

The Saxon Messenger

Edition 48 2017



Dear Reader

**Charlatansville, Where the Animals have taken
Control of the Farm**
*(What Really Happened in Charlottesville
on August 12th)*



It was eight-thirty on a pleasant summer morning when vehicles from all over the South, as well as a couple from Yankee states, began to converge on a strip mall on the outskirts of Charlottesville, Virginia. Here is where members from the political groups of what we would have to call the Hard Right, the League of the South, the Traditional Workers Party, the National Socialist Movement, Identity Europa and a couple of other smaller groups whose names I did not get a chance to know, decided to rendezvous so as to enter Charlottesville safely and in a relatively organized manner. In a very short time police cars from the local Sheriff's department also began to gather nearby, the cops watching us assemble, and they were evidently relieved that we were not staying. Under normal traffic conditions, there would be a fifteen-minute drive to Lee Park, the location of the #UnitetheRight rally which we had all planned to attend.

Once there was confidence that everyone coming was informed and organized, we drove in a long caravan to the Market Street parking garage. Skewed results in Google searches caused some confusion with



another garage on Water Street, but that was straightened out in just a few minutes. Perhaps that actually helped us, as various Leftists were scattered around in small groups in the Water Street garage, and watching us closely as part of our caravan, disconnected from the lead vehicles by the Charlottesville traffic, only passed through after being redirected to the correct destination. However in either garage, there were seedy-looking Leftists at the entrances with cell phones or laptops aiming to take pictures of every single face and every

single vehicle. The information collected will surely be used to gather intelligence on the lives of private citizens, "doxxing" them so as to cause them trouble at home. Once everyone was parked and reassembled, a large column began to form on one floor of the garage, perhaps four men wide and a city block long, and if I had to guess I would say there were at least 400 of us.

Being one of the later arrivals at the garage, with my wife in tow and looking for a hole in the column we joined in behind the Identity Europa group who were in line after the men from the League of the South, who were for the most part leading the procession. From there we had a three-block walk to Lee Park, but nobody in the group could have anticipated just what a walk it would be. Before we set out, we were reminded that some of the Alt-right groups who had planned the events scheduled for August 12th really did not want us there. There were Alt-Right groups as well as what we call the Alt-lite, who are mainly civic nationalists, who are either embarrassed or repulsed by uncompromisingly racial and even openly Christian attitudes and professions, and among these were the organizers and some of the planned speakers for the event. We expected that there may be tensions with these people once we entered Lee Park. We also

expected the presence of large numbers of counter-demonstrators, but we did not expect what we were actually about to encounter.



The League of the South leadership had the recent experience at Lee Circle in New Orleans fresh in their memories. There at NOLA, pro-monument demonstrators attracted the ire of the city government, and in related demonstrations the local New Orleans police evidently had instructions to stand down and let Leftists get away with at least some of their violent tactics. But at Lee Circle, the Louisiana State police were calling the shots, and for the most part, the law was upheld. Antifa violence was checked, and while tensions were high, the Lee Circle demonstrations were for the most part peaceful. But in Charlottesville and in Virginia as a whole the situation was entirely different. Both city and State governments seem to be entirely in the hands of the opposition, meaning those who are opposed to any political liberty whatsoever if it is associated with the Right, whether it be Hard, Alt or Lite. The governor of Virginia is former Clinton operative from New York named Terry McAuliffe. The mayor of Charlottesville is a Jew named Michael Signer, who is an attorney and a Social Justice Warrior. His vice-mayor is a negro named Wes Bellamy, who has ties to a black supremacist group, and from his twitter account it is also

evident that he is a sex fiend, however that we would expect of a negro.

Early in the week leading up to the #UnitetheRight rally, the city of Charlottesville actually cancelled the permit for the event, stating reasons such as the park's being too small to hold the expected number of participants, along with claims that they could not assure the safety of the demonstrators. The city wanted the event moved to McIntyre Park, nearly two miles to the north, a park which is much larger and in a much more open and less congested area. Announcing the rather sudden cancellation and the insistence on

moving the rally, the city issued very dignified statements expressing concern for its ability to protect the people attending the rally. But lawyers, including the ACLU, promptly filed suit in federal court, and late in the week a federal judge ordered the city to reinstate the permit for the original location at Lee Park. Strangely, once the event began, the city had restricted the rally participants to the south half of the park even though they had earlier claimed that the park was not large enough.

Professedly, I do not keep good track of time, and in fact, I do not even like to wear a watch. But it must have been a few minutes before 10:00 AM when we finally embarked on our three-block march from the parking garage to Lee Park. About halfway there, we came to a halt, but we could not even look to see what was going on at the front of the column. In several locations along the way there were dense crowds of people, if I must call them people, on either side of us, taunting us with verbal abuses and provoking us, and while we engaged sporadically with a few of them, for the most part most of us retained our composure. They did not even know us, or anything about us. But they did not want us in Charlottesville, and in fact, to hear most of them chanting and yelling, they did not even want us to live. In their indoctrinated world, anyone in opposition to their Marxist globalist agenda has no right to live. The cries for tolerance are rapidly fading into the 80's and 90's as the Leftists think that they now have an advantage.

While there was a minority of Negro, Jewish, Latino and Oriental faces in the crowd, sadly a majority of the counter-demonstrators were at least apparently white. Amongst the sea of white faces were a mixture of sodomites, lesbians, black supremacists and violent negro thugs, mudsharks, hippies and other assorted Social Justice Warriors. From the looks of most of them, it seems that the predominant blood-type must have been HIV positive. Groups of young and apparently white women were holding signs and chanting "black lives matter", as if that were really even relevant to the reasons why we were there. Many others held placards containing stale Marxist slogans or even promoting sodomy. Some of them were yelling right in our faces, obviously attempting to provoke us, and it took much fortitude to resist the temptation of violent outburst. There were no police or barricades along the route immediately leading to the entrance to the park, there was no police presence in the blocks directly in front of the park, so we tolerated their vitriol at arms length until we were finally able to proceed into the park itself, some time around 10:00 a.m.



Bayer for The New York Times

Only later did we learn that the vanguard of our group had to resort to fighting in the streets because the opposing Leftists wanted to actually prevent us from gaining passage to proceed into the park. The streets at the south end of Lee Park were crammed with these counter-demonstrators, and many of them were indeed quite violent. However after the initial skirmishes, in the words of Dr. Michael Hill, who was at the very front of our group, the throngs of the opposition had parted like the Red Sea, and the rest of our column marched into the park with little physical resistance, although there was continuous verbal abuse and provocation. The only cops I noticed were behind barricades in the streets on the east and west sides of the park, and those lined up on the north side of us, along the barricades which cut the park in half.

When we arrived at Lee Park, the police had barricaded portions of the park itself to divide the various groups attending the rally, and to keep us from the entire north half of the park. The southwest quarter of the park was already occupied by the Alt-Right groups that the rally organizers favored, and we were separated from them by a double row of barricades leaving space for a path up the middle, ostensibly so that speakers for the event could gain access to the area at the center where loudspeakers were set up before the Robert E. Lee monument. The barricades along the center of the park from east to west prevented us from reaching the monument or exiting the park to the north, since it was lined by police standing behind the barricades. Allowing us only half the park is inconsistent with the city's original stated concern that the park was not large enough to hold the number of demonstrators they thought may attend the rally.

So the south side of the park was the only side not closed in by police, and being left wide open that was the side which was flooded with counter-demonstrators. The fact that it was flooded also shows that right from the beginning, the police had no care as to whether the speakers scheduled for the event could ever reach the area designated as a podium. In fact, with no police presence at all on that side, the counter-demonstrators, who seem to have outnumbered the #UnitetheRight rally participants by at least three-to-one, virtually owned access in and out of the park, and seemed to have license to do anything they wanted along the entire south edge of the park.

So it was even more inconsistent of the city that they did not barricade a path or even attempt to secure the safety of demonstrators to enter or leave the rally at the south end of the park. During the week leading up to the #UnitetheRight rally, the city issued many eloquent but specious statements to the media which voiced concern for the safety of the demonstrators. If they really cared to protect the demonstrators, they would have barricaded a path in and out of Lee Park, and they would have distanced the counter-demonstrators away from the park itself. But instead, it is evident that the City of Charleston and the police purposely set this demonstration up so that it may be forcibly shut down, in spite of the fact that the organizers and participants of the #UnitetheRight rally had every right to be there and to be heard. The State of Virginia also being involved, was in collusion with the city and also with the violent factions of the Left.

Marching defiantly through the hostile mob, we filed into the southeast corner of the park, with barricades on three sides and the mob at our rear. The alt-Right crowd, on the other side of the barricades that divided us, seemed to be almost equal to us in numbers. Once we were all inside of Lee park, in very short time Antifa and black supremacist agitators began hurling missiles and randomly pepper-spraying any one of us whom they could reach. They filled the street at the south end of the park, shutting down traffic throughout an area where no police were stationed and where there were no barricades in place. So basically the police allowed counter-demonstrators to break the law, shut down traffic in the streets, and openly commit felony assaults with impunity. Not once did we observe the police even attempting to check the violence coming from the counter-demonstrators.

Five days before the event, on August 7th, League of the South president Dr. Michael Hill issued an official declaration to all of its members which carefully and explicitly instructed them to obey the authorities, to obey the local laws, to respect both public and private property, not to instigate violence verbally, and not to engage in violence except in self-defense. This was only a repeat of the League's general policies, and served as a reminder to the membership in the build-up of rumors and excitement leading up to the event.

From everything I observed, I noticed no departure from any of those instructions by any League member, or even by any of the members of the other groups that were with us that day.

Once we were all assembled in the park, our original purpose for being there seemed to be quickly forgotten and the counter-demonstrators became the main object of our concern. For nearly an hour the degenerate Leftists hurled into the park missiles of stones, bricks, feces, and balloons filled with urine, all of them coming from the street at the south edge and corners of the park. One male negro had been using some sort of flamethrower, evidently an aerosol of some sort, and many others were pepper-spraying demonstrators inside the park, or those of us who assumed the task of guarding our perimeter. At the same time, some of the more docile degenerates had entered into our quarter of the park and set themselves up to display their signs, however they were unmolested even if we exchanged some harsh words with a few of them.

During this time, the police merely stood by and watched as the mob outside the park committed every possible crime against us. My wife and I observed one policeman, assigned to guard the barricades to our rear, pointing and laughing at one of our men, a man who was agonizing on the ground from the results of a face full of pepper-spray. We helped to attend several such men, dousing their faces with milk or milk of magnesia, which seemed to be the most effective way of treatment that was readily accessible, and for which some of those among us had prepared in advance. Under these circumstances, right from the beginning it was impossible for the rally to proceed.

This went on unceasingly for about an hour. Finally, the police started to become alarmed only when some of us from within the park began to hurl the mob's own missiles back at them. A can of teargas was launched by the Leftists and landed near the southeast corner of the park. From what distance it was thrown I could not tell, but it failed to reach inside the park and when the wind blew the gas back into the face of the mob in the streets, the police behind us began to announce that our rally was an illegal assembly and that we had to either disperse or be arrested. Around this same time we first noticed a helicopter circling overhead.

This was a clear case of police collusion with the Leftist agitators who intended on denying our rights to assemble and to speak freely. We knew that the city had an ultra-liberal government. We fully expected that we would have to confront those who were opposed to us, and we knew that the police would not be friendly to our cause. We even knew that least one city official, the vice-mayor, was openly associated with the black supremacist group called the New Black Panthers and has a long history of making openly racist anti-White statements. But the Virginia State Police were also in collusion with the Leftists, and therefore the rally never had a chance of succeeding. And even worse, the police also purposely put all of the rally participants in clear danger of life and limb, and that we could not foresee.

To our rear there had gathered a large cadre of police in riot gear, ordering us out of the park under threat of arrest. They began moving into the park with the intention of physically forcing us out, but there was no way to exit except into the throngs of the Antifa and the Leftist mobs who were chanting and clamoring for our deaths. On our part, there was no contingency plan for this sudden and unexpected exit. The noise and confusion as to what the police were doing prevented us from gathering to form one. The threats of immediate arrest being made by the police behind us even prevented us from the possibility of organizing our departure. So we girded ourselves and charged into the hostile mob and out of the south end of the park.

Our God must have been with us, because once again the mob gave way and afforded our departure without our having to resort to any large-scale violence. There were large numbers of us walking in the direction of McIntyre Park, where it was rumored that we would reassemble, so we followed along. McIntyre Park is about a mile and three-quarters to the north, and we made it there in about half an hour, being watched by police along the entire route. At this point roving carloads of black supremacists were stalking us, driving by and hurling threats and provocations. I have no doubt they were hoping to find isolated individuals to attack and assault.

By the time we reached McIntyre Park, along with a couple of hundred of others of our group, the police began to arrive as well, and we were informed that any gathering we attempted would be declared unlawful and that we would be arrested. We were only a portion of our original number, and we later learned that the rest returned to the parking garage rather than march to McIntyre Park. So with no other options, the portions of us which remained began to make arrangements for their departures. The coordinators for the League of the South had sent out vans, and were arranging to collect their members. We had a friend who was separated from us at Lee Park but who had managed to get to his vehicle, the same friend who had driven us there that morning. He picked us up around that same time and brought us back to our hotel in Staunton.

It was fortunate that I had gotten to see McIntyre Park in this manner. This is the park that the City had tried to move the #UnitetheRight rally to earlier in the week. While Lee Park is surrounded by narrow streets lined with buildings, McIntyre Park is surrounded by broad thoroughfares, contains large wide-open fields, and has many entry and escape routes.

If the police did not keep the Leftists from possessing the south end of Lee Park, I am certain that they would not have constrained them at all at McIntyre Park, and we would have had to fight off the Marxist bastards from all sides. If the #UnitetheRight organizers had agreed to move the rally to that location, I am certain that it would have been renamed "Field of Blood" that very day.

[Here we began an interlude with *Pigs, Three Different Ones*, by Pink Floyd.]

It must have been approaching 2:00 PM when we finally got to our hotel room, and the first thing we did was turn on the local news. For the next hour or so on both Fox News and MSNBC, we heard nothing but lies concerning our behavior at Lee Park. We provoked nobody except those who hated us merely for our presence. We initiated no violence, and only struck back at those who had struck at us first or who openly attempted to impede our lawful movement. But we were being vilified in the media while those who committed the violence, the Antifa and black supremacists among the counter-demonstrators, were not even mentioned, or were being characterized as saints. Even the official police statements describing the events at Charlottesville contained nothing but outright lies.

