

The New Liberation

Vital Information for Enlightened Patriots

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Are You Revolutionary-Minded through Jewish Entertainment?

One Henry Wadsworth Longfellow Dana has been brash enough to explain the Communistic Plan of Mind Conquest in terms of producing the pre-revolutionary psychology in this nation.

"How is this to be accomplished?" asks the student of Professor Dana.

"Easily enough," responds the professor-grandson of the revered poet, Longfellow. "Give me an audience of communists, atheists, militant socialists, and world revolutionists, and I will prove that progress has already been made in creating a mind receptive to the 'coming revolution' in America."

THE AUDIENCE assembles in motley array at the Community Church of John Haynes Holmes in New York City, and Henry Wadsworth Longfellow Dana takes the platform.

"If we should go into the *office* of an American Gentile business man and attempt to discuss communism and socialism, we would be kicked off the premises. On the other hand, if we write a play, the tired business man will come to the theater and under the spell of appropriate music, the atmosphere of relaxation, the companionship of well-dressed people, the artistry of international players, *he will applaud the very points in the play which if put into practical application in the United States would wreck his business utterly and deny and destroy all rights of private property.*"

Professor Dana fluently enumerates the advantages, therefore, accruing to the United States through having international players flock to the United States at the close of the war, at the time when Europe closed its theaters as being too poor to sustain them. He convinces his fellow subversionists that these international players have been able to interpret the ideas of the revolutionaries with subtlety not yet achieved by so-called American actors.

"To have a drama written by a Russian and played by the combined understanding and polished acting of men and women from half-a-dozen or more countries is not unusual," he avers.

It is recounted that if a Communist is thrown into jail, he now spends his time writing a play in preference to writing a pamphlet or other agitational data.

The theater business being by this time well-nigh a Jewish monopoly, it is of course not difficult to get such a play promptly put into production.



William Dudley Pelley, National Commander
Silver Legion Rangers of America

PROFESSOR DANA mentions a poet who lived through the French Revolution—manufactured by members of the Jewish Illuminati, by the way—to remark that "the French Revolution existed in the minds of the people before it became a physical attainment." He added: "Ever in the pre-revolutionary days of Athens, Madrid, London, Paris, or Petrograd has there been in evidence the pre-revolutionary mind which exists in New York City in this period."

In support of his assertion he reads from dramatic advertising pages the names of players appearing in the theaters of New York City and sketches rapidly the parts in each play which were designed to create the pre-revolutionary mind in the United States.

He is specific in assuring his "comrades" that it is not the very rich nor the very poor with whom he is concerned but with the professional groups—lawyers, doctors, clergymen, club women, social workers, business men—in short the intellectuals, the middle classes.

By constantly watching these plays, prejudices against revolution can be made to disappear. In fact, some playwrights have been *commissioned* to produce plays with this thought foremost.

Eugene O'Neil, for instance, had been assigned the "task" of writing plays which should bring blacks and whites together and reduce race prejudice among both actors and public. *Lula Bell* and other plays are cited to show how well this commission had been executed.

The minds of the people of this country were to be neutralized so that on the day of Uprising, they would not resist the attempts of revolutionists to overthrow the government.

Jews - The Elite of Soviet Society

Time is then given for members of the audience to come forward to the platform and express their own concepts of world revolution and methods for its accomplishment.

Finally the gathering breaks into knots of people presenting every variety of subversive opinion. Some tarry for spirited discussion. Others pass noisily out of the building and are accosted by frenzied vendors of revolutionary literature. One voice calls out bitterly: "Down with the United States Government!"

INCIDENTALLY, he assists Dr. Henry F. Ward in the work of that avowedly Communistic organization, The American Civil Liberties Union. Dr. Ward is Protestant Methodism's gift to the subversive forces, he being the guiding spirit of the *Federal Council of Churches of Christ in America*, an organization to promote radical thought in our Protestant Christian churches. Dr. Holmes also runs his own "church," lectures on many subjects and even dares to hurl Philippics against the Unknown Soldier, still having the time to write for Jewish organs on such themes as *Is Christianity Guilty?*

In a series published in the *National Jewish Ledger*, May 19, 1933, Dr. Holmes declares:—

"At the very start of Christianity, in other words, this new and wonderful religion was made synonymous with anti-Semitism. No words can exaggerate the tragedy of this historical accident nor its significance in the annals of our western civilization. The logic of orthodox Christianity is anti-Semitism. Just to the extent that Christians believe their own faith, they must hate and persecute the Jews. Only to the extent that they reject, or remain indifferent to, their own dogmas, can they be friendly to Israel.

"I count it something more than a coincidence that the one country in the world today where the Jew is absolutely free of the age-old burden of persecution and prejudice, is that one country where the orthodox Christian church has been wiped out by the fiat of government."

Of course in all this pro-Jewish insult to Christianity and defense of Russia, Dr. Holmes makes no reference to the fact that this so-called enlightened "Russian" government is about 90 percent Jewish, and that in all the repressive atheism of which we have heard so much out of Russia, it has been the Greek Christian church which has suffered solely; no one has noted any molestation of any Jewish synagogues in Russia nor the suppression of their services!

THIS effort to create the pre-revolutionary mind in the United States, therefore, runs the social gamut from the stage to the pulpit. But of course it is more "persecution" to call attention to the fact that at the bottom of all of these tragically subversive movements the Jew is the controlling and dominating factor.

Particularly in the field of the moving picture, since that is essentially the Poor Man's Drama, has this pernicious practice of creating the pre-revolutionary mind been followed.

THE AVERAGE person goes into a theater or a movie temple to relax, to be entertained. His defenses are down, and the subversionists know it. Subtly into his mind can be inculcated ideas that are scarcely ever recognized for the vicious things they are. He receives them subconsciously, intent on the dramatic story being played before his eyes.

Jews On Spot In Russia

IN the October 15th issue of *Truth*, the organ of the National Defenders of '76, was printed an illuminating translation from the New York City organ, the *Yiddish Morning Journal* of October 7th; the translation reads: "Tel-Aviv, Wednesday—I have had an interview with a prominent Jewish personality, who has just arrived here from Moscow, and he has confirmed the rumor that anti-Semitism is on the increase in Stalin-land. . . . The main reason, declared the visitor, is that there are so many Jews in government stores, co-operatives and jobs. They have a better standard of living than the plain workers. . . . There are Jews among the ordinary workers also, but in the co-operatives and governmental positions they form the vast majority, and this makes them stand out in the eyes of the Russians." The Tel-Aviv Jewish correspondent also says that Moscow now has the largest Jewish population of any European city, where there are 450,000 Jews. On the Jewish holidays, Rosh-Hashonah and Yom Kippur, the Moscow synagogues were packed to capacity. . . .

Jewish Hollywood Promotes Decadence

Hours, days, months later, he finds his psychology trending into avenues that are but the regurgitation of what he has been incessantly fed in his hours of recreation.

All of it is to "jazz up" the layman mentally, to create an atmosphere of general dissatisfaction with matters as they are, to enforce on the auditor or spectator the fact that something is wrong which should be made right. It is never allowed to occur to him that perhaps things are quite all right as they stand, or would be quite all right, if self-seeking racial plotters were not busily engaged in serving their own ends to the Gentile's extermination.

Or take the recreational poison inoculated from stage or screen—as well as the sensational modern novel—against the Gentile marital relationship. It is carefully explained that ideas of probity, honesty, constancy, are old-fashioned. "Come on and be modern!" is the slogan dinned into a million susceptible girlish ears. No one stops to ask themselves what this Modernism is, nor where it originates. The question never arises as to why the necessity for Modernism at all.

The general public accepts that Modernism "just happens," that it is the logical outgrowth of the times. But no one has explained just why "the times" should suddenly produce lewdity, looseness, infidelity, easy divorce, free love, and other domestic debaucheries. Not to one person in ten thousand does it occur that perhaps Modernism is deliberately manufactured, that it has a deliberate purpose behind it, that if the Gentile domestic scene can be violated, the marital partners fed with a innocuous mess of "freedom," the American family can be abolished and an atmosphere of moral decay affect the rising generation, smashing its morale and corroding its essence.

