

The
Saxon
Messenger

Edition 47 2017



Dear Reader

The Brattle of New Orleans

The first week of May was already somewhat more hectic for us than usual. Our regular internet service was taken out by a storm Thursday morning, and two attempts to pre-record [a scheduled program](#) with our friend Don Fox had failed miserably. The back-up plan, a cellphone hotspot that is almost always reliable, wasn't even lukewarm in the continuing bad weather. But when we heard what was about to happen in New Orleans the coming weekend, we just had to go, and Don kindly agreed to do our Saturday program live. We would have to do our part from a motel room in Slidell, Louisiana after a long drive Saturday afternoon. At least the drive from Northwest Florida to New Orleans is quite scenic.

Back in April, we posted a short paragraph and a video of [talk radio host](#) Nathan Laurenson and a small group of local residents protesting the removal of the Liberty Place Monument, which is a memorial commemorating the actions of patriots who in 1874 had rebelled against an oppressive and corrupt Reconstruction government. It was only the first of four monuments that the City of New Orleans is planning to remove. The Confederate-era monuments in New Orleans are being taken down in the middle of the night under heavy police guard by contractors who wear masks and conceal the names of their companies, and the protesters were out there with them. Seeing [the video of Nathan](#) on the Internet at [The Daily Resistance](#) website, we sent him a short note commending his good work. We didn't know at the time that we would be chatting with him at Lee Circle in New Orleans a short couple of weeks later.



For at least two years now, the City of New Orleans has been planning to remove several Confederate monuments which supposedly hurt the feelings of negro residents and social justice warriors. But there are other more sinister designs which are the true motivation for the movement to erase White history from the streets of all of the cities of the South. I will not get into those here, except to say that the Jewish writer and journalist Walter Isaacson, who has been associated with the New York Times, CNN, and various globalist institutions and causes, has been involved since 2015 with the New Orleans Tricentennial Commission, which is planning the city's 300th anniversary commemoration in 2018, and since 2016 he is a member of the New Orleans City Planning Commission. During this period, the Confederate monuments have become an issue, and city mayor Mitch Landrieu, who appointed Isaacson to both posts, has obediently followed Isaacson's anti-Southern policies. Another figure in this is a man named John Cummings, whom we have not yet fully investigated but the more we look at him the more scrutiny he deserves.



Cummings, who is apparently White, is a retired lawyer who purchased the Whitney plantation maybe 17 years ago, refurbished its antebellum mansion, and has converted the estate into what is billed as America's first slavery museum. I do not know if it is true, but when I was in New Orleans I heard a rumor that Cummings was going to receive the Confederate monuments from the city for his museum, which would indeed be a pity.

Mayor Landrieu and the New Orleans City Council, who are obvious tools for the globalist one-worlders such as Isaacson, [John Cummings](#) and other wealthy social justice warriors, planned to take down three other Confederate monuments, which are those memorialising Confederate President Jefferson Davis and Generals Robert E. Lee and P. G. T. Beauregard. After a victory in the courts, their path has been cleared and they began at Liberty Place. According to a website that writes on southern politics and culture called The Hayride, Landrieu and Cummings have had a relationship since 1990, and in an article titled [An Historical Look Into The Landrieu-Cummings Relationship](#) they have documented several transactions between the City of New Orleans and Cummings which have helped to greatly enrich both men.

According to the 2010 census, 60 percent of the city's population are negroes, and they hold four of seven seats on the City Council. The remaining seats belonging to a pair of apparently White women, and a man whose race is rather ambiguous. These seven politicians alone had voted to remove the Confederate monuments from New Orleans. However the real question, which has probably not been properly addressed anywhere, is whether a local government in any city has the right to eradicate the cultural heritage which has been shared by an entire state or region, simply because the political climate or the demographics inside the city have shifted. Demographic shifts are often only temporary, however the erasing of a culture and its history is much more permanent. This issue has been raised elsewhere, but probably not to the extent of what is now very rapidly occurring in New Orleans. There are bills which have been introduced into the Louisiana State legislature, but even if they pass they are far too late to prevent the monument removal.

Hearing that there had been a small contingent of demonstrators defending their Southern heritage who stationed themselves at some of the monuments in downtown New Orleans, and that there would be wider demonstrations on Sunday May 7th, knowing some of the people who planned to participate, we also desired to attend and lend our voice to this worthy cause. The call for wider demonstrations was sparked the week before, when a military-style truck full of Antifa hoodlums terrorized people at the city's Jefferson Davis monument, and had also vandalized the Beauregard monument. As we wrote this, the Jefferson Davis monument was also removed in the middle of the night, in the early hours of May 11th. Observing nationwide trends in the cities of America these last few decades, we know that the destruction of White Christian culture is not going to stop at some Civil War statues. After our Confederate heroes are eradicated from our memory, it will be the founders of the nation, and then perhaps more recent icons of our White society will be under attack.



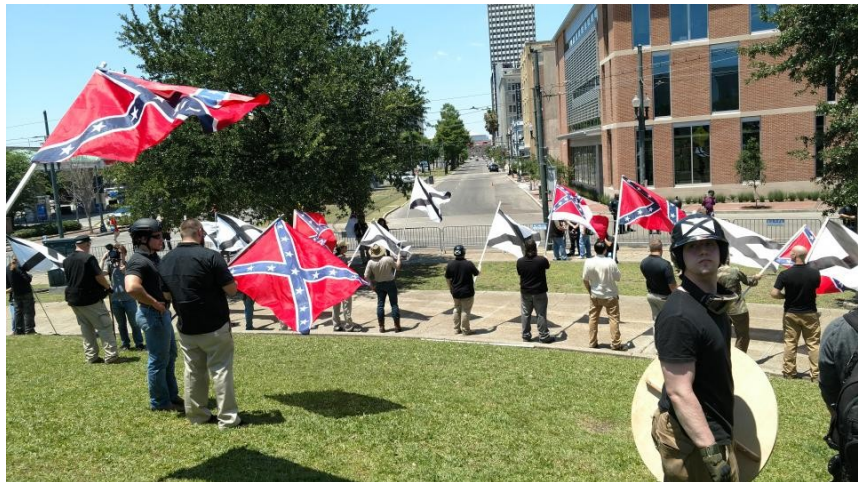
Vandalised Beauregard Monument

Another famous memorial which the current residents of New Orleans seem to loathe is the Andrew Jackson monument at Jackson Square in the French Quarter, although that may only be saved because it was declared a National Historic Landmark in 1960. There are at least [three other smaller Confederate monuments](#) that we heard nothing about, which commemorate Charles Didier Dreux, who is said to be the first Confederate officer to be killed in the War, Catholic priest Abram J. Ryan, who is called a poet and

priest of the Confederacy, and the Confederate General Albert Pike, whom to us is more infamous as a Freemason than he was notable as a general. We would be surprised if these monuments make it through the next election, although Landrieu has evidently not yet threatened their removal.

By Thursday we had learned that some of our Social Media acquaintances were going to participate in the demonstration on Sunday. Since we lived half the distance away that they were going to travel, we would have been ashamed if we ourselves did not make the effort. In this instance, “we” is my wife, Melissa, and I, as I do not believe that she would ever be left behind – and especially for something like this. But my own schedule cannot easily be abandoned. So not really being certain as to whether or not we could make the trip to New Orleans until almost noon on Saturday, as soon as we learned that we could do our regular podcast from the road that evening we hurriedly packed and headed west for New Orleans. Around that same time, hearing through the Social Media buzz that the Antifa was bussing in hundreds of people – if they can be called people – for counter-demonstrations. With the news we were receiving, and knowing the Antifa tendency towards violence, we along with many others were indeed expecting the Battle of New Orleans. But seeing many of those from our side who were traveling to attend the demonstrations, we were even more encouraged, and we set out unprepared but undaunted.

One of those acquaintances is Michael Tubbs, the operation commander for a group which we are only recently becoming acquainted with, but with which we are quite impressed, which is the League of the South. Thanks to Michael, we knew where to go, where to park, and by what time we should be there because the police were blocking everything off, and we never even had to ask. Our journey and arrival at the monument in Lee Circle could not have been smoother. Later we would realize that the Hand of Yahweh our God must



have been with us as well, knowing the history of recent Antifa counter-demonstrations and how little prepared we were to become engaged in one. The walk from the parking lot to Lee Circle was interesting enough. Along the streets were a scattering of people stationed in diverse places, and just watching. Some of them were cops dressed in paramilitary clothing, and some of them were enemies. We were asked about our shirts, which advertise Christogenea.org, we were asked if we were with “them”, and if “they” were from the “KKK”, referring to the League of the South members who were already at the monument, their Confederate flags proudly waving in the morning breeze. We were courteous, brief, and ignorant in our replies.

We introduced ourselves to Michael, and to some of the others that we were vaguely acquainted with only from the Internet, and quite quickly Social Media friends began to become real friends. The hours at midday were relaxed in spite of the expected tension, except that the New Orleans police temporarily removed us from the periphery of the monument in order to sweep the area, as there was a late-morning bomb scare. We spoke to as many of the gathering Southern patriots as we could, and there were many fine men and women present for the cause. The theme of most of our own conversations over the ensuing hours was of course Christian Identity and the need to preserve Southern and White Christian heritage. We had some long conversations with some fine men and women, and we pray that we have an opportunity to see all of them again.

There were layers of police barricades both circling and dissecting the area around the monument and around Lee Circle, but the front of the monument, which faces St. Charles Ave., was left with the barricades wide open for the entire day, and that led to the area where we were stationed. There may have been at least a hundred cops scattered around the area or watching from the rooftops, but for most of the early afternoon only a couple of dozen were standing visibly out in the streets. Opposite this side of the monument, a crowd slowly began to gather in the intersection. A few local patriots joined the crowd of demonstrators inside, while in the street outside, by mid-afternoon a couple of hundred spectators and antagonists had accumulated.

Some of them were curious local residents who were not particularly sympathetic to our cause. Others were obvious degenerates and anti-racist types, and a portion of them were evidently Antifa observers or agitators. But for a city which has a negro population which is just over 60%, there were startlingly few black faces in this crowd, perhaps no more than a few dozen out of a couple of hundred. The “Take em Down NOLA” crowd, an organization formed to promote the removal of the monuments, was practically invisible until they arrived along with the Antifa later in the day. One of their organizers is a negress recently imported from San Diego named [Angela Kinlaw](#), who also involves herself with Black Lives Matter and whose political ideology is noticeably Marxist. She openly supports economic racism for negroes on her Facebook page. Of course these activist negroes are all racists, but they only scream “racist” at Whites. Whites must only learn to accept the term, because it is a necessary component of our survival.

We have now learned from Nathan Laurenson that many of the other prominent “Take em Down NOLA” figures are also from out-of-state, including Quest Riggs, who published an [article](#) about the May 7th demonstrations the day after the event at the communist website [Worker's World](#). The “Take em Down NOLA” [website](#) is hosted in New York under private registration, and their [online petition](#) has only 1,762 signatures as of the evening of May 13th, even though it has been online for over a year. So it certainly seems that the demands to remove the Confederate monuments from New Orleans have not originated within the native population, it is not a truly grass-roots movement and it seems that they have not really attracted much local support. These are only out-of-state negroes playing the role of communist dupes on the payrolls of the plutocrats who are slowly moving the entire country towards a globalist agenda.

But on the other hand, if it were not for the League of the South and a few more general American patriot groups who came to join or to watch over the demonstration, it seems as if there would never have been a demonstration at all. As for local support, the hosts of the [Battle of New Orleans](#) radio program were there, Nathan and his partner, who goes by the rather apt pseudonym of Goyim. Then there were a handful of men wearing t-shirts with the letters PPOL stamped on the back, which upon inquiry we learned is the [Preamble Patriots of Louisiana](#). While they are constitutionalists, they are nevertheless Southern patriots who care for their culture and race. But the other groups supporting the monuments, or the demonstrators, all seemed to be from out-of-state.

Most of those other groups were not even true Southern nationalists, but were nonetheless helpful and appreciated, and they certainly were needed. Among these were the American Freedom Keepers, who seem to either be the same as or at least closely affiliated with a group called American Warrior Revolution. While there were Southerners and White Nationalists among them, they only professed to uphold the Bill of Rights and were there to “help protect the demonstrators” and the right to freedom of expression. Another group calls themselves the Red Elephants, which seemed to be a sort of alt-Right group, and they were there mostly to engage in dialogue and document the event on Social Media. Then there were people from Anti-Communist Action, and other White Nationalist and alt-Right types that we could not identify with any specific group.

But I made a remark to one young man about how the bleached-blond hair of someone who seemed to be affiliated with him was sort of effeminate, and he just walked away from me. No loss there, since several of them also seemed to dislike the so-called “racists” and “hate groups” who were there to make a statement in defense of their Southern heritage. Perhaps he was alt-Lite rather than alt-Right. But in spite of this, most of them were not effeminate at all, and they certainly seemed to be good men, who only need to come to a greater realization of the meaning of our experience in the present age. [They still need to be red-pilled, if they only think they are now.]

There were also a handful of men who came independently, who were not affiliated with any group at all. Some were from elsewhere in Louisiana, but most were from out-of-state and also heard about the event in Social Media. They were there to make a statement defending their Southern heritage, and we pray they continue to be involved in the future, perhaps even with the League of the South.

Quite disgracefully, in our opinion, the Sons of Confederate Veterans were entirely missing from the event. They were out at Jackson Crossroads for the day, play-acting as toy soldiers instead of fighting the real battle at Lee Circle. It was even further aggravating that when I visited the [Facebook page for the Sons of Confederate Veterans](#) a few days after the event, that I saw a post from the Louisiana Division Commander, J. C. Hanna, showing a picture of himself sitting comfortably under a shade tree in Jackson Crossroads while talking on a cell phone, boasting that he was being interviewed by CNN regarding the removal of the monuments in New Orleans! This is a slap in the face to all the men and women who were making a stand at Lee Circle, and it makes their absence from the event even more disgraceful. Of course, CNN is fake news, and I will venture to say that for an interview on the monuments which was obviously timed to coincide with this event, they found a faker.

By noon the number of demonstrators, or those were there to help defend the demonstration, probably reached about 100 to 120, and not many more even if our estimate may be too low. Media reports now give the total number of people at Lee Circle from as low as 700 ([NOLA.com](#)) to as high as 1,300 ([Fox News](#)), and the wide discrepancy is mostly in relation to how many Antifa demonstrators were there, not to the number of monument supporters. But the Antifa did not appear until after 3:00 PM, so there were several hours for discussion and anticipation among the monument supporters.

The first interesting development of the day was the rather simultaneous appearance of a character who is already being called the “Bike Cuck” on YouTube and other Social Media, and another who is being called the “Cuck Knight”, which is surely a misnomer. A Jew cannot properly be a cuck, as the alt-Right uses the term, since he is not properly a part of the White relationship in the first place. No matter how white the Jew may appear to be, the Jew is a mixed-race bastard of a creature and is not white at all.

So I was standing on the walkway in front of the monument with a few of the League of the South members, when this clown wearing a metallic corselet and an American flag for a cape came up to us and announced that he was from Los Angeles, that he had a lot of supporters with him, and that he would join our cause if the group, referring to the League of the South, took down their “racist KKK Flags”. Of course, the group only flies their own banner, which a black cross on a white field, along with the Confederate flag popularly known as the “Stars and Bars”. In the same breath, the intruder professed that the flags were offensive because he was “half Jewish” and had a “biracial son”. I immediately dubbed him “Captain Jewmerica”, but since the sobriquet “Cuck Knight” has already taken off in Social Media that is what I will call him here.

I was not there to try to run anything, and I certainly cannot speak for the League of the South. All of the groups there had their leaders and their missions and knew their own purpose. So I only assumed the role of the casual observer and supporter for the cause. But out of natural instinct I was the first one to tell the “Cuck Knight” to get lost, and that Jews were not welcome, and then even my wife reacted by expressing the same convictions quite loudly. He repeated what I said, and immediately responded by saying “Okay I will”, and off he stormed. Then he reappeared maybe five minutes later on the steps of the monument, attempting a dramatic



entrance by jumping over some of the surrounding bushes, to start the trouble with the men on the steps. Word of him had spread by that time, and they would have nothing to do with him. But the sympathy of the police was certainly with him because even though he was an aggressor, when he attempted to knock down some flags and charge the men who were holding their ground and telling him to leave, he ended up on his back on the sidewalk and two real patriots ended up being arrested for “disorderly conduct”. While the charges were dismissed the following day, the police had a clear bias against the monument supporters.

The other intruder, the one they call the Bike Cuck, is a true cuck since he is at least apparently White, but I did not bother to try to interact with him. I suspected that they were both either paid shills or Antifa antagonizers. At first I thought that they were working together, as they showed up around the same time. The Bike Cuck also rather immediately came to the aid of the Cuck Knight as he lay on the ground after receiving a well-deserved sock in the jaw. But for the most part the Bike Cuck was more discreet, sitting at the edge of the crowd on his bicycle and agitating for hours, claiming to be a “conservative” yet showing open enmity towards “racists”. He later got into a few minor scuffles, but nothing that the police had apparently noticed.

Now, after watching some of the conversations on Social Media which I was not close enough to hear while I was there, I wish I had engaged more closely with both of these trolls. The “Bike Cuck” could have easily been exposed as an agitator. But the “Cuck Knight” spent some time on the sidewalk at the edge of the area, preaching the Gospel of Hybrid Vigor to some of the monument supporters. Thankfully, they do not seem to have accepted his diatribe. This fallacious concept, promoted by Jews as a way to promote race-mixing, can easily be refuted with just a few historical examples.

Aside from the minor drama caused by the intruders, the afternoon was occupied with a mixture of conversation and speculation concerning the anticipated arrival of the counter-demonstrators, the Antifa. Seeing the violent outbreaks sparked by the Antifa at Berkeley last month, as well as the recent stand-off in Pikeville, Kentucky and the earlier troubles in New Orleans at the Davis and Beauregard monuments, many of the groups among the monument supporters expected violence, and were prepared for it as well. They earnestly awaited the anticipated Battle of New Orleans. Different rumors were heard throughout the afternoon, and finally, perhaps some time after 2:00 PM, we learned that the bussed-in Antifa demonstrators were going to assemble at Congo Square, which is an ironically appropriate place for them, and that they would walk the one-and-a-half miles to Lee Circle, entering from Howard Ave. from where they were to be herded into a barricaded area to our left. That last report was actually fairly accurate.