From our perspective it is clear, that the politicians, the police, the business establishment, the media, the Marxist Antifa and the subversive black supremacist groups all have the same objectives, to crush any political opposition to their shared progressive agenda. I remembered having to read George Orwell's *Animal Farm* in 9th grade, and maybe my high school really was attempting to prepare me for the future, because here it is come to pass right before my very eyes. Acting under the pretense of law, the police, the government and the media were really all in collusion with the Marxist radicals. Furthermore, they truly fear allowing anyone on the real Right, whether Hard, Alt or even Lite, to exercise the constitutional guarantee of freedom of speech. So the establishment is happy to use the Marxist minions to disrupt it when they themselves cannot. When a government elected to protect the rights of the people so blatantly holds the rights of the people in contempt, they are no longer a legitimate government. The police and other agencies assigned to protect our rights have trampled upon them openly. They are charlatans indeed, and we were caught up in Charlatansville. It is they who must be declared unlawful. It is they who deserve to be violently dislodged.

There is a website for the Virginia Association of Chiefs of Police and on one of its pages it has documented the oath of office sworn by all Virginia policemen. It is not very long, and it reads: *On my honor, I will never betray my badge, my integrity, my character, or the public trust. I will always have the courage to hold myself and others accountable for our actions. I will always uphold the Constitution, the community, and the agency I serve, so help me God.*" But on that day in Charlottesville the Virginia police willfully disregarded several aspects of this oath. We suffered violence, and they did nothing. We had the right of assembly and to speak, and they did not care. We defended ourselves, and they joined with those who assaulted us.

How could the police of Virginia so openly collude with the same Antifa and Black Lives Matter groups that only a year ago were openly promoting the shooting of policemen everywhere? We almost called this article *harlotsville*, because the police have once again proven themselves to be little but whores for whoever their political masters are on any particular day, and they really have no care to enforce the laws of the State or to uphold the Constitution. Whereas the police cannot violently enforce the Marxist ideals of the State – at least not yet – the Antifa are the footmen and radicals for the establishment, and that is apparently why the police are protecting them. Every cop at Lee Park in Charlottesville last Saturday is guilty of malfeasance in public office, at the very least, but nobody in government or media is going to care because they are all in favor of the same Marxist agenda. We challenge them all to prove differently by condemning and prosecuting the malfeasance at Charlottesville.

At the end of the day we heard on the news something that we can only interpret as an omen from heaven. The police helicopter which had been buzzing overhead as we were driven from Lee Park had crashed outside of town, killing the two officers on board. The tragic and unfortunate deaths of these two Virginia state troopers must stand as a warning to the police of Charlottesville and of all Virginia, that they were on the wrong side of the fight at Lee Park. While we were helpless to fight for our God-given rights against the police on the ground, our God has sent them a clear message from the air.

Later that afternoon, after a shower and another hour-long drive into the beautiful woods of northern Virginia, we arrived at an enclave where the main body of members of the League of the South were lodged. For several hours we had fellowship with some of the finest men we have known, discussing both the events of the day, and the lies of the media in their aftermath. At a bonfire, Dr. Michael Hill, the League president, gave a heart-warming address congratulating his men for their valor in the face of the hostility and the aggression which they withstood. After that, most of the group of seventy or eighty men and women who had managed to remain awake until that late hour then broke out in a rendition of *Dixie*. Singing around a campfire is something I had not experienced since my very first visit to the Shenandoah Valley, in my last camp as a boy scout in 1977. But now it was far more awesome an experience. Chatting for a couple of hours more, we didn't leave for our hotel until some time after midnight. It was a long and wondersome day.

The following morning we left Staunton for Lexington, another of our favorite places in Virginia. God forbid, if Staunton and Lexington ever become like Charlottesville, we may as well see Vladimir Lenin rise from the grave to be our next President. But would the great masses of our people awaken even then?

There are a lot of armchair warriors and keyboard pundits spewing wayward anecdotes about the events of last Saturday, and even most of those who claim to be with us are somewhat against us, second-guessing us because they do not understand our motives. For my part, I do not care what they say. Sure, the whole thing was a setup by the politicians of Virginia and their whores in law enforcement. But the establishment wanted us to resort to violence, and we did not, instead only defending ourselves from the violence we suffered. The establishment wanted to see us consumed by the Leftists, but we were too strong and the Leftists dare not attack us on even ground. Their attacks only came from within the cover of anonymity within the crowd and when they were confident that they had police protection. They wanted to force us into taking drastic measures, and they failed. This made them livid. They wanted to accumulate the proofs of our poor character, and once again, they failed. This made them livid. They even wanted to see us left bleeding in the streets, but they failed. This also made them livid. It did not happen, and we prevailed over the forces of evil because we ourselves did not succumb to evil. So they failed miserably, and the mainstream media went on to report as fact what they had hoped to see, but it was not what they saw, and quite shamelessly they broadcast their lies in spite of the actual facts.

From another perspective, I think I can also speak for most of us when I say that we really do not care about uniting the right in the sense which the Alt Right and Alt Lite crowds understand the term. Many of them, with their “Pro White Not Hate” signs and their ideologies based on compromise and capitulation, are quite pathetic. We were there for our own purposes, and not for theirs. If you invite me to your party although I

really don't care for you, I am going to go and use your party for my own entertainment. So it is with the Soft Right, we used their party for our purposes.

In Lexington we visited the cemetery where Stonewall Jackson was buried. A large doe turned tail and ran off through the headstones as we approached the grave site of the South's greatest warrior general. Many other Confederate soldiers are buried in that cemetery, some who fell in battle as well as some who lived for years after the war. Standing in such a venerable place, we could only reflect upon what they would have thought of their sons among the Virginia police who stood for the destroying the memory of everything their fathers had fought for. The same can be said for many of the apparently white people, sons and daughters of the South, who were on the side of the Leftists and chanting for the destruction of the traditional values of their own race. The day is coming, when those men shall rise from their graves in condemnation of the actions of their own children.

William R Finck

Editor

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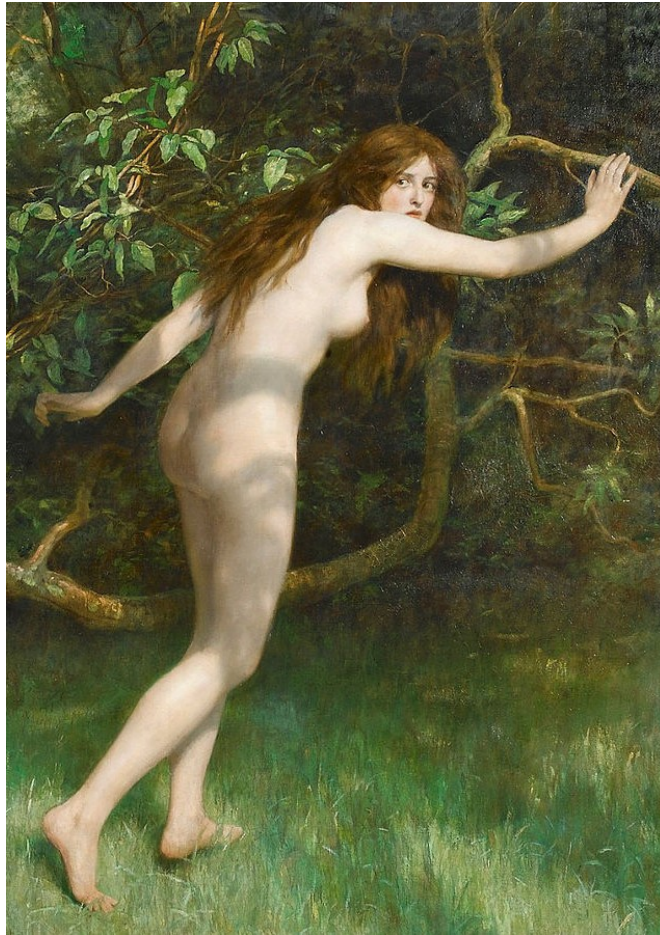
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What is Christian Identity?

Announcements



In the Wake of Charlottesville

William R Finck

In 1789 a group of White and predominantly Christian men of general Northern European extraction left a Constitutional Republic which they themselves had asserted was for “us and our posterity”, according to their own words. This was a concrete position which constituted the very fabric of the fledgling Republic.

In 1866 Congress and the courts began to erode the Republic by ignoring the fact that it was formed exclusively for the posterity of the founders, which is their offspring. This was a political situation, and not everyone appreciated the circumstances. It had opposition then, and it has opposition now. In fact, nine States refused to ratify the 14th Amendment in 1866 and 1867, and State Legislatures in Oregon, Ohio and New Jersey rescinded their initial ratification votes in 1868, so it was far from being universally popular. Likewise, seven States refused to ratify the 15th Amendment in 1869 and 1870. So the passage of the 14th and 15th Amendments was the result of political circumstances. These Amendments do not represent concrete moral truths, but rather they represent the outcome of political circumstances which for one reason or another had led to the prevalence of certain opinions at that particular time, and in spite of the fact that they are contrary to the original Constitution. Political

opinions and circumstances are fluid, people cannot be forced to agree with them, and they can change or be changed by the will of the people.

Immigration and the preservation of the original culture of the Christian European founders of this Republic have been political debates ever since the 19th century. But they have never before been characterized as “hate”. The issue of non-White immigration was debated heavily in the 1920’s, and it was never characterized as “hate”. At that time, there was an immigration law which created quotas based on the demographics of the nation as they were recorded in 1890 that had already passed as law in 1921, and which was renewed in 1922. After continued debate, the [Immigration Act of 1924](#) was passed, which was also known as the [Johnson-Reed Act](#). This act retained the ethnic quota system, which was never even questioned when the act was debated, and it completely excluded immigration from Asia, and limited annual immigration to 2% of those nationalities of which the Republic was already comprised. In addition, there was a literacy test which was administered to prospective immigrants, and failure meant that one would be barred from entering the country. According to an article on the United States Department of State website, “In all of its parts, the most basic purpose of the 1924

Immigration Act was to preserve the ideal of U.S. homogeneity.”

None of these politicians from the 1920’s who sought to maintain the ethnic homogeneity of the United States so as to preserve their own culture were ever called “haters” by their contemporaries. It is not “hate” to exclude people of alien cultures in the desire to preserve one’s own culture. But neither did these politicians who prevailed in 1924 seek to outlaw contrary opinions. So the act was revised by Congress in 1952, but then the much more liberal opinions of the 1960’s changed immigration trends entirely. However what happened in the 1960’s was also due to political circumstances. The prevailing views on immigration are not concrete moral values. They are opinions which can change or be changed by other circumstances or conflicting experiences. [See the article [The Immigration Debate—from the 1920s](#) at Zeteo Journal.]

But today, this desire for exclusivity which was at one time considered normal is now in certain circles considered “hate”. There are people who seek to do away entirely with borders who also control the most influential elements of the media, and they have now set themselves up as moral authorities who may define what “hate” is, and they seek to outlaw anything which they themselves label as “hate”. So they build a slanted narrative, claim to be the guardians of their own moral standards, and then use that narrative to pressure companies and individuals to conform with their artificial standards. This allows them to use the force of law to enforce their own political opinions.

By allowing the politically motivated to define what is hate and what is wrong, we have invited tyranny upon ourselves, and now we are subjected to it. We are being forced to conform to new moral standard, standards which are contrary to our natural desire to perpetuate our own culture. But what law says that we should be compelled to comply with moral standards that have been defined by certain groups to suit their own political objectives? We will not comply.

Wikipedia, under an article on Self-determination, says that The right of people to self-determination is a cardinal principle in modern international law... binding, as such, on the United Nations as

authoritative interpretation of the Charter’s norms. It states that people, based on respect for the principle of equal rights and fair equality of opportunity, have the right to freely choose their sovereignty and international political status with no interference.

The article later quotes Woodrow Wilson in a speech he gave on the concept of self-determination on February 11th, 1918:

“National aspirations must be respected; people may now be dominated and governed only by their own consent. *Self determination* is not a mere phrase; it is an imperative principle of action. . . . ”

Then later in the article we read:

Criteria for the definition of "people having the right of self-determination" was proposed during 2010 Kosovo case decision of the International Court of Justice: 1. traditions and culture 2. ethnicity 3. historical ties and heritage 4. language 5. religion 6. sense of identity or kinship 7. the will to constitute a people 8. common suffering.

We are not presenting this because we think we are going to achieve justice based on these ideals, but rather, to demonstrate the hypocrisy of the current liberal establishment, which only a few years ago bombed Serbia to uphold these very ideals.

So it should be obvious, that the claims that we must be multi-cultural, the claims that we must be inclusive of people of all races, religions and traditions, are not grounded in moral concrete, and they are actually political claims which can even find themselves in conflict with the trends of international law throughout the 20th century. And since the claims that we must be multi-cultural are mere political claims, then the Constitution of the American Republic must be construed to protect the speech of those who oppose them. In fact, the first amendment never excluded “hate speech”, because there was no such thing as “hate speech” until the recent development of the concept as a method by which to prevent any serious political opposition to the current liberal establishment.

The Southern Poverty Law Center is just one of the leaders opposing free speech on the Internet, and

promoting the idea that so-called “hate speech” must be prohibited. But any political opposition to the liberal tyranny now being imposed by both of the mainstream political parties is now being classified by them and by the rest of the political Left as “hate”. Once it is accepted that such political opposition is “hate”, there is no end to the relativism that enables the labeling of diverse ideas as “hate”, and all political opposition may be crushed, forcing everyone to conform to the preconceived standards of the Left.

Now the SPLC and other factions of the liberal media are taking advantage of the false narrative which the liberal media itself had developed in the wake of the recent events in Charlottesville to encourage as many tech companies as possible to fight internet “hate speech”. Recently they published an article which boasts of their success in this area and which is titled [Silicon Valley has a reputation as a liberal place, but it was a critical partner in the deadly “Unite the Right” rally that cost a counter-protestor her life](#). Of course, this counter-protestor, out playing in traffic on such a dangerous day, is not being blamed for putting herself at risk.