AND WE Gentile Christians permit this sort of subversion to go on unchecked, imagining that we can do nothing about it.

TALMUD AND THE PROTOCOLS



mara. The former is fundamental. The Mischnah is the "Repetition of the Law." It was put together, in Hebrew, at the end of the second century of the Christian era, by Rabbi Juda, called The Saint, who feared lest the oral tradition of the Law should become spoiled by successive alterations.

After the death of Rabbi Juda, his work served as the text of various commentaries. These, at first oral, little by little became fixed in writing, from the second to the fifth century, in treatises in the Aramaic tongue, which collection received the title of Ghemara, that is to say, "perfection, complement."

Since the Rabbinical schools which interpreted the Mischnah did not follow the same method in Palestine and in Babylonia, it followed that the Ghemara appears in two forms. Hence the two sorts of Talmud, that of Jerusalem, more concise and more obscure, and that of Babylon, more developed and more rich, the one which truly shows forth Jewish thought. The best edition still remains the first, put forth in Venice by Daniel Bomberg between 1520 and 1531. No complete translation of it exists. Adaptations, in French, of various treatises were made by G. Rabbiniwicz under the respective titles of "Legislation Criminelle du Talmud" (1 vol: Paris, 1876) and "Civil Legislation of the Talmud" (5 vols: Paris, 1878-80). On the other hand, the Talmud of Jerusalem was entirely translated by M. Schwab (12 vols: Paris, 1878-1890).

The Talmud is divided into six sections, each composed of a series of treatises, totalling 63. To these 63 treatises must be added four complementary short works incorporated in the Talmud at a late date and joined on to the "Pirge Aboth" (one of the treatises of the fourth section of the Talmud).

The Talmud was abridged in the year 1032 by Rabbi Isaac Alphasi, under the title of "Halakhoth" or "Laws."

Later, in 1180, Rabbi Moses ben Maimon, called the Eagle of the Synagogue and more usually known as Maimonides, published a remodeling of the Talmud in four sections and fourteen books, known as "Mischnah Torah" or "Repetition of the Law"—but it was to some extent discountenanced by the Synagogues. Further, in 1320, Jacob ben Ascher sought to bring back souls to the true tradition by a work entitled "Arba's Turin," i.e., "The Four Orders," comprising:

1. "Orach Chayim"—"The Way of Life"—dealing with daily life at home and at the Synagogue.
2. "Yore de'ah," setting forth the religious Laws, particularly those connected with food.
3. "Choschen Rammischpat," or Civil and Criminal Code.
4. "Ebhen Ha'ezer," dealing with the rules of matrimony.

Definitely constituted towards the year 500 of our era and only printed for the first time in 1520, the Talmud, bar a few exceptions, remained during more than ten centuries the appanage of the Jewish schools. It thus represented an esoteric teaching which for a long period did not go beyond the limits of the Synagogues. Even today, it appears to be traditionally reserved to the Sons of Israel, and few non-Jews venture into this *terra ignota*. The attempt, indeed, is not without risk since (as we shall see) it is punishable with death according to Talmudic Law. Several historic cases prove it. Let us quote, among others, that of the Abbe A. Rohling, Professor at the University of Prague, who after having published his book

LF THE publication of the Protocols of the Elders of Zion provoked Jewish denials and led to now well known polemics, it is because today, as always, Israel dreads the revelation of its inmost secret and of its secular aspirations. And therein one has, added to material witness, the intrinsic proof of the authenticity of this document. Indeed, if one compares the Protocols with the traditional works such as the "Zohar," the "Schulchan Arukh" and the "Talmud," one is easily convinced that they all set forth the same doctrine and the same sentiments. Thus the Protocols are but an aspect of Jewish thought—its modern aspect. The spirit which animates them is the spirit of this race-nation upon whom a sort of perennial quality seems to be shed by decree from On High. They may also be regarded as a crystallization, necessitated by the conditions of the time, of the fundamental ideas codified in the Talmud by the Rabbis of the past.

For the Talmud enjoys a sovereign authority among the Jews. They repeat as an aphorism "Nothing is superior to the Holy Talmud." This book, according to one of the treatises of which it is formed ("Erubin," fo. 13 b.) is the "expression of the Living God." According to another treatise ("Sanhedrin," 10, 3, fo. 88 b.) it is a graver sin to transgress against the talmudic injunctions than against those of the Mosaic Law. Which is the same thing as saying that the Talmud rather than the Old Testament is the Jewish Law ("Erubin," 21 b.). Indeed, one of the complementary books of the Talmud, the treatise "Sopherim," 15, 7, fo. 13 b., affirms that the Scriptures are water, whilst the Talmud is wine, even aromatic wine. Thus the Talmud is the doctrinal summing up of Judaism, and it is in this collective work that the Jews will always seek the reasons for their exclusiveness.

It is composed of two parts: the Mischnah and the Ghe-

"The Jew According to the Talmud," found himself the object of persecution by the Austrian Government under Jewish instigation. Elsewhere, J. B. Pranaitis, whose work "Christianus in Talmude Judaeorum" (St. Petersburg, 1892) defies criticism by its scientific strictness, does not conceal in its epilogue the risks to which he was exposed, and recalls the unfortunate fate of Professor Chiarini (1789-1832) who suddenly vanished from the world of the living, through having undertaken a translation of the Talmud, and that of Didacus, Monk of Vilna, who was cruelly murdered because he had been converted from Judaism to Christianity.

What other lesson can one draw from these events except that the Jews watch jealously lest the Talmud fall into the hands of the Goyim, the profane. Why this attitude if the Book in question is not a weapon against the Christian? No doubt in 1882 the Viennese Rabbis, through the pen of Jellinek, declared that the "Talmud contains nothing hostile to the Christians." None the less it is a fact that in all the editions of the Babylon Talmud, subsequent to the first one, the text is mutilated in numerous passages wherein Christians might have read how the Jews are taught to treat them. Further, the Jewish Synod assembled in 1631 at Petrihov in Poland officially recommended these curtailments.* But these measures were not efficacious, and today it is allowed to whoever wishes to read integrally the text of the Talmud.

*The translation of the text of this decision is given in the book by Le Chevalier P. L. B. Drach (a very learned rabbi, converted to Christianity), "De l'Harmonie entre L'Eglise et la Synagogue," Paris, 1844. Vol: I, page 168:—

" . . . That is why we command you, under penalty of a major excommunication . . . to print nothing in the editions to come, either of the Mischnah or of the Ghemara, which makes mention, either for good or for ill, of Jesus the Nazarene and to put in its place a circle like this, O, which will warn the Rabbis and the school teachers that they should teach the young people these passages by word of mouth only. By means of this precaution the learned among the Nazarenes (Christians) will no longer have any excuse to attack us over this matter."

The Jews seek World Empire. Cynically they own to it in the Protocols. "We wish to organise a central and strong government so as to obtain for ourselves the social power. . . . Our reign will evolve into a despotism so powerful that it can at any moment and in any place crush discontented or recalcitrant Gentiles." Or further, "We have been chosen to govern the earth. God gave us the genius to be able to accomplish this task." More than one biblical text confirms them in this imperialism. Thus, Deuteronomy XXXIII, 29, affirms:—

"Happy art thou O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." It is on assertions of this sort that the Talmud relies, when in the

Treatise "Baba Quamma," 37 b., among others, it declares that God, after measuring the earth, handed over to the Jews all non-Jews and their possessions. Thus does it proudly state in "Chulin," 97 b.: "The Jews are more agreeable to God than the Angels." In "Sanhedrin," 58 b. it goes further: "Whoever strikes a Jew acts as if striking the Divine Majesty."

The souls of the Jews spring from the same substance as

God, form part of God, and please Him more than the souls of the other peoples. These souls of the non-Jews are like those of animals. According to at least three treatises (which proves the consistency of the doctrine), "Yebamoth," 98 a., "Kethuboth," 3 b., and "Sanhedrin," 74 b., the seed of everyone who is not a Jew is similar to the seed of beasts. Thus the souls of non-Jews after death take the road to Hades, while Paradise is reserved for Jewish souls. ("Chagiggah," 15 a.; "Erubin," 19 r.; "Rosch Naschanah," 17 a.). Such teachings plant in the Jews the most utter contempt for other men.