The “Bike Cuck” was a relatively minor nuisance. But the actions of this “Cuck Knight” follow a familiar pattern which we typically see Jews perform on a larger scale, or over a longer period of time. They make bold statements in words or in actions, making some sort of spectacle of themselves in order to attract a lot of attention, and then they leverage that attention to gain influence in a movement so that they can subvert

it, with the ultimate goal of leading it down the road to hell and keeping the world safe for Jewry. We refer to it as “jumping in front of the parade.”

Jews such as Nathaniel Kapner, Frank Collins, Mike Enoch, Milo Yiannopoulos, and dozens of so-called “self-hating Jews” have followed very similar patterns, with varying levels of discretion. The “Cuck Knight” tried it again a little later in the afternoon, attempting another grand entrance and another anti-racist diatribe, but after a long talk with one of the League of the South leaders, and another disinvite, he was finally relegated to the sidelines. We stood nearby but could not hear what was said. As the conversation between Michael Tubbs and the “Cuck Knight” was coming to a close, the Antifa came into view as they turned the corner and swarmed down Howard Avenue.



My first impression is that there must have been six or eight hundred of them. Media reports are even wider, estimating anywhere between four hundred and a thousand. They were not wearing their traditional masks, and there were reports that the Police threatened to arrest anyone with a mask. This is probably one reason why they were not as violent as expected, as they are basically cowards who will only engage when they think they can remain anonymous. But whether or not they were masked, as we could not yet tell, the men from the League of the South rushed to the barricades, waving their flags proudly, and began to taunt them even before they were within

earshot. If there was no battle that day, it was not for a lack of enthusiasm on the part of the monument supporters.

As the Antifa counter-demonstrators were herded into the area around the monument which faced Howard Ave., I just stood at the barricades and watched, taking dozens of pictures of the filthiest, most degenerate crowd of people I may have ever seen in public. But photographs by themselves do not accurately capture the nature of these beasts. Granted, there were some people among them who were appropriately dressed and who did not *appear* to be degenerates. But most of them were sodomites, or women who appeared to be men, or even a few men who were obviously dressed as women, and they seemed to make up close to half of the crowd. Then there were more than a few women who were dressed as cheap prostitutes, wrapped in fishnet and with unshaven bodies and unwashed hair. If there was a fear of anything, it may have been of catching some disease if we had to come into physical contact with any of these beasts. The saddest part is, that most of them were apparently White. They were mostly college-aged youths wallowing in the slop of twelve to sixteen years of Marxist indoctrination, and exhibiting the fruits of their brainwashing they have been turned against their own people and culture.



The counter-demonstrators were holding pre-printed signs that read “Take ‘em Down NOLA”, “Black Lives Matter”, “Your Heritage is Hate”, “End White Supremacy”, “Fight Racism”, “Take Down All Symbols of White Supremacy”, “Take Down All Monuments”, and a hundred other home-made signs with various inane slogans or scribblings. A week ago I had surmised that perhaps the globalist plutocrats who

fund these groups, such as George Soros, had kicked the Black Lives Matter movement to the curb in favor of the Antifa. Now I have realized that they are trying to incorporate it into the Antifa, something which seems to have been made possible with the common denominator of the recent anti-Trump protests. But even here, there were surprisingly few dark faces. We would estimate that only one in every six of these counter-demonstrators was a negro or a mestizo. Most of the “Black Lives Matter” t-shirts and signs were worn or carried by White people. There were apparently local residents in this group, and they may have mostly consisted of the “Take ‘em Down NOLA” faction, but even among them negroes were scarce, and Whites seem to have been holding most of those signs.

Were these really Antifa? I am fully persuaded that the largest portion of the group were indeed Antifa, in spite of the denials of the liars at the Southern Poverty Law Center. The energized degenerates were there in sufficient numbers, the rhetoric was there, the posturing and the chants were there, only the flags and the masks and the accompanying violence were missing. These were not all local citizens, no matter how they tried to make it look. But interestingly, the group of counter-demonstrators also seemed to have been mostly female. We would estimate that six in ten of the counter-protestors were women. If a battle had taken place, a lot of women would likely have had to become intimately acquainted with the concrete.

For the most part, I did not bother watching the time. The Antifa and whoever was with them may have reached Lee Circle around 3:00 PM, or not long after. Once they arrived, there must have been two hours of screaming, chanting, posturing, and arguing. But from what I saw, not a single blow was thrown from either direction. The men from the League of the South, as well as many of the others, proudly stood at the barricades and taunted the adversary without fear. This was in spite of our side being outnumbered 6-to-1, or perhaps 10-to-1, or more. For perhaps an hour, we anticipated that the barricades would come down at any time, and that we would have a battle on our hands. But I was confident that if that had happened, the counter-demonstrators would have easily been routed. But how appropriate it was that the only one who really got hit all day was the Jew, the so-called “Cuck Knight”. That must be a statement in itself.

So in the end, we can only call the event The Brattle of New Orleans, because all we had ultimately confronted was noise. Around 5:00 PM or shortly thereafter, the Antifa simply disappeared in a stream back down Howard Ave. Over the next 30 minutes or so, most of the monument supporters were also gone. So we left at around 5:30, sunburned and thoroughly dehydrated. Desperate for a cold drink and not knowing anything of our way around New Orleans, we just got into our Jeep and drove.

So we ended up on Magazine Street, in a seemingly upscale White neighborhood. The street was spotted with bars and cafes. Young White couples were lounging at a Starbucks, White girls flitting up and down the street in sun-dresses, often accompanied by companions of darker hues. Men were sitting in the bars in their Birkenstocks and preppie polo shirts. All of them were completely oblivious to what we thought was a great cultural battle that had just taken place only a mile-and-a-half away. None of them even seemed to know or even care. They have already been thoroughly disconnected from their heritage and their past by the Marxist agenda promoted in the public school systems of America. For them the Brattle of New Orleans may only be a three-minute curiosity on the evening news, or more likely, a bleep in a Twitter feed.

The communists have long understood that a nation is more easily subjected if its sense of history could be removed. Karl Marx is often quoted as having said “Take away the heritage of a people, and they are easily persuaded.” In the *Protocols of the Learned Elders of Zion*, in Protocol 16, the authors boast that “Classicism as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the program of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the governments of the goyim.” In a 1958 book which was written by a former FBI agent named W. Cleon Skousen, titled *The Naked Communist*, one of the stated goals of the Communist Party in America was to

“Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the ‘big picture.’” This has long been done, and these upscale White kids down on Magazine Street in New Orleans are its victims. The schools artificially uplift every deplorable non-White culture, while discrediting and demonizing actual White history and culture to the greatest possible extent.

The Brattle of New Orleans was a victory for freedom of expression, since the Antifa was powerless to achieve their usual goal of silencing opposition through violence. It was a victory for the League of the South because they stood up to their enemies fearlessly, and with that we were quite impressed. Some of the other patriotic groups share in that victory as well. We hope to see much more of this in the future, and Magazine Street is a stark reminder of just how far we have to go before we can claim to have made any progress at all.

Some of other groups we mentioned here need to develop a better ideology, because pluralism is the Jewish experiment and it is bound to fail. You cannot be a true patriot and embrace racial pluralism, as soon as you do, you have already been defeated by the enemies of all mankind.

Something we always see which sickens us is when lukewarm Southern nationalists fly the Stars & Bars after it has been defiled with the slogan “Heritage Not Hate.” The Antifa counter demonstrators care nothing for that, so they are now carrying signs which say “Your heritage is Hate”. They care nothing for White history, White values, White culture, or White people. Conservatism without racism is nothing. Patriotism without racism is nothing. You cannot even be a patriot except with men with whom you have a common patriarch. Civic patriotism is a charade, a false concept which does not actually exist. The root word *pater* is *father*, and true patriots stand together and defend what they have inherited from their common ancestors.

There is never any chance of appeasing negroes and mestizos. As soon as you draw a line in the sand, you will be branded a racist. If you move the line back to the threshold of your home, or to your dinner table or to your daughter’s bedroom door, it does not matter, you are still a racist. If you give the negro everything except your own chastity, he will demand that as well and as long as he cannot wear your white skin you will still be a racist. The negro will not be happy until he has everything that is yours, and he has you as

well. So the negro will not be happy until Whites cease to exist. Fuzzy lines are no way to defend a culture or a people. If Whites are to survive, the lines must be clear and unapologetic. It is already well past the time to draw those lines. We pray that New Orleans has not seen its last battle.



William R Finck

Editor



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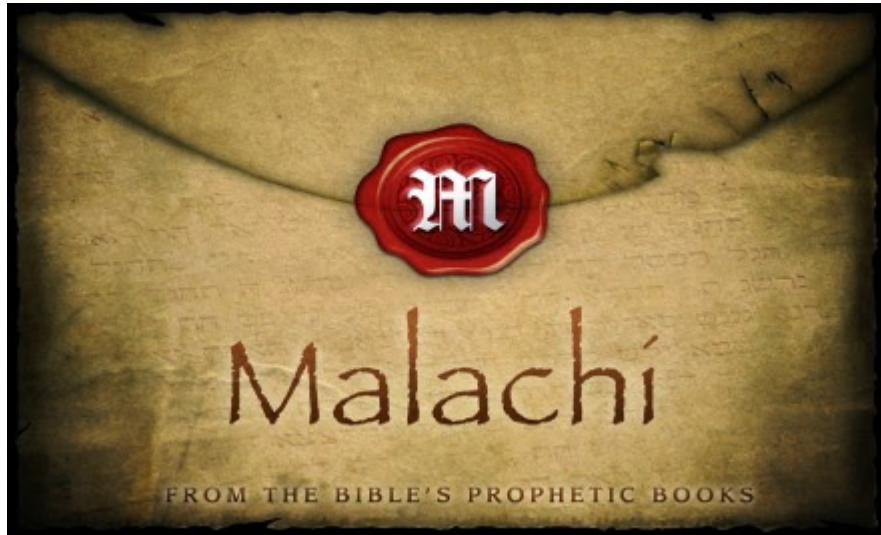
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The Prophecy of Malachi

Part 2, The Corrupted Priesthood

Before we offer our summation of what we had seen in Malachi thus far, I want to say a word concerning the so-called trinity doctrine, which we do not think is a doctrine at all. Yahweh our God is real, omniscient, and omnipotent – but He is also One, regardless of how He chooses to manifest Himself. So He can be God the Father, and God the Son, the burning in the bush, the rock in the desert, or the fire on the mountain. When the apostles realized that He had overcome death, they proclaimed Him as God not because Jesus somehow became as God, but because they themselves realized that He was God, knowing from the implications of the Scripture that He was Yahweh who had promised that He would redeem Israel.

The trinity doctrine is the first of heresies. There is no real support for it in the original Scriptures, except for the coincidence that in the apostolic age God manifested Himself first in two ways, from the spiritual plane and in the form of the Son of David, and then in a third way which is referred to as the Holy Spirit, which is not really a third at all but rather is only another manifestation of the first two. When Christ was near to His departure and He

promised the apostles a Comforter, He proclaimed “I will not leave you comfortless, I will come to you.” But the word for *comfortless* in that passage is from the same Greek word from which we derive the English word for orphan, and it really means fatherless, showing that Christ is also God the Father as well as God the Holy Spirit.

The trinity doctrine is a dangerous heresy because it leaves space for antichrists to claim that they can worship a part of the deity which is somehow void of Christ. Therefore Christians are deceived into imagining that Jews and Muslims and other antichrists ultimately have the same God, which is a lie and a deception. Therefore the trinity doctrine is a compromise with devils. The antichrists themselves introduced this doctrine so that they can maintain a facade of legitimacy, but beneath the veneer there is every form of wickedness. They lay claim to a piece of the Godhead and a path to piety without Christ, when the Gospel informs us that “6 Yahshua says...: ‘I am the Way and the Truth and the Life. No one goes to the Father except through Me!’” Then almost immediately after that He said “He who has seen Me has seen the Father!” So Christians must understand

that Christ being Yahweh God manifest in the flesh, no part of the deity could possibly be void of Christ! Therefore all of the devils must be rejected: there is no room for devils in the Kingdom of Heaven, and neither should there be any space given to them here on earth.

In the [opening segment of our presentation of Malachi](#) we asserted that the first subject of his prophecy is Christian Zionism, however he certainly did not describe the phenomenon in positive terms. What we consider Christian Zionism is the support given by the denominational and supposedly Christian churches for the modern Jewish state in Palestine. Once it is understood, as we hope to have fully demonstrated in [part 1 of this series](#), that the modern Jews are the descendants of the ancient Edomites, of the seed of Esau, then one may begin to



understand Malachi chapter 1. But that is only half of the equation. It must also be understood that the nations of Europe and the ancient Near East to whom the apostles had brought the Gospel were the actual “lost sheep” of the house of Israel, the physical descendants of the Israelites of antiquity.

Discovering the truth of these things, the vision of the prophet is fully and easily elucidated. Since Malachi was writing in the second temple period, after the rebuilding of Jerusalem, then the desolate places to which he refers must be those places which were left desolate after Jerusalem was destroyed by the Romans, as Christ also attested in the Gospel, where He told His opponents that their house was left to them desolate. And since the Edomites had never returned anywhere to build anything up to that point in history, when did the Edomites ever return and build desolate places at all? Never, not until the 20th century and the advent of modern Jewish Zionism.

Repeating the first two verses of Malachi chapter 1: “1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.” Ancient Idumea was never rebuilt by Edomites, and it remains a barren desert wasteland even to this very day. The Idumaeans, as we had demonstrated from Scripture and history, were fully occupying the cities of southern and western Israel and Judah by the time of Nehemiah and Ezra, and it was at that time – or perhaps a little later – that Malachi was writing.

Then repeating verses 3 through 5: “4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. 5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.” And here we can understand Malachi, knowing that European Christians are the true children of Jacob, and the Jews are the seed of Esau. The Edomites have continually uttered false cries of poverty, and have returned to build Palestine

under a guise of deceit. While doing this, Christians have more concern for the Edomite Jews than they do for their own nations, and today – deceived that the Jews are Israel – they have even come to worship Jews rather than Christ. Jews who have no part with the Father, according to Christ. Modern Christian Zionism coupled with Jewish deceit have brought about the fulfillment of this prophecy of Malachi. Ultimately, Yahweh will destroy the Edomite Jews and all of their works.

But the beginning of this deceit is found long before Malachi's own time, as we shall see in chapter 2 of his writing, and it continues down to the start of the Christian era. In this respect the prophet continues in verse 6 of this first chapter, where the Word of Yahweh says:

6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

We honor our fathers by respecting their experiences, the conclusions they make from their experiences, which are their history, and by obeying their instructions, which are their laws. So we should also avoid repeating their mistakes, and we should use their legacy as a model upon which to build our own lives. Being obedient to our God we sustain a secure future for our posterity, who should perpetuate that obedience in order to do likewise. Of course, as a race we never learn from history, so we have rarely honored our fathers in that regard. Isaac himself was quite pleased with a wife which his father had procured for him from among his own people. In turn, his son Esau troubled his parents and took alien wives, which cost him his birthright and doomed his posterity. On the other hand, Jacob obeyed his father so the promises to Abraham fell to him, and his

posterity are blessed. But the priests of Malachi's time held their heritage in contempt, and now the substance of their sacrifices is used as an analogy for their disdain:

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. 8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?...

According to the law, the offerings which were made to Yahweh had to be without spot or blemish. From Leviticus chapter 4: "1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them: 3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.... 22 When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty; 23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: 24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.... 27 And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty; 28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. 29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering."

All of the laws concerning sacrifices commanded that the sacrifices be without blemish, meaning that they were to have no deformities of any kind. Such animals would of course be valued more dearly than deformed or blemished animals. So it would seem that the priests were more concerned with personal gain than they were with pleasing God. Sacrificing crippled and diseased animals upon the altar, the table of Yahweh is made contemptible, because even the priests themselves would not want to eat the flesh. However this manner of disdain for God is only the beginning, and it seems that the sacrifices are being made an example, used as an allegory which represents a more deeply-rooted problem, something which Malachi will reveal in the second chapter of his writing.

Continuing from the middle of verse 8:

... offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

The word for governor here is *pechah* (Strong's # 6347), which appears first in 1 Kings chapter 10, and four times in the books of Kings and Chronicles, mostly of foreign rulers. But it is a title that was used of Nehemiah and others of his period, to describe governors of Jerusalem and other provinces of the Persian empire. So the use of the title here in this context also helps to date Malachi. Ezra did not use the title of himself, but he fulfilled the role from the time of his commission by Artaxerxes, which is described in Ezra chapter 7.

Secular authorities would not accept deformed or sickly animals as payment, so why should the priests offer such things unto their God? Dealing unjustly with an earthly governor, one would be rejected. So dealing unjustly with Yahweh, one's person, or

status, would not be accepted by Him. But evidently these priests had no true fear of Yahweh in the first place.

The first half of verse 10 is more acceptable contextually as it is found in the Septuagint, but here it is from the King James Version:

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought.

Brenton's English quite fairly reads the Greek of this passage from the Septuagint thusly: "Because even among you the doors shall be shut, and *one* will not kindle *the fire of* mine altar for nothing". The beginning of Malachi up to verse 10 of the second chapter is entirely wanting in the Dead Sea Scrolls. In the Hexapla of Origen, the versions of Symmachus and Theodotian offer a reading closer to that which is found in the King James Version, and likewise the Latin but with very different wording than the modern Vulgate. So we will nevertheless base our commentary on the version found in the Septuagint, with which the version in the Hexapla agrees, because even if it were the priests "shutting the doors for nought", if their sacrifices are in vain then only Yahshua Christ can open or shut the door for them.

So in this regard we have the words of Yahshua Christ in the Revelation: "7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

The door represents access to God, the separation of the inner chamber of the temple into which the high priest went once a year to make propitiation for sin, with the presence of Yahweh descending upon the

mercy seat. Paul explained this in his epistle to the Hebrews, where he also states that now such propitiation is only found in Christ (Hebrews 9 and 10). This is the door spoken of here in Malachi, and it is the door of that message to the assembly at Philadelphia in the Revelation as well.

Then in the Gospel of Luke, in chapter 13 we read the words of Christ where He said “24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.”