So now the SPLC and other Leftist groups have been pressuring various internet services companies not to do business with the “Alt-Right” or other right-wing opposition voices on the internet lest they be liable for “partnering” with haters. We wonder if Jeffrey Dahmer’s dentist or David Berkowitz’s rabbi could be considered partners in their serial killings. We wonder whether Hertz Car Rental or the Buffalo Bills were partners in the murder of Nicole Simpson, because O.J. Simpson was on their payroll. We wonder if United Airlines was a partner in the events of 911, September 11th, 2001, simply because of the tickets it had sold.

So a Christian couple who owned a bakery were sued out of business when they refused to bake a cake for a pair of Sodomites, but now tech companies can refuse to do business with people merely if they do not like their politics. Christogenea’s Paypal account was dropped without notice on May 31st, over two months before Charlottesville. Other organizations, such as the League of the South, had their accounts dropped that same week. These companies are not taking the initiative to drop these accounts. Rather, it

is organizations such as the SPLC or the Antifa who complain to these companies in order to instigate the termination of these accounts. Then when they are successful, the SPLC makes news of it, characterizing it as an appropriate moral choice. Nobody stood up in that manner for the poor Christian couple who used to own a bakery.

At Christogenea we have been Namecheap customers since 2012, where we have had all of our domains registered since 1&1 Internet unceremoniously closed our accounts there for “anti-semitism” in July of that year, and we have over 70 domains registered there. Recently the CEO of Namecheap, Richard Kirkendall issued a blog post defending his termination of accounts held by the Daily Stormer website. He used a rather juvenile comment made at the Stormer, which referred to stuffing Jews into ovens, as well as an invocation of the events in Charlottesville, to justify his decision. I left the following comment on his blog:

I am a Namecheap customer since 2012, and I have over 70 domains registered here. No more. As I get time, I will slowly migrate every domain away from Namecheap, for this decision alone. The Constitution and the American founders never quantified “hate speech” for good reason, because now all opposition political speech may be described as “hate speech”. Immigration arguments, the desire to preserve European culture, these things have been American concerns since the founding of the Republic, but are now suddenly classified as “hate”? Dissidents, whether they can be thought of as righteous or unrighteous, no longer have a free voice on the internet thanks to decisions just like this one. As odious one may think that the Daily Stormer is, you have helped to set us down the slippery slope to intellectual tyranny.

The Left, and notably the Antifa, were the instigators of all of the violence in Charlottesville. But while the events of the day were still unfolding, the media already began repeating a narrative which blamed the Right-wing protesters themselves for all of the violence. Then they have made a woman who was obviously blocking traffic and climbing atop vehicles in the street into a martyr when somehow she died

doing those things, even before the actual cause of her death was determined. So in her name all the groups of the Right are being vilified and driven from the public square, which is the internet. The internet is the modern version of the public square, and it should be unlawful for companies to refuse to do business with people of disagreeable politics, just as it was considered unlawful for a bakery to refuse to bake a cake for Sodomites.

What they are calling “White Nationalism” today was the normal political discourse only 95 years ago and up to as recently as the 1950’s. And as we have shown, in 2010 the International Court of Justice ruled that Kosovo should have autonomy and self-determination based upon “traditions and culture, ethnicity, historical ties and heritage, and a sense of identity or kinship”, among other things. But now we are considered “extremists” and demonized for having those same convictions in America in 2017. If people on the Right do not assert their rights, they are not going to have any rights at all. So how do we even begin to assert our rights on the Internet, when it has come under the control of private corporations? That is a problem which we must address. Paypal should be forced to do business with us, just as Christians are forced to do business with Sodomites. The Internet, initially invented, developed and constructed with public funds, should be treated as a public utility, and not merely for the political and business interests of the currently prevailing political parties, or for those who presume to dictate morality to the rest of us, wishing for themselves to be gods.

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Here is how bad it is to be White in the eyes of these same people. There is a recent and short article from our friends at [Occidental Dissent](#): which demonstrates just how far the leftist agenda is being advanced. It is titled [ACLU Apologizes to Leftists for White Baby Ad](#), and demonstrates that it is no longer politically correct even to simply be White.

The Daily Stormer is shut down. Infostormer is shut down. Stormfront is shut down. Even the Jewish Alt-Right site, The Right Stuff, was down, but it is now back up. Websites such as Occidental Dissent, AltRight.com, The League of the South and others

were forced to find new hosting. Occidental Dissent reports that it has been denied service by PayPal, Donorbox, GoFundMe, Patreon, Disqus and Donately, as well as having been repeatedly censored by Facebook, all in recent months.

Apple, Cloudflare, Discord, Facebook, GoDaddy, GoFundMe, Hostdime, HostGator, Instagram, Kickstarter, Network Solutions, Patreon, Paypal, Reddit, Spotify, Squarespace, Talkshoe, Twitter, Wordpress, Youtube all of them have censored or have threatened to censor White Nationalists of course, Black Lives Matter still takes donations on Paypal.

This is not going to stop with White Nationalists. Just this past week, it was reported that D. James Kennedy Ministries, which is a rather mainstream and universalist Judeo-Christian ministry, has sued the Southern Poverty Law Center over the latter group naming the ministry a "hate group," because it is “anti-LGBT”. Freedom of Religion will certainly die along with freedom of speech if the line is not drawn hard and fast. It is already suffering from a lack of freedom of association, which we saw in the case against the bakery in Oregon ■



This is a writing found circulating around our Social Media network this week that is simply titled Imagine – a statement about the events at Charlottesville from an anonymous author which was published under the pseudonym Musonius Rufus. We have seen copies of this posted which omit the final lines, and we find that quite disgraceful, however we believe this copy to be complete:

Imagine

Imagine you were a US citizen and you wanted to protest the removal of a monument.

Imagine you joined a group that advocated protecting it but you had to use a pen name so you wouldn't be fired from your job.

Imagine you took off from work to advocate for your cause in public.

Imagine you made reservations to stay somewhere only to have those reservations canceled at the last minute.

Imagine you got a permit to hold a peaceable assembly only to have that canceled at the last minute.

Imagine you got a court order that said you could still have your assembly but the police arrived at the beginning and dispersed it anyway.

Imagine the police laughed as they threw you to a mob where you were pepper-sprayed and beaten, and those police just stood by and watched.

Imagine journalists took pictures of you and your enemies used those pictures to try to get your employers to fire you.

Imagine you knew all this would have been illegal, if you hadn't been White. You knew the laws don't protect you because you're White.

Imagine the godless Media said you were evil—and that's the exact word they used.

Imagine companies tweeted out pictures of you with gun sights on your head.

Imagine they joked about killing you and all your friends.

Imagine a governor, who used convicted criminals to rig an election, said that you criminals weren't welcome in his state anymore.

Imagine a US Senator who collaborated with the enemy in wartime called you a traitor.

Imagine all your accusers said you were the bigot. They called you a coward for standing up to the powerful. They accused you of trying to censor them when you were the one silenced.

Imagine you had friends and family turn their backs on you because what the TV said was more important than what you said.

If you **imagine** this, then you will understand why this country is about to change. We are going to change it. We won't be scared away either. You'll find we're made of sterner stuff. In fact, we're the kind of men who have statues made of them.

We are Founding Fathers. We are creating a new country that will replace this wicked one. Whose side do you think God is on? You had better hope you're on that side.

Deo Vindice



The Road to Charlottesville: Hunter Wallace Edition

Occidental Dissent

Thursday August 10

The Road to Charlottesville for us began on Thursday evening when our friend from Tampa arrived at our house. We got in his car and drove to our rendezvous point in the Montgomery area. We picked up Marcus Cicero and five of us left in a SUV owned by another friend around 10:00 PM. We decided to drive through the night so that we could arrive early in Charlottesville on Friday, enjoy a full day of socializing with our friends who were coming from across the country and participate in the torchlight parade.

Friday August 11

From Montgomery, AL we drove to Cartersville, GA where we picked up our friend Michael Weaver around 1 AM in the morning. We left from Cartersville and drove through the night to Charlottesville via East Tennessee. It was around 3 AM in the morning between Chattanooga and Knoxville when I noticed that Facebook had shutdown the #UniteTheRight event page on the eve

of the rally. This was one of the first signs of The Shuttening that was about to begin. By that point, over 100 people including Azzmador had already been kicked out of AirBnbs for their political views.

In Knoxville, we stopped and ate breakfast at a Waffle House just before sunrise. I remember how our spirits were high and how I was tweeting at people driving through the night in Tennessee. We had carloads behind us traveling to Charlottesville in Knoxville, Nashville and Memphis. By the time we got to Virginia, we were dead tired and each of us took turns driving and sleeping the rest of the way. We finally arrived in Charlottesville a little after noon and I stopped at Old Navy and bought some new khaki pants which I had forgotten to pack. It was around this time we heard of a commotion involving Christopher Cantwell and Antifa at a nearby Wal-Mart.

We drove through Charlottesville and onwards to the League of the South compound. The League hadn't used Airbnb and our reservations were never

disrupted during the #UniteTheRight rally. Dr. Michael Hill welcomed us when we arrived. I shook his hand, checked in and went immediately to bed to get some sleep. We had been on the road all night and needed to get some sleep before going out later to socialize with others and participate in the torchlight parade to the Jefferson monument.

I set my alarm and woke up around 5 PM and started to get ready. We decided to head over to a nearby campground and grill out with friends in the Blue Ridge Mountains. We went from the League of the South campground to a nearby Wal-Mart. Shortly before arriving there, I saw the news that the Antifa website "It's Going Down" had compromised the Discord group and found out about the torchlight parade to the Jefferson monument.

I immediately called Jason Kessler to tell him the news. I recommended either cancelling the torchlight parade or relocating it somewhere else like Monticello. It was still up in the air at this time. We arrived at the campground and began grilling out with the South Carolina crew. Kessler got back in touch with us and we were told that the torchlight parade was still on, the police knew about it and would restrain Antifa. Everyone was excited and we got in our vehicles and headed to Charlottesville.

On the way into Charlottesville, the news broke that a federal judge had issued an injunction and that the #UniteTheRight rally was back on in Lee Park. The Alt-Right had won again in federal court. We were ecstatic. When we arrived at Nameless Field, we saw a few of our guys with tiki torches walking down the street. We drove past a huge mass of people and had no idea whose side they were on. We couldn't tell from a distance if it was the Alt-Right or Antifa preparing to attack the Alt-Right at the Jefferson monument. It wasn't until we saw Emily Gorcenski's reaction on Periscope that we realized the huge mass

of people was the Alt-Right preparing to march across the UVA campus.

By the time we found a parking spot on campus, the Alt-Right march through UVA had already begun. We got out of our vehicle with our torches and ran through the campus to catch up with the back of the column. The first person who I recognized was Sacco Vandal. We had met in Pikeville and he was part of a security team keeping everyone in formation and marching through campus. We proceeded through the UVA campus with the torches chanting "You Will Not Replace Us" and "White Lives Matter."

When we came down the stairs at the Jefferson monument, Emily Gorcenski was there with a group of about 20 Antifa. They had come to disrupt the torchlight parade. As we gathered around the Jefferson monument, a fight broke out when the encircled Antifa lunged with pepper spray. Several blows were exchanged and a cloud of pepper spray filled the air. I saw Christopher Cantwell with his hands in his eyes. The Charlottesville and UVA police had advance notice of the torchlight parade to the Jefferson monument and had failed to keep Antifa separated.

As we left the Jefferson monument and returned to Nameless Field, I ran into Peter Cvjetanovic. I didn't know his name at the time. We was just another face in the crowd, but he was agitated because he was bleeding from the back of his head. He had been attacked by Antifa at the monument. When we arrived at Nameless Field, I met Augustus Invictus and Jason Kessler for the first time. I also met dozens of people who recognized me as Hunter Wallace from Twitter and Occidental Dissent.

We returned to our vehicle, left Charlottesville and drove back to the League compound. I noticed that #Charlottesville was already trending on Twitter. Emily Gorcenski was crying and screaming "where are you" about how "fascism had came back." It was

a huge white pill. We were in good spirits and excited for the #UniteTheRight rally. Even though the Charlottesville police had failed to keep Antifa separated at the Jefferson monument, we didn't read too much into that.

Back at the League compound, we learned that Antifa had vandalized multiple vehicles on the UVA campus. The League of the South, Traditionalist Worker's Party and other Nationalist Front groups hadn't participated in the torchlight parade. They had stayed back to plan for the rally the next day. Only a carload of us had participated as individuals. We spent the next few hours drinking and socializing by a campfire, welcoming our people as they arrived and celebrating the glorious torchlight parade.

Then it was off to bed.

Saturday August 12

When I woke up the next morning, #Charlottesville was trending globally. The Triggering had begun. Aside from the scuffle at the Jefferson monument, everything was going according to plan. We had planned to hold the torchlight parade, the #UniteTheRight rally and finally the afterparty.

At 8 AM on August 12th, the League of the South assembled in the parking lot of the compound. We discussed our plans for the day. No one was to bring knives or firearms to Lee Park. We had a huge debate about this and it was ultimately decided that firearms would be "too provocative." We didn't think firearms were "too provocative," but the expectation was that it was unnecessary and the police would secure the event. The general impression was that the police had done a good job at the Klan rally on July 8th.

Contrary to reports in the media, we HAD NOT come prepared for battle in Charlottesville. We brought about a dozen shields. These were designed to deal with any projectiles that we expected Antifa to lob into the park. They had thrown projectiles into

the Klan rally on July 8th. A few of us brought pepper spray, but as a whole no one came in with sticks or any type of weapon that could be used for self defense because the plan was to enjoy the #UniteTheRight rally. We had told the Charlottesville Police that we had debated bringing guns and had decided not to do so even though we could have carried.

My plan was to spend the morning of August 12th rounding up isolated individuals who were traveling alone. This plan was disrupted by the League's plan. We had to be at the Market Street parking garage by 10 AM. This is what our security team had told the police. We all departed the League compound and drove in a caravan to the parking lot of a shopping center to meet up with the Nationalist Front. I told the people who were coming as individuals to meet up with us there or at the parking garage.

At the shopping center parking lot, I ran into Matt Heimbach, Matt Parrott, Tom Pierce and many of my old friends. We spent about thirty minutes gathering there and proceeded to the Market Street parking garage. As we were driving through Charlottesville, I noticed the Patriot groups were already out on the streets. Once we were inside the Market Street parking garage, we assembled in a column. We had already seen on Twitter that Vanguard America and the Detroit Right Wings had arrived in Lee Park.

