eschatology, whose roots go back to the apocalyptic literature of the period of the Second Temple."'^ Messianic legend drenches itself in "uninhibited fantasies" about the catastrophic aspects of redemption. Born of catastrophe, it promises more. "Jewish Messianism is in its origins and by its nature," writes Scholem, "a theory of catastrophe . . .

This cannot be sufficiently emphasised.''^' When Maimonides tried to abolish messianism as a historical force—indeed, retracing this path, David Hartman invokes Maimonides in making his appeal against the messianism of Israel today—early sixteenth-century Jewish writers, such as Don Isaac Abravanel and R. Loew of Prague, taking their cue from the expulsion, responded by bringing its catastrophic dimension once again to the fore. In the apocalyptic imagination, comfort and horror had an equal share, allowing a persecuted and downtrodden people to balance "many a bitter account with its torturers."'^ Messianic redemption is therefore a form of historic revenge. To put it crudely, it is a way of settling scores. The violence of a cruel history repeats itself as its own cure.

There is a paradox here. It was misery that drew the Jewish people to the apocalyptic tradition and its message of catastrophe. But as they move forward to the dawn of a new history, the misery accompanies the vision, lodges itself inexorably inside the dream. The future that is meant to redeem you borrows the most dreaded trait of the past. However Utopian the hopes, the worst will not let go (it carries over like a demented, never-ending mathematical game).

According to an opinion poll in 2002, more than 80 percent of Israelis wanted a peace deal with the Palestinians; more than 80 percent supported Sharon's brutal policies of reoccupation of Gaza and the West Bank, policies that have since intensified in Gaza as a preliminary to the planned withdrawal which may or may not take place. Try doing the figures. They don't add up. Two years later, at the 150,000-strong demonstration in support of the Gaza pullout plan in May 2004, not one criticism was voiced of the army's destruction of Rafah that was going on at the same time, nor, by prior agreement, was anyone refusing to serve in the army allowed to speak: " 'Something must be done' always goes in two directions," writes poet Yitzhak Laor. "The first leads to the demonstration square (and then back home). The second leads to the military operation that has just won ecstatic support."^^ As if catastrophic exultation, alongside the desire for a resolution to the conflict, had worked itself into the national mind. To which must be added the fact that the pullout is likely to precipitate anything but

peace, given that it is attached to the unilateral annexation of roughly 50 percent of the West Bank. We are, wrote Uri Avnery— former Knesset member, now one of Israel's most vocal critics — in one of his GushShalom dispatches, a schizophrenic country. ^0 There must be violence. There must be peace. As a phrase, "the cycle of violence"— to use one of the cliches of the region— might be more apt than we think. How on earth can you stop something whose meaning stretches back through the annals of history and forward to the ends of time?

Like an individual in thrall to his passion, his perversity, and his symptom, a nation can be both self-defeating and unerring in its aim. But if it is relatively easy to acknowledge this of individuals, it is far more shocking to consider that a nation, apparently inspired, believing fervently in its own goodness in the world, might be devoted not only to the destruction of others but to sabotaging itself. Of nations, writes Rebecca West in the epigraph to this book, the pretense is still made that man is an animal who pursues pleasure and avoids pain. We find it hard to believe that in the heart of a nation there could be a kind of fighting that will not let it sleep, or that might hatchet its universe to ruin. For Scholem, reviving the most demonic components of the Jewish mystical tradition to which he devoted his life's work, something difficult and often bitter had been silenced. It needed to be invoked once more—he wrote his study in the 1940s in Jerusalem when all around him the national future of the Jews was taking shape—for the contemporary state of the Jewish people to be understood. Can Israel live a life that is "not ideal, not demonic" ?—the question of writer David Grossman, also

writing out of Jerusalem half a century later, more or less in despair.⁶¹

One of Scholem's main tasks is to demonstrate the way that Jewish mysticism, notably in the Lurianic version which directly precedes the life and times of Shabtai Zvi, carries the seeds of what was historically to come. He is struggling to show that mysticism plays its part in the evolution of the Jewish people as more than a strange aberrant form of thought. If the Lurianic Kabbalah, developed in Safed in the middle of the sixteenth century, is crucial, it is because it was through its influence that Jewish mysticism became part of the general, public, consciousness of Jewish life. Lurianism was mythological, a rendering of divine acts and events that translate effortlessly into the sphere of history. Thus it was central to Lurianic mysticism that God could manifest himself only because he had first withdrawn or contracted himself.^2 Right inside the spiritual process, we find a perfect analogy for exile: God becomes, like his chosen people, "an exile into Himself."^^ According to the Talmud, wherever Israel is exiled, the divine source or Shekinah goes with it. In Lurianic kabbalism, man has been in exile ever since the "breaking of the vessels," when the supernal light emanating

from the divine source shattered the vessels waiting to contain it. Whereupon fragments, together with the divine sparks attached to them, were released into primordial space. From that point on, nothing was in its rightful and appointed place. The world is out of joint. The task of restitution or tikkun, of gathering the scattered fragments, then falls to man.

With the "breaking of the vessels," writes Scholem, "the historical notion of exile had become a cosmic symbol."^^ This makes historic destitution supremely meaningful, lifts tragedy out of the dust. The perfect philosophy of exile, messianism allows the Jews to view themselves, not as historical indigents and ciphers, but as a major force in history. ^-^ For a generation in exile, whose precarious existence was a "most pressing and cruel problem," it was the perfect answer.⁶⁶ Exile and redemption were illuminated, and the "unique historical situation of Israel" becomes symbolic of "the state of creation as a whole. "^^ Palestine is elevated to cosmic stature: "What we have come to find in Palestine," writes Aaron David Gordon, whose writings set the tone for a whole early generation of Labor Zionists and from whom my opening epigraph for this chapter is taken, "is the cosmic element." (Hertzberg describes Gordon as Labor Zionism's "secular mystic and saint. ")^^ Fueled by the historic needs of the Jewish people, on the verge of seizing its own patch of ground, Zionism raises itself to the heavens: "The anticipation of redemption is the force which keeps exilic Judaism alive, and the Judaism of the land of Israel is salvation itself"~the words of Abraham Isaac Kook, first chief rabbi of Palestine, mentor of Israel's redemptive-religious wing, and inspiration for many Israelis today. ^9

According to kabbalistic legend, Adam-whose task was that of the first redeemer-had failed. Tearing asunder what was already joined, he had "destroyed the plantations. "^^ The land must therefore be restored- we can already see here a glimpse of Israel's mythos of redeeming, planting, the earth. When the Messiah comes and the Jews arrive in Palestine, the whole cosmos, not just Israel, will therefore be set to rights. "The exile of . . . (continued)

Home

...Publicly, the group of Frankists proceeded without hinderance with the usual military drill, although its purpose would be hard to guess. Within the walls of the palace, secret rituals were conducted. This way of life would probably have remained unknown forever, had it not been for a manuscript called Isaiah's Prophecies. The manuscript unexpectedly lifts the protective curtains for us and reveals that the elders were the actual authors of that body of teaching that combined white magic with Biblical references. Its focus was to understand the new Messiah Jacob, the eternally Uving "True Messiah," who would lead "out of Holy Zion, He who would level all the laws

of the
world. He! He!"

The book consists of twenty-three chapters, and each chapter contains a certain number of propositions. The book is written in Polish. The book proves that there were people among Frank's successors, who had become educated and more polished than the Master, speaking a European language and able to set forth their principles through a profound commitment.

The new form that Frankism assumed after the death of the Master, divorced itself from its previous, exclusive character. Now, not only Jews, but all the Christian nations were to be drawn into the ambit of the effect that the followers of the new "teaching" could expect to have on the outside world. The means to this new goal were those "prophecies," that contained threats of cataclysms should there be any abandonment of those teachings which supposedly had as their objective the eternal salvation of humanity.

Apart from the textual meaning of these "teachings," that may be viewed as a literary relic and curiosum sui generis of the mental creativity of these contemporary believers in Frankism, these predictions deserve closer attention.

Here are some typical excerpts from these prophecies from:

The Frankist book of Offenbach

"The prophecies, given to Isaiah, the great prophet, one of the members of the Holy Sanhedrin, next to His Tabernacle, by the great Shaddai of the white magic, sound like this:

"Listen, Gods, you, whose rule in Heaven continues to spread out! You, who rule over the planets and stars; you, who keep in Your hand the rudder of the sky, and you, spoiled, false having two kinds of people occupying the earth! Open your ears because the great might of the Lord of white magic, sent to me from the throne of El Shaddai, calls to you with the following words: 'Elohim raised the children and put them in charge of world governments which now have fallen away from the true God, serving only strange Gods.'

"All black magic, the gnomes (the secret souls), and all hell's souls know and tremble before their Lord EI Shaddai, and the white Shaddai bows his neck under the boundless power of EI Shaddai. Only Israel, meaning the Jewish nation, does not recognize Shaddai any more. Yet, it should be their chief desire to recognize Him, and these people, who should be mine, do not even try to know Him or come close to the secret place.