Philadelphia means *brotherly love*, and for that the church there was used as an example of one which could do no wrong. So for them the open door could not be shut. Ostensibly, Christ not knowing the “workers of iniquity”, or where they came from, they are not merely Israelites who sinned, for whom He has promised forgiveness, but rather, they are not Israelites at all. Where Malachi says in the latter part of this verse, omitting the added words, “and will not kindle mine altar for nothing”, the reference is to sacrifices which are being made in vain. In Luke chapter 13 we see likewise, that there are men who ate and drank in the presence of God, and were shut out of the Kingdom for reason that He never knew them. This is indeed related to the shutting and opening of the door to the Kingdom of Heaven, because to practice brotherly love with Christ, one must first be of the brethren of Christ.

As the Word of Yahweh says to the children of Israel in Amos chapter 3: “You only have I known of all the

families of the earth”, the apostle Paul wrote in Romans chapter 8 that “whom he did foreknow, he also did predestinate... whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified”. So with Yahweh God knowing aforetime the children of Israel alone, then only the children of Israel can be predestinated, called, justified and glorified. The door is shut for all others.

While these priests are supposedly the priests of Yahweh, of the tribe of the Levites, reading on further in Malachi the meaning of the oracle shall indeed become evident, as to why their sacrifices are in vain, and why they are not offered an opportunity for repentance here. Malachi continues here in verse 10 where the Word of Yahweh says to the priests:

I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

Here it seems that for their disdain of Yahweh, He will not accept an offering from them at all. It also seems that Yahweh is not even giving these priests an opportunity to repent. The first person to contend to act as a priest and whose offering Yahweh rejected was Cain, who had no brotherly love and slew Abel, whose offering had been accepted. Cain was “of the wicked one”, and in spite of that Yahweh challenged him to do good, yet Cain immediately went and killed Abel, proving that he could not do good. Soon Malachi will reveal for us the similar nature of these priests.

Because Malachi was a prophet of the second temple period, then before we continue with verse 11, we should compare the circumstances with the problems among the priests which are found in the historic records of the books of Ezra and Nehemiah. [As we have often demonstrated](#), Nehemiah comes first, so we shall start there. The later chapters of Nehemiah seem to be written in reflection, as they were added

after Nehemiah's initial term as governor, which is evident in chapter 12 at verses 26 and 47. Chapters 12 and 13 were written years after Nehemiah's initial term as governor had ended. In verse 47 of Nehemiah chapter 12 we read that in the days of Zerubbabel, as the temple was rebuilt by 516 BC, and in the days of Nehemiah, as the walls of Jerusalem were rebuilt by 490 BC, the children of Israel had paid all of their tithes to the Levites, and the temple priesthood had been functioning properly throughout the entire period.

In Nehemiah chapter 5 he informs us that he was appointed to be governor of Jerusalem "from the twentieth year even unto the two and thirtieth year of Artaxerxes the king," the reference to Artaxerxes in the book of Nehemiah being a title which was used of the historic Persian King Darius I, the son of Hystaspis. So Nehemiah was governor from about 502 BC to about 490 BC, which was the year of the Battle of Marathon at the beginning of the Persian war against the Greeks.

But in Nehemiah chapter 13 we see a description of a later period, and we are informed that the people in this later period had joined themselves to a mixed multitude, they were reprimanded with the law and then they separated from that multitude (verses 1-3), but had also stopped paying the tribute to the Levites, for which out of necessity the attendants at the temple "fled every one to his field" (verses 5-6). Not being supported by tithes, they had to go work the fields for their sustenance and could no longer attend to the temple. We know that this is after Nehemiah's original term as governor from where it says in verses 6 and 7: "6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king", meaning that he returned to the king in 490 BC and after a certain period he had obtained leave to revisit Jerusalem. Then he writes chapters 12 and 13 as a

supplement to describe what had happened after his initial term, when some time later the king had allowed him to return to Jerusalem. However while it is certain from the text that Nehemiah is its author, we do not know how long it was after 490 BC that these words were being written. Eliashib was the former high priest, and Nehemiah describes in this 13th chapter that he had done evil by giving the Samaritan ruler Tobiah a chamber in the temple, however in Nehemiah 12:23 and later, in Ezra 10:6, it is evident that Johanan the son of Eliashib was already the high priest.

The first 6 chapters of Ezra are written in reflection, describing what happened in Jerusalem long before his own appointment as governor there. The scribe begins his own commission in the seventh year of the Persian king historically known by the title Artaxerxes, who ruled from 465 to 424 BC. Evidently, Ezra was able to commence building the city after 457 BC. But the debris which Nehemiah described at the beginning of his writing (Nehemiah chapter 2) had been cleared, and the walls were already rebuilt. The initial building was interrupted by the Persian war with the Greeks, which never really ended but where the largest battles were fought in 490 BC, when the first Persian invasion was defeated at Marathon, and in 480 and 479 BC, when the second and much larger Persian invasion was defeated at Salamis, Mycale and Plataea. The king who led this second failed invasion died in 465 BC.

While Ezra is mentioned in the later chapters of Nehemiah, Nehemiah is not mentioned in the chapters of Ezra contemporary to Ezra's commission. He is only mentioned in the chapters reflecting back to his own earlier time, in Ezra chapter 2. So it is evident that Nehemiah was not present with Ezra during the time of Ezra's commission, but Ezra had been a young man and already a scribe at the earlier time, when Nehemiah was in Jerusalem.

Therefore, while we do not know exactly when the events of Nehemiah chapter 13 took place, it is highly probable that these things occurred some time after 489 BC and before 465 BC. After Nehemiah left office in 490, Eliashib the high priest had allied himself with the Samaritans, began to intermarry his family with that of Tobiah, who was ostensibly of a remnant of Israelites which for diverse and legitimate reasons were not accepted by the returning remnant of Judah (i.e. they were taken to idolatry and no longer had the records of their genealogies).

Furthermore, the priests of the temple were run off, the Sabbath was neglected, and Jerusalem became an emporium for merchants. Even worse, Judaeans had begun intermarrying with Ammonites, Moabites and Philistines. So this final chapter of Nehemiah concludes with the brief statement that “Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business”, where we see that he reinstated the law and reorganized the priests. Because the law dictates that the office is hereditary, ostensibly Johanan remained in office of high priest in spite of all these evils which occurred during his tenure, and that of his father. But where Ezra listed the priests who had themselves sinned, at least Johanan was not reckoned among them. Nehemiah does inform us that one of his brothers was guilty of such fornication.

Some time later, when Ezra returned about 458 or 457 BC, he brought with him over 1,500 others from the Babylonian captivity, but nevertheless had to send to Casiphia for priests to attend the temple. The Levitical priests who were still in Babylon evidently had no interest in returning. [We quipped that they were busy writing the Talmud, however that is not accurate, and out of time by several centuries.] Of these priests from Casiphia, Ezra received several hundreds whom he then brought back to Jerusalem. Therefore it is evident that the earlier reorganization conducted by Nehemiah did not last very long at all,

as Ezra deliberately prepared to reorganize the priesthood again, even before he arrived in Jerusalem. The reference to Casiphia must be to Caspiana, a region of Hyrcania, which itself was a region of Persia on the Caspian Sea adjacent to Parthia, from which the Parthians that were descended from the Israelites of the Assyrian captivity had sprung. Note the name Hyrcanus which was extent among the later Hasamonaean dynasty, and that the Caspian Sea in early times was called the Hyrcanian Sea.

When Ezra returns, he does not even recognize a high priest in his writing, but only implies that Johanan is still the high priest where it says in Ezra chapter 10 “6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib....” Of course, the sitting high priest would have his own chamber in the temple. Chapters 7 and 8 of Ezra only describe his return to Jerusalem, which took a considerable amount of time and preparation. Ezra chapter 9 opens when he had been in Jerusalem several days, and had presented his commission to the people, who were then compelled to recognize his authority. Then immediately upon that we read: “1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.”

Ezra’s commission was to rebuild the city of Jerusalem, ostensibly referring to things such as buildings and infrastructure, as the temple and walls had already been rebuilt by Zerubbabel and

Nehemiah. But the actual rebuilding for which Ezra was commissioned was never recorded. Rather, the final chapters of his book discuss another reinstatement of the law, and the repentance of the priests and cleansing of the people after they had admitted, as it is recorded in Ezra 10:2-3, that “We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. 3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.” The closing verses of chapter 10 present a long list of priests guilty of these things, where it is also said “19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.” With this the book of Ezra comes to an abrupt close, and the Word of God contained in our Bibles does not resume until the birth of Christ, except for this prophecy of Malachi.

On the surface it seems that Malachi may have written during the time of Nehemiah, or at least, the later chapter 13 of Nehemiah, or perhaps during the time of Ezra, because the sins he describes among the priests are the same sins seen in either of those historical books. However it seems that the priests of the time of Nehemiah and Ezra were given space to repent, and they appeared to repent, even if it were only for a short time. They made sacrifices of repentance which were apparently accepted by God, and, if only temporarily, the function of the temple was restored.

But Malachi stands alone. He mentions the temple and Jerusalem, but there is no mention of Nehemiah, Ezra, any building projects, or any contemporary individuals. The only anchor by which he may be dated are the circumstances he describes. The priests of Malachi have no room for repentance, and

Malachi tells of their sin in chapter 2 of his prophecy and says “and this have ye done again”. So he might be speaking of the time of Ezra, since the priests had sinned in that manner back in the days of Nehemiah. Or he could be speaking of yet another transgression fitting the same pattern, because it appears that the priests of the time of Ezra were given space to repent, but not these priests in the days of Malachi. This is in spite of the fact that in chapter 2 it would appear that they are offered a chance for repentance.

Therefore the complete circumstances compel us to date Malachi to some time after the days of Ezra, but we cannot say how long. Certainly his work must have been extant when the Septuagint was written, which by all accounts began under the Ptolomies. But on the other hand, it is a prophecy of events to take place in his own future – so the reference to the corrupted priesthood need not even be contemporary to the prophet. But this last time, the priesthood became, or would become, corrupted yet again, and this last time – which would be the proverbial third strike – the priesthood was corrupted irreversibly.

And with that, we now see a statement which indicates the planned obsolescence of this Levitical priesthood, as other prophecies also have, where Malachi continues and the Word of Yahweh says:

11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles [or *nations*]; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen [or *nations*], saith the LORD of hosts.

Three times the King James Version adds the words *shall be* to the text. The Septuagint Greek has the perfect tense, and the Latin Vulgate the present, where Yahweh is insisting that His Name had already been magnified among the nations. But this may be interpreted to mean that the truth of the prophecy already given is inevitably going to be fulfilled, as

we shall see from Isaiah just how the magnification of His Name was prophesied to happen.

Here the King James Version translated the same Hebrew word *goy* (Strong's # 1471, *goyim* in the plural) in two different ways: as *Gentile* and as *heathen*, in spite of the fact that they appear in the same context. Speaking of the children of Israel who had been taken into captivity by the Assyrians, Yahweh explains through the prophet Isaiah how His Name would be magnified among the nations, where He said: "19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isaiah is describing the scattering of the children of Israel throughout the nations of the Near East and Europe. But in that passage Isaiah is also explaining how the promises to Abraham and Jacob were fulfilled, and furthermore, Isaiah explains how this verse of Malachi is fulfilled.

Abraham was promised that his seed, or offspring, would become many nations, and Jacob inherited that promise. The word for nations in those promises is this same word, *goy*, or *goyim* in the plural. In Romans chapter 4 Paul asserted that the promise to Abraham was fulfilled, that his seed became many nations, according to the declaration – "so shall thy seed be". Isaiah shows that Paul is correct in his assessment of history and Scripture. The promise to Abraham is that he would inherit the earth. To Jacob it was said, in Genesis chapter 28 where he had a vision of a ladder going up into the heavens, "13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to

the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Isaiah chapter 66 informs us as to how that seed was spread. The reference to "all the families of the earth" as it was first given to Abraham in Genesis chapter 12 can only be a reference to the families by whom "the nations were divided in the earth", the Adamic families which descended from Noah which are listed in Genesis chapter 10.

So to many of these nations were the children of Israel sent, as it is described in Isaiah chapter 66. But earlier, in Isaiah 54, we read this – where it is also speaking of the children of Israel being taken into Assyrian captivity: "1 Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. [This is a comparison of Israel in captivity, the barren, and the remnant of Judah who remained behind in Isaiah's time.] 2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; 3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles [or *nations*], and make the desolate cities to be inhabited. 4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

The children of Israel greatly enlarged the place of their habitation upon their migrating from the cities of the Medes and the places of their captivity in and about Mesopotamia, in which they travelled through Anatolia or up and around the Black and Caspian

Seas, breaking forth on the right and on the left into Europe and Central Asia. Doing this they had gone into Tarshish (Spain), Javan (Ionia), Lud (Lydia and Etruria), Tiras (Thrace), Pul (Assyria), Madai (Media), Persia (Elam), Tubal (i.e. Georgia) and others of the lands of the Genesis 10 nations, eventually becoming the dominant tribes in every place, from the Parthians and Massagetae of the East to the Keltic and Germanic tribes of the West. Those who were first known as Kimmerians and Galatae migrated West, and the Scythians migrated east, although after several centuries many Scythian tribes also came west under other names, such as Saxons, Alans, Goths and Huns. In the Keltic and Germanic invasions of Europe, the seed of Abraham became many nations and the God of Israel was eventually glorified among those nations. Of course, earlier Israelites, in the form of Romans, Dorian Greeks, Illyrians and Phoenicians (proto-Kelts), were already counted among those nations. So this verse of Malachi (1:11) by itself is also a Messianic prophecy, which means nothing without the coming of Christianity to Europe.

Where it says that “in every place incense shall be offered unto my name”, the fulfillment of this prophecy came about from the 4th century forward, when Christianity became the religion of the Roman world, as it was already taking hold in Britain and among the Germanic tribes, and Christ replaced the idols of Europe, the pagan temples being converted for Christian use. In this modern world, the current apostasy of the people from Christ and how easily neo-pagans and post-modernists as well as Judaized Christians have accepted the lies of the Jews, is rather astounding.

So from this point, speaking through the prophet Malachi to the priests in Judaea, Yahweh gives them no room for repentance from their errors, and informs them that in spite of them, His Name will be glorified among the Nations – meaning these many

nations of Israel outside of Judaea. Next, He chastises them for profaning His Name, telling them that the result of it will be that His Name will be glorified among the Nations, because they profaned His table and His altar:

12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

Here we see that Yahweh had never planned to restore Jerusalem to its former glory. The second temple was doomed to failure from the outset, but it was successful only because its failure was the plan of God all along. Yahweh did not make a mistake by choosing the Jews, as the denominational churches like to imagine. The Jews were never chosen in the first place. His plan was to use Jerusalem as the starting point for His glorification among the nations, as we have read in Isaiah, something which is also evident in Zechariah, Daniel, and others of the prophets. Judaea became a mixed race nation producing nothing but contention and strife, while the glorification of Yahweh was fulfilled when the nations of scattered Israel turned to Christ, who had been slain by His enemies in the midst of His own countrymen.

Here the priests are portrayed as having purposely profaned the temple by offering unworthy sacrifices, and again we would assert that the sacrifices are only being used as an analogy for the deeper problems found among the priesthood. Malachi continues where the Word of Yahweh repeats the charges against the priests in an exhortation:

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

The rhetorical question has already been answered, where Yahweh has already told them that He would not accept their offerings. Here the charges are merely being repeated, and while it is evident that they rather purposely profaned the sacrifices, the implication of the first clause seems to be that it was too burdensome for them to keep the law, and for that reason the priests have objected. So they purposely set aside the law and short-changed Yahweh in His offerings. And if the law was burdensome to keep in this respect, what more important matters of the law were the priests neglecting to keep, not wanting to be burdened? So we may see how it was that the Edomites and other Canaanites were so easily subsumed into the Judaeen religion and culture only a few short centuries after Malachi, and no more than three hundreds years after if indeed Malachi wrote in the time of Ezra. We think it possible that he wrote a little later than that, even as late as the fourth century BC, but that is not really important.

14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen (nations).

Later in Malachi, namely at the end of chapter 4, it becomes evident that when we give our God His due we are blessed even more, and when we cheat our God we are cursed all the more. But ostensibly, those who would presume to cheat God do not really believe the Word of God, and have no place with him to begin with.

The deceiver here is he who purposely sacrifices the blemished animal, while holding back a healthy one. [Sounds just like something a Jew would do, attempting to short-change God as they short-change men in all of their transactions.] The priests disdained God, but they continued to act in a capacity as priests. So they were serving the temple

with lip service, purposely going through the motions under a pretense of righteousness, ignoring the substance of the law and in all things they were operating for nothing but their own gain.

Later on, talking to their direct successors, Christ had said in the Gospel, in various places in Matthew chapter 23: "Woe to you, blind guides who say 'He who should swear by the temple, it is nothing. But he who should swear by the gold of the temple, he is obligated.' [so they had greater care for the gold] And 'He who should swear by the altar, it is nothing, but he who should swear by the gift upon it, he is obligated.' [having greater care for the gifts] ... Because you give a tenth of the mint and anise and cumin, and neglect the weightier matters of the law: judgment and mercy and faith. Yet it is necessary to do these things, and not neglecting those others.... you cleanse the outside of the cup and the dish, but the insides are filled from rapine and incontinence!... you are like whitewashed tombs, which indeed appear beautiful outside, but inside are full of the bones of corpses and all uncleanness! Thusly indeed you also outside appear righteous to men, but inside you are full of hypocrisy and lawlessness!" Like the priests here in Malachi, Christ accused those of His Own time, where everything they did was done under a pretense of righteousness, and for their own gain.

But Christ also upbraided them and later in that same chapter had said: "33 Serpents! Race of vipers! How could you escape from the judgment of Gehenna? 34 For this reason, behold! I send to you prophets and wise men and scribes. Some of them you shall kill and crucify, and some of them you shall flog in your assembly halls and persecute from city to city! 35 Thusly should come upon you all the righteous blood poured out upon the earth, from the blood of the righteous Abel unto the blood of Zacharios who had been murdered between the temple and the altar. 36 Truly I say to you, all these things shall come upon this race!"

The priests who opposed Christ at Jerusalem had no opportunity to repent, and the priests being addressed by Malachi here have no such opportunity either. Now in chapter 2, the prophet will begin to make it evident as to why they were corrupt and why they could not repent. Yahshua Christ laid on them the blood of Abel, something which only the descendants of Cain could be accused of, and Malachi explains that here as well.