Shortly before we left the Market Street parking garage, I started my livestream on Periscope. My plan for the day was to livestream the event, interview people and show everyone on Twitter what a good time we were having at #UniteTheRight. This is what I had done in Auburn, Pikeville and New Orleans. I didn't have a shield, helmet, stick, flag pole, knife, gun, pepper spray or anything to defend myself because we had all expected it would be an uneventful day entering and exiting Lee Park. After all, this was the biggest nationalist rally in 20 years

and hundreds of police were going to be there. What could possibly go wrong?

The moment we realized that our plans for the day had been tossed into the fire was when we exited the parking garage, marched up Market Street and encountered the Antifa who had linked arms and were blockading Lee Park. Matt Heimbach had asked a nearby police officer how we were supposed to enter Lee Park. We were told to go through the Antifa blockade. There were only two entrances to Lee Park and we were going to have to push our way through the Antifa lines to get there.

Unlike previous events, the Charlottesville police did not separate us from Antifa in spite of having been warned of the potential for violence by the Department of Homeland Security. There were no barricades or police officers to separate the two sides. It was even worse than that because the police in Charlottesville were bystanders who stood by and watched the breakdown of law and order. We had walked into a trap. The police were deliberately standing down and allowing Antifa to get violent.

The Nationalist Front pushed our way through the Antifa blockade into Lee Park behind our shield wall. I filmed the whole thing on Periscope. We were attacked with mace and pepper spray. There were women, children and elderly people in the column – none of whom we would have brought had we expected violence – disarmed into a horde of hundreds of violent Antifa. Once we were inside Lee Park, our medics began treating everyone who had been injured during the scuffle from the effects of mace and pepper spray. Fortunately, we had anticipated these weapons might be used by Antifa and had come prepared to deal with it. We even had to protect and treat injured reporters.

In spite of having to push through the Antifa blockade, the mood was still festive inside Lee Park. Over a thousand people had traveled from all across

America to meet each other in person for the first time. Many of us ran into old friends while we were gathered in Lee Park. I ran into Mike Enoch and David Duke while livestreaming on Periscope. I happily took a bottle of water from a peaceful counterprotester. There was a lot of socializing going on while our medics treated injuries and the shield wall regrouped to defend the entrance to Lee Park. We still didn't understand why police were not restraining Antifa.

As we stayed in Lee Park, it gradually became clear that there was no police presence. There was nothing separating the Alt-Right from the Antifa except the shield wall at the two chokepoints. The shield wall had to do the job of the Charlottesville police and rescue isolated individuals who were trying to enter Lee Park. The Antifa blockade was engaging in mob violence. They were still using mace and pepper spray, but they also had sticks and clubs. They brought ice chests full of bombs filled with feces and urine and paint. They threw some kind of acidic substance on the shield wall. These people finally used their own tear gas, an improvised flamethrower composed of a lighter and aerosol can and even a makeshift battering ram made out of plywood and a step ladder. These people had come to Charlottesville to engage in violence to the point where they even brought siege weapons to attack the Alt-Right.

After about an hour of this, the Charlottesville police which had been missing in action declared #UniteTheRight was an unlawful assembly and ordered us to disperse. I marched with the largest group to McIntire Park and briefly ran into Liberty Lamp as I was exiting Lee Park. Baked Alaska was blinded by wasp spray and was helped out of the park. I was under the impression at the time that #UniteTheRight was being moved because of the violence. On the way to McIntire Park, I ran into Black Rebel and KK who were two Confederate heritage activists who had come to Charlottesville to

support the Lee monument. They had been in New Orleans. We jumped into the back of a van along the way and were dropped off at McIntire Park. I continued filming on Periscope until my battery died.

Once we were in McIntire Park, we learned that Gov. Terry McAuliffe had declared a “state of emergency.” The #UniteTheRight rally had been cancelled before it had begun at noon. We were advised to leave Charlottesville and our people began to disperse in their cars. We were told that if we didn’t disperse that the National Guard would arrest us. Many of us who were now in McIntire Park had been separated from our cars in the Market Street parking garage. I caught a ride with Sam Dickson who drove us back to our vehicles. The League of the South shuttled the rest of our people back to the Market Street parking garage from McIntire Park and each time had to drive through hordes of violent Antifa who were still parading through the streets of Charlottesville in violation of the “state of emergency.”

It was around this time that I heard that President Trump had condemned the #UniteTheRight rally. I was furious and recorded my reaction on Periscope after acquiring a portable battery.



It was around this time that I learned about the fight in the parking garage and how the bulk of the League of the South members and others were pushed out of Lee Park by the Charlottesville police into the horde of violent Antifa and marched through the gauntlet

back to the parking garage. By this point, I knew that over a dozen of our people had been injured and several were in the hospital.

As we were returning to the League compound, I heard about the James Fields Jr. car accident on Twitter. I had no idea what was going on except that #UniteTheRight had been thrown into chaos by the Charlottesville police and Gov. Terry McAuliffe, our people were dispersing in all directions and violent Antifa were parading through the streets. They were still attacking groups of isolated people returning to their vehicles. We briefly had to return to the Market Street parking garage to evacuate Marcus Cicero who had traveled with us and had been dropped off late.

Back at the League compound, we made sure everyone was accounted for and assessed our injuries. The worst violence had occurred while rescuing isolated people from the Antifa horde outside Lee Park, the burns from acid suffered by the shield wall and while returning to the Market Street parking garage. In all three cases, this was due to the Charlottesville police failing to do their jobs and actively making matters worse by clearing Lee Park and pushing our people into direct contact with violent Antifa.

After cooling off for a few hours at Lee Park, I got in touch with Jason Kessler. The much reduced after party was going on in Charlottesville. A group of us traveled there where Kessler, Augustus Invictus, Richard Spencer and others were doing a press conference. I briefly saw Richard Spencer who was on the phone. I met Nathan Damigo there. Just as David Duke was showing up, the Airbnb was cancelled and everyone was forced to leave again. We returned to the League compound where we stayed the rest of the night drinking and socializing around a bonfire. I made a point to toss the MAGA hat that I brought to Charlottesville into the bonfire during a Periscope video.

Sunday August 13

We woke up on Sunday morning and got on the road early to head home to Alabama.

I was adamant that we shouldn't stop in Charlottesville. It was clear after the events of the previous day that we weren't safe there. Not too long after we had passed Staunton, I got a phone call from Jason Kessler who wanted us to stay and provide security for his press conference. He was worried that the Antifa mob might try to kill him in retaliation for the death of Heather Heyer. We couldn't turn around though because we had such a long drive. My friend had to drive all the way back to Tampa from Montgomery.

Jason Kessler was attacked by the lynch mob at the press conference. I made a Periscope about it while we were on the road in southwest Virginia. We drove to Cartersville, GA where we dropped off Michael Weaver. I did a Periscope there about how Michael Weaver had been sent to prison for defending himself with pepper spray while Baked Alaska had been nearly blinded by wasp spray by Antifa at #UniteTheRight. From Cartersville, GA we drove back to Alabama where we dropped off Marcus Cicero and then drove home to Montgomery. We got home around 2 AM.

I unloaded the car and went to sleep.

Aftermath

Ever since August 12th, I've been fighting back against the ridiculous fake news narrative that was created about Charlottesville. There is no moral equivalence between the "two sides." The Alt-Right came to Charlottesville to attend a peaceful rally in Lee Park and went to federal court to be able to do it. Antifa came to Charlottesville with the intention of initiating violence to shutdown the #UniteTheRight rally. This was their goal which they announced on their own websites. Gov. Terry McAuliffe and the

Charlottesville police colluded with them to accomplish their objective.

The Alt-Right's plan in Charlottesville was to hold the torchlight parade on Friday, the #UniteTheRight rally on Saturday afternoon and an afterparty on Saturday evening. The goal was to protest the removal of the Robert E. Lee monument, the mob violence in Charlottesville and assert our constitutional rights to free speech and freedom of assembly. We wanted to create a big polarizing spectacle on social media by uniting all the factions and tribes of the Dissident Right in Lee Park. We went to Charlottesville to stand up in public for our identity, our heritage and our rights, as we have peacefully done elsewhere in the South, not to harm anyone or fight with Antifa.

Plainly, we were not interested in fighting with Antifa. The vast majority of our people were more interested in socializing in Lee Park than engaging in street battles. The rest of our people defended the park and rescued others which were roles the Charlottesville police vacated. There was only violence between "two sides" because there was no police in Lee Park trying to keep everyone separated. We brought helmets and shields to defend ourselves because of Antifa's well known reputation for violence which they made good on in Charlottesville. There is a major difference between aggression and preparedness – the side that is engaged in aggression brings ice chests full of bombs, their own tear gas and siege weapons. The side engaged in aggression attacks people complying with law enforcement who are dispersing to their vehicles. They might look similar because both sides are dressed in body armor, but their motives and actions tell a different story. Everything I have said here is the complete and whole truth about Charlottesville. I haven't left anything out. This was my experience in Charlottesville. Make of it what you will ■



The Cooperation of Government and Freemasonry

William Finck

Michael Hoffman recently wrote an article announcing that the “Prominent Washington D.C. Monument to Masonic Confederate General Albert Pike is untouched”. The issue is not new to us. However the question he may have asked is why Washington D.C. ever had a monument to a Confederate general in the first place. Of the [eighteen Civil War-related monuments](#) in the U.S. capital, there are no others dedicated to figures of the Confederacy. But why should there be one to Albert Pike?

A look into the history of the Pike monument in Washington reveals that it was planned, commissioned, and paid for by Scottish

Right Freemasons. When a group representing Union soldiers found that its erection in the capital was planned, they protested to Congress, but Congress nevertheless approved of its placement within the city, “after Masons assured them it would depict Pike as a civilian, not a soldier” [Jacob, Kathryn Allamong (1998). *Testament to Union: Civil War Monuments in Washington, D.C.* JHU Press: JHU Press. pp. 59–62].

The description of the monument at the [web page](#) for the Smithsonian American Art Museum’s Inventory of American Sculpture for [Brigadier General Albert Pike, \(sculpture\)](#) reads thus:

Portrait of Albert Pike as a Masonic leader and not as a general in the military. Pike stands holding a book in his proper left hand, his proper right arm extended slightly and his proper left knee bent. He is dressed in a double-breasted vest and long coat. He has a full beard and moustache. The sculpture rests atop a tall base adorned with a bronze sculpture of a female figure representing the Goddess of Masonry. She is dressed in long classical robes and holds up a Masonic banner of

the Scottish Rite on a staff with her proper right hand.

Below this description, on the same page, are listed the following under Remarks:

Albert Pike was not only a Confederate general, but also a Masonic leader. He was a leader of the Masons for 32 years and authored "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry." He was also known as a school teacher, poet, newspaper editor and publisher,

lawyer, soldier in the Mexican War and a Confederate general. His wide range of interests included the Western adventures, the transcontinental railroad, and Native Americans. This sculpture was authorized by Congress on April 9, 1898 and was erected by the Ancient and Accepted Scottish Rite of Freemasonry. According to the Goode publication, he is the only Confederate general honored by the Masons in Washington, D.C. The sculpture was originally located at the same intersection and was moved in 1972 during construction of the subway or the Dept. of Labor building, but was returned after construction. Washington Granite Monumental Company was responsible for the construction of the base.

The Smithsonian falls all over itself to disassociate the Pike monument from his role as a Confederate general, and to justify it based on his role as a Freemason. Pike apologists did this same thing as soon as the dedication ceremony for the monument. As it is explained by [Wikipedia](#): Frederick Webber, secretary general of the Freemasonic organization known as the Supreme Council, Southern Jurisdiction (SCJC), gave a speech at the dedication ceremony formally presenting the memorial to the American people, which said in part:

I am here to represent the Supreme Council, and in its name to present to the government of the United States this statue. It will long stand as a loving tribute from his brethren of the Ancient and Accepted Scottish Rite of Freemasonry.

— *Frederick Webber, Evening Star, October 23, 1901* [\[14\]](#)

So it is evident that while the reasons for the creation of the monument were said to transcend Pike's role in the Civil War, the Albert Pike monument represents something else that transcends his role in the Civil War. That "something else" is the cooperation between the United States government and Freemasonry. As Michael Hoffman's article also describes, Albert Pike was an anti-Christian idolater.

This is the sort of man worshipped by Freemasons, and by approved of by Congress. Hoffman writes:

Morals and Dogma, Pike's magnum opus, was printed and distributed by the tens of thousands to Scottish Rite Freemasons in America. In this book, Pike detailed the true god — or should we say gods — of the Freemasons: the demon deities of ancient Egypt:

"...the BLAZING STAR...Originally it represented SIRIUS, or the Dogstar, the forerunner of the inundation of the Nile; the God ANUBIS, companion of ISIS in her search for the body of OSIRIS, her brother and husband. Then it became the image of HORUS, the son of OSIRIS, himself symbolized also by the Sun, the author of the Seasons, and the God of Time; Son of ISIS, who was the universal nature, himself the primitive matter, inexhaustible source of Life, spark of uncreated fire, universal seed of all beings. It was HERMES, also, the Master of Learning, whose name in Greek is that of the God Mercury. It became the sacred and potent sign or character of the Magi, the PENTALPHA, and is the significant emblem of Liberty and Freedom, blazing with a steady radiance amid the sweltering elements of good and evil of Revolutions, and promising serene skies and fertile seasons to the nations, after the storms of change and tumult.... The Blazing Star in our Lodges, we have already said, represent Sirius, Anubis, or Mercury (Hermes), Guardian and Guide of Souls...by its genial influence dispenses blessings to mankind."

We may have readily obtained one of many similar citations from Pike's book from dozens of sources, but we shall give Hoffman credit for this one. Pike was an idolater, Freemasonry is idolatry, and politicians worldwide cooperate with it to this very day.

After we attended the demonstrations in support of the Robert E. Lee monument in New Orleans along with our friends from the League of the South this

past May, described in our article [The Brattle of New Orleans](#), we sent several Twitter messages to New Orleans mayor Mitch Landrieu. One of them, dated for May 20th, read: “Hey [@MitchLandrieu](#) I challenge you to remove the statue of 33rd degree Mason Albert Pike, or are you just a tool?”



But of course I never received a response, and, of course, the memorial to Albert Pike still stands in New Orleans.