'"Woe! Woe to You, sinning People! Those I kept for my self. You are trespassing in this holy place!'
God cries out. 'Woe to you, a People that pursues only the crimes of the world! Woe to the angry seed whose picture is carved out in hell! Woe to the harmful children who from youth are spoiled and do evil things to this holy place! Woe, woe to those monsters that have abandoned the white might, and have lied blasphemously about the seventy-two men, the supreme authority in all of Israel. With such impudence, they must keep away from this holy threshold....'

"Oh, you impure Israelite tribe, who are the same as other people. You are weak and spoiled, all your limbs are weakened, your strength is covered everywhere with wounds, and your brightness remains only in a few limbs. You do not believe anymore in brotherly love, and the golden chain with which God united you is not known to you anymore. You have completely stopped sighing for Jacob's ladder, and the holy anointment, that provided you with holy power in all your activities, has been taken away from you.

"Everything will be crushed and made desolate, your cities will be turned into charred ruins and will remain cinders, your harvests will be consumed by others, and for some time you will live so, despoiled of everything while those, who are the instruments of your ruin, will devour your resolve, while you are submerged in your loss ...

"This is what our great Isaiah, the son of Amoz, envisioned concerning the spiritual and the earthly, in the old and new Jerusalem: <>*

"In the last period, that, according to our count, will fall in the eighteenth century after Christ, there will stand this invisible, great Mountain in the north which, surely and without any doubt, will be exposed by the Holy Might. Then all will see that this holy Mountain is higher than all others on earth. On the mountain stands the Home of the Lord, or the Holy Ark of Noah, that is one end of this holy Mountain, and the other end touches the Holy Eden. There is this mount, taller than all other mountains, to which all religions, such as good Christians as well as the entire Jewish nation, Greeks, Moslems and all the European Nations will flock.

"As soon as the people gather, all will exclaim in unison, "Let us go, all who are standing here, let us climb the holy Mountain of the righteous, because only from there we can come close to the Divine Home, the Holy Home of the true Jacob; let Him alone teach us the road to take, so we can reach that eternal life where only He is the Lord; let him lead us to the holy road of Jacob where

no one may get
lost, where no one may stumble, because from this holy Zion, from this double Cave,
from the same
Mountain will appear She who will smooth out the laws of the world. She, She! She will
pronounce
the first most divine, unknown Holy word with which she will be inspired in this new
Jerusalem.

"Then, when He comes to judge the nations, and punishes the great and proud who have
abandoned
God, then the tumult of war shall stop, all nations suddenly will release the sword
from their hands as
if struck by thunder and their weapons of war will turn into nothingness.

"Come closer you from the home of Jacob, from the second home of the hidden Jacob, come
closer
and tell the entire world that you have seen your Jacob in human form; announce, allow
us to walk in
the same light, the brightness of which you saw only when the Lord alone was among you.

"You, the Jewish people, have been abandoned by the true Jacob. At present, you are not
his people,
because you are doing things worse than the nations inhabiting the West.

"The land that was prepared for you, has inexhaustible treasures for you-gold and
silver. The country,
which God promised to your seed, is full of glory, and nothing can be found that could
match it.

"But you have selected another land. The work of your hands serves stupid people. Your
fingers were
supposed to be anointed by the Holy Spirit, but you have washed it away.

"You, the elders, the fathers of the synagogue, have misled this innocent and ignorant
people; they
have followed in your footsteps, and in humility have bowed down to those deeds that
you alone,
with your fanatic intelligence, have discovered, without questioning you. Oh! God will
not forgive
you for that. You shall receive the most extreme punishment.

"Go, run, hide in the rocks and ravines, hide underground, because God shall awaken and
appear
before you as the terrible God, whom you do not know anymore. He will confound you with
the
Majestic radiance in which He will appear!

"All those looking at the heavens and seeking help there, all the proud ones will be
belittled and lay,

Uke dust, on the ground, and God, the true God, will rule the whole world, by Himself.

"Because that day is hidden, hidden in the heart of Holiness, that day shall be set by God alone. He will come alone and judge everything, which shall be judged as lofty and high-minded.

"Then He alone will bring down the proud and great Kingdoms of Stom, and turn the kingdom of Bashan into dust.

"Then, when all this happens, this Holy of Holiest Offspring, meaning God alone, will spring up out of the ground. Oh! How pleasant he will be to us. Oh! How dear he will be to us. Oh, You! The most precious fruit of the earth, what bliss You will bring to this entire world! How very pleasant You will be for those who shall be preserved among the cedars in Israel.

"Let everyone be overjoyed, overjoyed beforehand, who has been recorded among the living in

Benszoleml

"Only then will the Lord, as the merciful God, as the True Jacob, forgive the rest of all their sins. And, He will forget whatever evil they have committed against Him and His people. This false daughter of Jerusalem will also be cleansed by that strong Soul Who will judge and cleanse everything in fire.

"On this hidden mountain of the true Zion. God will expose a new Building where the true Rachel with her children will gather: night, and all darkness and clouds, will disappear. The day in its fiery brightness will shine eternally; every being standing next to Her must cover his or her face so the light from the radiating face will not dim the light of the day.

"There will stand the true Building, the true tent of Jacob. There, no earthly heat wave may do any damage. There is the true Holy Shadow, where shelter and hiding place has been prepared for those who are not to perish in the terrible storm and destruction that will erupt throughout the world.

"Then there shall come about a difficult and terrible time when there shall be a greater destruction than came before. The drought, poverty, and misery at that time will be immeasurably

greater than
suffered by the Israelites when crossing the sea; because here everything from the true Galilee has to
pass through the Jordan, meaning it has to pass through baptism. That is a very important secret.

"That is not the small number of the true remnant of the holy Jacob; that is, I say honestly, the people who lie and moan in the darkness, though it is true that they have already seen the holiest and greatest light in human form; their own hands touched the Lord, their feet walked in the holy footsteps of the Lord; they were pulled out from the lowest of the world's Kingdoms, where they lay in slander, insult, and scorn. But inwardly they were clean and bright, shining like the sun, and for this reason they will remain like the true Holy children.

"Millions of pagans, equally of Christians, as well as people of other religions will follow you, but those. Lord, can not bring you as much joy as your true children. Because with these who are your own, you are happy, true Jacob, as you would be as at a feast celebrating the successful completion of the harvest. You have pulled them out of the stormy abyss like a knight who took from his enemy a rich trophy. In the same way, you pried them away from the murderous hands of the enemy of life with your great mercy.

"You have shattered their yoke, the weight and root under which they groaned from birth, you have pulled them out from under the oppressive authority and all the laws, you have broken the scourge of the tormentor under whose threat they lay in a bottomless pit! At the end, you alone will bring them up into the world, and your first appearance among them will happen as it happened at first. You, Lord, are their merciful father.

"And that will take place as soon as this terrible war, with its violence and viciousness soaked in bloody garments explodes in the heat and enthusiasm of battle; when the whole world is engulfed in fire, the end to everything will be seen.

"At that time a holy child will be born to us. We will be given a Lord who will carry us far on his shoulders. He will remain the true Lord of the whole world, and his name, now hidden, will be revealed and made known. Until now, he appeared to us as wonderful because he wrought miracles for himself and us. As a counselor, he counseled us to follow him so he could rescue us from the claws of evil. As the source of power, all nations came happily, and he always shielded

us from evil
and defended us; as a hero, in a blink of an eye he could shatter and destroy the
entire world, but he
did not do it and he holds his power in limits and bounds that is a sign of a true
knight; as eternal, he
alone, this holy Adam from whom all children were born and who will remain our father,
eternally;
as prince of peace, he will be returned to the human race once the entire world
recognizes him as the
true head and prince of the whole earthly kingdom .

"For God to bring about results, he must appear on this earth as a man and as the
second Jacob, and
here, on this earth, he shall speak with his most holy mouth that he wants to rule
alone; at first, the
same God appeared among the remnants of Israel, for them and their good, he lowered
himself and as
a poor man fell down.

"Would all recognize that he sacrificed himself for the human race, while the nation of
Ephraim,
holding itself high and mighty, was not aware of its imminent fall, and the inhabitants
of Samaria
walking with impertinence and conceit, did not believe in the true Lord whom they heard
and saw as
a man walking among them.

"In spite of the fact that terrible stones fell on them, and they were almost crushed
to death, they did
not recognize at whose direction this was happening, they only thought, 'We will once
again help
ourselves to raise us in importance; we will cause our own misfortune and collapse
while we adorn
our country with distant trees and magnificent carvings.'

"In spite of its difficult trial, the Jewish people will not return to its true God,
and will not begin to
love Him. For this reason, the nation will be dreadfully beaten while calling and
sighing only to their
own God, and this people with its false religion have to be completely annihilated.

"For that reason, this strong and only God on a given day, will quickly unite the head
with the tail; He
will uproot and destroy their systems, customs and religious rites, and bring everything
under one

Christian rule.

"The head— their oldest rabbis, highly educated, and the tail— the people falsely
taught by their false
prophets, must understand each other. He also has to be the head because everything

must be united
so as to ease the process of unification.

* "Those who at present teach the Jews have a false understanding of what they should teach; for this reason, to be guides, they have to be united with the guided, and this shall be done through the mercy of the true Jacob, otherwise they will be lost forever.

"Woe! Woe to the religious scholars, philosophers, theologians, and these stupid, worldly and able teachers, woe to the pompous rabbis! Those false priests, woe to all judges because their decrees are unjust, false, all against God's will!