The treatise "Megillah," 7 b., compares the latter to dogs, and the treatises "Berakhoth," 25 b., and "Schabbath," 150 a., are no less dishonouring, comparing them to asses. These foreigners, these non-Jews, that is "all who are not circumcised" ("Berakhoth," 47 b.; "Gittin," 70 a.; "Aboda Zara," 26 b.; "Schabbath," 88 b.; "Nedarim," 31 b.; "Pesachim," 92 a.) are designated under various names in the Talmud. The most frequently used and therefore the best known name is that of "Goyim," the plural of "Goy," which signifies "people," "nation." The Goyim are therefore all nations but the Jews—in short, the Gentiles.

Doubtless it is sometimes convenient to translate these terms in the broad sense as "foreigners." Nevertheless, let us not forget that the Talmud was put together piece by piece during the first five centuries of the Christian era. A more careful examination of the passages bearing on "foreigners" shows that in nearly every case it has to do with Christians. Thus the treatise "Schabbath," 116 a., speaking of the "mirim," the "Heretics," defines them as "those who call their books the Gospels." Equally, in "Orach Chayim," 113, 8, the "akoum" mean "those who make use of a Cross." The Christians, animated by the souls of dogs, are included in the hatred which the Jews have sworn towards the Founder of Christianity. Jesus, in the eyes of the Jews, is but an imposter. He was not the Messiah they wait for and who will carry out their Imperial aims. The true Messiah indeed will give to the Jews the royal sceptre of the world, putting under them all kingdoms and making all peoples their servants. This is the prediction set forth by "Schabbath," 30 b., equally with "Sanhedrin," 101 a., which adds childishly, "Each Jew will have 310 worlds and

NO CRIME TO PUBLICIZE PROTOCOLS OR DISTRIBUTE THEM, SAYS SWITZERLAND

ON NOVEMBER 1st, the high court of the Canton of Berne, Switzerland, ruled that the Protocols of the Wise Men of Zion do not constitute immoral literature in that sense that circulation of the documents calls for punishment. The conviction in the lower court of two anti-Semites, Silvio Schnell and Theodore Fischer, accused of circulating the documents, was reversed. They were convicted after a seventeen-day trial which ended in May of 1935, at which the presiding Judge ruled that the "protocols of the Elders of Zion" purporting to reveal Jewish plans for domination of the world "are forgeries and immoral literature." The two defendants were entirely exonerated of any incorrect behavior in publishing and circulating Protocols, although all parties to the suit had to pay their own costs. This is a distinct loss for the Jews of the world, who had built a clever defense for themselves out of the first pro-Semitic verdict.

Christ Not A Jew

2,800 servants." "Kethuboth," 111 b., is even more naive, affirming that on the coming of the Messiah "The Earth will produce cakes, woollen garments and wheat whose grains will be as big as the two kidneys of the biggest ox." Then will the Jews receive tribute of the whole world, of which they will

become the accountants, heaping together all its riches; their treasury will be of such dimensions that, according to the calculations of the treatise "Pesachim," 119 a., and "Sanhedrin," 110 b., it will require no less than 300 she-asses to carry the keys of the doors. Israel will be king, all the natives being converted to her faith except the Christians, who will be exterminated. ("Yebamoth," 24 b., "Aboda Zara," 3 b.)

The Christ in the eyes of the Jews is not the Messiah and they crucified Him, loading Him afterwards with their contempt and hatred. The Talmud is the true mirror of their sentiments. Mutilating His Name Yeschu'a which means "salvation," "saviour," by the cutting off of the last letter, and changing it to Yeschu, they look on the word thus gotten by a trick as being formed by the initials of the three words: Yim-mach, Schemo, Vezikro—"let his name and his memory be wiped out." Thus is Christ execrated by the Jews.

That is why they call Him by the vaguest and consequently most scornful names: "a certain one" ("Chagigah," 4 b., "Schabbath," 104 b.); "this man" ("Aboda Zara," 6 a.). Or else Jesus is designated by humiliating epithets such as "the carpenter, son of a carpenter" ("Aboda Zara," 50 b.)—or else "the hanged one" ("Sanhedrin," 43 a.). His birth and His life are changed to infamy. According to "Sanhedrin," 67 a., and the complementary treatise "Kallah," 1 b. and 18 b., He is but an illegitimate. "Schabbath," 104 b., sees in Him "the son of the prostitute Stoda" or else "the son of Pandira." He is called Sot or madman ("Schabbath," 104 b.)—magician and idolator ("Sanhedrin," 103 a.) or in addition a corruptor worthy of the end allotted to Him ("Sanhedrin," 107 b.). Thus the doctrine which He taught is but error and heresy ("Aboda Zara," 6 a. and 27 b.).

As to the adepts of this faith, they are no longer men, but beings comparable to the dead or to animals. The treatise "Herithoth" does not mince words on this point: "One cannot call the Goyim men," it cries (6 b.) and its dictum is repeated in "Yebamoth," 61 a., "Baba Metzia," 114 b., "Schabbath," 150 a., and "Orach Chemim," 225, 10. "Quidduschim," 68 a., and "Ebben ha'ezzer," 14 8, thus hold Christians as being incapable of contracting a real marriage, or according to "Sanhedrin," 74 b., their manner of reproduction differs not from that of animals, and their seed, according to "Kethuboth," 3 b., is similar to that of beasts. They should therefore be regarded as unclean beings whose contact defiles everything ("Aboda Zara," 22 b.). Do they not, as witnessed by "Schabbath," 145 b., eat abominable things and reptiles? The two latter treatises invoke in the same places a still more convincing reason; the serpent had steeped Eve in impurity; but whilst the sojourn on Sinai purified the Jews from it, the goyim on the other hand remained impregnated with it for they were not exempted by the Holy mountain. Thus there is nothing to choose between them and filth ("Yore d'ah," 198, 18) or excrement ("Orach Chayim," 55, 20). Their conduct indeed betrays their nature. At least, "Aboda Zara" in more than one passage, namely 15 b., 22a. and b., charges them with every sexual crime: lewdness, sodomy, bestiality. It accuses them also, 22 a. and 25 b., of willingly shedding blood and of assassination; this is confirmed by "Orach Chayim," 20, 2, and "Yore de'ah," 153, 2.



LL over the land today, Christian pastors are yielding to the sentimental impulse to share their pulpits with Jewish rabbis.

It never occurs to them that no Jewish rabbi ever opens his synagogue to a Christian minister . . . If he knew his Jewry he would understand that his presence there would constitute "profanation" of such premises.

But the average Christian pastor does *not* know his Jewry, and childishly assumes that when he allows the Jewish rabbi to come before his Gentile congregation and plead the cause of "the poor Jews," he is being "tolerant" and Christ-like, and making progress in closing the age-old schism between Judaism and Christianity. Those who are wise in the tenets of the Talmud are thereby reminded of the lion and the lamb that lay down together . . . but the lamb, forsooth, was *inside* the lion. No matter! Catholics and Protestants alike are besought to get together with the "clergymen" of the Jews and hold love feasts and assemblies for tolerance and "understanding" . . . What actually happens is, that the Jew rabbi siezes the opportunity to tell the congregation how much they and their religion owe to Judah, and if there hadn't been any Judah, of course in all logic they would have had no Savior Christ.

What actually is happening is, that the leaders and sponsors of this eccentric cult of Judaism have long since realized their inability to cope with the spread and strength of Christianity openly, so now they are practising again the old, old formula of the Ebionites of post-Bible times . . . to wit, insisting that before the convert to Christianity can become a true Christian he must first recognize and pay a sort of vicarious allegiance to the cult of Judaism. Thus a subtle controlling influence is laid on Christians and Christianity at root and source.

Millions of good Christians have never heard of Ebionitism, of course, and cannot appreciate what hysterical methods and measures were adopted in the early days of Christianity to stomp out this new religion which so roundly indicted Judaism. If it could not be stomped out, as was presently discerned, then at all odds, it must be muddled and discolored by pollution of the infamous tenets which it first sought to destroy.