While the radical Jewish-supported Black Supremacist group #TakeEmDownNOLA actually placed the Albert Pike memorial in that city on its hit list, they have not garnered much support for its removal from any of the city’s leaders. The following information on the [monument](#) is taken from [Wikimapia](#), a geographical database unrelated to Wikipedia:

This statue erected in memory of Albert Pike, a 33° Mason, can be found in New Orleans, LA at the intersection of Tulane Ave. and S. Jefferson Davis Pkwy.

The inscription reads:
Confederate States Army
1809-1891
Soldier - Philosopher - Scholar
Grand Commander, Supreme Council 33°
Ancient and Accepted Scottish Rite of
Freemasonry, Southern Jurisdiction Usa 1859
– 1891

Erected April 27, 1957 By the Grand
Consistory of La, 32° Ancient and Accepted
Scottish Rite of Freemasonry to
Commemorate the Session of the Supreme

Council, 33° A.A.S.R. Held in New Orleans
on April 25, 1857, when Gen. Albert Pike was
Coroneted a 33° Mason and Inspector
General Honorary.

In spite of the fact that the inscription clearly links Pike to his role in the Civil War, the monument is not being considered for removal by New Orleans politicians. And like the monument to Pike in Washington, it too was obviously erected by Freemasons.

Albert Pike did not have a significant role in the Civil War, which was perhaps fortuitous for the rest of the Confederate Army. He was sent off to administer the Confederacy’s Indian territory. Doing so, he was also charged with raising Indian troops for the Confederate Army. During the war, Pike only led the field in one battle. We read the following in the online [Encyclopedia of Arkansas History and Culture](#):

In the spring of 1862, General Earl Van Dorn ordered him [Pike] to bring his 2,500 Indian troops into northwestern Arkansas. Despite his opposition to the move, Pike obeyed, and his Indian force of about 900 men joined Confederate forces in northwest Arkansas. On March 7–8, 1862, they participated in the [Battle of Pea Ridge](#) (a.k.a. Elkhorn Tavern), led by Pike. Pike proved a poor leader, and he failed to keep his force engaged with the enemy or in check. Charges circulated widely that the men had stopped their advance to take scalps. After the battle, Pike and his men returned to Indian Territory.

But regardless of his lackluster record, Pike was a Confederate general, and the latest political trend has been to remove not only monuments dedicated to prominent Confederate officers, but also to remove any monuments dedicated to slave-owners in general. While the record is incomplete and we do not know whether Pike himself ever owned slaves, he was clearly a supporter of slavery. We read further on in

the article for Pike from the [Encyclopedia of Arkansas History and Culture](#):

In the years immediately following the Mexican War, Pike's concern with the developing sectional crisis brought on by the issue of slavery became apparent. He had long been a Whig, but the Whig Party repeatedly refused to address the slavery issue. That failure and Pike's own anti-Catholicism led him to join the Know-Nothing Party upon its creation. In 1856, he attended the new party's national convention, but he found it equally reluctant to adopt a strong pro-slavery platform. He joined other Southern delegates in walking out of the convention. Pike expressed a belief in states' rights and considered secession constitutional. He philosophically supported secession, demonstrating his position in 1861 when he published a pamphlet titled *State or Province, Bond or Free?*

We do not support the removal of any Confederate monument. We esteem even the darkest aspects of our national and ethnic history and culture to be of import, and would wipe none of it from the record or from public view. However if we were compelled to take one Confederate's monuments down, it may be the monuments to Albert Pike, the idolater, Judaizer and Freemason.

Yes, Pike was a Judaizer as well as an idolater. We have shown in our series of essays and podcasts on [The Jews in Medieval Europe](#) that Freemasonry has Jewish roots. In one segment of that series, subtitled [The Reuchlin Affair Revisited, Part 3](#), we cited E. Michael Jones, who wrote the following in his book *The Jewish Revolutionary Spirit*:

In his exoteric history of Freemasonry, *Morals and Dogma*, Albert Pike claims "All truly dogmatic religions have issued from the Kabalah and return to it; everything scientific and grand in the religious dreams of all the illuminati, Jacob Boehme, Swedenborg,

Saint-Martin, and others, is borrowed from the Kabalah; all the Masonic associations owe to it their Secrets and their Symbols."

The fact that Albert Pike even has a monument in Washington D.C., and that Pike monuments everywhere seem to be untouchable, is evidence that the political elites have an agenda that is different than the narrative which the media presents to the general public. The media is another vehicle in this agenda, because it ignores the glaring hypocrisy of the politicians. The bonds between Freemasons and government clearly transcend the professed national values. So we would not really be quite surprised if all Confederate monuments are removed everywhere, but the monuments to Pike still stand. We would be more startled if any of the Pike monuments are actually removed, even though that we would love to see.

On an unrelated note, another monument with Jewish connections and about which people have inquired is the Judah P. Benjamin memorial in Belle Chasse. While it is apparently on the southeast edge of New Orleans, and it is considered to be a part of the New Orleans metropolitan area, the town where this monument is located is actually in Plaquemines Parish and under a local government that is outside of the jurisdiction of Mitch Landrieu. The beasts at #TakeEmDownNOLA simply do not have the degree of influence outside of New Orleans that they have within the bounds of the corrupt city and its Tammany-style government. We would love to see the monuments to Judah Benjamin torn down as well, but here it seems that the wily, wandering Jew forestalls his judgment once again ■



As Seen on Social Media

Michael Tubbs

Tonight my wife and I went to Waffle House for supper after shopping. We sat in a booth next to a booth containing an old guy wearing a Vietnam Veteran hat and his wife who are toting around a little mixed mongrel baby. Maybe his granddaughter or maybe even great granddaughter, I don't know. He was holding the kid and smiling and cooing with it, obviously happy with some aspect of his family's racial extinction.

I was thinking to myself, here's this Vietnam veteran, maybe he was drafted or maybe he volunteered but he fought against international Communism on the far side of the planet. He had to witness its horrors. He had to understand the tenets, the ideologies of Judeo-Communism and what they want to push on our Western world. Or did he? Did he care? Did he know that he was supporting and promoting the death of our civilization or even of his own blood line? Did he feel trapped and powerless to do anything about his family's situation and figured he'd just try to make the best of it or did he condone it? Did he love his daughter or granddaughter so much that he would tolerate her destroying his descendants? Or was this old veteran who had seen the horrors of war such a coward that he feared the label of "racist" more than he feared Communist bullets, mines and schrapnel? I couldn't understand it.

After the vet and "family" got up to leave in walks this fair-skinned, blond-haired young White girl, maybe in her early 20's with her black as coal boyfriend in tow. They sit nearby as well. I study the two and wonder. Did her parents approve of this? Were they a couple of libtard jackasses who taught their daughter to be this way because they were so full of White guilt and shame that they wanted to extinguish their past "sins" from the planet forever? Or was the girl in rebellion to her parents and wanted to teach them a "lesson" on something? By her facial expressions and body language she was obviously in love with this chimp.

I had no question in my mind at all regarding what he was doing with her. She was his conquest over Whitey. She was his trophy in the on-going race war that only one side is fighting. He was doing what he and his kind were genetically predisposed to do from the beginning. Like worms in a dog they are the parasites of our society. Destroying us while, most of the time, not even realizing it. What they are not easily given of ours they take by violent force. They demand to drink from our water fountains, to eat at our lunch counters, to go to our schools, to take our jobs, to move into our neighborhoods, to take a place in our government, to rule our cities and to take our women for their wives and whores. Nothing we can do for them is ever enough. Their appetite for our destruction is insatiable.

As my wife and I were leaving the Waffle House we saw a mixed couple walking down the side of the road from a nearby hotel, probably heading to the Waffle House. Judeo-Communists are smirking at us right now. They feel their victory is soon.

I started to feel like Noah must have felt when only he and 7 members of his family were the only Adamic people left on earth who had not mixed with the Nephilim. Dear Lord, please bring the rain. Or, I will make it rain myself ■



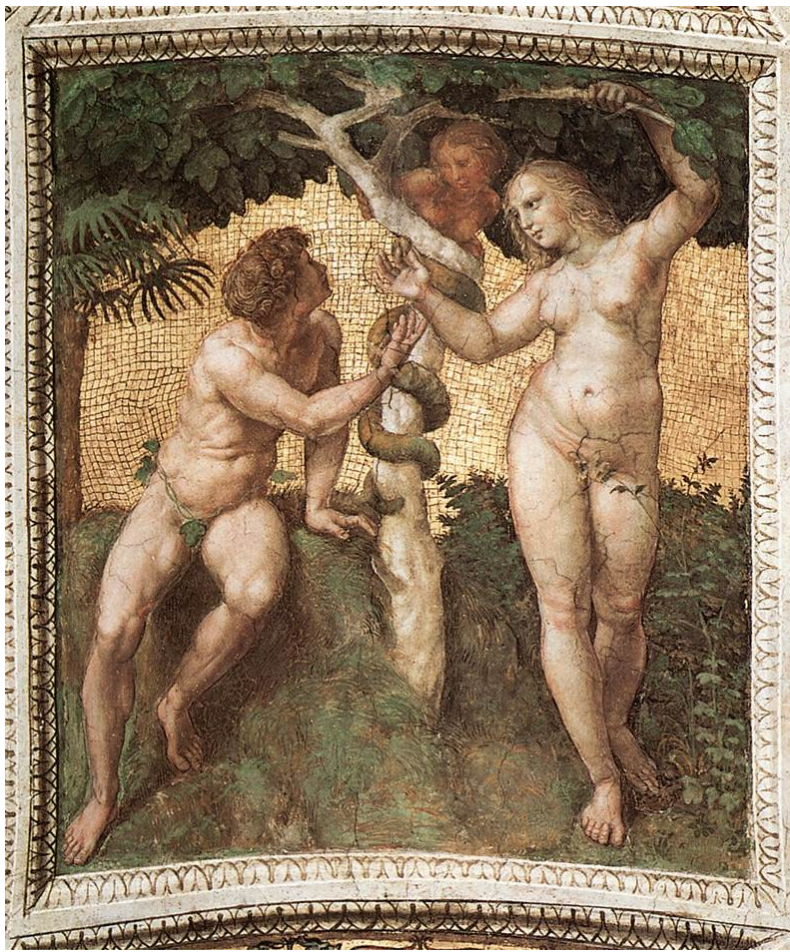
Our Mission

Defend Europe just ended its first mission! It was a success. Undisputably. Totally. A political success, a media success, and a success in activism. This mission could only exist thanks to the mobilization of the thousands of people who supported us financially. Defend Europe has received an enormous amount of media coverage. While almost all were hostile, and several were lying, these articles and TV reports brought our action to the minds of millions of people. It is this media impact which allowed our political success.

Only two months ago, many NGO ships were cruising near Libyan coasts like taxis waiting for their customers. Right now, the 20th of August, there's only one left useless Ridiculous. Because it doesn't have customers anymore. All of Europe now knows that some of these so-called NGOs were actually active accomplices of smuggler mafias and, for others, useful idiots. Defend Europe showed that by being in the right place at the right time we are able to efficiently influence governments and win concrete results. Famous political figures like Nigel Farage and Frauke Petry, as well as the Libyan coast-guard acknowledged the usefulness of our action ■

You can follow the mission on [Facebook](#) and [Twitter](#)

[Defend Europe](#)



Salient Serpentology

*Written for the introduction to [Special Notice](#)
to all who [Deny Two SeedLine, Part 19](#)*

William Finck

Yahshua Christ informed us in His Gospel that He came to reveal things kept secret from the foundation of the world. He uttered those words while giving us the Parable of the Wheat and the Tares, and informing us that the tares – which are evidently wicked people who cannot ever be reformed – were planted by the devil. Shortly after saying those things, Yahshua Christ declared that “Every plant, which my heavenly Father hath not planted, shall be rooted up.” Then much later, in Revelation chapter 12, we learn from Yahshua Christ that there was a rebellion against Yahweh God at some time in the past, as the description of that rebellion uses language that is explicitly in the past tense. So we learn that a third of the host of heaven were cast down to earth and that their place was found no more in heaven. The leader of that host was identified with labels such as the great dragon, that old serpent, the Devil, and Satan.

Perhaps 1,500 years before Yahshua Christ had revealed those things to us in both prophecy and parable, the Genesis account was recorded by Moses under the inspiration of Yahweh. We know that Genesis was written by Moses, because Christ Himself attributed it to Moses. That account also contains both prophecy and parable, as well as historical chronicles. In Genesis we see an entity that was already present in the Garden of Eden when Adam was first placed there, and which is identified as a serpent. This serpent of Genesis chapter 3 must be “that old serpent” of Revelation chapter 12, as the language insists upon identifying for us a particular serpent, “that old serpent”, and there is no other “old serpent” in Scripture which may be identified in such a manner.

Elsewhere in the parables of Christ we have an entire race identified as serpents, and there is a race of serpents in the words of John the Baptist from before Christ had even begun His ministry, and we also have

goat nations, which are distinguished from sheep nations. These terms do not describe individuals of one religion or idea or another, but nations which shall ultimately be distinguished on sight. But in the descriptions in Genesis, Yahweh God created one race: the Adamic race, and the entire Adamic race is assured of preservation in Christ, as Paul of Tarsus had said, “For as in Adam all die, even so in Christ shall all be made alive.” So ostensibly, none of the race of Adam can possibly be goats or goat nations as they are described in Matthew chapter 25. Instead, the goats must be those tares of the Parable of the Wheat and the Tares, since the tares are all going to be destroyed, and since the fate of the goat nations is the “everlasting fire, prepared for the devil and his angels”. With this it becomes evident, that the origin of the goat nations must be the same as the origin of the tares, as Yahweh God denies them, and has never taken credit for having created them. Yet they have the same fate as “the devil and his angels”.

Since the devil and his angels cannot actually create anything, but only rebel against God by corrupting His creation, we see that before Adam was placed into the Garden of Eden there must have been a corruption of Yahweh's Creation, as there was an entire "Tree of the Knowledge of Good and Evil" which is present in Genesis and which is represented by the serpent. But in the end – in the Revelation of Yahshua Christ – it is gone, and after all those not written in the Book of Life are cast into the fire along with the devil, only the Tree of Life remains. Ostensibly, since only Whites can be historically traced to Adam, and non-Whites have resulted in corruptions of the Adamic race wherever they have mingled, then non-Whites must be accounted as being derived from this "Tree of the Knowledge of Good and Evil", as they are the flood from the mouth of the serpent, and they are the goat nations currently being gathered by Satan to besiege the Camp of the Saints. As Paul of Tarsus had indicated, if you are not a son then you must be a bastard, and there is no third possibility. If you are not a sheep then you are a goat, and if you are not of the wheat then you must be a tare.