"They are the ones who tormented and trapped my wretched people, and not only did they never hear their problems through their ears, but in addition they did them injustice and exacted revenge among them. While their hearts felt the righteousness of the oppressed, their anger did not allow recognizing it. They expelled my widows and poor orphans and never allowed them into their entry-halls.

"What will you do now, barbarians, if suddenly I visit you, and one after another, without stopping, I cast upon you disaster! Where is the one who could help you? Where will you hide your shameless faces, where is the hole, where is the cave, where you could hide? Where are your ornaments, your pride, where will you throwaway the pride of your position when I seize you with my strong hand?

"Then, when the drought envelops all the nations, the light that to this very day was lit among the true Israelites, will be kindled by God alone. He alone, the Almighty, the just, holy of holies, will light it so the holy lamp will not go out for eternity. Then, he alone will be occupied with the Holy Spirit (Chimia), in other words, with elimination. He alone will cut and clean out all the thorns mixed in among the Israelites. This cannot be resolved through death but only by complete submission and a strong earthly hug, and this will happen in one day.

"All mighty and influential Jewish families seek to differentiate themselves from others in this

terrestrial forest; in the same way on that day, their riches will become the spoils for the fire. Yet, God will have mercy on them from their souls to their bodies. Many will come apart and disintegrate, many will disappear, but they will not be condemned eternally because in the end, they

belong to the
true Jacob.

"So few will remain of those mighty families that their children will be able to list them all.

"At that time, the happy remnant of the true Israel will be moved by God's own wisdom to go in a crowd to Jacob's home that then will partake of an unrecognizable appearance; they shall not seek defense, care, and protection among those superior nations to which was assigned their slaughter, but they will depend completely on the true Jacob-the only holy Savior of the Israelite nation, who lives there and who, alone, is the honest and sole truth!

"The rest, who will also fall into the hands of the Nations, will receive holy power through the Lord's children, that will cause them to be turned around and led through Jacob's door, so that they may acknowledge Him-the only proud and strong one.

"Though the nation of Israel is small in number, they have to be returned and led to the Christian religion ! During a time when destruction and annihilation shall spread, the truth will lead the Israelite people to unity and prepare them for the true God.

* "It is unchangeable and irreversible that the Second Jacob alone will exercise the power of the almighty EI Shaddai and will cause a pervasive destruction in the entire world.

"And authority, power, and strength will be given to the one, and it will bloom of itself within him, called Jesus (Jeshua) or salvation, and that offspring, the holy and eternal offspring, will bring the eternal fruit of life to the poor world suffused by the worst sadness.

"On him will be the Lord's Soul. The Soul of Jacob will rest on him! He is everything and within him everything is locked up, and on him only shall there be the Soul of Wisdom, that is unknown to the whole world; the Soul of thought, because no one, except for him, can understand his business and actions; the Soul of advice, for he is the wise Jacob who alone, based on his inner counsel, is capable

of deceiving the white Laban; the Soul of power, he, with his secret and unknown power, draws to himself the entire rule of all Gods; the Soul of acquaintanceship, he will come and recognize which

heart adheres to, and depends on, him; He alone can see the depths in which are given the chosen holy children; Fear of the Lord, like a human being, must be submitted to the hands of Elohim so he can save the Human Nation from their claws and nails, and save the whole world!

"He will judge the people in a different manner, because he sees not only with superficial eyes and ears, but His inner being penetrates through the human heart that is to be judged as to its degree of inclination to the true God-the same is called a Holy Judgment.

"He will have no special regard for the rich or the poor man, each suffering from the insufficiency of his need at the Holy Fire, each must be judged according to law. A beggar, forgetting God, will be punished by him; whatever his mouth shall utter, order, or judge, whether about the country, an individual, or a large gathering, will definitely and irrevocable happen and must be executed. This is because his puff of air!), is the weapon with which he can hack everything to pieces.

"Everything that takes its origin from His loins, to whomever she gives birth, or raises, will remain eternally just and holy, and all those lying under his holy feet, whom he will trample, those will be the first and true Orthodox for the centuries, and that is how they shall be presented to the entire world.

"The revelation of all will be preceded by a great tumult; everywhere [it will be asked], 'Who can be the source of this liberation? Who is the flag of the nations?' They will seek to learn. All the pagans will be moved to ask, 'Who can it be?' They will not cease to examine and search, and he, intentionally, will proceed to rest, or so he will announce to the world, so his honor and glory can be so much greater and holier...

"Suddenly, this great, true Jacob, surprisingly and openly for the second time, will stretch out his holy hand to gather the remnants of his people, to bring this special group to one place from all four comers of the world.

"He alone shall take the flag and shake up the pagans; he alone will gather the scattered Israelites and bring back the dispersed Jews from the four comers of the world to one place; this will happen very

soon.

"We will sing for you a song of glory, for you our savior, that you were so Great, so merciful to this small group of people despised by the whole world; we will announce it in all countries so they know that you, Lord, found you liking those greatly scorned and scoffed at.

"Clasp your hands, be happy, jump for joy, play, sing and give praise to him, the only almighty and eternal inhabitant and ruler of the unknown Zion because he is the only one who established a home inside you. Look mercifully upon us because the Lord is within you!

"There will strike the holy hour when, suddenly, the great Lion shall awake from a long sleep, the Lord of all the concealed Gods—the love, mercy, and compassion that will absorb life, after a strong voice calls out: . Arise Father! Look on the poverty of Your People. The time has come to have mercy on the poverty of Your People, the time has come to have mercy on the remnant of Israel; the true Jacob, decide to assume Your image, display to the world the true picture of Adam that you carry and gather again from all the corners and sides of the world your scattered, poor, yearning, barely breathing nation, settle it in this country that you promised to Abraham—an image you decided, at one time, to take for yourself.' Then when all this has come about, a large number of foreigners from various nations and countries, especially from Greece, will join the selected ones; they will come straight to the home of Jacob and they shall announce that they have served him for a long time: he, the one whom the worshippers of Jacob seek, and they shall say that they alone worshiped the true Jacob from among the many surrounding religions.

"Soon the foreigners, armed with great power and strength will appear openly to the world, this voice will spread, entire nations will join, grasping the true thing and with an armed hand they will gather under their flag, and they will proceed united to the home of Jacob by groups in large numbers. As the followers and servants of the true Lord, they will serve him devotedly. At this point, all the haughty will be thrown into jail, all their property shall be taken away from them, and they will be put to the plow and harness so they can suffer the same hard fate which, until that time, the Holy Children suffered because of them; only then it will come about that Jacob shall replace Esau and end his rule, so he alone can rule over those who before were their oppressors. "

Chapter XVI of the book of prophecies turns to certain European countries. The country of Filister is placed first, that—as is explained in parenthesis—refers to France, the France where a

social revolution
had occurred and which had lost King Ahas, or Louis XVI. It was declared:

"Do not be happy, nation of decay! You, the broken kingdom! Do not be joyful that this strength

was taken away from your back because from this loss of rule and from internal disturbances, a basilisk will be grow once more within you, its fruit shall be the dragon of fire that will swallow up thousands from your country.

"Those who would annihilate, who joined deities with power and strength in secret, now are quiet and free from death, but those who exercised it as a devil's tool, were uprooted by God and He ordered the remnant remaining to be crushed.

"Close your gates, call and complain that all the inhabitants of that wonderful country, the entire nation of Filister, will be turned into a strange nation, because a huge expanse of smoke shall lift itself from the North and various, enraged countries will leap into a raging war."

After a stream of words addressed to the kingdoms of Moab and Damascus, the book of prophecies once again records phrases in honor of the chosen Jacob:

"Look! a people! Look all Ye Gods! Pay attention, the entire world! Pay attention, all you invisible worlds ! Pay attention, skies ! Pay attention, earth and all the elements ! Pay attention, even you-Holy Children-you have all forgotten that the true Lord-who is the only One, for there is no one else-who can save you! I am the true Jacob who leads you to life! I, I can save you from death for eternity, and you have not remembered what is abiding forever! You have abandoned me! You have forgotten me, your eternal father. Besides me, you have no one who can save you! Because this is so, nothing can be saved until these plants shall bloom and I, a stranger, come to the world and water the plants with my dew-the plants that do not give off any odor of death-the task shall be to lead those beautiful plants to eternal life.

"How will it happen? You, the chosen ones who are awaiting him, you will have a sign that this is the One who comes to bring about the growth of the plants. You should know beforehand, dear children, that just as you are about to reach the realization of eternal life, you must be ready to accept with joy and readiness all bitterness, worries and pains!

"Soon a great outcry will burst out from among the nations and you will be freed of everything. 'Woe unto us!' the whole world will call out. Everything will come together in a war. Nations will take up arms and blood will flow in streams in all countries.

"With rage and noise like unto an enraged sea with its mountains of water driven viciously, human blood will flow from high mountains, painting all rivers red, but for his chosen people alone, God will prevent decay, defeat and massive destruction. Though He will decree that interdiction, it will be dreadful; for all other people must experience great anguish, pain, and the torment of death.