Truth to tell, the Jews *need* Christianity, in order to distinguish them among the Christian nations, if not to each other. At least they need the background of whatever religion is prevalent about them at the moment, in order that they may be against it, or beg tolerance from it, and thus distinguish themselves as different.

In any event they refuse—as they are able—to let the heresy get about that He might not have been a Jew in the first place.

As a matter of cold fact, kept artfully hidden from the average Christian by the cleverest kind of religious propaganda, the most erudite scholars who have had the courage to probe into Christ's origin genealogically at all, have swiftly become convinced that Christ was a Gentile! Of course such a statement requires reasonable proof. It requires far more reasonable proof, in fact, than the converse statement that Christ *was* Jewish.

For it does become apparent as a cabal, a *blasphemous* cabal, when earnestly and dispassionately looked at and examined. Consider, for instance, the original and only true designation all through the New Testament for the Savior, The Man of Galilee!

How many good Christians are aware that the Galileans were not Jews, nor were Jews Galileans? Certainly no Nazarenes were Jews. The Jews so hated the Nazarenes, as being an alien and apostate race, that they had a slang phrase in their day, "Can any good come out of Nazareth?" Let's give a moment's consideration to this item of Galilee, however. How did it get its first designation as a country separate and different from that of Judea? . . .

ETHNOLOGISTS and philologists uniformly concur in the conclusion that the name Galilee gets its root name from the same place that Galacia of southern Europe gets its name . . . Both are derivatives from the word indicating the homeland of the Nordic Gauls . . . The truer spelling of Galilee should have been *Gaulilee*. And the most amateurish scholar is aware of the fact that the people of Gaul were white-skinned Gentile Nordics, the forerunners of the people of France and Germany of today. The Latin grammars of the average high school boy and girl have long since hammered that fact on their minds. Now let's see how Galilee proper could possibly have acquired any naming after the white-skinned peoples of what is now mid-Europe?

We find the answer in the military tactics of Sargon of the Assyrian-Babylonian wars. The Ten Tribes of Israelites, or Hebrews, under Rehoboam, had broken with the two southern tribes of Judah and Benjamin and settled the country north of Jerusalem. There they continued their pestiferous and subversive ways to such an extent that Sargon finally had to "scatter" them. He broke them up and dispersed them as tribes or families in widely separated parts of his domains, all up through Mesopotamia, so that they could no longer enjoy or practice tribal unity. Forthwith, to make sure they didn't get back together and return to this vast cross-roads caravan country lying between Egypt and Babylonia to repeat on their performance, he brought in from the northwest great influxes of a yellow-haired, white skinned people which ethnologists term Caspians. The Hebrews knew them as Scythians. They were doubtless the forerunners and forebears of the true White Russians of today, part of the same racial stock that gradually had spread westward and occupied the Danube Valley where Caesar found them and termed them Gauls.

For hundreds of years, Jews or the inhabitants of the tribe of Judah, were not officially allowed in Galilee. But after the passing of Sargon and the return of the members of the southern kingdom after the Babylonian Captivity, we know that they did infiltrate back into Galilee and began to cause friction with these transplanted Gaulic peoples. Matters became so bad that in 164 B. C., Judas Maccabeas, known as The Hammerer, took them all out of Galilee and held them strictly to Judea, with their rebuilt capital at Jerusalem, the capital of Christ's time.

Naturally the Jews nursed their customary Jewish hatred of the Gaulileans and overlooked no opportunity to slash back at them, or make them trouble with the Romans when the latter appeared and took over the governments.

Christ throughout the four gospels, throughout His whole ministry, was consistently called a Gaulilean. If the "inspired" text be astutely examined, it will gradually be perceived that wherever Jesus is hooked up with the membership in the tribe of Judah *it is ever by implication, second-hand testimony, or insinuation!*

In not a single trait, mentally or temperamentally, did Christ show the slightest indication of being a Judean. He showed *every* trait of being a high cast Gaul.

The Jews since the captivity had been looking for a wonder-working messiah, or divinely appointed leader, who should aid them to restore the materialistic glories of the time of Solomon. When Jesus, the Gaulilean, suddenly appeared working His miracles, at once the question arose, Was this the expected leader? When He Himself indignantly spurned such designation, and yet showed He had the miracle working power, the Jews were disconcerted. They couldn't have a detested Gaulilean working the miracles which should have been the equipment of their own expected messiah. Moreover, this young Gaulilean began uttering the most blistering Silvershirt propaganda of His time against the members of the cult of Jewry. Something had to be done about it.

IS IT not reasonable to suppose, pursuing our point of genealogy, that had Jesus been a Jew, he would have spoken the Yiddisher of His day and not the Aramaic of the Gaulileans? In not a single instance where the original words spoken by the Master have come down to us, has a single Hebrew or Jewish term been recorded. Moreover, in choosing His disciples, He did not choose Jews but young Greeks . . . Peter, James, John, Andrew, Phillip, are all Greek names and were never used as names for Jews or Judeans at all.

SINCE the spokesmen for the Jews admit that they constitute a people, race, or nation—a nation within the nations—as did former Associate Justice Louis Demnitz Brandeis, in company with other Jewish leaders of the rank of Theodor Herzl, Rabbi Stephen S. Wise and the Jewish Chairman Soman of the World Jewry Fellowship, it logically follows that they should be identified and counted by the Census Bureau.

Robert Edward Edmondson compiled material which he incorporated in his bulletin of August 18, 1939, showing that Maurice Karpf in the 1938 edition of *Jewish Community Organizations in the United States* admitted that there is no official record of how many Jews are in this country.

And why do Jews object to such a census? Mr. Edmondson reports that the "Jewish Communal Register 1917-18" carries the following statement:

"The American Jewish Committee successfully opposed a bill in Congress that census enumerators should ascertain the races of all the inhabitants."

Maurice Karpf's *Jewish Community Organizations in the United States*, says Mr. Edmondson, "purports to be a comprehensive 1938 book on information as to American Jewish life. One Page 3, Chapter 1, after estimating that there are 4,500,000 Jews in this country, it is admitted:

"It is becoming increasingly clear that until an actual census of Jews is taken, there will be no accurate information as to the number of Jews in the United States."

Then Mr. Edmondson says: "Gentile estimates, based on pass-over bread requirements, immigration smuggling data, visitor-refugees, British and German racial-statistical calculations, place the grand total, including what Sokolsky calls 'fifty-percenters,' at 25,000,000 Jewish people in the United States. At the end of 1937 one Gentile statistician gave out figures for all the States, which showed a total of 12,046,648 Jews in this country.

Apparently there are from three to five times more Jews in this country than their own cautious statisticians will admit.

Mr. Edmondson reports that the "Jewish Communal Register 1917-18" makes this statement: "The American Jewish Committee has opposed with success the passage of legislation and rendering of judicial decisions by which it was sought to deprive Asiatics of nationalization because such laws would deprive Jews from Asia of the right to become citizens."

And in his *History of Jews in the United States* Rabbi Levinger admits that 82 percent of American Jews are of Asiatic origin.

Shakespeare On the Jews—"Merchant of Venice"

I pray you, think you question with a Jew.
You may as well go stand upon the beach,
And bid the main flood bate his usual height;
You may as well use question with the wolf
Why he hath made the ewe bleat for the lamb;
You may as well forbid the mountain pines
To wag their high tops and to make no noise,
When they are fretted with the gusts of heaven;
You may as well do anything most hard,
As to seek to soften that—than which what's harder?—
His Jewish heart.

The Racial Traits Of The Jew - by H. Sing Woo



MR. WOO is a native of China, and was educated in American and European Universities. This present article is in reality, the body of a letter addressed to an American teacher who "Requested his impartial observations and opinions on the Aryan-Jewish relationship." The article follows:

A domiciliary visitor in the Christian world, where about eighty-five per cent of the Jews also reside, it has been my privilege to observe Aryan-

Semitic relations for almost a quarter of a century. This study has been a serious avocation for which I am happily qualified, being conversant with the important languages and dialects of both peoples and by virtue of a scientific interest in racial origins, mental processes, ethics and religions.