The modern Jews, descended from the Edomites of the Old Testament, represent Satan in the world today, as the Gospel identifies them as an entire race of serpents, just as Herod the Great was an Edomite Jew and he was also depicted as a great red dragon in Revelation chapter 12. So those of us who understand Two-Seedline also understand that the origin of the Jews is with the devil, as the Scriptures inform us in so many places, and we can trace the genealogy of the Edomite Jews back through Scripture to Cain, and, ultimately, to "that old serpent" who was his father.

Our Two-Seedline interpretation of Scripture is consistent with every parable, every prophecy, with every Word of Yahweh our God. Only one verse in our modern Bibles stands in the way of this interpretation, which perfectly fits all the rest of Scripture as well as everything we see in history, and everything we see going on in the world around us today. That verse is Genesis 4:1. Throw out Genesis

4:1, and every other verse falls into place like a beautiful self-assembling jigsaw puzzle.

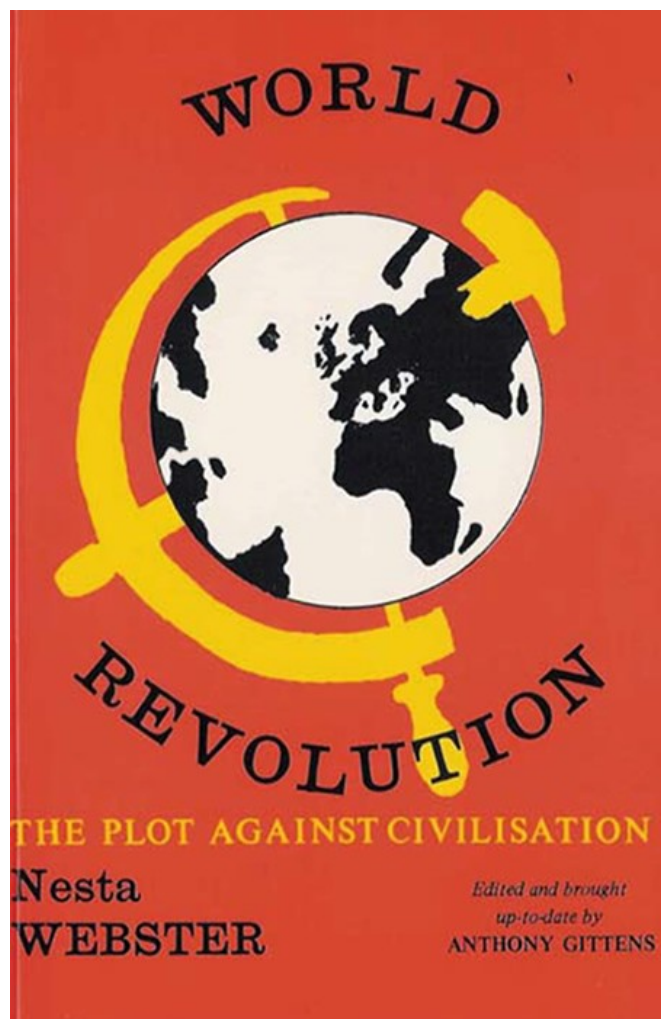
But we have fully demonstrated here in this series and elsewhere in our writings, that Genesis 4:1 is a corrupted passage, and that having no second witness, the way it reads today it cannot stand as a valid testimony. But because of Genesis 4:1, a host of men have sought to "spiritualize" good and evil, and seek to turn the origin of wickedness and the concept of evil into mere thoughts and words. However the Scripture does not accept those concepts. Throughout the New Testament wicked men are consistently and exclusively identified as a race (generation) or as seed or as plants or as nations or as certain types of beasts or as fathers or as sons, all of these things which are strictly biological distinctions. Never are groups of wicked people characterized exclusively as a religion or a school or a sect or a cult – which were the terms that would have been appropriate to describe students or adherents to a set of concepts or ideas. One verse is the primary cause of that confusion, and if you are hung up on that one verse you are wanting for a world of understanding. That verse is not a reliable witness, but evidently it is the prick in your eye promised to blind us, where the position of scribe in ancient times was ceded to enemies of our God. They remain our principle scribes to this very day.

Yahweh has promised that ultimately, to Him every knee shall bow. He destroys sinners, but it is not His objective to destroy sin. Nowhere is it promised that there will be an end to bad ideas, thoughts or conceptions. Doctrines do not get cast into the Lake of Fire, but people certainly do receive that fate. Christians are encouraged to conform their minds to Christ, but ideas or thoughts themselves can really never be destroyed. For that reason, Yahweh destroyed the Sodomites and He outlawed Sodomy. Men can cease to engage in it, but Sodomy as an idea can never really be destroyed so long as there are men. Bad ideas certainly cannot be destroyed, but the devil, his angels, and the goat nations certainly will be destroyed. Only our Two-Seedline interpretation of Scripture helps us to identify both who they are, and where they are going ■

The Protocols of Satan

Part Five

William R Finck



In our last segment of *The Protocols of Satan*, we had presented those parts of Chapter 10 of Nesta Webster's book *World Revolution* which demonstrated that much of the underlying political philosophy found in the so-called Protocols of the "Learned Elders of Zion" was actually expressed before the Protocols were ever published, by many of the key figures in the European secret societies of the 18th and 19th centuries. To do this, Webster had compared some of the writings of Adam Weishaupt, Piccolo Tigre, Mikhail Bakunin, Vladimir Lenin and other revolutionaries to statements that had been made in the Protocols. Finding the same sentiments expressed in the Protocols in the works of so many of

the secret societies and writings of the revolutionaries, one can only come to the conclusion that a conspiracy which is greater than any particular secret society or revolutionary was lurking in the background which gave fuel to them all. Webster acknowledged that such a conspiracy must have existed, but she did not readily accept the exclusively Jewish nature of that conspiracy. However she did admit later Jewish involvement in both the conspiracy and in the revolutionary movements which the underlying philosophies had generated.

We have already discussed at length the earliest attempts on the part of the Jews to discredit the Protocols as so-called "forgeries". Nesta Webster had also aptly pointed out the obvious posturing and glaring deficiencies in these attempts which were centered around the testimonies of frauds and traitors such as Katherine Radziwill and du Chayla. Further investigation into the backgrounds and antics of both of these characters reveals that they are even far worse than what we have already presented here, although we are not so certain that we should continue to elaborate on them. As Webster had stated, there is no reason that the Jews should have continued to put them forth as witnesses against the Protocols, except to purposely distract attention from the real evidence of their most plausible source, which was buried in the secret societies themselves. So to Nesta Webster, the Jewish posturing in their attempts to discredit the protocols was the first indication that the Protocols must have been legitimate even if their original author may never be determined precisely.

As we had previously explained, perhaps 6 or 8 months after statements by Radziwill and du Chayla in reference to the supposed origins of the Protocols were first made public, there had appeared yet another avenue by which to discredit them, in the form of a series of three articles by a British

journalist named Philip Graves. Fortuitously for the Jews, in Constantinople Graves had been presented with a copy of a book, supposedly quite rare, by Maurice Joly, a 19th century French lawyer and bureaucrat, which in English is called *The Dialogue in Hell Between Machiavelli and Montesquieu*. Joly had written the *Dialogue* as a treatise against the administration of Napoleon III of France. Just as fortuitously, Graves is supposed to have been familiar with the Protocols only months after they were first published in English, and was therefore able to set the Joly book forward as the source for the Protocols in a three-part series which he had written for the London *Times* in August of 1921. It must be said though, that while Graves seems to project himself as having this familiarity in his articles, he credits the mysterious “Mr. X.” with the discovery of the similarities.

In earlier segments of this series on the Protocols, we had promised to present the Graves articles, and we shall do that this evening, along with some of our own comments.

The following is excerpted from The London Times for Tuesday, August 16th, 1921, pp. 9, 10:

“JEWISH WORLD PLOT.” AN EXPOSURE. THE SOURCE OF THE PROTOCOLS. TRUTH AT LAST.

The so-called “Protocols of the Elders of Sion” were published in London last year under the title of “The Jewish Peril.”

This book is a translation of a book published in Russia in 1905, by Sergei Nilus, a government official, who professed to have received from a friend a copy of a summary of the minutes of a secret meeting, held in Paris, by a Jewish organization that was plotting to overthrow civilization in order to establish a Jewish world state.

These “Protocols” attracted little attention until after the Russian Revolution of 1917, when the appearance of the Bolsheviks, among whom were many Jews, professing and practicing political doctrines that in some points resembled those

advocated in the “Protocols,” led many to believe that Nilus’ alleged discovery was genuine. The “Protocols” were widely discussed and translated into several European languages. Their authenticity has been frequently attacked and many arguments have been adduced for the theory that they are a forgery.

In the following articles our Constantinople Correspondent for the first time presents conclusive proof that the document is in the main a clumsy plagiarism. He has forwarded us a copy of the French book from which the plagiarism is made. The British Museum has a complete copy of the book, which is entitled, “Dialogue aux Enfers entre Machiavel et Montesquieu, ou la Politique de Machiavel au XIX. Siècle. Par un Contemporain,” and was published at Brussels in 1865. Shortly after its publication the author, Maurice Joly, a Paris lawyer and publicist, was arrested by the police of Napoleon III. and sentenced to 18 months’ imprisonment.

[Now of course we do not agree with any of the conclusions given in this introduction to the Philip Graves articles. As we have seen Nesta Webster also profess, there is indeed some material in the Protocols which is practically identical to passages from Maurice Joly's *Dialogue*. However that material is only a small part of the total material of the Protocols, and most of the material in the Protocols is not found in the Joly book in any form. In turn, most of the material in the Joly book is not found in the Protocols in any form. Webster described some of the remaining material in the Protocols as prophetic, which indeed it seems to have been, and she explained that it could not be accounted for if the Protocols were a mere forgery on the part of Sergei Nilus or anyone else.]

The first of three parts was titled: A LITERARY FORGERY.

(From Our Constantinople Correspondent.)

“There is one thing about Constantinople that is worth your while to remember,” said a diplomatist to

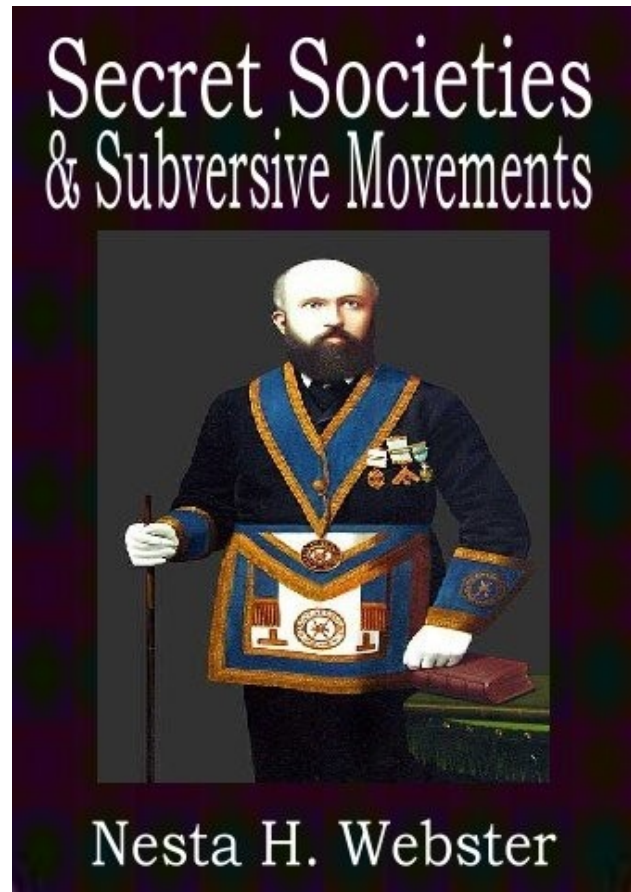
the writer in 1908. "If you only stay here long enough you will meet many men who matter, and you may find the key to many strange secrets." Yet I must confess that when the discovery which is the theme of these articles was communicated to me I was at first incredulous. Mr. X who brought me the evidence was convinced.

"Read this book through," he said, "and you will find irrefutable proof that the 'Protocols of the Learned Elders of Sion' is a plagiarism."

Mr. X., who does not wish his real name to be known, is a Russian landowner with English connexions. Orthodox by religion, he is in Political opinion a Constitutional Monarchist. He came here as a refugee after the final failure of the White cause in South Russia. He had long been interested in the Jewish question as far as it concerned Russia, had studied the "Protocols," and during the period of Denikin's ascendancy had made investigations with the object of discovering whether any occult "Masonic" organization, such as the "Protocols" speak of, existed in Southern Russia. The only such organization was a Monarchist one. The discovery of the key to the problem of the "Protocols" came to him by chance.

[In her book *Secret Societies and Subversive Movements*, Nesta Webster says this of this "Mr. X": "Why these allusions to Constantinople as the place 'to find the key to dark secrets,' to the mysterious Mr. X. who does not wish his real name to be known, and to the anonymous ex-officer of the Okhrana from whom by mere chance he bought the very copy of the *Dialogues* used for the fabrication of the Protocols by the Okhrana itself, although this fact was unknown to the officer in question? Why, further, should Mr. X., if he were a Russian landowner, Orthodox by religion and a Constitutional Monarchist, be so anxious to discredit his fellow Monarchists by making the outrageous assertion that 'the only occult Masonic organization such as the Protocols speak of' - that is to say, a Machiavellian system of an abominable kind - which he had been able to

discover in Southern Russia 'was a Monarchist one'?] THE SWISS ORIGINAL



A few months ago he bought a number of old books from a former officer of the "Okhrana" (Political Police) who had fled to Constantinople. Among these books was a small volume in French, lacking the title page, with dimensions of 5 ½ in. by 3 ¾ in. It had been cheaply rebound. On the leather back is printed in Latin capitals the word Joli. The preface, entitled "Simple avertissement," is dated Geneva, October 15, 1864. The book contains 324 pages, of which numbers 315-322 inclusive follow page 24 in the only copy known to Mr. X, perhaps owing to a mistake when the book was rebound. Both the paper and the type are characteristic of the "sixties and seventies" of the last century. These details are given in the hope that they may lead to the discovery of the title of the book (See introduction above). Mr. X believes it must be rare, since, had it not been so, the "Protocols" would have speedily been recognized as a plagiarism by anyone who had read the original.