"This land possesses thousands of ships built at a cost of millions, that roam and navigate the seas, maintaining ties and trade with all countries. 'Help yourselves now,' says God, 'for when I send my representatives and through their acts, I will plunder and destroy your riches. I will send to you a nation stronger than any other nation; I will order them to destroy, rob, and crush your nation, and I will direct the strength of Shaddai to flood water upon your dry countryside as far as the eye can see so that all your possessions are lost.'

"All the inhabitants who are on the earth, all of you in this country then, will see the roiling of the waters, the flood; as soon as the flags of the newly reborn Holy Children gather and are ready for battle on this hidden Mountain. Then the whole world will hear trumpets, whose thunder has not been heard since the beginning of time.

"Then the broken, plundered and robbed populace, brought to a terrible state, will bring all the remaining, unaccounted for riches in the country to an assemblage place, and they shall offer it all to the highest, true, living Jacob in a place where the Eternal Name, through the holy Szem Hamforosz, will be revealed on the mountain of Eternal Zion for the first time.

"Now, I shall sing about the cruel disasters that will happen to the plagued nation of Egypt.(S) Look and listen all those who belong to our Gathering. You were informed: that the true Jacob, the Lord of all Gods, will come here suddenly and at once, in a human guise of an unknown and secret form, (that, it is understood, will be through the clouds), and at his arrival, he shall shake up, and cause the inevitable fall of the Gods, as well as of all sects and all secret societies that have had the strongest roots and headquarters here, because this entire prosperous country, at his coming will

begin to
disintegrate and will come to vileness.

"'And,' the Lord says, 'through the strength of my actions, I will cause the entire country to be engulfed in a civil war; brother will fight brother, friend will have an encounter with friend, counts will battle counts, great lords will swallow small ones; all will be consumed in chaos.'

"From the first moment of my arrival the manhood of this wonderful country, that includes within its borders so many kings and princes, will be displaced by my inner strength; I will turn to ruin all their intentions, all the projects and designs against me; all the fortunetellers, astrologers, the false magicians, all the false Masons, all will seek to ask profound instruction in wisdom, but no one will find out that I am the hidden Lord, who came like a thief to remove my people from this country of pain and trouble.

"First, I will divide the Egyptians among many rulers and cruel people, and put a callous and harsh king to rule over all of them, one who will even seek their collapse and destruction.

"With my strength, I shall dry up all the lakes and the water of all the rivers which are the strength of Egypt, and the largest river-the Nile- will change its course.

"The course of all the running waters will leave their river-beds and their boundaries, and no one will be able to point to the places where they had been previously, because I will turn dry places into watery ones and watery places into dry ones.

"All that was green and beautiful will become sad and black, all the great ones that bloomed like flowers, will fade at once and turn into foul-smelling decay.

"All those false fishermen who enticed people into different sects, organizations and groups, will be exposed and severely punished. All those who did not recognize God as the source of all light, who wanted to seek out wisdom and learning, those with their false teachers, will be put to shame and abandoned, and those who cast snares to catch the Holy children, will remain for eternity in trouble and despair.

"All of the nobles' possessions, all of their undertakings, all their plans and intentions, all of Pharaoh's strong and powerful ministers (whose names we keep to ourselves), all of his advisors with all of their logic, wisdom, and schemes will fall .

"Because the Lord, who is great, the strong Jacob, shall cast such madness among them as will cause a state of anarchy in the entire multitude with each one wanting to rule over the others, so that they all perish.

"Then, this great nation shall be afraid and it will begin to shake before the remaining, holy, true generation of Judah that will appear there, and whoever raises a thought against them, must perish from fear because this Great Jacob has issued a decree concerning the tormentors of his children—a decree that can never be reversed.

"After these plagues have occurred, the Lord, alone, will heal all of Egypt; he will first reveal his Power and manifest eternal measures, because all the Egyptians will turn to the Lord and they will acknowledge Him and call upon and cry unto Him, that will move His heart. Then God shall have mercy on them, and he will be inclined to forgive them and lead them all to life.

"Then Egypt will join Assyria (the Austrian Empire) and the Assyrians at that moment will also submit to their Lord and begin to serve Him.

"Then the true Israelites, the third element, at the point of uniting the Assyrians and Egyptians, will show the two great and powerful nations the Lord's way, and they will teach them that they may become worthy of Jacob's blessing, which, at that time, will break forth over the whole earth, and that blessing will bring the human race to eternal life.

"In that year, when everything that must come to pass in the last periods is hidden with an impenetrable darkness, the Lord will say to Isaiah, or through his outer image to himself: 'Go to the realm of the German countryside where the greatest treasures are deeply hidden. Go there! Divest yourself of Your form and put away Your body!' The Lord will do that, abandoning his human form and remaining completely without flesh, adopting the holy one that he might receive the power of death.

"At the holy submission, when God has made that sacrifice for the human race, the Lord then will

say, 'In the same way as my outer form was seemingly given over to death, and of my free will, I offered my human form as a sign that I bowed down to death itself. This, so that I could save the human race. And in these three years, when a great defeat will come about in Egypt and in the Negro lands, then I shall have the power and authority, and, as the true Joseph, I will make haste to help and save my people so they can sustain themselves and recognize me as the Jacob who led the nation from this woebegone and afflicted country.'

"Then, in that land, many will fall victim to death, because all the people, the young and old alike, children and the decrepit, women and maidens, will be forced in front of a gun, barefoot and naked, with their shame uncovered. Like cattle and wild animals, they will be driven with no rest. Sleep will not come to their eyes, and it will happen that the greatest number will cleave to death .

"All of them will be frightened by fear and terror, all of them not knowing where to escape, all shaking, all of them in tears, because a harsh and very horrible three years are to follow .

"All those inhabitants will seek to wander among hill and dale but even there floods will threaten them, and in those places where a sharp sword will not be able to reach them, water and fire will destroy, drown and burn them. People, cattle, homes, and everything will be shrouded in sadness and despair.

"This is the burden that the Lord alone decided upon and called down upon the kingdom of nations. The Lord said, 'First, I was shown everything from beginning to end in human form. I ordered that it be shown to me in a small imaginary picture as if I executed this holy misterium magnum in full size.'

"It was for this reason that I took upon myself with joyful zeal so much suffering and pain, not guarding my blood and body! Oh! how many a time was I taken over by pain and sudden suffering as if in labor! I was twisted like a snake when I heard the voice of the unknown enemy of holiness; I trembled and shook with fear as I looked at his almost unconquerable, round head, and

as he proudly
demanded, 'Who is the one who seeks to take my power over the world from my hands?'

"Every day I had a new fear about my dear children when the enemy of Holiness persecuted them. A chill went through me when I saw that he wished to swallow them all at once; I never had any rest at night, I was continuously disturbed and upset by the effrontery (invisible), and all this I endured so

that I could rescue them from the darkness of night

"You were proud and did not give any attention to it; you did not want to clutter your mind with it; you set up rich, sumptuous tables [of food], you ate and drank, and let the door be guarded against the poor so the screams of the needy did not bother your ears. Now, arise and wipe away the signs of any appearance of pride, put it away, away completely!

"Now, you, Jerusalem, are following! Oh, who is capable of describing your affliction and unhappiness? Who can understand your great fall? you, the children of the proud kingdom, why do you fly so high, why do you hold yourselves prouder than any other nation, why do you despise people, why do you step on the Holy children?

"O Jerusalem! You were filled with sound and fury. You were considered invincible! You counted so many inhabited towns where only pride and delight ruled.

"All your leaders will fall from the bow of Esau, when the Lord, when Jacob, assumes his form, his power and strength, and when he appears at the last judgment. Then all those who are among you, will rather be seized and murdered than come before this court where, standing alone, they will be judged because they issued a false decree!

"Soon will come the awaited day of tumult and destruction that I, as the great El Shaddai, will execute in that place where large numbers of people have gathered for some time. There I will stone everyone and cover the tall tower, and order it buried in the deepest ground. There, on the tall mountain, screams will be heard such as have never been heard before.

"The powerful Elom (the Turkish Army) will be attracted with its great might, its

infantry, cavalry,
and military supplies, and the enraged Kier (a people embroiled at the time with the
Turks) will also
arrive there to help in the destruction.

"And the beautiful valleys, the wonderful fields, the true-to-life plains will be
surrounded by chariot

carts, horses, much cavalry, knights, a variety of armed infantry, and everything
associated with the
cavalry, all will be set up in camp near the gate to the fortress .

"Then, when this overwhelming, grand fortress is destroyed, the curtain, that hangs
over the true
kingdom of Judah, will fall; and then, there will appear the holy, beautiful home of
Jacob, which had
been hidden in a forest filled with darkness until that time .

"At that time, the Second Jacob will appear, and as the Lord of all governments, will
proclaim to the
entire world that it must cry out and lament, be sorrowful and sob, do penance and
purify itself so it
shall be worthy to stand in the light shining from the Messiah's face.

"All of the world's futility, all of its earthly gaiety, all its bliss, all its
happiness, banquets, food, drink
and dances must cease, and the words, 'Today life, tomorrow rot,' must be completely
obliterated.

* "See! I am the eternal Lord, Jacob. I am your Lord's Lord. I will cast you out of
your place and turn
you into dust like an experienced knight unhorsing a young lad.