I am neither a Christian nor a prospect for conversion to Judaism. There is a so-called Buddhist-Christian in the family, a cousin by marriage, but he is wavering between St. Francis d' Assisi and Mrs. Eddy and probably will be converted to something else later on. Any other influence that might attach because of his presence is offset by actual, if remote, relationship to the Russian Jews, who are converts to Judaism and of a racial strain out of south-eastern Asia.

When my interest in Aryan-Semitic relations was first aroused, Christian tolerance of the *different* Jews and apparent resignation to the perpetual presence of that most disturbing tribe presented a mysterious and inexplicable problem. Toleration seemed to be a fetish of the Aryans and persecution a kind of magic symbol of the Jews.

Seeking enlightenment, I soon discovered that practically all readily available material on this subject actually was the product of Jewish propagandists. The great public and institutional libraries, replete with tomes on all possible phases of innumerable less vital topics, offered nothing of scientific

worth. Newspapers and periodicals religiously refused to publish any news or opinions that might cast discredit on the *Children of Israel*, even to the extent of excluding important data in the field of anthropology and the related sciences.

Here was a challenge that I could not ignore. And in offering these notes it is necessary to accept another challenge, for I have been urged to forego even brief publication lest I be accused of dishonest motives and, possibly, subjected to duress and violence.

At the outset, I make bold to declare that there is no *character fault* in the Aryan peoples that will permit them to harass, hinder or molest Jews on any such flimsy grounds as jealousy or envy, or because they are peace-loving, in the minority, or opposed to assimilation, as some blatant Zionists infer. Just as the undersized individual invariably considers himself a mental giant, unappreciated and abused, so this racial remnant claims superiority and alleges jealousy and persecution.

Jews Have Long Claimed "Persecution"

As a race-conscious minority the Jews are cantankerous, eager to take offense at imaginary oppression, nurse a chronic persecution complex, and are fundamentally parasitical. They seem determined to run rough-shod over their hosts and make them like it, while the Aryan majority endeavors to play the "big brother" without losing face and, at the same time, avoid being so trampled.

"If you give them an inch they will take a mile," was first said of the Jews.

It will suffice to note that the Jews were at first well-received, even favored, in all Aryan countries where they were later checked and disciplined, and from which they suffered expulsion; and that, in order to avoid serious strife, all European states have been compelled to restrain them from time to time down to the present year and day.

One should remember, too, that theirs is a one-race religion, including a utilitarian system of ethics which holds individual welfare to be the chief good, that is, the greatest possible satisfaction of their nature; whereas, Aryan religious orders embrace all races and embody a social-rationalistic moral code.

Aryans are social-minded while the Jews are only race-minded.

The sense of obligation, the feeling of oughtness, is not common to Israelites.

Love of humanity is an Aryan affection, foreign to most other races.

Religious liberty could not possibly have been a conception of the Hebrew mind.

Above all, one should be familiar with those laws which govern the behavior of racial minorities, observe the phenomenon of race-consciousness, and notice the congenital attitudes, doctrines and modes of thinking that enter into the very heart of Jewry, that constitute the essential Jew.

They are deaf to any but favorable comment and consider themselves ill-treated when not positively coddled. All interference, all inconvenience occasioned by established

authority they deem to be persecution. Like children they pout and snivel when compelled to comply with the simple regulations which relate to the health, order, safety and comfort of the whole community. Other evidences of fixed-juvenilism consist in a boasted honesty which is merely a reaction against it; the possession of what the popular phrase declared to be a broad mind, in reality a limited range of judgment; a propensity to prejudge from feeling; a tendency to undue emotional excitement; the invention of fictitious *rights* and creation of imaginary *wrongs*; the habit of projecting their subversive and disruptive traits into others, and a most morbid interest in sex.

The sin of Aryans has been the half-approval of such behavior in the Jews as would be visited with quick punishment in their own children.

Jewish evil-doers consider themselves racial and religious martyrs when apprehended and punished, and many express the silly belief that courts and juries are unduly severe with them because of the alleged condemnation of Jesus Christ by the Sanhedrin of the Hebrews about nineteen hundred years ago. Of course, the tendency in all Aryan countries has been, and is, to be much too lenient with Jewish offenders.

"It is a crime to get caught", has been a secret slogan of the Israelites for centuries. Their stock apology for evil-doers is: *"There are good and bad people in all religions."*

It is a tragic indictment of the Jews that they produce criminals, racketeers and other anti-social elements numerically out of all proportion to the race. To verify this fact one has but to examine police and court records in any city where such files indicate the race of each culprit and are open to public inspection. I have made an investigation of that sort. My findings involve seventy-one jurisdictions in Asia Minor, North Africa and Europe, except the U. S. S. R., cover a period of thirteen years.

Crimes To Which Jews Are Predisposed

Among other crimes and misdemeanors, arson to defraud insurers was 84 times as frequent among Jews as among Aryans; adulteration of food products, 34 times; assault with weapons, 4.2; bribery, 5.3; murder with premeditated malice, 3.7; murder by poison or bacteria, 5.5; murder by explosives, 9.4; patricide, 1.7; infanticide, 2.6; smuggling and other customs violations, 12.4; embezzlement, 3; robbery, 2.8; burglary, 4; cruelty to animals, 5.6; contributing to the delinquency of children, 7.5; other crimes against children, 2.7; counterfeiting, 21.8; extortion, 7; false and misleading advertising, 31.5; inciting riots, 126; hired assassins, 10.4; life, health and accident insurance frauds, 20.4; banking and exchange frauds, 16; forgery, 9; income tax evasion and other tax frauds, 19.4; criminal manufacture, sale or possession of narcotic drugs or other contraband merchandise, 12.5; violation of laws designed to protect labor, 14.6; criminal gaming and lotteries, 40; obtaining money or goods of value under false pretenses, 17; defrauding innkeepers, 6.2; sex crimes, 5.7; violation of license provisions, trade regulations or laws which relate to the conduct of business, 28.5; violation of marriage laws, 4.5; concealing attachable assets, 71; abandonment or failure to support dependent parents, wives or children, 2.4; short weight, count or measure, 82.5; receiving stolen property, 29.4; investment frauds, 18.3; unauthorized practice of the law, medicine or other licensed professions or vocations, 55; evasion

of military training or service or other military crimes, 20.9; petty theft, 4; abduction, 8.8; criminal use of assumed names, 42.5; violation of sanitary or public health regulations, 15.9; sabotage, 24; espionage, 15.5; grave-robbery, 11; all political crimes, 26.

The foregoing findings, startling as they may seem, fall short of disclosing the actual extent of crime among the Jews. Many succeed in concealing their racial extraction by using false passports, aliases and other devices. Some escape arrest, trial and conviction through political connivance. Virtually all Jewish criminals in Europe are members of so-called *workers' defense* organizations which provide able counsel usually in the persons of well-known and respected Aryan lawyers.

Jewish master minds who hide behind lawful or apparently legitimate business enterprises while they engineer forays, direct marauding, receive and dispense stolen merchandise, control crooked gambling, profit from vice and dope, play politics and sell *protection*, exist in some cities of the Old World just as they do in many parts of the United States and Spanish America. *Of course, they are just Jewish boys trying to get along in the world!*

The entire population of a Ghetto has been known to contribute to the defense of a Jew charged with some heinous crime, and in the case of *big shot* criminals, revolutionists and professional assassins, contributions come from all parts of the globe. *The Jews are noted for their splendid solidarity!*

Usury, defined an iniquitous, excessive or illegal interest, is an invention of the obdurate Hebrews, whose propensity for *easy money* is another distinguishing trait. Penalties now vary from forfeiture of the excess of interest to the forfeiture of principal and interest and, in some cases, fine and imprisonment. My investigation included about two hundred cases, of record, wherein Jewish loan-sharks (some operating as workers' loan societies) exacted an average of almost 300 per cent on small loans to boys, working girls and widows. One dollar per day on a ten dollar loan, or 3,650 per cent was the interest collected, under threats of physical violence, from a 15-year old worker. In twenty-four European cities 2,731 complaints alleging usury were pending against Jews to but 10 against non-Jews; the whole score, on the basis of proportionate population, being 3,927 to 1 in favor of the Israelites. Some game!