[Here Graves feigns ignorance of the title of the Joly book, which the editor of his articles had included in the introduction to the article. Evidently this article was made to appear as if Graves treated it like a news story, urgently published, without having done any background research into what he had come to possess.]

That the latter is a “fake” could not be maintained for an instant by anyone who had seen it. Its original possessor, the old Okhrana Officer, did not remember where he obtained it, and attached no importance to it. Mr. X, glancing at it one day, was struck by a resemblance between a passage which had caught his eye and a phrase in the French edition of the “Protocols” (Edition de la Vieille France, 1920, 5, Rue du Préaux-Cleres, 5, Paris 7th Arrondissement). He followed up the clue, and soon realized that the “Protocols” were to a very large extent as much a paraphrase of the Geneva original as the published version of a War Office or Foreign Office telegram is a paraphrase of the ciphered original.

[This is simply not true. Only a very small portion of the material in the Protocols can be found in the Joly book. It is striking that Graves' “Mr. X.” supposedly did so much research into the contents of this book, and Graves was able to reproduce the title of the French printing of the Protocols for this article, yet neither man knew the title of the Joly book, or cared to discover it?]

Before receiving the book from Mr. X. I was, as I have said, incredulous. I did not believe that Sergei Nilus's “Protocols” were authentic; they explained too much by the theory of a vast Jewish conspiracy. Professor Nilus's account of how they were obtained was too melodramatic to be credible, and it was hard to believe that real “Learned Elders of Sion” would not have produced a more intelligent political scheme than the crude and theatrical subtleties of the Protocols. But I could not have believed, had I not seen, that the writer who supplied Nilus with his originals was a careless and shameless plagiarist.

[We will discuss this charge at much greater length here in the near future.]

The Geneva book is a very thinly-veiled attack on the despotism of Napoleon III in the form of a series of 25 dialogues divided into four parts. The speakers are Montesquieu and Machiavelli. In the brief preface to his book the anonymous author points out that it contains passages which are applicable to all Governments, “but it particularly personifies a political system which has not varied in its application, for a single day since the fatal and alas! too distant date when it was *enthroned*.” Its references to the “Hausmannisation” of Paris, to the repressive measures and policy of the French Emperor, to his wasteful financial system, to his foreign wars, to his use of secret societies in his foreign policy (cf., his notorious relations with the Carbonari) and his suppression of them in France, to his relations with the Vatican, and to his control of the Press are unmistakable.

[It is odd that Graves, referring to the *Dialogues* as “the Geneva book” because that is where it was published, did not stop to consider researching what the reference to “Joli” was which he described as being inscribed on the back cover, and did not have time to research sufficiently to find the book's title. Yet he is supposed to have nevertheless understood that the book was a “thinly-veiled attack on the despotism of Napoleon III”? There is only one mention of a Napoleon in the Joly book, and while I do not read French, it certainly seems to be a reference to the first Napoleon.]

MACHIAVELLI-NAPOLEON

The Geneva Book, or as it will henceforth be called the Geneva Dialogues, opens with the meeting of the spirits of Montesquieu and Machiavelli on a desolate beach in the world of shades [**meaning *spirits***]. After a lengthy exchange of civilities Montesquieu asks Machiavelli why from an ardent Republican he had become the author of “The Prince” and “the founder of that sombre school of thought which has made all crowned heads your disciples, but which is well fitted to justify the worst crimes of tyranny.” Machiavelli replies that he is a realist and proceeds to

justify the teaching of “The Prince,” and to explain its applicability to the Western European States of 1864.



In the first six “Geneva Dialogues” Montesquieu is given a chance of argument of which he avails himself. In the seventh dialogue, which corresponds to the fifth, sixth, seventh, and part of the eighth “Protocols,” he gives Machiavelli

permission to describe at length how he would solve the problem of stabilizing political societies “incessantly disturbed by the spirit of anarchy and revolution.” Henceforth Machiavelli or in reality Napoleon III., speaking through Machiavelli, has the lion’s share of the dialogue. Montesquieu’s contributions thereto become more and more exclamatory; he is profoundly shocked by Machiavelli-Napoleon’s defence of an able and ruthless dictatorship, but his counter-arguments grow briefer and weaker. At times, indeed, the author of “L’Esprit des Lois” is made to cut as poor a figure as - *parvum componere magno* [a small settlement] - does Dr. Watson when he attempts to talk criminology to Sherlock Holmes.

DIALOGUE AND “PROTOCOL”

The “Protocols” follow almost the same order as the Dialogues. Dialogues 1-17 generally correspond with “Protocols” 1-19. There are a few exceptions to this. One is in the 18th “Protocol,” where, together with paraphrases of passages from the 17th Dialogue (“Geneva Dialogues,” pp. 216, 217) there, is an echo of a passage in the 25th “Geneva Dialogue,” viz. :—“Quand le malheureux est opprimé il dit ‘si le Roi le savait’; Quand on veut se venger, qu on espère un secours, on dit ‘le Roi le saura.’” This appears on page 68 of the English edition of the “Protocols” (4th Edition, published by “The Britons,” 62, Oxford-street, London, W.) as “In order to exist, the prestige of power must occupy such a position that the people

can say among themselves, ‘If only the King knew about it,’ or ‘When the King knows about it.’”

The last five “Protocols” (Nos. 20-24 inclusive) do not contain so many paraphrases of the “Geneva Dialogues” as the first 19. Some of their resemblances and paraphrases are, however, very striking, e.g., the following:-

A loan is an issue of Government paper which entails an obligation to pay interest amounting to a percentage of the total sum of the borrowed money. If a loan is at 5 per cent., then in 20 years the Government would have unnecessarily paid out a sum equal to that of the loan in order to cover the percentage. In 40 years it will have paid twice; and in 60 thrice that amount, but the loan will still remain as an unpaid debt. - “Protocols,” p. 77.

MONTESQUIEU. - “How are loans made? By the issue of bonds entailing on the Government the obligation to pay interest proportionate to the capital it has been paid. Thus, if a loan is at 5 per cent., the State, after 20 years, has paid out a sum equal to the borrowed capital. When 40 years have expired it has paid double, after 60 years triple: yet it remains debtor for the entire capital sum.” - “Geneva Dialogues,” p. 250.

But generally speaking “Protocols” 20 and 21, which deal (somewhat unconvincingly) with the financial programme of the Learned Elders, owe less to the “Geneva Dialogues,” Nos. 18-21, than to the imagination of the plagiarist author who had for once in a way to show a little originality. This is natural enough since the “Dialogues” in question describe the actual financial policy of the French Imperial Government, while the “Protocols” deal with the future. Again in the last four “Geneva Dialogues” Machiavelli’s apotheosis of the Second Empire, being based upon historical facts which took place between 1852 and 1864, obviously furnished scanty material for the plagiarist who wished to prove or, very possibly, had been ordered to prove in the

“Protocols” that the ultimate aim of the leaders of Jewry was to give the world a ruler sprung from the House of David.

[But of course no Jew is an Israelite, and no Jew can be of the House of David.]

The scores of parallels between the two books and a theory concerning the methods of the plagiarist and the reasons for the publication of the “Protocols” in 1905 will be the subject of further articles. Meanwhile it is amusing to find that the only subject with which the “Protocols” deal on lines quite contrary to those followed by Machiavelli in the “Dialogues,” is the private life of the Sovereign. The last words of the “Protocols” are “Our Sovereign must be irreproachable.” The Elders evidently propose to keep the King of Israel in great order. The historical Machiavelli was, we know, rather a scandalous old gentleman, and his shade insists that amorous adventures, so far from injuring a Sovereign’s reputation, make him an object of interest and sympathy to “the fairest half of his subjects.”

(To be continued.)

The following is excerpted from The London Times for Wednesday, August 17, 1921, pp. 9, 10

**“JEWISH PERIL” EXPOSED. HISTORIC “FAKE.”
DETAILS OF THE FORGERY. MORE
PARALLELS.**

We published yesterday an article from our Constantinople Correspondent, which showed that the notorious “Protocols of the Elders of Zion” - one of the mysteries of politics since 1905 - were a clumsy forgery, the text being based on a book published in French in 1865.

The book, without title page, was obtained by our Correspondent from a Russian source, and we were able to identify it with a complete copy in the British Museum.

The disclosure, which naturally aroused the greatest interest among those familiar with Jewish questions,

finally disposes of the “Protocols” as credible evidence of a Jewish plot against civilization.



We publish below a second article, which gives further close parallels between the language of the Protocols and that attributed to Machiavelli and Montesquieu in the volume dated from Geneva.

[Of course, the book was named in the introduction to the first Philip Graves article published the day before. It is odd that Graves himself did not have time to find the title of the book, but his editors readily found it in the British Museum. The first article hardly proved that the Protocols were a forgery, yet the editors are already trumpeting the claim.]

**The second of three parts was titled:
PLAGIARISM AT WORK**

(From our Constantinople Correspondent.)

While the Geneva Dialogues open with an exchange of compliments between Montesquieu and Machiavelli, which covers seven pages, the author of the Protocols plunges at once *in medias res* [into the middle of things].

One can imagine him hastily turning over those first seven pages of the book which he has been ordered to paraphrase against time, and angrily ejaculating, “Nothing here.” But on page 8 of the Dialogues he finds what he wants; the greater part of this page and the next are promptly paraphrased, thus:—

[Later in this series we shall present evidence that the Protocols certainly are not a mere summary of the *Dialogues of Joly*, as Philip Graves so dishonestly claims them to be. We do not have time to add the evidence to our presentation here and now.]

Geneva Dialogues, p. 8.

Among mankind the evil instinct is mightier than the good. Man is more drawn to evil than to good. Fear and Force have more empire over him than reason.... Every man aims at domination: not one but would be an oppressor if he could: all or almost all are ready to sacrifice the rights of others to their own interests....

What restrains those beasts of prey which they call men from attacking one another? Brute unrestrained Force in the first stages of social life, then the Law, that is still force regulated by forms. You have consulted all historical sources: everywhere might precedes right. Political Liberty is merely a relative idea....

Protocols, p.1 ("The Britons" edition).

It must be noted that people with corrupt instincts are more numerous than those of noble instinct. Therefore in governing the world the best results are obtained by means of violence and intimidation, and not by academic discussions. Every man aims at power; every one would like to become a dictator if he only could do so, and rare indeed are the men who would not be disposed to sacrifice the welfare of others in order to attain their own personal aims. What restrained the wild beasts of prey which we call men? What has ruled them up to now? In the first stages of social life they submitted to brute and blind force, then to law, which in reality is the same force, only masked. From this I am led to deduct that by the law of

nature right lies in might. Political freedom is not a fact but an idea.

The gift of liberty according to the Machiavelli of the Geneva Dialogues, of self-government according to the Protocols (page 2), leads speedily to civil and social strife, and the State is soon ruined by internal convulsions or by foreign intervention following on the heels of civil war. Then follows a singular parallel between the two books which deserves quotation:-

Geneva Dialogues. p. 9.

What arms will they (States) employ in war against foreign enemies? Will the opposing generals communicate their plans of campaign to one another and thus be mutually in a position to defend themselves? Will they mutually ban night attacks, traps, ambushes, battles with inequality of force? Of course not: such combatants would court derision. Are you against the employment of these traps and tricks, of all the strategy indispensable to war against the enemy within, the revolutionary?

Protocols, p. 2.

... I would ask the question why is it not immoral for a State which has two enemies, one external and one internal, to use different means of defence against the former to that which it would use against the latter, to make secret plans of defence, to attack him by night or with superior forces?...

RIGHT AND WRONG

Both "Machiavelli" and the author of the Protocols agree (Prot. p. 3, Geneva Dialogues, p. 11) almost in the same words that politics have nothing in common with morality. *Right* is described in the Protocols as "an abstract idea established by nothing," in the Dialogues as an "infinitely vague" expression. The end, say both, justifies the means. **[Which is all a thorough reflection of Talmudic Jewish thinking.]** "I pay less attention," says Machiavelli, "to what is

good and moral than to what is useful and necessary.” The Protocols (p. 4) use the same formula, substituting “profitable” for “useful.” According to the Protocols he who would rule “must have recourse to cunningness (sic) and hypocrisy.” In the second Dialogue (p. 15) Montesquieu reproaches Machiavelli for having “only two words to repeat - ‘Force’ and ‘guile.’” Both Machiavelli and the “Elders” of the Protocols preach despotism as the sole safeguard against anarchy. In the Protocols the despotism has to be Jewish and hereditary. Machiavelli’s despotism is obviously Napoleonic.

There are scores of other parallels between the books. Fully 50 paragraphs in the Protocols are simply paraphrases of passages in the Dialogues. The quotation *per me reges regnant* [**by me kings reign**], rightly given in the Vieille France edition of the Protocols (p. 29), while regunt is substituted for regnant in the English version (p. 20) [**by me kings rule**], appears on p. 63 of the Geneva Dialogues. Sulla, whom the English version of the Protocols insists on calling “Silla,” appears in both books.

“After covering Italy with blood, Sulla reappeared as a simple citizen in Rome: no one durst touch a hair of his head.” - Geneva Dialogues, p. 159.

“Remember at the time when Italy was streaming with blood, she did not touch a hair of Silla’s head, and he was the man who made her blood pour out.” - Protocols, p. 51.

[In our version of the Protocols, # 15 has Sulla twice. Graves seems to be nit-picking a misprint.]

Sulla, who after the proscriptions stalked “in savage grandeur home,” is one of the tyrants whom every schoolboy knows and those who believe that Elders of the 33rd Degree are responsible for the Protocols, may say that this is a mere coincidence. But what about the exotic Vishnu, the hundred-armed Hindu deity who appears twice in each book? The following passages never were examples of “unconscious plagiarism.”

Geneva Dialogues, p. 141:-

Machiavelli. - “Like the God Vishnu, my press will have a hundred arms, and these arms will give their hands to all the different shades of opinion throughout the country.”

Protocols, p. 43:-

“These newspapers, like the Indian god Vishnu, will be possessed of hundreds of hands, each of which will be feeling the pulse of varying public opinion.”

Geneva Dialogues, p. 207:-

Montesquieu. - “Now I understand the figure of the god Vishnu; you have a hundred arms like the Indian idol, and each of your fingers touches a spring.”