"I will twist you around like a ball before me throughout the corrupt world; and
wherever I put my
foot down, you will be forced to twist away from me, until what remains is nothing
except an
increasingly disgusting and hateful minion who does not die so long as the Lord has not
taken
possession of you and placed you completely under his power.

"Then I will call on my first obedient servant whose form I will take upon myself:
Eliakam, the true
Elijah the Tishbite. I am so; it is I, Jacob.

"He will put on the dress of the true Esau, he will adopt Aaron's Ephod. He will accept
and replace
Esau's power and authority, to show himself as the right and true Father to those who
gathered in

Jerusalem and to the entire House of Judah.

"He will cover his chest everlastingly with the Urim and the Tummim. He will hold in his hand

David's key to the holy Paradise of eternal life so that he may open the way to those who would walk there for eternity. With his power, he will proceed without harm through the world, but once he closes this holy place, there is no God in any world able to open it nor will there be any being able to help!

"He will rule and administer eternally, his will be the most powerful of all places, and he will majestically receive the seat in the country of the father of Edom.

"All wonder, glory and honor will enshroud his shoulders, everything that is called great and extraordinary must come under his rule, riches and all of the worlds' treasures shall be found in his domain!"

Home

The Clifford Shack Blog

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Oil History Gallery

* ^ li

"Colonel" Edwin Drake, in top hat, stands in front of the first oil well near Titusville, Pennsylvania, in 1859. The title of "Colonel" had been invented to impress the local backwoodsmen, who thought Drake was crazy for trying to drill for oil.

George Bissell, the father of the oil industry, figured that a business could be made out of selling "rock oil." An advertisement for patent

medicine gave him the idea of drilling for it.

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The fever that swept America in the wake of the first oil boom was captured in the popular music of the day.

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The Shoe and Leather Petroleum Company, foreground, at Oil Creek, Pennsylvania, in 1865.

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OIL REGION

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For boys with pluck, the oil business was a sure way to fame and fortune

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Arthur Bates, an oil dealer in Geneva, Ohio, delivered kerosene- the "new light"- door-to-door from his horse-drawn wagon.

Ida Tarbell, muckraker and America's first great woman journalist, fearlessly exposed Standard Oil. Her main target, John D.

Rockefeller, called her "Miss Tar Barrel."

Standard director H.H.("Hell Hound") Rogers became Tarbell's inside source as the result of an introduction from Mark Twain, whom

Rogers had saved from bankruptcy.

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Tarbell followed up her attack on Standard with a scathing personal sketch of Rockefeller himself in 1905.

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The trust was busted. The headlines the day after the Supreme Court decision of May 15, 191 1.

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It was said that John Galey, the greatest wildcatter of the 19th century, could smell oil. He chose the drilling site in Texas that led to the creation of the Gulf Oil Company, vastly enriching the fortunes of the Mellon family of Pittsburgh.

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On January 10, 1901, Captain Anthony Lucas's well blew in at Spindletop, the dramatic

beginning of the oil industry in Texas.

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The boom town Beaumont, near Spindletop, whose prostitutes were arrested and then displayed on the balcony of the Crosby House. Each woman's fine was announced, and the man who paid it could keep her for twenty-four hours.

The French Rothschilds, led by Baron Alphonse (said to own the finest moustache in Europe) pioneered the development of the vast oil resources of Russia in competition with members of another famous family, the Nobels.

The young Joseph Stalin fomented strikes and insurrection among the oil workers of Baku in the early 1900s. Forty years later, as leader of the Soviet Union, he would fiercely defend the same oil fields from the invading Germans.

The Baku oil fields, set ablaze during the Revolution of 1905. Political and social upheaval eventually drove the Rothschilds and the

Nobels out of Russia (or so it would appear)

Rothschild ally, Marcus Samuel, the London merchant who conceived and executed the great coup of 1892 that broke Standard Oil's

grip on the worldwide kerosene market.

A shell box of the type that Marcus Samuel's father sold at Victorian seaside resorts. In honor of his father, Samuel named his new

venture "Shell."

The Successful Voyage of Marcus Samuel's ship, the Murex. It carried Rothschild kerosene through the Suez Canal to the Far East. The canal shaved thousands of miles off the trip around the horn of Africa. Rothschild kerosene could be sold cheaper than Rockefellers.

The Murex Suez Oil Route Needed Protection

Strategic Palestine

In 1882, Baron Edmund de Rothschild of Paris, arrived in Palestine. Philanthropy brought was not on the forefront of his mind. Oil was.

The discovery of oil in the jungle at Telaga Said beginning in 1885, on the island of Sumatra in the Dutch East Indies, made Royal

Dutch a major competitor in world markets.

Henri Deterding, the "pushing fellow" who forged the merger of Royal Dutch with Shell and for the next quarter century was the

world's most powerful oil man.

Henry Ford sitting in the first car he built in 1896. The automobile created a new market for oil just as the industry was losing its main market— for kerosene— to Thomas Edison's innovations in electricity .Ford supported Hitler because the future of his company would

depend on an uninterrupted flow of Mid East oil.

Automobile races kindled wild enthusiasm for the new invention. The winner of this race, in 1905, made the 4400-mile trip from New

York City to Portland, Oregon, in exactly 44 days.

By 1909, when auto lovers went motoring, no one any longer shouted "Get a horse!"

A "capitalist of the highest order," English financier William Knox D'Arcy acquired the huge Persian concession in 1901.

Nasir al-Din Shah granted several oil right concessions before his successor, Muzaffar al-Din, signed the D'Arcy Concession.

After five years of drudgery and disappointment, the engineer George Reynolds (left)~"solid English oak"~finally discovered oil in

Persia in 1908, opening up oil development in the Middle East.

Admiral Jacky Fisher, the "Oil Maniac"

Winston Churchill in 1916

Churchill as First Lord of the Admiralty

First Lord of the Admiralty Winston Churchill in 1911 with Admiral Jacky Fisher (right), the "oil maniac" who persuaded Churchill to convert the Royal Navy from coal to oil in preparation for a war with Germany.

In September 1914, as the huge German army closed in on Paris, the French commandeered the city's taxi-cabs to rush additional troops

to the front. Oil had gone to war.

The rapid mechanization of the battlefield in World War I, including the tank (originally designed by Churchill) and airplane, brought a

new mobility to war and made oil an essential strategic commodity.

In 1919, Captain Dwight Eisenhower led an Army expedition through "darkest America" to dramatize the need for roads suitable for the new automotive age. Sometimes the convoy could do no more than six miles an hour.

The 1920s saw the birth of the secular temple of modern American civilization— the drive-in gasoline station. This is opening day at

Phillips's first gasoline station in Wichita, Kansas, 1927.

Oil companies promoted brand names and trademarks in the 1920s to differentiate their products and win customer loyalty.

Armenian businessman, Calouste Gulbenkian, the wily and tenacious "Mr. Five Percent," became immensely rich by defending his interests in Iraqi oil. He always kept at least one mistress under the age of 18, even in his eighties, because his doctor insisted it was

necessary to maintain his vigor.

John Cadman, chairman of Anglo-Iranian (later British Petroleum or BP), at the airport in Tehran in 1933. He had just rescued his company's concession in Iran, which had been summarily nationalized by Shah Reza Pahlavi.

Standard Oil of New Jersey (later Esso, then Exxon) emerged from the breakup of the

Standard Oil Trust as America's biggest and most powerful oil company. It was dominated by "The Boss," Walter Teagle, grandson of Rockefeller's original partner.

Adolph Hitler made oil central to his plans for conquest in World War II. His ill-conceived invasion of the Soviet Union was halted just

short of the rich oil resources of the Caucasus.

General Erwin Rommel, the master of mobile warfare, swept across North Africa, planning to join forces with the German invaders of the Caucasus. Later, as he wrote his wife, "Shortage of petrol! It's enough to make one weep."

The opening of the Magdeburg synthetic fuels plant in 1937 (left). Such fuels provided more than half of Germany's total oil supply during the war. The same plant (right) after three thousand bombs were dropped on it by Allied bombers.

Churchill & Former Assistant Navy Secretary Roosevelt

Photos and captions from the Pulitzer Prize winning book, *The Prize: The Epic Quest For Oil, Money & Power*, By Daniel Yergin
Home .

An Interpretation

of the

Natal Chart

of
Sabbetai Zevi

according to the astrological principles and practices known to the subject and his circle

by

Bryan Griffith Dobbs, Ph.D.

Contents

Introduction

the Chart

Brief Summary

Detailed Interpretation

Acknowledgments

References

Contact the Author

Index

O

TOP OF PAGE

Introduction

[If we distinguish between astrology as it was practiced from Late Classical Antiquity until

the end of the nineteenth century and astrology as it is practiced during the twentieth century, it is appropriate to say that ancient astrology was more rigidly prescriptive than its

contemporary counterpart and more occupied with traditional moral questions. It tended to

be specific in its predictions in a manner entirely atypical of modern practice, which primarily emphasizes psychological values. In the interpretation that follows, I have attempted to present a reading of Sabbatai Zevi's natal chart as he himself and his circle

would have interpreted it. The horoscope wheel accompanying this analysis is, however, based on late twentieth century techniques.]