Movements to restore usury to the criminal code, on foot in several countries, are brazenly denounced by Jewish leaders as the beginning of a "spiritual epidemic of anti-Semitism". *This tribe boasts of its financial genius!*

Jews Are Left-Wing By Instinct

That the Jews are veritable carriers of revolutionary virus and the germs of unrest, is a well-established fact. Police records in nineteen cities indicate that they constitute over 70 per cent of all Anarchistic and extreme terroristic organizations; approximately 85 per cent of the directors, editors, organizers, agitators, strike promoters, speakers and secret procurators of the Communist Party and affiliated bodies, and almost 65 per cent of the leaders in Syndicalist and left-wing or radical Socialist societies.

Jewish revolutionists present interesting studies of thwarted individuality. There is little *divine discontent* in their radicalism and their gusty ideals are often grounded in

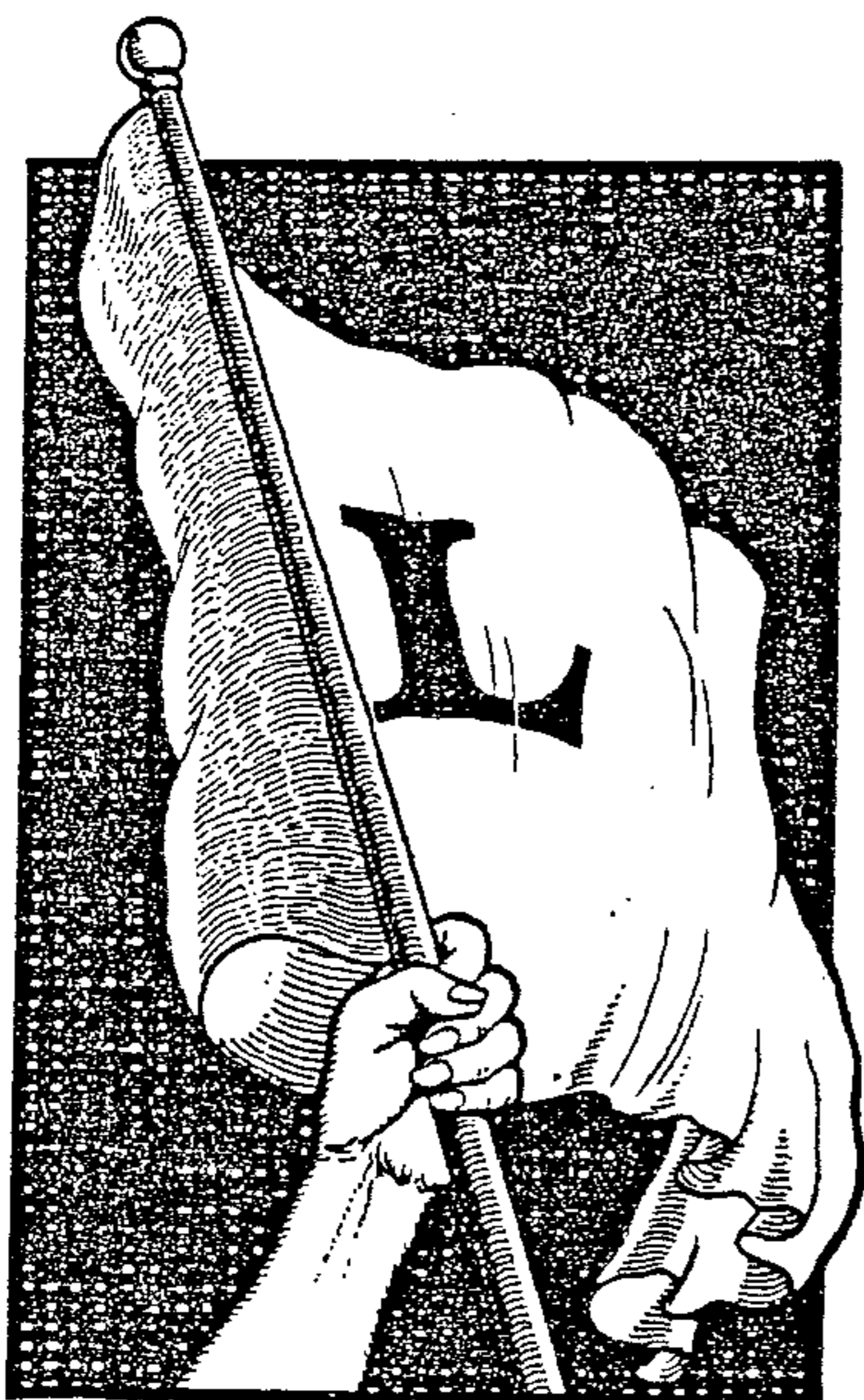
self-interest. Most of them start as lazy, incompetent and disloyal craftsmen in the needle-craft and other light, shop-trades, become petty labor leaders and employ the weapons of the proletariat—the strike, the boycott and sabotage—in an effort to *muscle in* and become partners or share-holders in factories and workshops. If successful, they become brutal employers and generally operate on the sweat-shop plan. Upon failing in business they have but to dust off the family copy of *Das Kapital*, join the Communist Party, participate in demonstrations and hunger marches, promote hopeless strikes, and help make the workers *class-conscious* through the medium of police batons.

Throughout Europe, as in the British Empire and America, an ever-growing number of Jews masquerade under well-known Aryan family names. Many change cognomens in traveling from place to place, and it is not at all uncommon to encounter three or four brothers slinking about under as many aliases. Persons in rightful possession of ancient and honorable patronymics are always accused of intolerance when they protest such wrongful appropriation. At the time of writing there is an epidemic of name-changing among the Jews of Great Britain and the Northern countries. Names with the Scotch *Mac*, the Irish *O'* and *Mc*, the Norman *Fitz*, the Scandinavian *-sen*, the English *-son*, *-man*, *-ing*, etc., seem to be most popular.

A young Hebrew whom I met in the West of England, some years ago, was called Hymie Silverstein by his grandparents, Harry Sylver by members of his immediate family, Harold Sylvester by his employers and Nicolai Litvioff by fellow members of the young communist league. I never learned his correct name, which might well have been *Koph ben Koph*, nor did I manage to unscramble his multiple personality.

The conduct of shops, offices and business establishments under the names of non-existent persons, founders and former owners, impersonal appellations and fancy titles, I have found to be from 160 to 190 times as frequent among Jews as among their Aryan competitors.

The Jews brag of their inventive genius and originality!
Although but rarely charged with teaching their children



"L" stands for the Liberation of America

to hate Christians, Jews frequently volunteer to defend themselves on that score. From my own observations, residing in or near Jewish communities in several countries, and understanding both Yiddish and Ladino, I can affirm that there is a fixed undercurrent of hate in the tribe, and that the young are systematically taught and encouraged to disrespect, distrust and despise Christians and their institutions. I have yet to encounter a Jewish boy of ten years of age or over who cannot recite from memory the rabbi's explanation of the circumstances surrounding the birth of Jesus Christ!

Excepting only the nomadic Gypsies and certain uncouth elements of the desert countries, the Jews are the most foul-mouthed of all human beings, and it is significant that the words and phrases they commonly employ to designate non-Jews of both sexes and all ages and conditions are of profane derivation when they are not opprobrious epithets. Of course, I except from this general indictment for vulgarity many Jews of the intellectual classes and some of the upper financial strata, who have learned good manners from their Aryan hosts and often compare favorably with, but never excel, Aryans of similar classifications. There is an aura of *gaucherie*, inelegance and vulgarity about the race that not more than one in a thousand escapes.

Jews Consider Themselves Superior

The Hebrews have numerous parables to the effect that they are destined to rule the world and that all other peoples, like beasts of the field, were created by Jehovah to serve *His Chosen People*. Three thousand years of rabbi-craft have developed a racial psychosis that no more questions the ultimate fulfillment of that role than it questions the multiplication tables. They aspire to "ride and rule" who *never* maintained an independent government of their own and who cannot dwell together in considerable numbers save under the protection of the Aryan state!