2:1 And now, O ye priests, this commandment is for you.

The first five verses of Malachi were relative to all of Israel. Then the prophet had addressed the priests throughout the balance of chapter 1, and now he addresses them anew here in chapter 2. This chapter explains how the behaviour of the priests has degenerated as Malachi had warned them in chapter 1:

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

So while in chapter 1 it appeared as if they had no opportunity to repent, here it seems that they are indeed being challenged to do so. Ultimately we shall see that many of them had no such opportunity at all. This also happens frequently in Jeremiah in his many admonishments against Jerusalem. Evidently, this happens because many different admonishments by the prophets were recorded at divers times, and later collected into books. However in any event, here in Malachi chapter 2 we shall see why these priests ultimately could never repent.

Speaking of the failure of the priests to give glory to the name of Yahweh, the use of this name was forbidden by the priests some time within the inter-testamental period. This predicament is similar to the geresy of the trinity which we had mentioned earlier.

It can be imagined, that using generic titles such as “Lord” or “God”, aliens can be comfortable with those titles because they can be used of any lord or god. When an alien refers to god, or even *lord*, he is not necessarily referring to the same entity as the God or Lord of Israel described in the Bible. Rather, in his own mind it is very likely that he has a different god or lord.

Flavius Josephus, probably writing his *Antiquities of the Judaeans* some time around 90 AD, had described the encounter of Moses with Yahweh at the burning bush, and said in part, in Book 2, “276 Whereupon God declared to him his holy name, which had never been revealed to men before; concerning which it is not lawful for me to say any more...” Ostensibly, this happened during the inter-testamental period, that the common use of the Name of Yahweh was forbidden by the priests. Therefore the apostles of Christ did not even use it, but had used the colloquial titles of the time. Christ had told them concerning such things, in that same chapter 23 of Matthew that “The scribes and the Pharisees sit upon the seat of Moses. Therefore all things whatever they should tell you, you do and you keep. But according to their deeds you do not do. For they say and do not do.” Now we can use that Name, because the scribes and Pharisees no longer sit on the seat of Moses.

But in any event, there were obviously many other ways by which the priests of the time failed to give glory to God, for which the prophet chastised them here. For that reason Yahweh says to them:

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

Christians can assert that all of the Jews of today who claim to be Kohanim are a corrupt seed, according to the prophet Malachi, and they should! The corruption of their seed was a punishment from

Yahweh. That dung would be spread upon their faces is an analogy for the shame they would bear in future generations. This is how Christians should regard all those who deny Yahweh their God and His Christ today – as if they have dung spread upon their faces.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

If the offspring of the priests were going to be corrupted, and Yahweh says “ye shall know... that my covenant might be with Levi”, then the priests which the prophet addresses in this manner could not have been maintaining the tribal distinction of Levi, and the command for the tribe of the priests to remain separate. The priests of the time of Nehemiah and Ezra were Levites, who had several times already been chastised for their race-mixing fornication. The words of Malachi are prophetic – he is apparently addressing priests who were Levites, but in their race-mixing and their disdain for Yahweh their God, their seed would be corrupted as the result of their sin, and they would know from their sin that Yahweh’s covenant was with Levi, meaning that it could not be inherited by their own corrupted seed.

However, as it is recorded in Nehemiah chapter 7, right from the beginning of the return of Zerubbabel there was a problem with infiltration into the priesthood. So we read in chapter 7 of Nehemiah, where the 42,360 captives of those returning at that time were listed: “63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the

priesthood.” This is repeated where the records also appear in Ezra chapter 2.

These priests whom Malachi censures had no fear of the name of Yahweh their God, and once their seed is corrupted, all hope of repentance is lost. Now they are contrasted to Levi where it says:

5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

In chapter 1 Yahweh charged the priests and said “O priests, that despise my name. And ye say, Wherein have we despised thy name?” Then an analogy was made, that they despised His table and His altar, sacrificing upon it things unworthy to be sacrificed. Here the meaning of the analogy begins to unfold, as the priests themselves are warned that they will have corrupted seed.

Malachi must be speaking of priests of his own time, who are Levites and disdain the law of God, accepting the persons of the other races in communion and marriage as we had seen in Nehemiah chapter 13 and Ezra chapters 9 and 10. Then the result of their punishment is a prophecy that their seed, which are future generations of these same priests, shall be corrupted in their punishment.

In the remainder of this chapter, we shall see a further explanation and prophecy of the iniquity of the priests and people of Judaea which leads up to the time of Christ. There it shall be revealed that there is an even deeper and older cause for corruption amongst the people, which is also used as analogy for the destiny of Judaea itself.

Where the priests were not already Jews, they were certainly already Judaized – even long before the terms *Jew* and *Judaized* came to be associated with the concepts that they now describe ■

The Protocols of Satan

Part 4

William R Finck



A few years ago I had participated in a series of programs with Sword Brethren that consisted of discussions based on Nesta Webster's book *World Revolution*. They could probably be greatly improved upon, as they were rather informal. We stopped with Syndicalism and chapter 9, I believe. Chapter 10 concerns primarily the Revolution of 1917, and instead we went on to present the British whitepaper on the Bolshevik Revolution known as Russia No. 1, never getting back to Nesta Webster.

Here we are not going to present the entire chapter, as our area of interest at the moment is confined to the Protocols of the so-called "Learned Elders of Zion". Therefore it is our intention to present what Nesta Webster has to offer us in that regard. But we

must also say a few things about the author herself. Nesta Webster, being very well read in the areas relevant to our study, had meticulously researched in several languages all of the primary sources that she could locate for her subject, and she offers copious citations. Often, and especially in this field of study, primary sources are impossible to obtain, so she resorted to what she believed were the most reliable and authentic secondary sources. However she was very altruistic, she was very reserved in her conclusions, and she seems not to have recognized the Jew as a truly alien character who is forever opposed to Christian society as a matter of his nature. However for us that is a benefit, because she cannot be accused of having motives which were merely based on hatred of any race or religion.

Furthermore, Nesta Webster, the consummate Anglophile, makes Germany out to be the aggressor and the enemy of England in the first World War, not distinguishing between the Germans and their perception of the War as a defensive war, and the Jews within Germany and their use of that war for the purposes of their own advantage. Of course Germans were happy to have the Jews within Germany on their own side during the war, but that changed after the Balfour Declaration was signed, and Webster either ignores or perhaps was ignorant of the treachery of the Jews in Germany after that point, treachery which Hitler much later recounts in *Mein Kampf*. Of course, during the course of the first World War Germany was also happy – even if it was very naive – to have Jews upset the government of the Czar in the October Revolution, since Germany was fighting a war on two fronts and that revolution would solve the problem on one of those fronts. So while Germany helped to create a beast and could not see the danger which would eventually result from it, the beast was created in a time of dire necessity. The creation of that same beast was also assisted by the New York bankers, a connection which Webster seems to have missed entirely. That road would have

had to have led her back to the Rothschilds, and would have upset her entire paradigm.

Nesta Webster also seems to have been oblivious to the fact that Jewish families were at the head of all of the banking houses of the City of London, that these Jews had a principle hand in the guidance of English policy since the time of William of Orange, and that Jews had already intermarried with much of the English nobility. So she seems to also be oblivious to the actions of the Jewish bankers and crypto-Jewish nobles of England who were just as responsible for the success of the Bolsheviks as the Germans were, although they had used American bankers as their conduit in assisting the cause of Lenin and Trotsky. At this point, I do not know that she has written on any of this elsewhere. She did write a book entitled *Surrender of an Empire*, where she bears the attitude that the British Empire was being surrendered by traitors from within, but she did not understand that it was never really British in the first place. The British Empire belonged to the merchants and bankers of the City, and not to the British people. Like many Americans today, Webster seems to have been blinded by her own patriotism and prejudices.

Because she does not seem to regard Jews as a distinct racial entity, with certainty having missed their role in earlier English history almost entirely, Nesta Webster also wrongly attributes to Germans the “German Socialism” known to us as Marxism, which without doubt was a product of the Jews in Germany, although they had their Christian followers. This is precisely what the Protocols say would be the case, and - as we shall see - Webster herself quotes, where the Protocols say that “We intend to appear as though we were the liberators of the labouring man.... We shall suggest to him to join the ranks of our armies of Socialists, Anarchists, and Communists. The latter we always patronize, pretending to help them out of fraternal principle and the general interest of humanity evoked by our socialistic masonry” and “Most people who enter secret societies are adventurers, who want somehow to make their way in life, and who are not seriously minded. With such people it will be easy for us to pursue our object, and we will make them set our machinery in motion.” Germany's history up until the time when the NSDAP had risen to counter the Jews was the result of those very objectives spelled out in

the Protocols. Those particular objectives had already been fulfilled in Germany by the time of the 1848 Revolution, but Webster seems not yet to have it all put together. Real German Socialism is represented by Adolf Hitler's National Socialism, and it is absolutely contrary to the Jewish Socialism which is better labeled as Marxism.

Nesta Webster lived until 1960, but wrote very little of consequence after the 1930's. While she never repented from what we would consider a wrong-sided position on the nature and causes of the first World War, she did become a fascist and was friendly to Adolf Hitler, of whom she said “once in control of his country, abandoned his



aggressive attitude toward the Allies [**which was really on account of Versailles**]. But at the same time he put down Bolshevism and took the control of Germany out of the hands of the Jews.” That was in a booklet she wrote in 1938 titled *Germany and England*. Only then, so far as we have seen, did she admit Jewish control of England, and she expressed shame that England would come to war with Germany on the same side as the Bolsheviks, whom she had always known were Jews. We can only assume that it was her patriotism which blinded her to the fact that there was a Jewish problem in England much earlier, from the time of Cromwell, and she never revised her past positions when she finally discovered the extent to which the problem existed in her own time.

However what Nesta Webster does give us is very good, and in relation to the Protocols and the workings of the secret societies on the Continent, it permits us to discern for ourselves and to document the truth of the matters at hand.

In the earlier segments of this presentation, we have already seen that the book by the French lawyer and bureaucrat Maurice Joly, *The Dialogue in Hell Between Machiavelli and Montesquieu*, was first set

forward as the source for the Protocols by the English newspaper columnist Philip Graves in a three-part series which he had written for the London *Times* in August of 1921. Nesta Webster has admitted that there are many similarities, and some exactly similar wording, between the Protocols and the *Dialogue of Joly*, and that is not a topic of our dispute since it is indeed perfectly true. But many books and articles, especially on the internet, to this day take it for granted that Graves was correct in his *conclusion*, that the Protocols were a plagiarism of Joly, and that therefore the case of the origin of the Protocols is closed. However nothing could be further from the truth.

In fact, as we have already heard Nesta Webster explain in her book *Secret Societies and Subversive Movements* as we closed the last segment of this presentation, here we may see that Joly's work in the *Dialogues* cannot be entirely original itself, and that his book could not have been the source of the Protocols as it is so often and so shallowly asserted, but that he himself must have obtained many of the thoughts and objectives which he attributed to the character of Machiavelli in the *Dialogues* from a source or sources similar to the actual source of the Protocols.

Nesta Webster had already explained that while there are striking similarities and even several precise statements which Joly's book has in common with the Protocols, that many things which the two works do not have in common with one another, they do have in common with the writings of some of the subversive groups of 18th and 19th century European politics, as well as many of the writings of the Jewish Bolsheviks of the early 20th century. This was Webster's conclusion in *Secret Societies and Subversive Movements*, which was published in 1924, and when we presented it she cited as her source another of her books, which is *World Revolution*. This earlier book was published in the United States by Maynard, Small & Co, the same publisher of the first English edition of Serge Nilus' work on the Protocols which came out that same year, 1921. She addresses Nilus, and therefore she must have known of his work from earlier non-English sources.

However familiar she already was with Nilus, *World Revolution* was first published in London by Constable & Co. earlier that year. So it must have been written before Webster ever could have seen the Philip Graves articles published in August of 1921, which had allegedly first announced the discovery of the parallels between the Protocols and the *Dialogues of Joly*. Later, when Webster wrote *Secret Societies and Subversive Movements*, she acknowledged not having known of the similarities between Joly's *Dialogues* and the Protocols before the Graves articles were published. So where in this chapter of *World Revolution* Webster was illustrating the similarities between the Protocols and some of the writings of the 19th century secret societies and other revolutionaries, she certainly did not have a defense of the Protocols as her concern, because the Protocols were not yet under attack by the Jews. If she had known about Graves or the similarities with Joly's *Dialogues*, it would have served her interests to include that material here, where it is instead certain that she was still ignorant of it. Rather, she was presenting these similarities from a neutral point of view in an attempt to illustrate that so many seemingly disparate subversive groups actually had the same objectives, which by itself should prove that some grander conspiracy lurked in the background.

As we shall see here, before 1921 Nesta Webster had already discovered similarities between the Protocols and earlier writings of the Bolsheviks, certain of the secret societies, and other European revolutionaries, and therefore she was able to correctly assert that the similarities in Joly's work only further substantiated her own opinions. Once we are aware of Maurice Joly's own background and the work of Nesta Webster which we shall present here from chapter 10 of *World Revolution*, we must conclude that the Protocols are not discredited by the discovery of Joly's *Dialogues*. Rather, the assertions concerning their origin in the Illuminati and the Judeo-Masonic conspiracy are only further substantiated by the discovery of the similarities with Joly's *Dialogues*.

In her writings Webster often quotes from what we may consider to be primary sources, such as books of the correspondence of Bakunin or the actual writings of the Bolshevik leaders. To give some background on a couple of Nesta Webster's secondary sources for her comparison of the points of the Protocols to those

of many of the 19th century secret societies, we will begin by quoting from page 22 of [World Revolution](#), where Nesta Webster first begins quoting from John Robison's *Proofs of a Conspiracy*, and she says in part:

In April of the following year, 1785, four other Illuminati, who like Knigge had left the society, disgusted by the tyranny of Weishaupt, were summoned before a Court of Inquiry to give an account of the doctrines and methods of the sect. The evidence of these men — Utschneider, Cossandey, Grunberger, and Renner, all professors of the Marianen Academy — left no further room for doubt as to the diabolical nature of Illuminism. "All religion," they declared, "all love of country and loyalty to sovereigns, were to be annihilated, a favourite maxim of the Order being:

Tous les rois et tous les pretres Sont des fripons et des traitres. (All kings and priests are all rogues and traitors.)

Moreover, every effort was to be made to create discord not only between princes and their subjects but between ministers and their secretaries, and even between parents and children, whilst suicide was to be encouraged by inculcating in men's minds the idea that the act of killing oneself afforded a certain voluptuous pleasure. Espionage was to be extended even to the post by placing adepts in the post offices who possessed the art of opening letters and closing them again without fear of detection. Robison, who studied all the evidence of the four professors, thus sums up the plan of Weishaupt as revealed by them:

The Order of the Illuminati adjured Christianity and advocated sensual pleasures. "In the lodges death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices and incompatible with universal benevolence"; further, "they accounted all princes usurpers and tyrants, and all privileged orders as their abettors... 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. They intended to establish universal liberty and equality, the imprescriptible rights of man... 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 marriage vows, and by taking the education of children out of the hands of the parents."

Reduced to a simple formula the aims of the Illuminati may be summarized in the following six points:

1. Abolition of Monarchy and all ordered Government.
2. Abolition of private property,
3. Abolition of inheritance.
4. Abolition of patriotism.
5. Abolition of the family (i.e. of marriage and all morality, and the institution of the communal education of children).
6. Abolition of all religion.

[In this book, Nesta Webster quotes very frequently from the Abbé Barreul and the Scotsman John Robison. Explanations of their backgrounds as well as the text of John Robison's *Proofs of a Conspiracy* and [Part 3](#) of *Memoirs Illustrating the History of Jacobinism* by Abbé Barreul, subtitled [Code of the Illuminati](#), are available at the website [sacred-texts.com](#), although we certainly do not agree with all of their conclusions.

We found a PDF copy of John Robison's *Proofs of a Conspiracy* at [Archive.org](#), which is a facsimile of a copy of the book that was taken from the library of John Adams and is signed by his great-grandson, William Henry Adams, and we will post it with this podcast along with the [Memoirs Illustrating the History of Jacobinism](#) by the Abbé Barruel.]

In chapter 10 of *World Revolution* Webster is concerned primarily with the forces behind the Bolshevik Revolution, and treats the Protocols as a result of that concern. So in her endeavor she tries to identify the first sources of the philosophy of Bolshevism, and comparing the writings of prominent Bolsheviks with those of Marx but also with certain figures of the French Revolution, she concludes that "Bolshevism then is not Syndicalism, it is State Socialism, it is Marxism, it is Communism, in a word it is *Babouvisme*." In her research, she evidently could not help but notice the similarity of

these philosophies with the philosophical outline given in the Protocols, and that is why she presents such information about them as she does in this chapter.

François Noël Babeuf was the son of a French army officer, a major who, deserting the French army for the army of Austria, had later sunk into poverty. In 1785 Babeuf was working to assist noblemen and priests in the assertion of their feudal rights. But by 1789 he was demanding the abolition of feudal rights as he had become a Jacobin and a leading figure in the French Revolution. However it is not clear whether the transition to the total communism which he came to profess and write so much about [although it was not yet called *communism*] had come before or after he had joined the Jacobins, the society to which he had belonged and which was, supposedly, founded that same year that his first political article was published in 1789.

But while we have not fully studied the origination of Babeuf's philosophy, evidently Webster had, and she had concluded that it too originated with the secret societies, which we would nevertheless suspect. After her comparison of the similarities between Babeuf and the Bolsheviks, she says "the Third International [which began in 1919] in its 'New Communist Manifesto' in fact admits its direct descent from Babeuf. How are we to explain the continuity of idea? Simply by the fact that both systems are founded on the same doctrines - those of Illuminism, and that the plan now at work in Russia has been handed down through the secret societies to the present day. The Bolshevik revolution has in fact followed out the code of Weishaupt in every point - the abolition of monarchy, abolition of patriotism, abolition of private property and of inheritance, abolition of marriage and morality, and abolition of all religion." But Webster seems to be ignorant to the fact that the Bolsheviks remained friendly to one religion: Judaism, and they allowed the synagogues of the Jews to remain open throughout the entire history of the Soviet system, while the Christian Churches were used for theaters and warehouses.