[The interpretations that follow are those of Ptolemaic astrology, as filtered through Greek,

Arabic and Hebrew sources and set forth by Abraham Ibn Ezra in 1143 in RESHIT HOKHMAH, "The Beginning of Wisdom", the most widely disseminated, translated and studied astrological text of the mediaeval period; I have gleaned additional insights from

contemporary, that is seventeenth century, European astrological theory and practice.]

[Ancient astrological interpretation abounds in contradictions. In what follows, a representative selection has been made, so that it will be immediately apparent that some of

what is said (using the words of the classic text itself) directly applies to the person and life

of Sabbatai Zevi and some does not. While the definitive source in English for biographical

information remains Gershom Scholem's magisterial Sabbatai Sevi: The Mystical Messiah, a briefer source is the article Scholem wrote on Zevi for the Encyclopedia Judaica, which

has been reprinted a number of times together with all of the contributions by Scholem on

Jewish mysticism, under the title Kabbalah. Most recently, Moshe Idel has published Messianic Mystics and Harris Lenowitz has published The Jewish Messiahs. Because of the abundance of readily accessible biographical material, I have not felt it necessary to insert

confirmatory biographical comments throughout. I do so however on a limited number of occasions. Even someone with only a basic knowledge of the life, person and ideas of Sabbatai Zevi will readily recognize the degree to which the astrological predictors, taken

from the classic source and not modified, related directly to him.]

[Using Ibn Ezra's techniques. Mercury has been read into the 4th House and Venus has been read into the 5th House.]

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TOP OF PAGE

Sabbatai's Natal Chart

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TOP OF PAGE

A Very Brief Summary

Here is the briefest summary of Sabbetai Zevi's chart:

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Sabbetai Zevi

Izmir, TUR

ZONE:

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027E09'00"

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The 213th day of the year

Planetary hour: Saturn

[Note: This confirms my surmise
as to an appropriate birth time.]

6th hour of Venus-Night

Moon in 2nd Quarter

Julian Day: 2315156.42459

Geocentric

Tropical

Placidus Houses

Houses and Planets

House

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28 degrees 9 minutes of Taurus

23 degrees 16 minutes of Gemini

14 degrees 35 minutes of Cancer

07 degrees 01 minutes of Leo

05 degrees 00 minutes of Virgo

13 degrees 15 minutes of Libra

28 degrees 09 minutes of Scorpio
23 degrees 16 minutes of Sagittarius

14 degrees 35 minutes of Capricorn
07 degrees 01 minutes of Aquarius

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Mercury 04d34m of Leo

Sun 08d24m of Leo
Uranus 25d33' of Leo
Mars 26d01m of Leo
Lunar Nodes 26d44m of Leo
Venus 01d32m of Virgo

Saturn 13d53m of Virgo

Neptune 22d18m of Libra
Jupiter 23d40m of Libra
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Moon 13d29m of Scorpio

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* Pluto 19d02m of Taurus

TOP OF PAGE

The Interpretation

I. THE HOUSES IN SABBETAI ZEVI'S CHART

[The horoscope is presented in the form of a wheel. Life experience is mapped onto the wheel which is divided into twelve houses, grouped thematically and assigned to the signs of the Zodiac. The houses in the wheel accompanying this essay are based on the methods of the seventeenth-century Italian monk, Placidus de Tito. This system, most favoured at present, allocates the houses that amount of space required by the Sun to pass from one sign to the next. As opposed to this temporally based system, the earlier systems of

Ptolemy, Campanus, Regiomontanus and Morin were spatially based.]

^^ The Affairs of the First House: Health, Vitality and Happiness

The Ascendant is in Taurus

General Appearance:

big or thick arms,
hands, buttocks

Complexion: swarthy brown

Eyes: full or great

Big or broad face

Broad, high or large forehead

Crisping or curling, thick, black hair

Short legs

Thick lips

Large mouth

Short and fat neck

Wide nostrils

Large, strong shoulders

Short, full, well-set stature

Refer to the portrait of Sabbatai Zevi (right):

The Almuten of the Ascendant is the Moon

Such a person loves to wander from place to place,
is a lover of peace, loves novelty

and is ingenious. Such a person is also unsteadfast, wavering and timorous.

.. and the Moon is Debilitated by Fall

Such a person is loose, if not lazy, and careless. If left to his own devices, he is liable to live in a poor or mean condition.

.. and the Moon is in Scorpio

Such a person will be perceived as bad, whether he actually is or not. At the least, such a person is impudent, but often this develops into theft, abandoning good works and deliberately consorts with "bad" types.

The Dispositor of the Ascendant is Venus

... and Venus is Dignified by Triplicity

Such a person is inclined to mirth, and is generally virtuous, delighting in pleasure, neat in appearance, often ensnared in love affairs, although constant in his affection and remarkably free of jealousy.

. and Venus is Debilitated by Fall

Such a person is dominated by his desire for pleasure and doesn't much care if his

reputation is hurt thereby.

... and Venus is in Virgo

Such a person's health will be focused on intestines, bowels, diaphragm and spleen. He will have a tendency towards obstructions, hypochondria, excess secretions, gas, and colic when young. His body will be spare, he will be of average height for his family, with dark hair, a long head, and eyes larger than typical for his family. He will be well-spoken, curious, discreet and inconstant.

[Sabbatai Zevi is said to have died of a bowel obstruction. Poison remains a distinct possibility.]

The Dispositor of the Ascendant is in 5th

Such a person is given to all kinds of pleasures, including gambling. He benefits from efforts on his behalf by friends.

In-Sect Triplicity Ruler of the 1st is in Detriment or Fall

Such a person's childhood was not fun and more of a hindrance than a help.

Out-of-Sect Triplicity Ruler of the 1st is in Detriment or Fall

Adulthood is a problematic rite of passage for such a person. During those years, he will not feel in control of his life for any great length of time.

... and the Out-of-Sect Triplicity Ruler of the 1st is Peregrine

Such a person's adulthood involves many twists and turns, sometimes good, sometimes bad, but almost always unsettled. Such a person avoids these complications by adopting an unconventional path through life. He is much happier when he puts himself outside normal expectations.

** The Affairs of the Second House: Money and Possessions

The Ruler of the 2nd House is Mercury

Such a person will most likely be able to make money from: bargains, business, arts, exercise of the wits, study; or invention of new things, or through searching after curiosities. He will profit from buying and selling information, he will be a conduit for data and will profit from the distribution or publishing of information.

The Ruler of the 2nd is in the 4th House

Such a person's wealth will increase by inheritance.

The Out-of-Sect Triplicity Ruler of the 2nd is Peregrine

Such a person's adult experience of money will involve many ups and downs. The way such a person achieves some level of stability is to make money through unconventional means.

** The Affairs of the Third House: Short Trips, Spirituality, Information, Siblings and Relatives

[The Third house in the Ptolemaic system is the House of the Goddess. In Ibn Ezra's system

it becomes the House of the Shekinah, of religious manifestations that are feminine in

nature.

Since women were the out-of-power party in religious matters, the Third House is seen as the

setting for religion encompassing heresies or practices that don't follow the societal norm of

the subject's cultural environment. The Ninth House is called the House of God. When that house is

evilly aspected, as in the case of the present subject, it points to an individual who is a heretic or

schismatic]

The Ruler of the 3rd House is the Moon

The Moon is a rather severe filter for information: what such a person hears

and understands and, hence, communicates to others is very dependent on what his

mood is when he hears it. His mood is a very sensitive indicator of his physical state

and the small fluctuations that occur in daily life can result in major changes in his

ability to learn and understand. Such a person especially needs to be careful

not to overeat or overdrink at times when he needs his concentration to be at its best.

The Ruler of the 3rd is in the 6th House

Life is not easy when it comes to the relatives; there is constant contention.

The Out-of-Sect Triplicity Ruler of the 3rd is in Detriment or Fall

Middle siblings or cousins, if any, work at cross purposes to such a person, end up requiring extra attention or actively denigrate him.

... and the Out-of-Sect Triplicity Ruler of the 3rd is Peregrine

Such a person will find that others vacillate in their relationship with him. For him to make these relationships work, he must not follow any expectations that others have.

** The Affairs of the Fourth House: Parents, Property and

Home Life

Mars is in the 4th House

Such a person has a violent streak, which if not controlled could be felonious. This violence can utterly ruin his reputation, cause calamity and trouble, destroying both his

reputation and his dwelling, it threatens damage by fire, wounds and hurts to the body; molestation, loss or damage from his partner. His temper knows no bounds, and rampaging, snuffs out like a candle, leaving an unsavoury scent behind.

... and Mars is Conjunct Venus

Such a person may exercise self control and find an outlet for his energy.

... and the Chart is Nocturnal

Such a person has martial leanings and ends up being stationed in forlorn places or ends up taking care of wild beasts. Such a person is rebellious and likely to waste his inheritance or any other money.

The Sun is in the 4th House

Such a person attains honour and dignity in old age, as well as wealth in land. He may find buried treasure and much gain.

... and the Sun is Conjunct the Ruler of the 4th House

Such a person will inherit a great estate.

Mercury is in the 4th House

Such a person has an excellent memory and good understanding, a brain apt for higher education. He is acute and apt in all business. By industry and ingenuity, he can accumulate a stable fortune in lands and estates. However, there is likely to be contention, strife and molestation with those closely related to him.