I have yet to meet a race-conscious Jew who does not indulge the superstition of Hebrew superiority and harbor the fantastic belief in some awful mental deformity—a survival of recent barbarism, the rabbis say—that prompts Aryans to go *berserk* at intervals and persecute innocent and defenseless Israelites.

That they might scrutinize their own behavior in an effort to locate possible causes of occasional impatience, suspicion and distrust on the part of Aryans, never occurs to the opinionated tribe of Judah. "God's Chosen People cannot be other than RIGHT in their relations with inferior races," sums up their attitude precisely. As a matter of fact, they suffer from chronic inability for self-analysis and manifest the total absence of a corrective to personal, religious and racial bias.

The self-love of the Jews, their desire for approbation, is a phenomenon that has been neglected by social psychologists. This proclivity is manifested very early in the children of all races as well as by the more intelligent domesticated animals, as the horse and the dog, but in no other branch of the human family is it to be found so markedly in adults. Their desire for approval appears in combination with a morbid self-distrust which needs a constant reassurance to alleviate it. Thus it is that the Jews support a prodigious body of racial spokesmen, encomiasts and full-time yes-men.

I have it on the authority of a celebrated critic that virtually all obscene and filthy stories and pictures, produced for sale to curious boys and morbid adults, are the products of Jewish minds. They are large consumers of *pornographic* literature and, in fact, control the market in that sort of merchandise.

They claim to be the aristocrats of the world!

In recent years Jews have had a disproportionate influence in law, medicine, the theatre, journalism and popular music, all highly remunerative occupational arts; and in these departments of endeavor their greatest genius has been that of showmanship. Music, selling, medicine, revolution, atheism, philanthropy, poetry, crime, science, education, usury, statesmanship, religion or what not, are *rackets* to the supine Jews. "You've got your racket and I've got mine," is a common saying among them.

No Jew can sing at his work or laugh at his own mistakes!

A mental aberration that completes the grotesque pattern of Jewish character can best be indicated by certain idiotic apothegms that all members of the race cherish:

That the Jews are a pure, unmixed race; always intellectual and the most pious and moral of peoples.

That there is a Jew behind every king, emperor, dictator, president, governor and pope.

That the geniuses of all time were either Jews or had Jewish grandmothers.

That the Jews originally were invited into Europe as an eugenic expedient, and that the best people of Europe and America have some Jewish blood.

That Christian girls prefer the attentions of Jews and, after marriage to yokels of their race, usually seek Jewish lovers.

In conclusion, I aver:

That all *incidents* involving Jews and Aryans which I have personally investigated, and they have been many, were greatly exaggerated by Jewish spokesmen, their press and the telegraphic news services which they control.

That, although I have diligently searched in several countries including Nazi Germany, I failed to uncover any evidence to support the claim that Jews are tormented or molested, in any degree, without just cause and ample provocation.

That the cry of race and religious persecution has, in every case that has passed under my observation, served as a smoke-screen to conceal crime, immorality, disloyalty or revolutionary activities on the part of Jews; and

That no Jew of our period has suffered persecution for his religion, for atheistic utterances or for anti-Christian propaganda.

LIBERATION

Edited by WILLIAM DUDLEY PELLEY

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Palestine for the Jews has a Hidden Meaning..

Why the Jews Want Palestine

Up to the erstwhile present, most gullible Gentiles have endorsed the scheme, pitying the poor persecuted Jews for being without a country, and being quite acquiescent in the matter of approving a home for them in Palestine and thereby undoing the great wrong done them by Titus in A.D. 70.

Not one in ten thousand looked for any fish-hook in the project. Hebrew propaganda has been especially designed to make the Christians think that if the Jews were only allotted a home in Palestine, that would be the end of the Jewish problem, and all the world's Jews would immediately flock there and mind their own business.

It comes as something of a shock to learn that the Hebrews—granted they got their Palestine territory—have no idea of doing anything of the sort. No less an authority on the matter than the son of Rabbi Wise, personally told the Chief of the SILVER LEGION in the presence of a witness, that granted his father's people did get Palestine, they have no idea of doing anything of the sort.

No, the Hebrews want Palestine, obviously for quite a different reason—as we shall see.

PIERRE VAN PAASSEN is a Gentile who finds writing for the Jews so profitable that he makes it his professional work. His articles are syndicated and distributed to Jewish papers and magazines. In *The Detroit Jewish Chronicle* of October 1st he exposes the secret of the Jewish desire for a state in Palestine. Naively enough, he makes an oblique approach by presuming to tell us that the English statesmen want the Jewish state in Palestine. The evidence he produces, however, to buttress his arguments but confirm the conviction that Palestine is the real hub in the big wheel of world affairs today; as such, the International tycoons of Jewry want it for strategic reasons. In the event of war, Palestine would serve as a base of operations, dominating the Suez Canal and the entire territory of the Near East, including Syria, the Arabian desert, Iraq, Egypt, and the oil fields of Southern Caucasia. The British government also owns refineries in Persia, and London's Sephardic Jews have tremendous investments in the Dead Sea mineral beds. The twelve hundred billion dollars worth of mineral wealth interests these Jewish International bankers much more than the plight of the Ash-Kanzai Jews of Poland, Rumania and other countries which are anxious to rid their peoples of the kosher centers of focal infection. Van Paassen would have us believe that in reality the small territory offered the Jews in Palestine under the Partition Plan would benefit the Jews but little; he intimates that it is merely a sop thrown to quiet the rabid Zionists. He contends that it still leaves Great Britain in command of the situation. However, obviously the Zionists want the Jewish state in Palestine, even if small, because it will be a nucleus, around which the Jewish world state can be built. Having gained the original objective, they will then have a strictly Jewish territorial base of operations. Then would begin the world-wide campaign for more territory. Reasons therefor would be invented, and plausibly supported by ingenious propaganda.

Jewish-Bolshevik Holocaust of Christians in Russia

WHEN the Rohrberg Commission of Enquiry entered Kief, after the taking of that town by the Volunteer Army in August, 1919, it found the executive hall of the Jewish Chekka in the following state:—

“The whole cement floor of the great garage, or the execution hall of the Departmental Chekka of Kief, was flooded with blood. This blood was no longer flowing; it formed a level of several inches. It was a horrible mixture of blood, brains, of pieces of skull, of tufts of hair, and other remains. All the walls, riddled by thousands of bullets, were bespattered with blood. Pieces of brains and of scalps were sticking to them.

“A gutter 25 centimeters wide by 25 centimeters deep, and about 10 meters long, ran from the center of the garage towards a subterranean drain. This gutter, along its whole length, was full to the top with blood.

“Usually, as soon as the massacre had taken place, the bodies were conveyed out of town in motor lorries and buried in shallow trench-graves. We found in another corner of the garage another grave which was older and contained about 80 bodies. Here we discovered on the bodies traces of cruelty and mutilations the most varied and unimaginable. Some bodies were disembowled, others had limbs chopped off, some were literally hacked to pieces. Some had their eyes put out and the head, face, neck and trunk covered with deep wounds. Further on we found a corpse with a wedge driven into its chest. Some had no tongues. In a corner of the grave we discovered a quantity of dismembered arms and legs belonging to no bodies that we could locate.”

THE Red Terror became so widespread that it is impossible to give here all the details of the principal means employed by the Jewish-directed Chekka to master resistance. One of the most important was that of hostages, taken among all social classes. These

were held responsible for any anti-revolutionary movements and were immediately executed if they occurred. Thus, for the assassination of the Jew Ouritsky, member of the Extraordinary Commission of Petrograd, *several thousands of Gentiles* were put to death, and many of these unfortunate men and women suffered before death various tortures inflicted in cold-blooded cruelty in the prisons of the Chekka.

There are in existence official photographs taken at Khardoff, in the presence of the Allied Missions, immediately after the Reds had abandoned the town. They consist of a series of ghastly reproductions, such as: Bodies of three workmen taken as hostages from a factory which went on strike. One had his eyes burnt, his lips and nose cut off. The other two had their hands cut off.