However Webster was certainly not totally oblivious to the role of the Jews. Further along in her chapter she says this:

But now we come to the further question - who are the modern Illuminati, the authors of the plot? What is their ultimate object in wishing to destroy civilization? What do they hope to gain by it? It is this apparent absence of motive, this seemingly aimless campaign of destruction carried on by the Bolsheviks of Russia, that has led many people to believe in the theory of a Jewish conspiracy to destroy Christianity. And indeed, if one examines the present régime of Russia apart from the revolutionary movement of the last 140 years, this provides a very conclusive solution to the problem. To the unprejudiced observer Bolshevism in Russia may well appear to be a wholly Jewish movement.

For many years before the present revolution the Jews had played a leading part in the forces of disruption in that country. The correspondent of *The Times* at Odessa in 1905 described the riots that took place there at the end of October when "excited Jewish factory girls donned red blouses and ribbons and openly flaunted them in the faces of the Cossacks." Out of a population of 430,000 inhabitants over one-third were Jews, and about 15,000 took part in the rioting. "The main part of these demonstrators were students and Jews; ... excited Jews unblushingly exhibited Republican emblems," red flags were unfurled, the Russian national flag was dishonoured by having all colour except the strip of red torn from it, the Emperor's portrait was mutilated. In the fight that ensued over 400 Jews and 500 Christians were killed. The writer of this article further showed the demonstration to have been organized at headquarters; "amongst other Socialistic fraternities the Central Jewish organization located in Switzerland sent emissaries from its branches in Warsaw and Poland to Odessa." [*The Times* for November 22, 1905, article entitled "The Reign of Terror at Odessa." The Chief Rabbi Gaster wrote in *The Times* of November 25 to contradict these statements, but brought forward no proofs to the contrary.]

Mr. Wickham Steed, in his book *The Hapsburg Monarchy*, quotes a letter written in this same year of 1905 by a semi-Jew on the question of the Jews in Hungary, in which this remarkable passage occurs:

There is a Jewish question and this terrible race means not only to master one of the

grandest warrior nations in the world, but it means, and is consciously striving, to enter the lists against the other great race of the north (the Russians), the only one that has hitherto stood between it and its goal of world-power. Am I wrong? Tell me. For already England and France are, if not actually dominated by Jews, very nearly so, while the United States, by the hands of those whose grip they are ignorant of, are slowly but surely yielding to that international and insidious hegemony. Remember that I am half a Jew by blood, but that in all I have power to be I am not. [*The Hapsburg Monarchy* (1913), p. 169. “In Austro-Hungary”, the author observes on p. 155, “the spread of Socialism has been largely the result of Jewish propaganda. Dr. Victor Adler, the founder and leader of the Austrian party, is a Jew, as are many of his followers. In Hungary the party was also founded and inspired by the Jews.”]

Twelve years later this prophecy was terribly fulfilled. For, whatever the Jewish Press may say to the contrary, the preponderance of Jews amongst the Bolsheviks of both Hungary and Russia has been too evident to need further proof. The Executive of the Communist Government established in Hungary in March 1919 consisted in a Directorate of Five which included four Jews - Bela Kun, Bela Vago, Sigmund Kunfi, and Joseph Pogany. The Secretary was another Jew - Alpari. Szamuely, also a Jew, was the head of the Terrorist troops. [See the pamphlet, *In the Grip of the Terror*, by Lumen, printed by Jordan Gaskell. Agents, W. H. Smith & Son, 186 Strand.] In Russia Jews have again predominated. An article in *The Times* for March 29, 1919, stated that:

Of the twenty or thirty commissaries or leaders who provide the central machinery of the Bolshevik movement not less than 75 per cent are Jews.... If Lenin is the brains of the movement, the Jews provide the executive officers. Of the leading commissaries, Trotsky, Zinoviev, Kameneff, Stekloff, Sverdloff, Uritsky, Joffe, Rakovsky, Radek, Menjinsky, Larin, Bronski, Zaalkind, Volodarsky, Petrofl, Litvinoff [A prominent member of the Jewish Bund in 1907 and

Bolshevist “ambassador” to England.], Smirdovitch, and Vovrowsky are all of the Jewish race, while among the minor Soviet officials the number is legion. [On this point see the remarkable pamphlet, *Who rules Russia?* published by the Association Unity of Russia, 121 East 7th Street, New York (1920), where the exact names and number of Jews in the different departments of the present Russian Government are given.]

In fact the Jewish Press has on occasions admitted this influence in Bolshevism. Thus in *The Communist*, a newspaper published in Kharkoff (number for April 12, 1919), we find Mr. M. Cohan boasting that,

...without exaggeration, it may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews.... It is true that there are no Jews in the ranks of the Red Army as far as privates are concerned, but in the committees and in Soviet organizations, as Commissars, the Jews are gallantly leading the masses of the Russian proletariat to victory.... The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the face of the adoption of the Red five-pointed star, which in former times, as it is well known, was the symbol of Zionism and Jewry. [Quoted in American edition of *The Protocols*, p. 88.]

This star from the beginning of the Bolshevik revolution has decorated the caps of Lenin’s guards.

Webster goes on to describe the Bolshevik activities amongst certain Jews in England, but seems to ignore the statement she quotes above from Wickham Steed, where he admits in [The Hapsbug Monarchy](#): “For already England and France are, if not actually dominated by Jews, very nearly so, while the United States, by the hands of those whose grip they are ignorant of, are slowly but surely yielding to that international and insidious hegemony.” Wickham Steed certainly seemed to have quickly noticed the Jewish grip on the West, as the 3rd edition of that book was published in London in 1914. Then she concludes:

In the face of all this overwhelming evidence on the role of the Jews in the revolutionary movement, what wonder that the amazing *Protocols of the Elders of Zion*, first published in Russian by Sergye Nilus in 1902 [The copy in the British Museum is dated 1905, but there is said to have been an earlier edition in 1902.] and in English under the title of *The Jewish Peril* in 1920, came as a revelation and appeared to provide the clue to the otherwise insoluble problem of Bolshevism? Here was the whole explanation - a conspiracy of the Jewish race that began perhaps at Golgotha, that hid itself behind the ritual of

Freemasonry, that provided the driving force behind the succeeding revolutionary upheavals, that inspired the sombre hatred of Marx, the malignant fury of Trotzky, and all this with the fixed and unalterable purpose of destroying that Christianity which is hateful to it. Is this theory true? Possibly. But in the opinion of the present writer it has not been proved - it does not provide the whole key to the mystery.

We think she should have read the Talmud, but that too is an investigation for another time. The following table is from Nesta Webster's *World Revolution*, pages 298 through 305.

Protocols	Illuminism (Weishaupt, 1776-1786)
<p>He who wants to rule must have recourse to cunning and hypocrisy (p. 3).</p> <p>We must not stop short before bribery, deceit, and treachery, if these are to serve the achievement of our cause (p. 6.).</p>	<p>Apply yourselves to the art of counterfeit, to hiding and masking yourselves in observing others (Barruel, iii. 27, <i>Originalschriften</i>, p. 40).</p>
<p>The end justifies the means. In making our plans we must pay attention not so much to what is good and moral, as to what is necessary and profitable (p. 4).</p>	<p>The end sanctifies the means. The good of the Order justifies calumnies, poisonings, murders, perjuries, treasons, rebellions; briefly, all that the prejudices of men call crimes (Barruel, iv. 182, 189, quoting evidence of Cossandey, Utzshneider, and Grunberger).</p>
<p>With the Press we will deal in the following manner.... We will harness it and will guide it with firm reins; we will also have to gain control of all other publishing firms... (p. 40).</p> <p>All news is received by a few agencies, in which it is centralized from all parts of the world. When we attain power these agencies will belong to us entirely and will only publish such news as we allow... (p. 40).</p> <p>No one desirous of attacking us with his pen would find a publisher... (p. 42).</p>	<p>We must take care that our writers be well puffed and that the reviewers do not depreciate them; therefore we must endeavour by every means to gain over the reviewers and journalists; and we must also try to gain the booksellers, who in time will see it is their interest to side with us (Robison, <i>Proofs of a Conspiracy</i>, p. 191).</p> <p>If a writer publishes anything 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 (Robison, p. 194).</p>
<p>Our programme will induce a third part of the populace to watch the remainder from a pure sense of duty and from the principle of voluntary government service. Then it will not be considered dishonourable to be a spy; on the contrary, it will be regarded as praiseworthy (p. 65).</p>	<p>Every person shall be made a spy on another and on all around him (Spartacus to Cato; Robison. p. 136)</p> <p>[Spartacus was the alias used by Weishaupt in the Masonic Lodge.]</p>
<p>We will transform the universities and reconstruct them according to our own plans. The heads of the universities</p>	<p>We must acquire the direction of education - of church management - of the professorial chair and of the pulpit...</p>

and their professors will be specially prepared by means of elaborate secret programmes of action.... They will be very carefully nominated, etc (p. 60).	(Robison, p. 191).
We intend to appear as though we were the liberators of the labouring man.... We shall suggest to him to join the ranks of our armies of Socialists, Anarchists, and Communists. The latter we always patronize, pretending to help them out of fraternal principle and the general interest of humanity evoked by our socialistic masonry (p. 12).	We must preach the warmest concern for humanity and make people indifferent to all other relations (Robison, p. 191). We must win the common people in every corner (Robison p. 194).
In the so-considered leading countries we have circulated an insane, dirty, and disgusting literature (p. 49).	We must try to obtain an influence... in the printing-houses, booksellers' shops.... Painting and engraving are highly worth our care (Robison, p. 196. Note adds: "They were strongly suspected of having published some scandalous caricatures and some very immoral prints. They scrupled at no means, however base, for corrupting the nation.")
Our Sovereign must be irreproachable (p. 86).	An Illuminated Regent shall be one of the most perfect of men. He shall be prudent, foreseeing, astute, irreproachable (Instruction B. for the grade of Regent).
In the place of existing governments we will place a monster, which will be called the Administration of the Super-government. Its hands will be outstretched like far-reaching pincers, and it will have such an organization at its disposal that it will not possibly be able to fail in subduing all countries (p. 22). Our International Super-government (p. 28).	It is necessary to establish a universal régime of domination, a form of government that will spread out over the whole world... (Barruel, iii. 97).
Nesta Webster proceeds on page 300 of her book by comparing some of the Protocols to the writings of the Italian secret society, the Haute Vente Romaine, which endured until 1848.	
Protocols	Haute Vente Romaine (1822-1848)
We will destroy the family life of the Gentiles... (p. 31). We will also distract them by various kinds of amusement, games, pastimes, passions, public houses, etc (p. 47).	The essential thing is to isolate a man from his family, to make him lose his morals.... He loves the long conversations of the cafes and the idleness of shows... After having shown him how painful are his duties you will excite in him the idea of another existence (Piccolo Tigre to the Vente Piemontaise; Crétineau-Joly, ii, 120).
The people of the Christians, bewildered by alcohol, their youths turned crazy by classics and early debauchery, to which they have been instigated by our agents... by our women in places of amusement - to the latter I add the so-called "society women" - their voluntary followers in corruption and luxury (p. 5)	Let us... never cease to corrupt... but let us popularize vice amongst the multitude. Let us cause them to draw it in by their five senses, to drink it in, to be saturated with it.... It is corruption en masse that we have undertaken... (Vindex to Nubius; Crétineau-Joly, ii. 147).

<p>The masonic lodge throughout the world unconsciously acts as a mask for our purpose (p. 16).</p>	<p>It is upon the lodges that we count to double our ranks. They form, without knowing it, our preparatory novitiate (Piccolo Tigre to the Vente Supreme; Crétineau-Joly, ii 120).</p>
<p>Most people who enter secret societies are adventurers, who want somehow to make their way in life, and who are not seriously minded. With such people it will be easy for us to pursue our object, and we will make them set our machinery in motion (p. 52).</p>	<p>This vanity of the citizen or of the bourgeois for being enrolled in Freemasonry is something so banal and so universal that I am always full of admiration for human stupidity.... (The lodges) launch amidst their feastings thundering anathemas against intolerance and persecution. This is positively more than we require to make adepts (Piccolo Tigre to Nubius).</p>
<p>We employ in our service people of all opinions and all parties; men desiring to reestablish monarchies, Socialists, etc. (p. 28).</p>	<p>Princes of a sovereign house and those who have not the legitimate hope of being kings by the grace of God, all wish to be kings by the grace of a Revolution. The Duke of Orleans is a Freemason. A prince who has not a kingdom to expect is a good fortune for us (Piccolo Tigre to Nubius).</p>
<p>We have taken great care to discredit the clergy of the Gentiles in the eyes of the people, and thus have succeeded in injuring their mission, which could have been very much in our way. The influence of the clergy on the people is diminishing daily. Today freedom of religion prevails everywhere, but the time is only a few years off when Christianity will fall to pieces altogether (p. 64).</p>	<p>There is a certain portion of the clergy that nibbles at the bait of our doctrines with a marvellous vivacity... (Nubius to Volpe; Crétineau-Joly, iL 130).</p> <p>It is corruption en masse that we have undertaken: the corruption of the people by the clergy and the corruption of the clergy by themselves, the corruption that ought to enable us one day to put the Church in her tomb (Vindex to Nubius; Crétineau-Joly, ii, 147).</p>
<p>We must extract the "very conception of God from the minds of the Christians... (p. 17).</p> <p>We must destroy all professions of faith (p. 48).</p>	<p>Our final end is... the destruction for ever of Catholicism and even of the Christian idea (Dillon, <i>The War of Antichrist</i>, etc., p. 64).</p> <p>In order to kill the old world surely we have held that we must stifle the Catholic and Christian germ (Piccolo Tigre to Nubius; Crétineau-Joly, ii. 387).</p>
<p>Nesta Webster will now compare various statements and sentiments expressed in the Protocols to the aims of the Alliance Sociale Democratique, Bakunin's secret society from 1864 to 1869, lifted mostly from Bakunin's letters.</p>	
<p>Protocols</p>	<p>Alliance Sociale Democratique</p>
<p>We persuaded the Gentiles that Liberalism would bring them to a kingdom of reason (p. 14).</p> <p>We injected the poison of Liberalism into the organism of the State... (p. 33).</p> <p>We preach Liberalism to the Gentiles... (p. 55).</p>	<p>The fourth category of people to be employed thus described by Bakunin: "Various ambitious men in the service of the State and Liberals of different shades. With them one can conspire according to their own programme, pretending to follow them blindly."</p>

<p>We will entrust these important posts (government posts) to people whose record and characters are so bad as to form a gulf between the nation and themselves, and to such people who, in case they disobey our orders, may expect judgment and imprisonment. And all this is with the object that they should defend our interests until the last breath has passed out of their bodies (p. 26).</p> <p>We will pre-arrange for the election of... presidents whose past record is marked with some "Panama Scandal" or other shady hidden transaction (p. 34).</p>	<p>The third category of Bakunin thus described: "A great number of highly placed animals who can be exploited in all possible ways. We must circumvent them, outwit them, and by getting hold of their dirty secrets make of them our slaves. By this means their power, their connections, their influence, and their riches will become an inexhaustible treasure and a precious help in various enterprises..."</p> <p>In the same way with the fourth category: " We must take them in our bands, get hold of their secrets, compromise them completely in such a way that retreat will be impossible to them."</p>
<p>From <i>Wikipedia</i>: The Panama scandals (also known as the Panama Canal Scandal or Panama Affair) was a corruption affair that broke out in the French Third Republic in 1892, linked to the building of the Panama Canal. Close to a billion francs were lost when the French government took bribes to keep quiet about the Panama Canal Company's financial troubles, in what is regarded as the largest monetary corruption scandal of the 19th century. [The United States a decade later obtained the land and built the canal, under equally shady circumstances.]</p>	
<p>Out of governments we made arenas on which party wars are fought out.... Insuppressible babblers transformed parliamentary and administrative meetings into debating meetings. Audacious journalists and impudent pamphleteers are continually attacking the administrative powers (p. 11).</p>	<p>The fifth category of Bakunin consists of: "Doctrinaires, conspirators, revolutionaries, all those who babble at meetings and on paper. We must push them and draw them on unceasingly into practical and perilous manifestations which will have the result of making the majority of them disappear whilst making a few amongst them real revolutionaries."</p>
<p>We will create a universal economical crisis.... Simultaneously we will throw on to the streets huge crowds of workmen throughout Europe. These masses will then gladly throw themselves upon and shed the blood of those of whom, in their ignorance, they have been jealous from childhood, and whose belongings they will then be able to plunder (p. 14).</p>	<p>The Association will employ all its means and all its power to increase and augment evils and misfortunes which must at last wear out the patience of the people and excite them to an insurrection <i>en masse</i>.</p>
<p>Webster notes: Marx was evidently in on this secret. In <i>Reflexions sur la violent</i> (P. 183) Georges Sorel says: " Marx thought the great catastrophe would be preceded by an enormous economic crisis."</p>	
<p>We will make merciless use of executions with regard to all who may take up arms against the establishment of our power (p. 50).</p> <p>We must take no account of the numerous victims who will have to be sacrificed in order to obtain future prosperity (p. 51).</p>	<p>In the first place must be destroyed the men who are most pernicious to revolutionary organization and whose violence and sudden death may most frighten the government.</p>
<p>The masonic lodge throughout the world unconsciously acts as a mask for our purpose (p. 16).</p>	<p>My friends, abandon that absurd idea that I have been won over to Freemasonry. But perhaps Freemasonry would serve as a mask or as a passport... (Letter to Herzen and</p>

	Ogareff, Correspondence de Bakounine, 209).
Webster concludes: Through all these parallels the plan of World Revolution runs like a " <i>complot suivi</i> ," [<i>tracing plot</i>] and when we further compare them with the utterances of the modern Bolsheviks we see the plan carried right up to the present moment. Let us now consider how the Protocols of the Elders of Zion tally with the Bolshevik programme:	
Protocols	Bolshevism
It is expedient for the welfare of the country that the government of the same should be in the hands of one responsible person (p. 5). The system of government must be the work of one head.	How can we secure strict unity of will? By subjecting the will of thousands to the will of one (Lenin, <i>The Soviets at Work</i> , p. 35).
The despotism of capital which is entirely in our hands will hold out to it (the State) a straw, to which the State will be unavoidably compelled to cling... (p. 2). 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 ... (p. 8).	What is the first stage? It is the transfer of power to the capitalist class. Up to the March Revolution of 1917 power in Russia was in the hands of one ancient class, the feudal-aristocratic-landowning class, headed by Nicholas Romanov. After that revolution, power has been in the hands of a different, a new class, namely, the capitalist class (the bourgeoisie) (Lenin, <i>Towards Soviets</i> , p. 8).
Soon we will start organizing great monopolies - reservoirs of colossal wealth... (p. 22).	We must improve and regulate the State monopolies... which we have already established, and thereby prepare for State monopolization of the foreign trade (Lenin, <i>The Soviets at Work</i> , p. 20).
Our government is in so exceedingly strong a position in the sight of the law that we may almost describe it by the powerful expression of dictatorship (p. 27).	We advocate a merciless dictatorship (Lenin, <i>The Soviets at Work</i> , p. 40).
When we accomplish our <i>coup d'Etat</i> , we will say to the people: "Everything has been going very badly; all of you have suffered; now we are destroying the cause of your sufferings - that is to say, nationalities, frontiers, and national currencies. Certainly you will be free to condemn us, but can your judgment be fair if you pronounce it before you have had experience of what we can do for your good? (p. 31).	We must study the peculiarities of the highly difficult and new road to Socialism without concealing our mistakes and weaknesses. We must try to overcome our deficiencies in time (<i>The Soviets at Work</i> , p. 18). What we have already decreed is yet far from adequate realization, and the main problem of today consists precisely in concentrating all efforts upon the actual, practical realization of the reforms which have already become the law, but have not yet become a reality (ibid. p. 20).
Our laws will be short, clear, and concise, requiring no interpretation, so that everybody will be able to know them inside out. The main feature in them will be the obedience required towards authority, and this respect for authority will be carried to a very high pitch.	Economic improvement depends on higher discipline of the toilers.... To learn how to work - this problem the Soviet authority should present to the people in all its comprehensiveness (<i>The Soviets at Work</i> , p. 26).