... and Mercury Rises before the Sun

This person is capable of teaching secret arts.

... and the Sun is Conjunct Mercury

This person's background may not be the greatest, but he is skilled in secret and illegal arts. Despite this, he is sober and honest.

The North Node is in the 4th House

This person stands to gain much from the acquisition of lands, houses, inheritances and so forth. He may be surprised by the extent of his gain, although he will have benefited from a noble and stable family tree.

The Ruler of the 4th is in the 4th House

Such a person is fortunate in all financial matters, he will benefit from elders in his family and will increase his family's wealth.

... and the Ruler of the 4th is Combust

No matter how much this person profits, he will spend more and more.

The Out-of-Sect Triplicity Ruler of the 4th is in Rulership, Exaltation or Triplicity

This person will do well in financial matters having to do with property or land.

The Participating Triplicity Ruler of the 4th is Peregrine

This person has difficulty keeping the end in mind. It is easy for him to get bogged down in projects and to forget what the goal is. He must therefore set aside externally encouraged goals in favour of internally generated ones. He can achieve great things if he follows his own course.

** The Affairs of the Fifth House: Children, Affairs, Speculation, Recreation and Fun

Saturn is in the 5th House

This person will have few if any children. If there are any, their health will be

delicate.

They will be cross and disobedient, causing much worry and grief. In negotiations, such a person often becomes taciturn and rather than heed the message punishes the messenger.

... and the Chart is Nocturnal

This person is fortunate over time, but only slowly. He lacks courage, more because of lethargy than from fear.

Venus is in the 5th House

Such a person will have much joy in life and will have prosperous and fortunate children. While he will not necessarily become well known, he will succeed in his calling, will be inclined to pleasurable recreations and will find it easy to obtain his goals.

... and Venus is Sextile Jupiter

This person has the capability of making an impact on others that will really be noticed. If he does well by others, they will be sure to reward him.

The Ruler of the 5th House is Mercury

Not exactly a natural gossip, this person enjoys all forms of verbal communication. The Ruler of the 5th is in the 4th House

This person will enjoy an estate from his parents.

... and the Ruler of the 5th is Combust

However, that estate will not be large. Any children of this person may face troubles, mortal dangers and imprisonment.

The Out-of-Sect Triplicity Ruler of the 5th is in Detriment or Fall
Whenever this person tries to enjoy himself, he seems to have problems.

The Out-of-Sect Triplicity Ruler of the 5th is Peregrine
This person's pleasure is transitory.

** The Affairs of the Sixth House: Illness y Danger and
Work Environment

Jupiter is in the 6th House

This person is generally healthy, but often finds himself exposed to danger through lack of caution.

The Moon is in the 6th House

Many diseases may plague this person in mind and body.

... and the Moon is in Rulership, Exaltation or Triplicity

Overall, this person's vitality is good. He benefits from servants, employees and older relatives. He may make money dealing in small animals and birds.

The Ruler of the 6th is in the 5th House

This person has a susceptibility to venereal disease. He can easily get sick from overeating. Any children he may have will tend to be sickly.

The Ruler of the 6th House is Venus

This person is subject to the following general health problems:
suffocation, sudden and brief illnesses, dislocation and venereal disease.

... and Venus is in Virgo

In addition, he is subject to bowel problems and worms.

** The Affairs of the Seventh House: Intimate Partners y
Business Partners, Open Enemies and Clients

The Ruler of the 7th House is Mars

This person's preferred type in a long-term relationship is, if fortunate, of an imperious spirit, one that can bear nothing of wrong, desirous of revenge, willing to rule rather than fail her partner; hasty, etc. But if unfortunate, this partner will be evil-minded, proud though beggarly, stubborn, insolent, never quiet except when asleep, given to scolding and quarreling.

The Ruler of the 7th is in the 4th House

This person will increase his holdings through a good partnership with someone who is virtuous and honest.

The Out-of-Sect Triplicity Ruler of the 7th is in Detriment or Fall

This person is advised not to start an argument or engage in a quarrel.
He will generally lose.

The Out-of-Sect Triplicity Ruler of the 7th is Peregrine

This person is not always ready for conflict and is most successful at it when using unconventional means.

The Participating Triplicity Ruler of the 7th is in Detriment or Fall
Social intercourse escapes this person. He is not good at small talk.

** The Affairs of the Eighth House: Death, Taxes, Inheritance
and Other People 's Money

The Ruler of the 8th [Anareta] is in the 6th House
Neither servants nor employees nor pets will serve this person in good stead.

The Out-of-Sect Triplicity Ruler of the 8th is in Rulership, Exaltation or Triplicity
This person will benefit both from older people and from anything old.

The Participating Triplicity Ruler of the 8th is Peregrine

The nature of this person's inheritance may be somewhat unusual and its use or disposal will prove challenging.

** The Affairs of the Ninth House: Long Trips, Law,
Education and Spiritual and Philosophical Matters

The Ruler of the 9th House is Saturn

There is much travel in the life of this person. As well, education is an unending, life-long process.

... and the Ruler of the 9th is Peregrine

It will be impossible for this person to stick to one single field of interest during his entire life: because of his eclectic interests, he will have to invent an intellectual or philosophical field for himself. He will reject a black and white code of ethics, since he can appreciate the many shades of grey. Absolute codes will be rejected in favour of situational ethics.

The Ruler of the 9th is in the 5th House

Travel will be enjoyable to this person.

The Diurnal Triplicity Ruler of the 9th is in Detriment or Fall

This person may come to detest travelling, since something always seems to

go wrong. He will either be hassled or subjected to schedules which frequently are not followed.

... and the Diurnal Triplicity Ruler of the 9th is Peregrine

This person's stock-in-trade is wandering, which becomes a second nature to him.

The Nocturnal Triplicity Ruler of the 9th is in Detriment or Fall

This person is someone who goes from being a heretic to an apostate to an atheist. Because he refuses to take religion on blind faith, he will end his life in a religion different from that of his parents.

** The Affairs of the Tenth House: Career, Business, Honour, Status, Promotion and Mother

The South Node is in the 10th House

This person will suffer a loss of honour, reputation, credit and esteem, with a deprivation of position. He will be thrown from the top of the heap to the bottom. He may have to leave town to escape his misery. His mother's life is unhappy.

The Part of Fortune is in the 10th House

This person will achieve fame, riches, honour and promotions from eminent persons. This person will be fortunate and happy in his chosen field.

The Ruler of the 10th House is Saturn

This person will receive honours by inheritance and possessions from older individuals.

The Out-of-Sect Triplicity Ruler of the 10th is Peregrine

This person's reputation ebbs and flows, without a direct relationship to the affairs of the moment.

** The Affairs of the Eleventh House: Friends, Hopes and Wishes

The Ruler of the 11th is in the 6th House

This person will not live a long life and will be impeded by many troubles.

... and the Ruler of the 11th is Dignified and not Combust

This person will be able to struggle through his misfortunes with ease and grace. He will ultimately be victorious over many of them.

The Out-of-Sect Triplicity Ruler of the 11th is in Detriment or Fall

This person will experience many fair weather friends.

... and the Out-of-Sect Triplicity Ruler of the 11th is Peregrine

This person's truest friends are those who live at some distance from him.

The Participating Triplicity Ruler of the 11th is in Detriment or Fall

This person's friends are more frequently detrimental than helpful.

** The Affairs of the Twelfth House: Secret Enemies, Confinement and Sorrow

The Ruler of the 12th is in the 4th House

There is strife with and between this person's parents and possibly older relations. A catastrophe may befall this person's home or land.

The Out-of-Sect Triplicity Ruler of the 12th is in Rulership, Exaltation or Triplicity

This person will seldom be confined in an institution against his will.

The Participating Triplicity Ruler of the 12th is Peregrine

This person's enemies are too scattered to concentrate too strongly on him. Or else they find novel ways to attack.

II. THE PLANETS IN SABBETAI ZEVI'S CHART

** The Sun

The Sun is in Leo

This person is capable of being highly honoured, and of gaining wealth and dignity. This person is courageous, proud, sober, grave, generous, resolute, strong, valiant, crafty, cruel, discreet and fierce. He is affable enough, but not good at telling a white lie. He is grave of manner, high-minded and honest. It is a matter of honour that he keeps his promises. As a bestial sign, he can be quite lascivious; this means that if angered he can be vicious or violent.

This person is a Fire Sign and is therefore both "hot" and "dry".

The dry component means that he can see distinctions easily and that he is swayed more by intellectual argument than by passion. The hot component means that he reacts to things quickly. He expresses his anger strongly and immediately and doesn't tend to harbour a grudge. Others who are not hot in temperament will perceive him to be angry. Although he will be perceived to have high energy, he will be aware of a curious stillness amidst the seething activity. He may require more sleep than colder types.

This person is a Fixed Sign and thus is strong-willed and stubborn. He will also hang on to people and things long after they have ceased being useful to him. Being a four-footed sign, he will have a strong sex drive. This also means that if angered he will become vicious or violent.

... and the Chart is located in the Northern Hemisphere

Leo is a sign of Summer, which is hot and dry.
The combination with the Fire Element is doubly hot and dry.