The bodies of hostages S. Afaniasouk and P. Prokpo-vitch, small landed proprietors, were scalped by their executioners. Afaniasouk's body showed numerous burns caused by a white-hot sword blade.

The body of M. Bobroff, a former officer, had his tongue and one hand cut off, and the skin flayed from his entire left leg.

Human skin had been torn from the hands of several

victims by a metallic comb. This sinister find was the result of a careful inspection of the cellar of the Extraordinary Commission of Khardoff. The retired General, Pontiafa, a hostage, had the skin of his right hand torn off and his private organs mutilated.

Mutilated bodies of women hostages, S. Ivanovna, owner of a drapery business, Mme A. L. Carolshaja, wife of a colonel, and Mme Khlopova, a property owner, had their breasts slit open and emptied . . . it is all but impossible to enumerate the forms of savagery which the Jewish Chekka employed. A volume would not contain them.

Out of the mouths of their own Jewish spokesmen we can learn with unabashed candor exactly what they are about, and how they mean to accomplish their ends.

Listen to one M. Cohen, writing in *The Communist of Kharkoff*, for April, 1919:—

One can say without exaggeration that the great Russian social revolution has been made by the hand of Jews. Would the sombre, oppressed masses of Russian workmen and peasants have been capable by themselves of throwing off the yoke of the bourgeoisie? No, it was especially the Jews who have led the Russian proletariat to the Dawn of the International and who have not only guided, but still guide today, the cause of the Soviets which they have preserved in their hands.

We can sleep in peace as long as the commander-in-chief of the Red Army is Comrade Trotsky. *It is true that there are no Jews in the Red Army serving as private soldiers*, but the committees and Soviet organizations are Jewish. Jews bravely led to victory the masses of the Russian proletariat.

It is not without reason that in the elections for all the Soviet institutions, Jews are in a victorious and crushing majority.

The Jewish symbol which for centuries has struggled against capitalism (Christian) has become that also of the Russian proletariat. One may see it in the adoption of the red five-pointed star which has been for long, as one knows, the symbol of Zionism and Judaism. Behind this emblem marches victory, the death of parasites, *and the bourgeoisie!*

A pretty frank avowal, this! And having so registered their responsibility for what has happened in Russia, let us see just *how* they liberated “the sombre, oppressed masses of Russian workmen and peasants” . . .

THEY did it by *murder*, stark and frightful—the sort of thing that is called a Dark-Age “pogrom” when inflicted by the Gentile on the Jew. But when a turn-about brings it to be practiced by the Jew on the Gentile it becomes “bravely leading to victory the masses of the Russian proletariat.”

We have no exact documents permitting us to estimate accurately the number of Gentile victims that have fallen before the official executioners of Jewish Russia in the past 15 years. The figures given exceed imagination. Professor Sarolea gives the following figures in *The Scotsman*, for the 7th of November, 1923—10 years bygone:—

28 Bishops
1,219 Priests
6,000 Professors and Teachers
9,000 Doctors and Surgeons
54,000 Officers
260,000 Soldiers
70,000 Policemen
12,950 Property Owners
535,250 Members of the Liberal Professions
193,290 Workmen
618,000 Peasants

1,694,737 Gentiles massacred, up to 10 years ago.

William Dudley Pelley - Foretold Today's Crisis

William Dudley Pelley -
An Unsung American Hero

William Dudley Pelley was born on March 12, 1890, in Lynn, Mass., the son of a Methodist minister. He wrote for the Saturday Evening Post, The Boston Globe and other publications.

In Aug. 1918 he accepted a position with the YMCA to lead a "canteen service" in Siberia which had been occupied by Pres. Wilson to head off Communist expansion. There he saw Bolshevik atrocities which are described herein.

Upon returning he wrote the book, "White Faith." It was made into a movie and he was hired as a film writer. Pelley wrote scripts for 21 movies between 1921 to 1928 earning over \$100,000, (which would be like \$10 million in today's money). He was a personal friend of such stars as Lon Chaney. Pelley wrote the script for "The Sawdust Trail," (a famous Western), starring Hoot Gibson.

He left Hollywood in disgust over the Jewish practice of "cast-couching." Gentile women would

be seduced with the promise of "stardom." Pelley said:

"Hollywood is nothing more than a gang of booze-lit and money drunk Russian Jews who are crass, and all too frequently illiterate. They are using films for pro-Jewish propaganda which is benumbing and bilking audiences. They are debasing America!"

In 1932 Pelley moved to Asheville, N.C. There he set up Galahad College to teach courses in Christian economics. In 1933, Rabbi Steven Wise declared a world-wide boycott of products made in Germany. Pelley said the Jews were determined to get America into a world war against Germany.

On Jan. 30, 1933 he formed the Silvershirts of America. Its symbol was the "L" for liberation from Jewish domination. The organization grew rapidly. Rabbi Wise called Pelley;

"the most dangerous man in America."

The Silvershirts grew rapidly and held anti-war demonstrations nation-wide. Pelley ran a protest campaign for President on the Christian Party ticket.

When WW II broke out Roosevelt ordered the prosecution of Pelley and many others. He was sentenced to prison in 1942 and not released until 1950. Pelley was held longer than any other sedition defendant.

He would later publish Valor Magazine and passed away on July 30, 1965, in Noblesville, Indiana.

(Note: All of the articles in this replica edition of William Dudley Pelley's "Liberation" magazine are intended to revive his vital work. It is more relevant today than ever before.)

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Byron Was a Pronounced Anti-Semite!

IT IS not generally known that Lord Byron was keenly aware of Jewish operations in his time which have continued in an unbroken sequence until today. He did not hesitate to oppose them and it explains the posthumous hostility against the poet, which seems to permeate the entire British Press. Many sneering and insolent remarks were made in 1924, when the Centenary of his death was commemorated.

Judas never forgets. Byron wrote in . . .

"THE AGE OF BRONZE" XV.

*How rich is Britain! not indeed in mines,
Or peace or plenty, corn or oil, or wines;
No land of Canaan, full of milk and honey,
Nor (save in paper shekels) ready money:
But let us not to own the truth refuse,
Was ever Christian land so rich in Jews?
Those parted with their teeth to good King John,
And now, ye kings! they kindly draw your own;
All states, all things, all sovereigns they control,
And waft a loan "from Indus to the pole."
The banker, broker, baron, brethren, speed
To aid these bankrupt tyrants in their need.
Nor these alone; Columbia feels no less
Fresh speculations follow each success;
And philanthropic Israel deigns to drain
Her mild per-centage from exhausted Spain.
Not without Abraham's seed can Russia march,
'Tis gold, not steel, that rears the conqueror's arch.
Two Jews, a chosen people, can command
In every realm their scripture—promised land:—
Two Jews keep down the Romans, and uphold
The accursed Hun, more brutal than of old:
Two Jews—but not Samaritans—direct
The world, with all the spirit of their sect.
What is the happiness of earth to them?
A congress forms their "New Jerusalem,"
Where baronies and orders both invite—
Oh, holy Abraham! dost thou see the sight?
Thy followers mingling with these royal swine,
Who spit not "on their Jewish gaberdine,"
But honour them as portion of the show—
(Where now, oh Popel! is thy forsaken toe?
Could it not favour Judah with some kicks?
Or has it ceased to "kick against the pricks?")
On Shylock's shore behold them stand afresh,
To cut from nations' hearts their "pound of flesh."*



The Silver Legion Manifesto

IT IS staggering for Silver Legion executives to realize that in one year the issues which Liberation first raised have captured the intelligent citizenry across the nation—that the chief problem is no longer education, but organization.

Basic premises are now accepted. It is a matter of training an army to reach specific objectives.

With a near issue of Liberation these objectives will be set down in a document that shall be the banner of freedom and righteousness through the coming years, the tocsin of rigorous fact demanding the ardent use of brain and blood, and the constructive CHALLENGE to the enemies of our God and country. . .

THE SILVERSHIRTS OF AMERICA,

William Dudley Pelley

National Commander.