<p>Then all kinds of abuse will cease, because everybody will be responsible before the one supreme power, namely, that of the sovereign (p. 66).</p>	<p>The revolution... demands the absolute submission of the masses to the single will of those who direct the labour process (<i>The Soviets at Work</i>, p. 35).</p>
<p>We will make it clear to every one that freedom does not consist in dissoluteness or in the right of doing whatever people please.... We will teach the world that true freedom consists only in the inviolability of a man's person and of his property, who honestly adheres to all the laws of social life (p. 83).</p>	<p>It must take some time before the ordinary representative of the masses will not only see... but come to feel that he must not just simply seize, grab, snatch - and that leads to greater disorganization (<i>The Soviets at Work</i>, p. 36).</p>
<p>In order to demonstrate our enslavement of the Gentile governments in Europe we will show our power to one of them by means of crimes of violence, that is to say, by a reign of terror (p. 25).</p>	<p>We will turn our hearts into steel, which we will temper in the fire of suffering and the blood of the fighters for freedom. We will make our hearts cruel, hard, and immovable, so that no mercy will enter into them, and so that they will not quiver at the sight of a sea of enemy blood, etc. (<i>Krasnaya Gazette</i>, the official organ of the Petrograd Soviet of Workers, Red Army, and peasants' deputies, presided over by Zinovieff, alias Apfelbaum, a Jew. Date of August 31, 1918).</p>
<p>Webster notes that this is: Quoted in American edition of the Protocols, p. 89. Nine years earlier M. Paul Copin-Albancelli, in his <i>Conjuration juive contre le monde chrétien</i> [<i>Jewish conspiracy against the Christian world</i>] (p. 462), had written: "France has known - and she has forgotten! - the régime of the Masonic Terror. She will know, and the world will know with her, the régime of the Jewish Terror."</p>	
<p>We must destroy all professions of faith (p. 48).</p>	<p>Religion must be fought, if not by violence, at all events by argument (Bucharin, <i>Programme of the World Revolution</i>, p. 77).</p>

In conclusion to this comparison of the Protocols with the literature of the Jewish Bolsheviks and the rhetoric of the 19th century secret societies, Nesta Webster says the following on page 306 of her book:

The foregoing parallels prove, therefore, a clear connection between the Protocols and former Secret Societies working for World Revolution, and also between the Protocols and Bolshevism. But they do not necessarily establish their authenticity. One possibility immediately suggests itself. Might they not be a forgery compounded by some one versed in the lore of Secret Societies? Supposing Nilus to have been a student of this subject and also, as he was known to be, a pronounced anti-Semite, it would not have been difficult for him to reconstruct the programme of World Revolution from earlier models, weaving into them at the same time the idea of a Jewish conspiracy. Why, then, was this very obvious explanation

not put forward by the Jews? Why, on the contrary, when it was suggested by the present writer in a newspaper article, did it meet merely with resentment? Here was a loophole indeed! But instead of using it the advocates of Jewry contented themselves with angry expostulations, or fell back on absurd explanations, as that the Protocols were invented by the Russian police or by the "Tzarist reactionaries" in London, or that they were copied from a notorious forgery by Goedsche - why choose a forgery when such admirable authentic models were at hand? - or again, the attempt was made to draw a red herring across the track by dwelling on Nilus's personality and his own literary work, which had no bearing whatever on the question. The point was to prove whether the document which he purported to have discovered was genuine or not.

The truth is, then, that the Protocols have never been refuted, and the futility of the so-called refutations

published, as also the fact of their temporary suppression, have done more to convince the public of their authenticity than all the anti-Semite writings on the subject put together.

The only line of defence, namely, that this document was the work of illuminized Freemasonry, and not of a purely Jewish association, has been rejected by the advocates of the Jews themselves, and the only conclusion that we can draw is either that the Protocols are genuine and what they pretend to be, or that these advocates put forward by the Jews have some interest in concealing the activities of Secret Societies in the past.

The question then arises: Were the Jews concerned in the organization of Illuminism and its subsequent developments? At present this is not clearly proved.

[Webster addresses this further in a note to follow below.] It is true that Cagliostro was probably a Jew, that Kolmer who partly indoctrinated Weishaupt may have been a Jew **[Webster is oblivious to more recent allegations that Weishaupt himself was a Jew]**, that a certain Simonini wrote to the Abbé Barruel in 1806 declaring that “the freemasons and the illuminés were founded by two Jews” - whose names the author has forgotten [Deschamps, *Las Sociétés secrètes*, iii. 659] - that the Jewish financiers of Frankfurt may have contributed to the funds of the Illuminati or of the Duc d'Orléans, but all this rests so far on no contemporary documentary evidence. The “illuminés” referred to by Simonini may well have been the Martinistes founded, as it is known, by the Jew Paschalis and frequently referred to under this name. We should require more than such vague assertions to refute the evidence of men who, like Barruel and Robison, devoted exhaustive study to the subject and attributed the whole plan of the Illuminati and its fulfilment in the French Revolution to German brains. Neither Weishaupt, **[Baron von]** Knigge, nor any of the ostensible founders of Illuminism were Jews; moreover, as we have seen, Jews were excluded from the association except by special permission. None of the leading revolutionaries of France were Jews, nor were the members of the conspiracy of Babeuf.

[Since these words were written, and at the moment of this book going to press, a number of La Valle France has appeared (date of March 31 - April 6, 1921) in which it is stated that five Jews were concerned in the organization and inspiration of the Illuminati - [Naphtali Hirz] Wessely, Moses Mendelssohn, and the bankers Itzig. Friedlander,

and Meyer. But the contemporary authority for this statement is not given.]

Webster fails to realize that it was only the Jews who made any permanent profit from any of these things, and especially of the French Revolution. The answer to the ancient Latin question - *Cui bono* - and the plan as it is outlined in the Protocols themselves, should be convincing enough in spite of a lack of contemporary documentary evidence. While she is usually good with her citations, here she does not cite where Robison or Barruel had reached such conclusions. However it is immaterial, since both of those author's works were published before the Emancipation of the Jews by Napoleon in 1806. We would argue that Jews would not have taken any overt political action to any large extent before that time.

The claim of the “Elders of Zion” to have inspired all revolutionary outbreaks since 1789 is not therefore at present substantiated by history, and it is not until the Alta Vendita from 1820 onwards that they can be proved to have taken an active part in the movement. Yet Monsignor Dillon, who clearly recognizes their importance as agents of this secret society, nevertheless attributes its efficient organization to “Italian genius.” From this date onward their role is, however, more apparent. In Germany before 1848 Disraeli himself declared them to be taking the lead in the revolutionary movement, and with the First Internationale they come forward into a blaze of light. Henceforth along the line of State Socialism their influence is no longer doubtful.

In turn, we should assert that it was simply not politically expedient, and it was certainly not safe, for Jews to be taking an open role in the subversive societies before they had gained their emancipation, something which Webster does not seem to have under consideration.

But whilst the question of Jewish organization from



the beginning of the World Revolution remains obscure, the workings of illuminized Freemasonry are clearly visible. It is strange that in the controversy that has raged over the Protocols so little attention has been paid to the fact that the so-called "Elders of Zion" were admittedly masons of the 33rd degree of the Grand Orient. Considered from this point of view, all their statements regarding the past history of the Revolution are substantiated by facts. For if by "we" is meant "illuminized Freemasons," then the assertion that "it is we who were the first to cry out to the people 'Liberty, Equality, and Fraternity'" is clearly accurate. Nothing can be truer than that since the French Revolution "the nations have been led from one disappointment to another," and that "the secrets of its preparatory organization were the work of our hands" - the hands of the Freemasons and Illuminati. If, then, the Protocols are genuine, they are the revised programme of illuminized Freemasonry formulated by a Jewish lodge of the Order. But whilst the influence of the Jews cannot be proved throughout the early history of the society, German inspiration and organization is apparent from the very beginning. It was the German Weishaupt who founded the Illuminati with the aid of his German colleagues, it was the German Knigge who effected its alliance with French Freemasonry, German emissaries who introduced it to the lodges of the Grand Orient; it was this German Illuminism that inspired the campaign of universal corruption waged by the Alta Vendita and the anarchic fury of Bakunin; and again it was pan-Germanism, working by the methods of the Illuminati, that assured the success of Marx and Engels and secured control of all Socialist organizations up to the present day.



of the plans laid out in the Protocols, is of greater

But Engels was an avowed atheist, and Marx was a Jew. However Webster's objectivity, and her reluctance to lay it all at the door of the Jews, even when she realizes that the lodge of the Grand Orient was most certainly the original source

value to us today than if she had been a plain anti-Semite, something she certainly cannot be accused of at this time. Instead, she supplies to us all the evidence that the Jews were the catalysts of world revolution amidst a greater number of willing European dupes, and she also fully demonstrates for us that the Protocols are real, and reveals for us their true origin.

Furthermore, Mikhail Bakunin was an avowed atheist. Anacharsis Cloutz was an avowed atheist, as were the Hébertists who came to power during the Reign of Terror. Robespierre was a Jacobin and supposedly a deist, but his god was certainly a pagan god. Baron von Knigge's religion is harder to pin down, but since he wrote things such as "*General System for the Public, Towards a Foundation of all Knowledge of People of all Nations, Conditions, and Religions*", he was hardly a Christian and was rather an internationalist universalist who wanted to do away with religion. He was a humanist who was very sympathetic towards Jews and others. Baron von Knigge was a very close associate of Adam Weishaupt, and helped him organize the Illuminati, its structure and rituals. Weishaupt is said to be a Jesuit, but he was no Christian. He too wanted to do away with all religion, and morality as well. Just as in the days of Martin Luther there were countless pagans and humanists as priests and monks, Erasmus being supreme among them, Weishaupt was a pagan humanist whose god was Reason.

In our ongoing discussion of Martin Luther in Life and Death, which we still plan to continue here in the future, we showed that it was the pagans and humanists among the European noble and intellectual classes who were the defenders of the Jews, especially in the Reuchlin Affair, which we had discussed at length, in which they ardently defended the Kabalah and the Talmud of the Jews. The situation was still the same in the 19th century, and we see that the Protocols themselves promote that same idea, that the Jews recruit all of the Goyim they can to their cause. While now the churches are finally won over to their cause, the Jews had clearly used the atheists and pagans as their step-stool ■



Snuff Porn Pedophilia: Killing Children for Sexual Pleasure

Lasha Darkmoon

Before providing the gruesome details of the sadistic cruelties inflicted on sexually exploited children, many of them toddlers kidnapped from orphanages in Russia and tortured to death, it is necessary to set out the basic statistics: the principal facts and figures of the worldwide porn industry.

These notes come from an unpublished article of mine written a few years ago which I have just found among my papers after misplacing them. I have updated the figures wherever possible, but I wouldn't be surprised to learn they are in some cases an *underestimate*. This is because porn addiction sucks millions of new victims into its net every year. There were only 670 million internet users worldwide in 2002, for example, but by 2013 this figure had soared to 2.7 billion. (See [wikipedia](#)). In other words, the pool of potential victims of porn addiction has grown much larger with each passing year.

Most of the figures cited below, except those with separately numbered references within the text, are sourced from Family Safe Media's [Pornography Statistics](#). Otherwise, they will be found in Top Ten Reviews' [Internet Pornography Statistics](#).

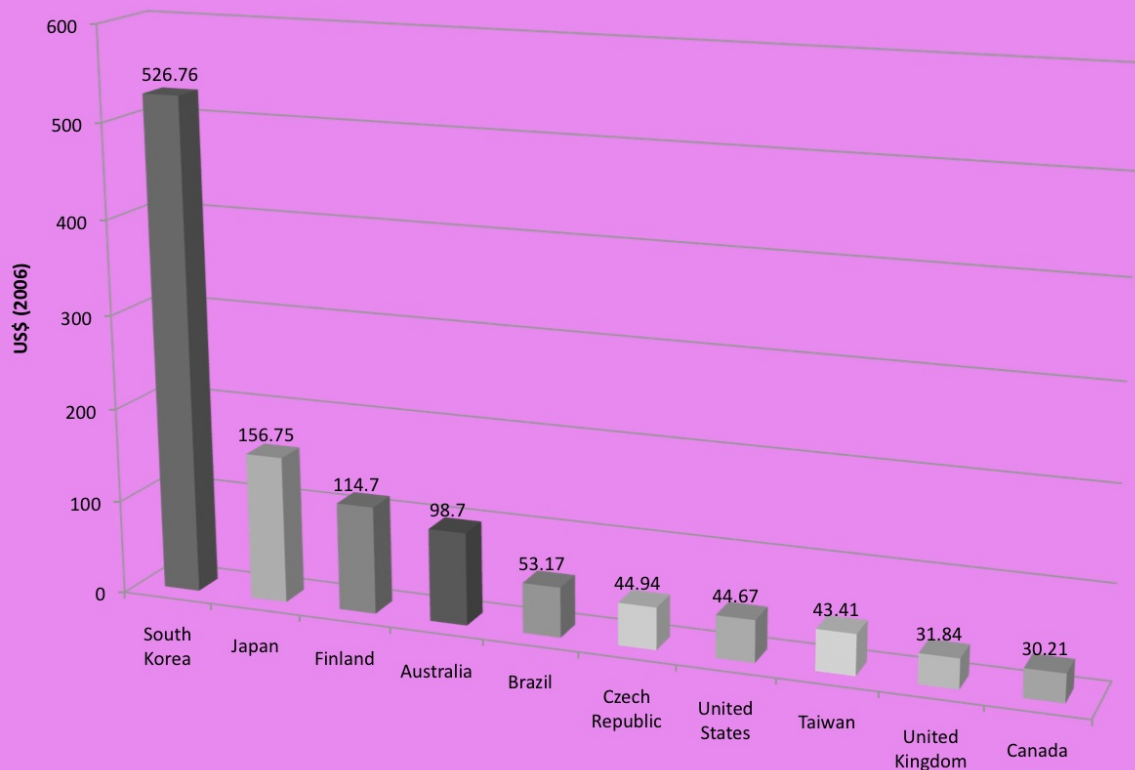
Total world revenues per annum from pornography amount to \$100 billion, with \$3,100 spent on porn internationally every second. These revenues are larger than the revenues of the top technology companies combined: Microsoft, Google, Amazon, eBay, Yahoo, Apple, Netflix and EarthLink.

There are 7 billion people in the world spread over 200 countries. It would be of interest to know which countries are most given to porn consumption on a per capita basis. Given the inseparable link between pornography and masturbation, the citizens of those countries could then be justly regarded as the "most lustful in the world" — or, at any rate, as the world's most prolific masturbators.

These are the **top 10 countries** most given to masturbatory lust, based on per capita expenditure on pornography: (1) **South Korea** (\$527 per capita). (2) **Japan** (\$157 pc). (3) **Finland** (\$115 pc). (4) **Australia** (\$99 pc). (5) **Brazil** (\$53 pc), (6) **Czech Republic** (\$44.9). (7) **United States** (\$44.6 pc), (8) **Taiwan** (\$43.4 pc), (9), **U.K.** (\$32 pc). (10) **Canada** (\$30 pc).

Top Ten Countries by Per Capita Pornography Revenues

©2010 "Ranking America" (<http://rankingamerica.wordpress.com>)



Data from toptenreviews.com

<http://internet-filter-review.toptenreviews.com/internet-pornography-statistics-pg2.html>

Why the South Koreans and Japanese spend such enormous amounts of money on porn, compared to other nations, is subject matter for a sensational PhD thesis which I hope some eager doctoral student will write one day. For 11 years in a row, South Korea has ranked at **No. 1 in the suicide rate** among OECD nations. Whether there is any correlation between high porn consumption and high suicide rates is a fascinating conundrum which academic researchers might wish to solve.

Though China spends more on porn than any other nation in the world (a whopping 28 percent of total pornography revenues compared to America's 14 percent), this is only because of China's enormous population of 1.3 billion people. In spite of the fact that porn is officially "illegal" in China, a country sometimes described as "**a land where porn doesn't**

exist", the Chinese appear to have **easy access to pornography** imported from Japan.

The annual expenditure on pornography in two countries alone, China and Japan, would be enough to feed the world's hungry for an entire year.

There are over 4 million porn websites in the world, growing by the thousands every day. There are 68 million pornographic search engine requests a day, 25 percent of the total. Four out of 10 internet users view porn sites regularly. There are 100,000 websites offering illegal child pornography. The largest consumers of internet porn, surprisingly, are children aged 11-17. There are 40 million regular users of porn in the US, and 20 percent of these are accustomed to peek at porn sites at work when they think no one is looking.