** The Moon

Mercury is more dignified than the Moon

This person operates more from reason than from emotions and desires.

The Moon is in Scorpio

This person can be very moody, malicious and foolish. The foolishness can be cured by education.

** Mercury

Mercury is in Leo

This person is hasty, proud and conceited, ambitious for honour, a boaster, and often subject to contention.

** Venus

Venus is in Virgo

This person is a good orator, but somewhat unfortunate in most affairs. He is a discriminating, active person, of an aspiring nature, but one who rarely obtains his desires.

Venus is Peregrine

This person takes his pleasures from a wider range of things than the merely conventional.

** Mars

Mars is in Leo

This person's passion over weighs his reason. He is noble, generous and free- spirited.

** Jupiter

Jupiter is in Libra

This person has a mild, winning disposition and delights in noble exercises and recreations.

He is obliging to all, thereby gaining much honour and esteem.
He has broad fore-teeth.

** Saturn

Saturn is in Virgo

This person has a solid countenance, but is much inclined to melancholy. He holds on to his anger for a long time. He is a projector of many curiosities, but to little purpose. He is studious, discriminating and reserved, but liable to be tempted by petty theft and indirect dealing.

III. THE ALCOCODEN IN SABBETAI ZEVI'S
CHART

The Alcocoden is a calculated planet, related to the Hyleg or Giver of Life. Called

the Giver
of Years, the Alcocoden is the Almuten of the Hyleg. The Alcocoden was traditionally used to calculate the length of life. It may also indicate proclivities for certain diseases.

The Alcocoden is the Moon

This person is subject to: colic, stomach aches, edema rheumatism, gluttony, eye rheums, worms, rotten coughs, convulsions, epilepsy, scrofula [associated with moral corruption], abscesses, smallpox, measles, lethargy and excess phlegm.

... and the Moon is in Scorpio

This person is also subject to: genital diseases, poison, heart afflictions and fainting.

IV. ASPECTS IN SABBETAI ZEVI'S CHART

Venus in Conjunction Mars

... and Mars is the Significator

This person has the love of women. He retains the acquaintance of prostitutes and others outside the normal social hierarchy. He is kind, gentle, courteous, sometimes hasty, of a good humour and disposition. Often his kindness is his undoing. He is a very hard worker who can sublimate his passions into work.

Mercury is Conjunction the Sun

... and the Sun is the Significator

This person is adorned with wit, ingenuity, learning, arts, sciences, policy, understanding of languages and the power of words. Because Mercury delights to be under the Sun beams, not being there by hurt, as are the other Planets, this person will get an excellent education and prove a good rhetorician and logician.

Saturn is Sextile the Moon

... and the Moon is the Significator

This person is cold by nature and of ill complexion, inclining to sordid and ill actions, and yet deliberate when doing ill, doing it with preconsideration. This person is apt to invention, but very willful in all things, conceited of himself and thinking nothing well done if not done by himself. He is out of touch emotionally with others.

Jupiter is Sextile Mars

... and Jupiter is the Significator

This person is aware that actions have moral consequences. He is a stickler for doing the right thing no matter what the cost. He has a free and noble disposition, bold, valiant and honourable, attempting and attaining brave and admirable exploits, generous to his friends, obliging to his enemies, yet desiring and endeavouring to be in charge, resolute and subtle.

Jupiter is Sextile Venus

... and Jupiter is the Significator

The two benefics together tend to produce courtesy and civility. This person is of a pleasant, loving, courteous disposition, kind to women, of an exceeding good nature, and the patron of hospitality. This is the Aspect of love, concord, agreement, good fortune and riches. He is promoted and rises through the ranks because of women.

Saturn is Conjunct Jupiter

... and Jupiter is the Significator

The combination of Saturn and Jupiter means that the ability to achieve property [Saturn] is related to his religious state [Jupiter]. This means that in carrying out his work, this person will be dogged by religious and ethical concerns. He will experience unmitigated troubles and miseries. He will be a continual loser. He has great crosses to bear, will meet with disgraces and contempt and will be in danger of ending up a beggar. He is of a poor, low spirit, cross, peevish, lethargic, dull, miserable, and unfortunate in the world.

Jupiter is Conjunct Venus

... and Jupiter is the Significator

This person is ruled by fornication and lust. He is given over to debauchery.

The Sun is Square the Moon

... and the Sun is the Significator

This person finds it difficult to be satisfied with any situation, always being enticed by something different possibly being better. His fortune is mutable and unstable. He falls easily into contempt and reproach among the common people and will merit the hatred or displeasure of some eminent or politically connected person. He is a cheat, deceiver or impostor. He is given to self-aggrandizement.

Mercury is Square the Moon

... and Mercury is the Significator

This person has an unusually strong talent for saying the inappropriate thing. When he argues with people, more often than not he infuriates them rather than convincing them. He is mutable, unstable in all his ways, foolish, arrogant, void of reason and good manners, loquacious, and very much conceited. This person will encounter many troubles and oppositions, he will lose the favour of some eminent woman and be reduced to an exceeding degree of poverty.

V. THE FACES IN SABBETAI ZEVI'S

CHART

The Ascendant is in the 3rd Face of Taurus

This person has an image of misery, servitude, poverty, necessity and cruelty. The Dispositor of the Ascendant is in the 1st Face of Virgo

This person has an image of farming and of gathering wealth and riches.

The Almuten of the Ascendant is in the 2nd Face of Scorpio

This person has an image of contentions, strife, seditions, theft, of sowing mischief and debate amongst men, and of deceit.

VI. PLANETS IN PEREGRINE

IN SABBETAI ZEVI'S CHART

Venus is Peregrine

Social standing is a real problem for this person, who either tries very hard to fit in or flaunts being an outsider. This person is absolutely unclear about what others like in him and about what he likes in him self and others.

VII. THE HUMOURS IN SABBETAI ZEVI'S CHART

Complexional Scores

Sign of Ascendant: Taurus = Cold and Dry

Ruler of Ascendant: Venus [Virgo] = Cold and Dry

Aspect to the Ascendant: Venus [Virgo] = Cold and Dry

Aspect to the Ascendant: Mars [Leo] = Hot and Dry

Sign of Moon: Scorpio = Cold and Wet

Phase of Moon: First Quarter = Hot and Dry

Aspect to the Moon

Aspect to the Moon

Aspect to the Moon

The Sun [Summer] = Hot and Dry

Mercury [Leo] = Hot and Dry

Saturn [Virgo] = Cold and Dry

Season: Summer = Hot and Dry

Ruler of Geniture: Saturn [Virgo] = Cold and Dry

Ruler of Geniture: Mars [Leo] = Hot and Dry

Ruler of Geniture Mercury [Leo] = Hot and Dry

Almuten of the Moon: Mars [Leo] = Hot and Dry

Hot: 8

Cold: 6

Wet: 1

Dry: 13

This person's complexional type is Dry.

O

TOP OF PAGE

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Lee Lehman's Classical Astrology for Modern Living: From Ptolemy to Psychology and Back Again,

West Chester, PA.: 1996. He refers all those interested in the techniques of classical astrology to this work which is available from Amazon.com for US\$19.95 and which is the best introduction to the subject.

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TOP OF PAGE

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TOP OF PAGE

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TOP OF PAGE

Jabbatai Zevi main page

Site Meter

page history

page uploaded 27 May 1999

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Rothschild Family Photo Gallery

Nathaniel Rothschild

Albert Freiherr von Rothschild, third head of the Vienna branch

Main facade of the town house built by Baron Albert Rothschild (1844-1911) on the Prinz-Eugen-Strasse in Vienna

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Mayer Alphonse de Rothschild (1827-1905), second head of the Paris branch, in 1878

Sir Anthony Rothschild (1810-76) was an English baronet as well as an Austrian baron

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Charlotte Beatrix Baroness de Rothschild (1864-1934)

Ferrieres-en-Brie near Paris, one of the prize possessions of the French Rothschilds.
At one time it contained a private zoo

and miniature railway

Lionel Walter Rothschild (1868-1937), the second baron, Zionist and recipient of the Balfour Declaration in 1917. He was

also a distinguished naturalist and owned a private zoo

Mentmore in Buckinghamshire near London was acquired by Mayer Amschel Rothschild, a brother of Nathaniel, in 1851.
Mayer Amschel's only child, his daughter Hannah, married Lord Rosebery, British Prime Minister 1894-5

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Waddesden Manor, the luxurious country seat built by Ferdinand James (1839-98), one of the Vienna Rothschilds.

Ferdinand became an English citizen and Member of Parliament for Aylesbury. Waddesden is a repository of many very

precious art treasures, some of the most notable coming from French Renaissance chateaux

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James ('Jimmy') Armand de Rothschild (1878-1956), a member of the French branch of the family. He became an English citizen and Liberal Member of Parliament. Art connoisseur and devotee of the track

Countess Kitty Schonborn-Buchheim (1885-1946) later the wife of Eugene Freiherr von Rothschild, of the Austrian branch of the family. After his abdication in 1936, Edward VIII stayed at their castle at Enzesfeld near Vienna

Leonora de Rothschild (1837-1911). She married her

cousin Mayer Alphonse

The zebra four-in-hand of Lionel Walter Rothschild, the second baron

Victor Rothschild

Home.

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