A new porn site is being created in the US every 40 minutes. The most expensive domain name ever purchased (*site link deleted*) cost \$14 million: an indication of the enormous profits accruing to porn.

Roughly one in three visitors to porn sites are women, with almost one in six women (17 percent) admitting to a serious porn addiction. In the pre-internet age, women were relatively safe from the devastating effects of pornography. No longer. In the last three years alone, online porn viewership for women has quadrupled. It is a myth that women have different preferences to men and show less appetite for hardcore pornography.

A 2008 study found that women showed signs of arousal **watching pretty much anything**: masturbation, straight sex, girl-on-girl, guy-on-guy, bonobo chimps, everything — everything except pictures of naked men, which did not float a woman's boat.

Average age of the first internet exposure to pornography is 11 years old. 90 percent of 8-16-year-olds have viewed porn online, mostly while doing homework.

Over half of global child porn (55%) is produced in the US, mostly in the Los Angeles area. There are 100,000 websites offering illegal child porn. Annual child porn revenues range from a low of \$3 billion to an unrealistically high \$20 billion. Daily Gnutella "child pornography" requests are 116,000 and keep growing. Even more disturbingly, there is strong

evidence that an addiction to "normal" adult pornography can lead in time to an appetite for child porn.

Between 2005 and 2009, there was a huge and unexplained 432 percent increase in child pornography use, taking this new sex plague to pandemic levels. [*Link lost*]

The top video porn producers are found in the US, with Brazil and the Netherlands coming in second and third. The top six US erotica cities are Los Angeles, Las Vegas, New York, Chicago, San Francisco and Miami.

The fully employed female porn star can earn \$100k-300k a year, three times more than the average male porn star. The more unnatural the sex is, the higher the rates. An actress who gets \$500 for a session of straight vaginal sex can demand \$1000 for a session of anal sex and \$2000 for "double anal sex".

Celebrity porn stars naturally get paid much more. (**Link lost**). A criminal pedophile willing to molest a child in front of a live webcam can earn **\$1000 a night**.

The top ten countries most opposed to porn are the Islamic countries, viz., Saudi Arabia, Iran, Syria, Bahrain, Egypt, UAE, Kuwait, Malaysia, Indonesia, and Singapore.

Almost 90 percent of the world's internet porn pages are produced in the US for distribution to other countries, so the US can be seen as the world's premier sex emporium.

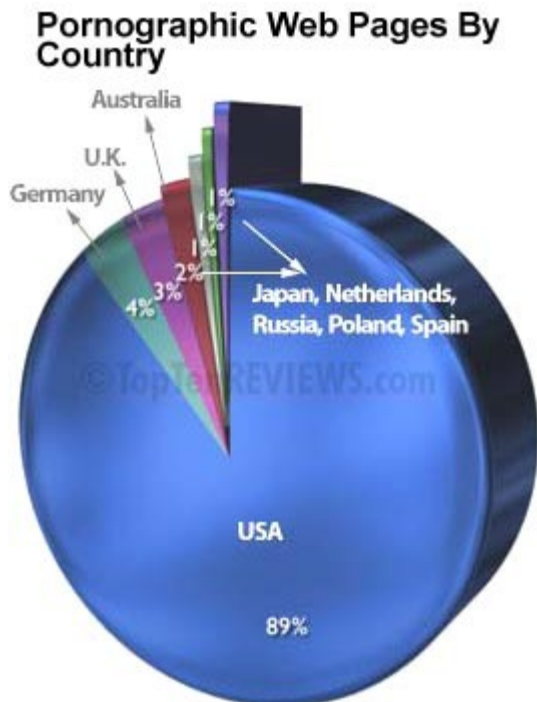
The big players in the porn distribution market are now the major corporations, and, ultimately, the fabulously rich and faceless executives who control them. These are Fortune 500 companies such as AOL Time-Warner, AT&T, and General Motors. Through their cable and satellite subsidiaries they have distributed, and continue to distribute, vast quantities of pornographic material worldwide.

The number of pornographic websites owned by American Jews is of course a closely guarded secret —this is one politically incorrect statistic Wikipedia is unlikely to supply—but it is common knowledge that **Jews dominate the porn industry** (See also **jewwatch.com** or google the term "Jewish domination of porn industry").

Indeed, it is also common knowledge that [six Jewish-owned companies own 96 percent of the world's media](#) and that Big Media and Big Porn are interlocking and overlapping concerns.

The Jewish Role in Child Murder and Snuff Pornography

If 55 percent of the world's child pornography is produced in the US—according to the British charity



National Children's Homes—23 percent of the world's child porn is produced in Russia. ([Link suppressed](#))

Whether or not Russian child porn is dominated by Russian Jews remains a nebulous issue. There is a high probability that it is, given that there is substantial evidence of Russian Jewish involvement in sex trafficking, kidnapping, pedophilia, and even child murder in the production of snuff porn movies.

Let me now quote from a news report first published in October 2000. I will intersperse snippets of this report — **“JEWISH GANGSTERS RAPED, KILLED CHILDREN AS YOUNG AS TWO ON FILM”** — with comments on the same case by Dr

William Pierce where you can find the link at the end of this article:

ROME, ITALY — Italian and Russian police, working together, broke up a ring of Jewish gangsters who had been involved in the manufacture of child rape and snuff pornography.

[Three Russian Jews and eight Italian Jews were arrested](#) after police discovered they had been kidnapping non-Jewish children between the ages of two and five years old from Russian orphanages, raping the children, and then murdering them on film.

Mostly non-Jewish customers, including 1700 nationwide, 600 in Italy, and an unknown number in the United States, paid as much as \$20,000 per film to watch little children being raped and murdered.

Here is what Dr William Pierce has to say:

“I suggest that if you asked your favorite Jewish media boss why his report of the police raids in Italy and the arrest of the child pornographers in Moscow didn't get more news coverage in the United States, he'll tell you that such news would only generate hatred against the Jews. And you know, he'd be right.

The news report [concludes](#):

Jewish officials in a major Italian news agency tried to cover the story up, but were circumvented by Italian news reporters, who broadcast scenes from the films live at prime time on Italian television to more than 11 million Italian viewers. Jewish officials then fired the executives responsible, claiming they were spreading “blood libel.”

Though AP and Reuters both ran stories on the episode, US media conglomerates

refused to carry the story on television news, saying that it would prejudice Americans against Jews.

With the full connivance of the American government, Jews pursue this foul trade in the San Fernando valley, California, otherwise known as "Porn Valley". (See article by the author, Pornography as a Secret Weapon). No, the public largely remains unaware of these iniquitous facts, for the simple reason that the media covers up the facts.

The situation in Russia is even more extreme, with the majority of Russians totally unaware of the

historical crimes committed against them by Jews in the Communist era. Here is Dr Pierce's incendiary comment, and we must make allowances for his white-hot anger:

The Jews are lucky they still control most of the television and other mass media in Russia—because if the Russian people ever are fully awakened to what the Jews are still doing to them, they will rise up and kill every Jew in Russia—every Jew—every Jew!—and they will be fully justified in doing so ■ (Video transcript)

Google's logo turned rainbow "gay" in 2015



In a normal world, the daily "**Google-Doodle**" of **March 31, 2017** would have infuriated Whitelandia. But because the West has ceased being normal, few will see anything wrong with the subversive messaging. Notice how the Jewish girl is positioned front and center -- the obvious ringleader. The Jewess is flanked by a Muslim girl and a South Indian tranny. The three White males are castoff to the far sides -- two of them are crippled and one of them homosexual (*as evidenced by the rainbow Google logo G on his shirt*).

Everyone has some sort of logo on their shirt -- indicating that they belong to some greater group or cause -- *except* for the two non-smiling, isolated and

crippled White boys who are barely dangling on either end. They are *nothing*. The lone White Christian girl is sandwiched between the Indian tranny and the tall Black boy she will "hook up with" as the dispossessed pathetic little White boy with the cane looks on helplessly. She has no suitable White partners to marry or to mate with here because *all* of the White boys are either lame or queer.

In the background, **a shadowy mob flashes devil's horn signs**. Wow! Jewish-run Google's message couldn't possibly be anymore "in-your-face" than this -- "Die, White Man, die!" It is indeed "**the Kalergi Plan**" -- a long term scheme based upon genocidal hatred of European Man ■

New French Mural Announces the Fulfillment of an age-old Jewish Design

William Finck

After a struggle of perhaps two years, in August of 1791 the King of France, Louis XVI, was forced to accept a new constitution which ended the absolute monarchy and turned over political authority to the National Assembly. However whether complete political rights were going to be extended to particular groups, namely women and Jews, was still being argued by the Assembly as many Frenchmen continued to uphold traditional values. A month later, on September 27th, 1791, a French lawyer, Freemason, and member of the secret society of the Jacobins proposed a motion titled “Admission of Jews to Rights of Citizenship”.

In the motion, Adrien Duport made the assertion that the French had declared by their “Constitution how all peoples of the earth could become French citizens and how all French citizens could become active citizens.” This was not necessarily true, but rather the new Constitution offered active citizenship only to adult French males who were not servants and only extended passive citizenship to others, creating two permanent classes. Yet it did not stop the Jacobin lawyer from arguing that “... it be declared relative to the Jews that they will be able to become active citizens, like all the peoples of the world, by fulfilling the conditions prescribed by the Constitution. I believe that freedom of worship no longer permits any distinction to be made between the political rights of citizens on the basis of their beliefs and I believe equally that the Jews cannot be the only exceptions to the enjoyment of these rights, when pagans, Turks, Muslims, Chinese even, men of all the sects, in short, are admitted to these rights.” In truth, this was only the goal of the Jacobins, and “After several tumultuous discussions about the Jewish communities still excluded from political rights, the National Assembly finally voted to regularize the situation of all the different Jewish communities on 27 September 1791. Adrien Jean François Duport (1759–98), a deputy of the nobility of Paris, proposed the motion. The deputies shouted

down those who attempted to speak against it, and it quickly passed.” [Source: chnm.gmu.edu] A year later, the Monarchy was completely overthrown, and the new Constitution was nullified when the Jacobins led by Robespierre declared France a Republic, seized political control of the nation and instituted the Reign of Terror. France was de-Christianized, the calendars and feast days were all changed, and Christian priests became targets of persecution along with the nobility. A new god of reason was declared to be the Supreme Being, and the concept of active citizenship, consisting primarily of voting rights, was granted to all adult males regardless of race.



Perhaps once it embarked on this path, the fate for France was best foretold by the fate of one of its colonies, Saint-Domingue. With the danger of oversimplifying the account, a slave uprising led by a group called the Black Jacobins overthrew French authority on the island, and all Whites and those of mixed race, or mulattoes, were slaughtered – men, women and children. The Republic of Haiti was born, and it has been a virtual hell on earth ever since.

So France was steered down the path to destruction over two hundred years ago by the Jacobins, a secret society which was acting on behalf of French Jewry and which had adopted all of the ideals of Jewry which the Jews have historically promoted for all of Europe, and for the nations founded from European colonies abroad.

Today this Jewish plan for France has come near to its conclusion, and recently the Jews, and particularly the Rothschilds, have celebrated their new France by commissioning a 500-square meter mural painted directly beneath the Eiffel Tower. The painter, or supposed artist, an American named Cleon Peterson, is known for his macabre mixture of black and white

human figures in his brutish and childish insipid illustrations. This new mural is called *Endless Sleep* which in this case is an obvious euphemism for genocide.

In a grotesque mockery of France's present circumstances, are centered two human figures, one black and one white, in a romantic embrace. Dancing around them in a circle are three white couples, in the background, and three black ones in the foreground, which is another apparent social statement. But most nefarious of all, the arms of the black couples in the foreground form a shape which is very much like the familiar Star of David, and thereby we see who has been behind it all from the very beginning ■



'Endless Sleep' by Cleon Peterson



Britain Last: With No Remaining Political Options

W R Finck

We have not yet decided how it is that we should interpret the latest Muslim agitation in Manchester. We can only surmise that if there were any victims, perhaps that Grande cretin may have been grandest of them all, but unfortunately these scripts are never written in that manner. Of course, the media has already reported that “ISIS” has taken the blame, which obviously absolves all of the muslims of Britain. *We hope you sense the sarcasm.* Now as this latest episode of muslim agitation unfolds, we consider the prospects for Britain, and we are certain that in any event, the government’s policy will once again be *Britain Last*.

Out of all of the British Nationalist groups we have seen, only a couple of late have actually even been aware of the root cause of Britain’s woes, and this past December National Action was completely proscribed, labelled an extremist group and shut down by the government.

The other is the intellectually formidable Jez Turner of the London Forum. We have run many of his excellent [articles in the pages](#) of this Saxon Messenger. This true British patriot is now being harassed by Her Majesty’s favorite tribe, and awaiting prosecution for his “anti-semitism.”

Yet even the most harmless of British opposition to the government’s policy of Islamization is being persecuted. Tommy Robinson, which is a pseudonym for Stephen Christopher Yaxley-Lennon, was a co-founder and leader of the so-called English Defence

League, which is an anti-Islamic and decidedly pro-Zionist “street protest” movement. Hardly a threat to the established order.

Lately Tommy, as we will call him, had left the EDL and has been working for Rebel Media, which is billed as “a Canadian right-wing online political and social commentary media platform” and which was founded by a Jew named Ezra Levant. Neither can this organization be viewed as a threat to Jewish world supremacy.

However lately Tommy was arrested filming outside the courthouse at a trial for “alleged” rapists. London’s Metro newspaper reports that “Police arrested the newly styled ‘journalist’ after he went to Canterbury Crown Court to report on a case about a girl’s alleged rape over a kebab shop.” Another outlet, Kentlive.com, ran a headline that Robinson was arrested for “attempted journalism”, which was not true, but they were taking a cheap stab at Robinson’s legitimacy.

Of course, even if we do not like Rebel Media, it is an established media presence on the Internet, and Robinson has been reporting for them, but the newspapers cannot seem to come to grips with the fact that such a position makes Robinson a journalist. If it isn’t the same tired old Jewish-controlled newspapers spouting the same philo-Semitic and philo-Islamic drivel, they obviously don’t believe that it can be journalism.

In spite of their lack of acceptance, the Metro account said that:

Caolan Robertson, from website The Rebel [sic, [TheRebel.media](#), “real” journalists should get it straight] which Mr Robinson was reporting for, said: “The police claim that Tommy was in ‘contempt of court’ for filming his report outside the courthouse – for ‘livestreaming’ some quick comments from his cell phone while standing on the court house steps.

“But that’s where journalists report on court cases all the time. Tommy didn’t do anything unusual. He didn’t film anyone other than himself. And when a court official asked him to move, he did. We did our work, and then we left. If Tommy had done anything wrong, why didn’t the police say something, right then and there?”

As the report also informs us, the Bedfordshire Police later announced that they went to Tommy’s home and arrested him there. If Tommy was breaking the law, he should have been arrested by the police who were present at the scene. Therefore it is indeed obvious that the arrest is an act of political harassment.

The [Britain First party](#) is a loyalist party which can hardly be considered xenophobic, racist, or anti-semitic. Yet even these luke-warm dweebs are compelled to post a prominent page on their website denouncing racism. Yet they are described by [Kentlive.news](#) as a “radical right-wing” party, when they are nothing of the sort. This is the chutzpah of the liberal media in Britain, to label the most innocuous law-and-order centrists as being “radical right-wing”, an example of Orwellian language in its finest hour.

The party has only been campaigning to bring into a wider public light the hundreds of known incidents of muslim grooming and rape gangs throughout Britain, and they have been doing so since at least the time of the infamous [Rotherham](#) scandal after it broke in 2015. In that one incident alone there were over 1,400 child victims. However [a comprehensive map](#) put together by the people behind a website called [Kafir Crusaders](#) documents many more incidents of organized muslim rape and grooming

gangs across Britain – at least a hundred and twenty more.

As it was [reported on May 11th by Kentlive.com](#), the party leaders “Paul Golding, 35, and Jayda Fransen, 31, were detained yesterday on suspicion of inciting religious hatred after posting videos on social media. They have been bailed until next month.” They were only “inciting religious hatred” by reporting the simple fact that the perpetrators in the Ramsgate rape trial which they were campaigning to bring a greater public awareness of were all muslims. In the Ramsgate trial, four adult muslim males are on trial for repeatedly gang-raping a 16-year-old British girl in a filthy room above a kebab shop. A few days later [Kentlive.com again reported](#) that Britain First leaders Golding and Fransen were banned from five undisclosed areas of Kent as a condition of their bail in the earlier arrest.

God forbid the general British public learn that thousands of young British girls have been raped, and even groomed as sex slaves, by muslims in Britain. God forbid the general British public ever be persuaded to stand up and defend their own children. For all British police and politicians, Britain is last.

The British people do not have a chance of opposing their own destruction *politically*. There is no political salvation in a nation where the destruction of youth cannot be challenged, and if a nation cannot defend its youth it is destined for a short-term demise.

Putting Britain first should be about more than football games. It is high time that Brits march on Westminster with pitchforks and axes, or they never march again.



Only Yahshua Christ their true King can give them the courage and fortitude to do that ■



After the Monuments: Louisiana Caving in Defense of Confederate Heritage

William Finck

Even though a bill to defend Louisiana's Confederate heritage had passed the State's Legislature in mid-May by a margin of over 2-to-1, it has not been advanced by the Senate, and the governor has been heard whining about it. The [Associated Press has reported](#) that "Gov. John Bel Edwards derided a bill that could protect Confederate monuments, calling the proposal impractical and unnecessarily divisive on Tuesday, a day after black lawmakers stormed off the Louisiana House floor in protest over a Republican's plan."

The [New Orleans Times-Picayune](#) is already celebrating the demise of the bill. Apparently the supposedly Republican Senate President John Alario has sent the bill to the Senate's Government Affairs Committee, which is chaired by a Democrat from New Orleans, and where it does not stand a chance in hell for advancement. A similar bill died in committee last year, following the same exact process, and therefore Alario knows what he is doing. So it is politics as usual in New Orleans. Alario, who was once a Democrat, is also from New

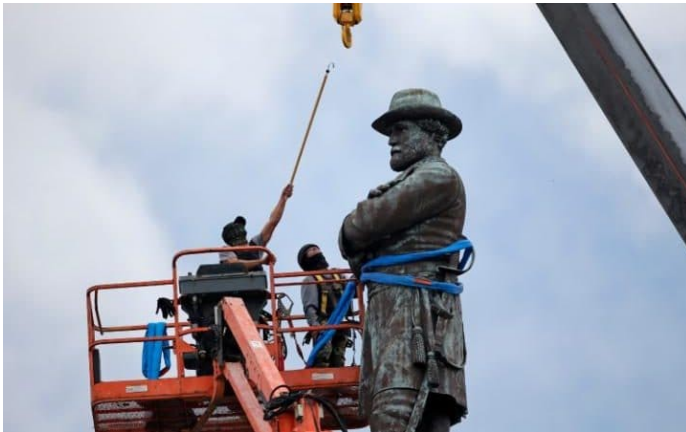
Orleans and seems to be about as Southern at heart as a carpet-bagging New York kebab vendor.

Speaking of New York, The [Times-Picayune](#) itself is owned by the New York based [Advance Publications, Inc.](#), a company privately held by descendants of the Jewish media billionaire S. I. Newhouse. Since New Orleans Planning Commission member Walter Isaacson also worked in New York for many years, and since it has been demonstrated that many of the coordinators of the Take 'Em Down Nola campaign were also from New York, it seems that the Jews of Wall Street may as well be running the entire city.

At least Louisiana's Lieutenant Governor seems to have exhibited himself to be braver than the man at the top. [The Louisiana Radio Network](#) has reported that he is actually trying to ensure that the monuments are exhibited elsewhere. His efforts have not yet brought fruit, however, as a headline reads: "[Future of confederate monuments unclear after meeting between Mayor Landrieu and Lt. Gov. Nungesser.](#)" Landrieu has made it clear in his actions that he would toss them into a trash heap if he could.

On May 17th, [WGNO news reported](#) that the P.G.T. Beauregard monuments and pieces of some of the others were indeed spotted sitting amidst refuse in a lot owned by the city.

Nungesser was quoted as having said that “We’ve got so many historical sites, forts, and places around Louisiana that would love to have these displayed to teach people about the history of that era,” and that “it’s a sad day for Louisiana because we didn’t need this right now.” Then he appropriately added that “We should be worried about fixing our streets, fixing the crime problem, educating our children. We’ve got other issues in Louisiana. This didn’t need to happen,” Nungesser said.



*Workers, faces covered, prepare to remove a statue of Confederate general Robert E. Lee in Louisiana
Credit: AP*

It is our own opinion that these are problems which Landrieu cannot fix, so instead he ingratiates those who are responsible for creating them by eradicating White Southern history. The Lieutenant Governor also rather boldly – and correctly – lamented that “They will not rest until every name is changed that had anything to do with slavery. So I guess they’ll be going after the Washington Monument and tearing down the White House because it was built with slaves”.

In the meantime, while the Louisiana governor and the politicians in New Orleans have sold out to Jewish and Negro interests and have removed four culturally valuable Confederate monuments from their city, another politician across the border in Mississippi legislator has also spoken his mind. [The Louisiana Radio Network](#) has reported that one "Mississippi lawmaker says Louisiana leaders should be lynched after monuments removed." State representative Karl Oliver is said to have made the statement in a Facebook post that has since been deleted, also complaining that the monuments were removed in a “Nazi-ish fashion.” While Oliver was later embarrassed into retracting the remarks, we nevertheless commend the spirit which he initially displayed in making them. Somebody in New Orleans should have the same inclination to defend their Southern heritage ■

*A moment's reflection shows that
Liberalism is entirely negative.
It is not a formative force
but always and only
a destructive force.
Francis Parker Yockey*

The Immortal Life of HeLa Cells

You could be forgiven for not having heard of Henrietta Lacks, that was until Oprah Winfrey decided to celebrate her in a film based on the 2012 book, *The Immortal Life of Henrietta Lacks*, recently premiered with herself in the leading role of Lacks' daughter, Deborah, desperate to know how her mother's cervical cells had been used in medical research.

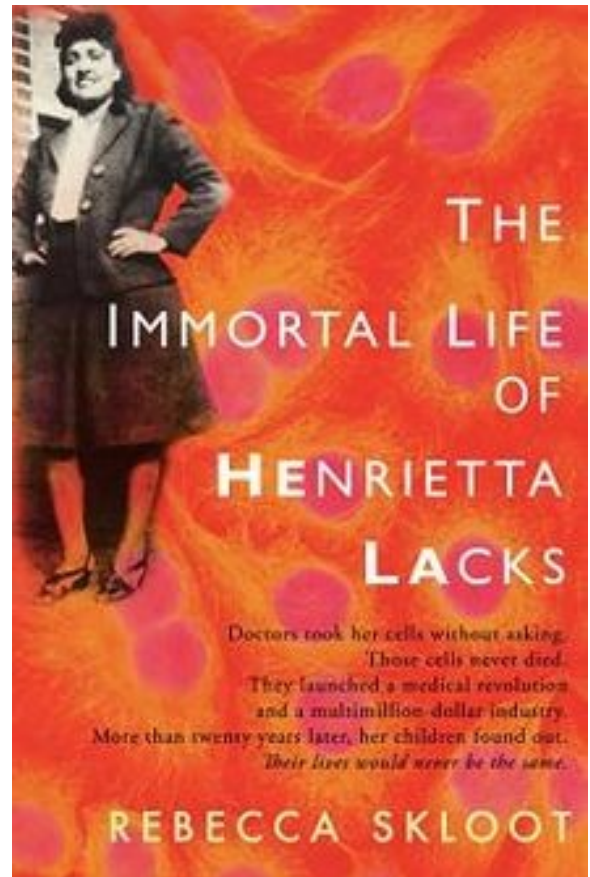
The book has been adopted as a [common reading](#) text at more than 125 universities and is widely taught in high school, undergraduate, graduate and doctoral classrooms.

Who was Henrietta Lacks? Born Loretta Pleasant in 1920 in Virginia, it is unknown how her name was changed to Henrietta but those close to her all knew her as Hennie. Her mum died in childbirth when Henrietta was four and she was farmed out to her granddad Tommy Lacks who lived in a log cabin on a former plantation that had been owned by her [white great-grandfather](#). It was here that she would first share a room with her cousin and future husband David "Day" Lacks who would neglect his children and kill his wife with HPV, gonorrhoea and syphilis.

Although Henrietta Lacks died in 1951, her cervical cancer cells continue to live on.

A cancerous tumor had been growing on her cervix at a phenomenal rate, it was discovered. Neither Lacks nor her family gave doctors permission to remove tissue that would eventually be used to successfully create the first immortal human cells — those that could repeatedly replicate themselves outside of the body without ever dying. They came to be known as HeLa.

These cells would be used extensively throughout medical research from Jonas Salk in his polio vaccine to the present day mapping of the human genome and of course, in the research of [the human papillomavirus](#), commonly known as HPV, which causes the cervical cancer that killed Lacks.

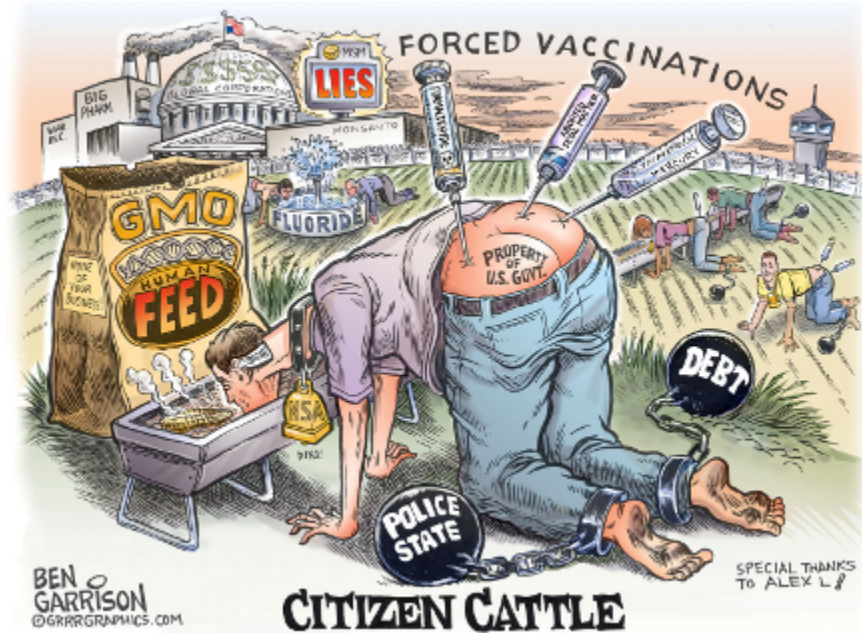


The narrative of the book deals with the alleged unethical medical practise and the fact that the family never received any payment or compensation for use of the cells. Perhaps, that is why the family had asked for \$10 million compensation, according to Oprah Winfrey.

However, the book and film fail utterly and completely to consider the possible effects of introducing such cells into other races, in particular the white race. So if your parents took a polio shot you have the cancerous cervical cells of an angry black woman in you.

Does this make us into chimeras? Could it make certain people more violent? Harris Coulter, PhD wrote a book, *Vaccination, Social Violence, and Criminality: The Medical Assault on the American Brain* on the rise of criminality and social violence as a direct result of vaccines and the foreign matter they contain.

These long term implications, medical science has failed to evaluate ■



\$142 million dollars has been paid out to families from the secret Vaccine Injury Fund so far in 2017

Do you know the vaccine schedule for newborns and infants in the United States? In 2017, there are currently 27 doses of 11 different vaccinations that are currently injected, or orally dispensed, to children up to fifteen months of age. All of these are approved and recommended by the Center for Disease Control (CDC). These vaccines include [Rotavirus \(RV\)](#), Hepatitis B, Influenza, Measles, mumps, rubella (MMR), Tetanus, diphtheria & acellular pertussis (Tdap), just to name a few. [The complete list can be found here](#). All of these vaccines that your pediatrician willingly supplies to your new baby allow [foreign and toxic substances to flow into their bloodstream and brain](#) causing unknown damage.

In 1950, as reported by VacTruth.com, [a child would only receive “7 vaccines by the age of 6.”](#) In 2013, by the time a child was six years old that number shot up to 36. That’s an increase of 414

percent! How much did the profits of pharmaceutical companies rise in the last 67 years? We can only imagine. But the parents of children injured by this [ever multiplying number of required toxic vaccinations](#) don’t always fare so well. WakeingTimes.com reports that during the first half of the current fiscal year, [\\$142 million was awarded to 337 vaccine injured families](#) who had the tenacity, support and appropriate documentation to claim damages in the Vaccine Injury Compensation Program (VCIP). That seems like a paltry sum compared to the enormity of [damage and pain that families have endured at the behest of pharmaceutical companies](#).

The VCIP was created in conjunction with the National Childhood Vaccine Injury Act of 1986 which “granted immunity to pharmaceutical companies and prevented parents from suing vaccine makers for vaccine injuries or death.” It was signed

into law by President Reagan although, as reported by the *New York Times*, he expressed serious reservations about the vaccine compensation program. Conversely, Reagan readily endorsed a provision of the bill that would allow, for the first time, “pharmaceutical companies to export drugs to other countries that have approved their use, without waiting for the United States to approve the drugs’ sale here.” It was all about increasing the “competitiveness of the American pharmaceutical industry abroad.” Indeed. But wasn’t it First Lady Nancy Reagan who, almost that very same year, coined the phrase, “Just Say No?”

Over \$3.6 billion has been awarded to injured parties since the compensation program began, and it’s not always due to injuries received by children. After 2005, the influenza shots were being made more available and marketed primarily to adults. Since that time, so many adults have filed claims that it has changed “the proportion of children to adults receiving compensation.”

While there have been many payouts from the court, the majority of families affected by

vaccines do not receive the justice they deserve. There are untold vaccine injured families that couldn’t get the support, the documentation, the right representation or the funds they needed to fully prepare their case in order to bring it in front of the court for consideration. One tragic example of this is the case of little Aysia Hope Clark. Aysia was the daughter of Louisiana residents Hope Doucet and Joseph Clark. She was born on May 11, 2015, and sadly, died on July 4, 2015.

Vactruth.com tells the tragic story. [Aysia Hope Clark died shortly after receiving eight vaccinations in ten](#)

[days](#). These were recommended by her pediatrician even though she had been born premature, was jaundiced and a heart murmur was suspected. The parents were denied the specific medical records necessary to appeal the case to the VCIP. Poor Aysia and her family will never see their day in court. The chart below reveals the ingredients in each of the eight vaccines little Aysia was given. These vaccines are nowhere to be found

on the autopsy report. The official cause of death was determined to be “co-sleeping.” ([Natural News](#))

THE 8 VACCINE DOSES AYSIA RECEIVED CONTAINED THIS

Hep B (Engerix-B) GlaxoSmithKline
Lot number A9XX7 (Aysia's Second Dose)
 aluminum hydroxide, yeast protein, phosphate buffers, sodium dihydrogen phosphate dihydrate

Rotavirus (RotaTeq) Merck
Lot number K023534
 sucrose, sodium citrate, sodium phosphate monobasic monohydrate, sodium hydroxide, polysorbate 80, cell culture media, fetal bovine serum, vero cells [DNA from porcine circoviruses (PCV) 1 and 2 has been detected in RotaTeq. PCV-1 and PCV-2 are not known to cause disease in humans.] The rotavirus vaccine contains 5 live human-bovine reassortant rotaviruses

DTaP (Daptacel) Sanofi Pasteur (not Merck as was written on Aysia's vaccine record)
Lot number C4761AA
 aluminum phosphate, formaldehyde, glutaraldehyde, 2-Phenoxyethanol, Stainer-Scholte medium, modified Mueller's growth medium, modified Mueller-Miller casamino acid medium (without beef heart infusion), dimethyl 1-beta-cyclodextrin, ammonium sulfate

Hib (ActHIB) Sanofi Pasteur
Lot number U1275AAB
 ammonium sulfate, formalin, sucrose, Modified Mueller and Miller medium

Pneumococcal (PCV13 – Prevnar 13) Pfizer/Wyeth
Lot number L36483
 casamino acids, yeast, ammonium sulfate, Polysorbate 80, succinate buffer, aluminum phosphate, soy peptone broth

Polio (IPV – Ipol) Sanofi Pasteur
Lot number K1694
 2-phenoxyethanol, formaldehyde, neomycin, streptomycin, polymyxin B, monkey kidney cells, Eagle MEM modified medium, calf serum protein, Medium 199

These ingredients were never tested for safety when given combined, yet the claim has been thrown out that vaccinating babies on the schedule is safe. The basic safety research on vaccines has been intentionally avoided to hide the obvious, that it is not safe. One can see why it makes no sense the vaccines were omitted on Aysia's autopsy report.

What is Christian Identity?

William Finck

Christian Identity, also sometimes called Israel Identity, is the only true conservative Christianity. It is true because it seeks to maintain the understanding - in accordance with Scripture - that the New Covenant was made only with those same people with whom the Old Covenant was made: the House (family) of Israel and the House (family) of Judah. These Israelite people are traceable through time to the Keltic and Germanic tribes of today. None of these people are Jews. The Jews are descended from a mere remnant of the old Kingdom of Judah along with assorted Edomite and other Arab who were mixed into the Roman province of Judaea during the Hellenic period. There are - at last count - at least sixteen detailed essays on this website which demonstrate this, and which are replete with Biblical, archaeological and historical citations.

Christian Identity is the belief that the Covenants of God are real and consistent. It professes that the people of the Old Testament were every bit as much Christian as the people of the New Testament. They were simply looking forward to the first advent of the Christ, while we today await His Second Advent. As the famous Christian bishop Ignatius said nineteen hundred years ago, Christianity did not come from Judaism: rather, Judaism is a perversion of Christianity.

Christian Identity is the belief that there is no disparity between the Word of God, His Creation, His prophecy, and world history. It is also the understanding that while Scripture was inspired by God when it was transmitted, men have certainly mistreated it since that time, and so every passage and every doctrine must be fully investigated from all of the most ancient sources possible. As it reads in the King James Version: Study to show thyself approved.

The audio file attached to this page is perhaps one of the best we have to offer for introducing Christian Identity to the uninitiated. [[It can be downloaded at http://christogenea.org/content/william-finck-patriot-dames](http://christogenea.org/content/william-finck-patriot-dames)] Please listen to it objectively, rather than regarding the slanders of the ADL and similar Jewish organizations - forever the enemies of Christ.

This paper is under development, and so are our websites - always. We pray that you consider the things written here, and also in all of our other papers. And if you are one of His called, May God favor your journey. You may also want to note What Christian Identity is Not at

<http://christogenea.org/what-christian-identity-is-not>

THE SAXON MESSENGER



A n n o u n c e m e n t s

The Saxon Messenger can be contacted by email editor@saxonmessenger.org

Visit the [Saxon Messenger Website](http://saxonmessenger.christogenea.org) where this issue and future issues will be archived:
<http://saxonmessenger.christogenea.org>

The Saxon Messenger is a project of Christogenea.org, where William Finck's historical and biblical essays as well as all of his other articles are archived.

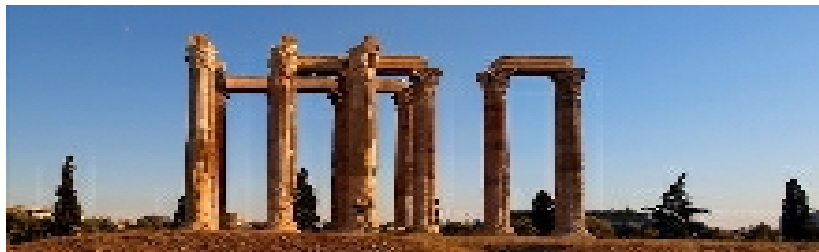
Clifton A Emahiser's **Watchman's Teaching Ministries** can be found at <http://emahiser.christogenea.org> including all writings produced by his ministry since its inception in February 1998

Christogenea 24/7 Internet Radio Streaming

William Finck broadcasts live on four of Christogenea's internet radio streams at 8PM Eastern Time (U.S.A.) every Friday and Saturday evening.

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The [Radio page at Christogenea](#) provides a schedule of what is playing on any particular day on each of our four streams, and also on two additional streams devoted to playing podcasts from our **Mein Kampf Project**.



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