Protocols, p 65:-

“Our Government will resemble the Hindu god Vishnu. Each of our hundred hands will hold one spring of the social machinery of State.”

TAXATION OF THE PRESS

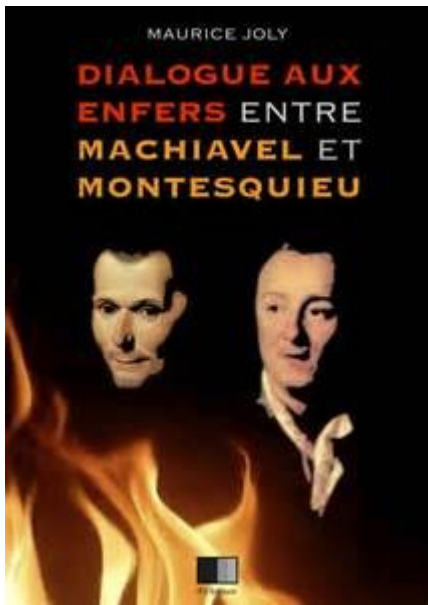
The Dialogues and the Protocols alike devote special attention to the Press, and their schemes for muzzling and control thereof are almost identical, absolutely identical, indeed, in many details. Thus Machiavelli on pp. 135 and 136 of the Dialogues expounds the following ingenious scheme:-

“I shall extend the tax on newspapers to books, or rather I shall introduce a stamp duty on books having less than a certain number of pages. A book, for example, with less than 200 or 300 pages will not rank as a book, but as a brochure. I am sure you see the advantage of this scheme. On the one hand I thin (je rarifie) by taxation that cloud of short books which are the mere appendages of journalism; on the other hand I force those who wish to escape stamp duty to throw themselves into long and costly compositions, which will hardly ever be sold and scarcely read in such a form.”

The Protocols, p. 41, has:-

“We will tax it (the book press) in the same manner as the newspaper Press - that is to say, by means of Excise stamps and deposits. But on books of less than 300 pages we will place a tax twice as heavy. These short books we will classify as pamphlets, which constitute the most virulent form of printed poison. These measures will also compel writers to publish such long works that they will be little read by the public and chiefly so on account of their high price.”

Both have the same profound contempt for journalists.



Geneva Dialogues, pp. 145, 146:- Machiavelli. - “You must know that journalism is a sort of Freemasonry; those who live by it are bound... to one another by the ties of professional discretion; like the augurs of old, they do not lightly divulge the secret of their oracles. They would gain nothing by betraying themselves, for they have mostly won more or less discreditable scars...”

Protocols, p. 44:

“Already there exists in French journalism a system of Masonic understanding for giving countersigns. All organs of the Press are tied by mutual professional secrets in the manner of the ancient

oracles. Not one of its members will betray his knowledge of the secret, if the secret has not been ordered to be made public. No single publisher will have the courage to betray the secret entrusted to him, the reason being that not one of them is admitted into the literary world without bearing the marks of some shady act in his past life.”

CONTEMPT FOR THE PEOPLE

But this contempt is nothing compared to that which both Machiavelli and the Elders evince towards the masses whom tyranny is to reduce to a more than Oriental servitude.

Geneva Dialogues, p. 43:-

Machiavelli. - “You do not know the unbounded meanness of the peoples... groveling before force, pitiless towards the weak, implacable to faults, indulgent to crimes, incapable of supporting the contradictions of a free *régime*, and patient to the point of martyrdom under the violence of an audacious despotism... giving themselves masters whom they pardon for deeds for the least of which they would have beheaded twenty constitutional kings.”

Protocols, p. 15:-

“In their intense meanness the Christian peoples help our independence - when kneeling they crouch before power; when they are pitiless towards the weak; merciless in dealing with faults, and lenient to crimes; when they refuse to recognize the contradictions of freedom; when they are patient to the degree of martyrdom in bearing with the violence of an audacious despotism. At the hands of their present dictators, Premiers, and Ministers, they endure abuses for the smallest of which they would have murdered twenty kings.”

ATTITUDE TO THE CHURCHES

Both the Elders and Machiavelli propose to make political crime thoroughly unpopular by assimilating

the treatment of the political criminal to that of the felon. Both devote not a little attention to police organization and espionage; the creator of Machiavelli had evidently studied Napoleon III.'s police methods, and suffered at the hands of his agents. Each proposes to exercise a severe control over the Bar and the Bench. As regards the Vatican, Machiavelli-Napoleon, with recent Italian history in mind, aims at the complete control of the Papacy. After inflaming popular hatred against the Church of Rome and its clergy, he will intervene to protect the Holy See, as Napoleon III. did intervene, when "the chassepots worked wonders." **[Chassepots were the military rifles in use at the time in France.]** The Learned Elders propose to follow a similar plan: "when the people in their rage throw themselves on to the Vatican we shall appear as its protectors in order to stop bloodshed." Ultimately, of course, they mean to destroy the Church. The terrible chiefs of a Pan-Judaic conspiracy could hardly have any other plan of campaign. Machiavelli, naturally, does not go so far. Enough for him if the Pope is safely lodged in the Napoleonic pocket.

Is it necessary to produce further proofs that the majority of the Protocols are simply paraphrases of the Geneva Dialogues, with wicked Hebrew Elders, and finally an Israelite world ruler in the place of Machiavelli-Napoleon III., and the brutish *goyim* (Gentiles) substituted for the fickle masses, "gripped in a vice by poverty, ridden by sensuality, devoured by ambition," whom Machiavelli intends to win?

The questions now arise, how did the originals become known in Russia, and why were the Protocols invented?

[In any event, it is absolutely certain that the political control of all of the West today is indeed patterned after the model put forth in the Protocols, and by history alone Graves' false contentions are refuted.]

The following is excerpted from The London Times for Thursday, August 18, 1921, pp. 9, 10

THE PROTOCOL FORGERY. USE IN RUSSIAN POLITICS. METHODS OF SECRET POLICE. SOME CONCLUSIONS.

In articles from our Constantinople Correspondent, published yesterday and on Tuesday, we proved that the so-called "Protocols of the Elders of Zion," which have been believed by some since their publication in 1905 to indicate a Jewish plot against civilization, were a clumsy forgery.



To-day our Correspondent reviews the use to which the Protocols were put in recent Russian politics, and summarizes his conclusions.

[We will get right to the Graves' article, and comment later:]

The third of three parts was titled: THE PROTOCOLS IN RUSSIA.

(From Our Constantinople Correspondent.)

There is no evidence as to how the Geneva Dialogues reached Russia. The following theory may be suggested.

The Third Napoleon's secret police, many of whom were Corsicans, must have known the existence of the Dialogues and almost certainly obtained them from some of the many persons arrested on the charge of political conspiracy during the reign of Napoleon III. In the last two decades of the 19th century and in the early years of the 20th there were always a few Corsicans in the Palace Police of the Tsar, and in the Russian secret service. Combining courage with secretiveness, a high average of intelligence with fidelity to his chief, the Corsican makes a first-class secret agent or bodyguard. It is not improbable that Corsicans who had been in the service of Napoleon III., or who had kinsmen in his secret service, brought the Geneva Dialogues to Russia, where some members of the Okhrana or some Court official obtained possession of them. But this is only a theory.

[While the theory is far-fetched, it is apparently true that Corsicans were employed in the police forces and as body-guards not only by the French courts of the Napoleons and the Romish Popes, but also by the Tsars.]

SERGEI NILUS

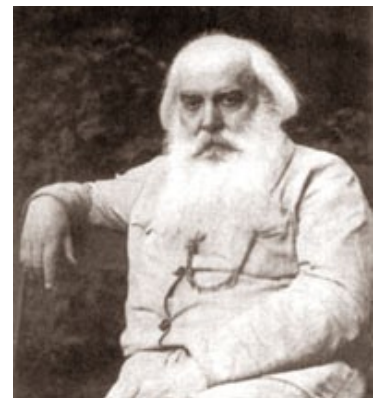
As to the Protocols, they were first published in 1905 at Tsarskoye Selo in the second edition of a book entitled "The Great Within the Small," the author of which was Professor Sergei Nilus. Professor Nilus has been described to the writer as a learned, pious, credulous Conservative, who combined much theological and some historical erudition with a singular lack of knowledge of the world. In January, 1917, Nilus, according to the introduction to the French version of the Protocols, published a book, entitled "It is here, at Our Doors!!" in which he republished the Protocols. In this latter work, according to the French version, Professor Nilus states that the manuscript of the Protocols was given him by Nicolaievich Sukhotin, a noble who afterwards became Vice-Governor of Stavropol.

According to the 1905 edition of the Protocols they were obtained by a woman who stole them from "one of the most influential and most highly initiated

leaders of Freemasonry. The theft was accomplished at the close of the secret meeting of the 'initiated' in France, that nest of Jewish conspiracy." But in the epilogue to the English version of the Protocols Professor Nilus says, "My friend found them in the safes at the headquarters of the Society of Zion which are at present situated in France." According to the French version of the Protocols, Nilus in his book of 1917 states that the Protocols were notes of a plan submitted to the "Council of Elders" by Theodor Hertzl at the first Zionist Congress which was held at Basle, in August, 1897, and that Hertzl afterwards complained to the Zionist Committee of Action of the indiscreet publication of confidential information. The Protocols were signed by "Zionist representatives of the 33rd Degree" in Orient Freemasonry and were secretly removed from the complete file of the proceedings of the aforesaid Zionist Congress, which was hidden in the "Chief Zionist office, which is situated in French territory."

Such are Professor Nilus' rather contradictory accounts of the origin of the Protocols. Not a very convincing story! Theodor Hertzl is dead; Sukhotin is dead, and where are the signatures of the Zionist representatives of the 33rd Degree!

[In fact, Graves seems to have purposely created these seeming contradictions on his own, by citing disparate portions of Nilus' accounts, and as Webster and Bergmeister have shown, the accounts by both Nilus and his son as to how he attained the Protocols were very consistent.]



Prof. Sergei Nilus

Turning to the text of the Protocols, and comparing it with that of the Geneva Dialogues, one is struck by the absence of any effort on the part of the plagiarist to conceal his plagiarisms. **[This can simply be attributed to the fact that the original author was**

not concerned about being accused in that manner, for which several alternative scenarios have been proposed which are just as valid.] The paraphrasing has been very careless; parts of sentences, whole phrases at times, are identical: the development of the thought is the same; there has been no attempt worth mentioning to alter the order of the Geneva Dialogues. The plagiarist has introduced Darwin, Marx, and Nietzsche in one passage in order to be “up to date”; he has given a Jewish colour to “Machiavelli’s” schemes for dictatorship, but he has utterly failed to conceal his indebtedness to the Geneva Dialogues. This gives the impression that the real writer of the Protocols, who does not seem to have had anything to do with Nilus and may have been some quite unimportant précis writer employed by the Court or by the Okhrana, was obliged to paraphrase the original at short notice. A proof of Jewish conspiracy was required at once as a weapon for the Conservatives against the Liberal elements in Russia.

[The Protocols are certainly not a mere summary, or précis, of the Dialogues, since the material they share in common only represents a small portion of the body of the Protocols. Furthermore, the documented troubles which Nilus had getting the Protocols past Russian press censors is by itself enough proof that they were not produced by Russian police. We will address the error of Graves' assertions here more fully in our next portion of this series.]

Mr. X, the discoverer of the plagiarism, informs me that the Protocols, shortly after their discovery in 1901, four years before their publication by Professor Nilus, served a subsidiary purpose, namely, the first defeat of Monsieur Phillippe, a French hypnotist and thought-reader, who acquired considerable influence over the Tsar and the Tsaritsa at the beginning of the present century. The Court favourite was disliked by certain great personages, and incurred the natural jealousy of the monks, thaumaturgists, and similar adventurers who hoped to capture the Tsar through the Empress in their own interest, or in that of various cliques. Phillippe was not a Jew, but it was

easy to represent a Frenchman from “that nest of Jewish conspiracy” as a Zionist agent. Phillippe fell from favour, to return to Russia and find himself once more in the Court’s good graces at a later date. **[This “Monsieur Phillippe” was evidently a charlatan who claimed to be a seer and served as an advisor to the Tsar. One of the intelligence officers supposedly involved in the plot which created the Protocols, Pyotr Rachkovsky, said to have been dismissed in 1902 for a report exposing this Phillippe, was brought back after the 1905 revolution.]**

THE FIRST REVOLUTION

But the principal importance of the Protocols was their use during the first Russian Revolution. This revolution was supported by the Jewish element in Russia, notably by the Jewish Bund. The Okhrana organization knew this perfectly well; it had its Jewish and crypto-Jewish agents, one of whom afterwards assassinated M. Stolypin; it was in league with the powerful Conservative faction; with its allies it sought to gain the Tsar’s ear. For many years before the Russian revolution of 1905-1906 there had been a tale of a secret council of Rabbis who plotted ceaselessly against the Orthodox. The publication of the Protocols in 1905 certainly came at an opportune moment for the Conservatives. It is said by some Russians that the manuscript of the Protocols was communicated to the Tsar early in 1905, and that its communication contributed to the fall of the Liberal Prince Sviatopolk-Mirski in that year and the subsequent strong reactionary movement. However that may be, the date and place of publication of Nilus’s first edition of the Protocols are most significant now that we know that the originals which were given him were simply paraphrases.

[We have already discussed the attestation of Nilus, that he had indeed brought the Protocols to the attention of the Grand Duke Serge Alexandrovitch, but was only told that it was too late to act on them, virtually the same words he had also attested to hearing from Sukhotin when the Protocols were first entrusted to him. Furthermore, Nilus first attempted to have the

Protocols published as a smaller stand-alone book, and the Russian censors would not permit him for fear of undue reprisals against supposedly innocent Jews. This is in spite of the fact that they had also already been published as a series in a Russian newspaper in 1903. Therefore Graves' assertions here are rendered meaningless.]

CONCLUSIONS

The following conclusions are, therefore, forced upon any reader of the two books who has studied Nilus's account of the origin of the Protocols and has some acquaintance with Russian history in the years preceding the revolution of 1905-1906:-

1. The Protocols are largely a paraphrase of the book here provisionally called the "Geneva Dialogues."

[Actually, only about 5% of the material in the Protocols is also found in the Dialogues, even if several passages are nearly identical.]

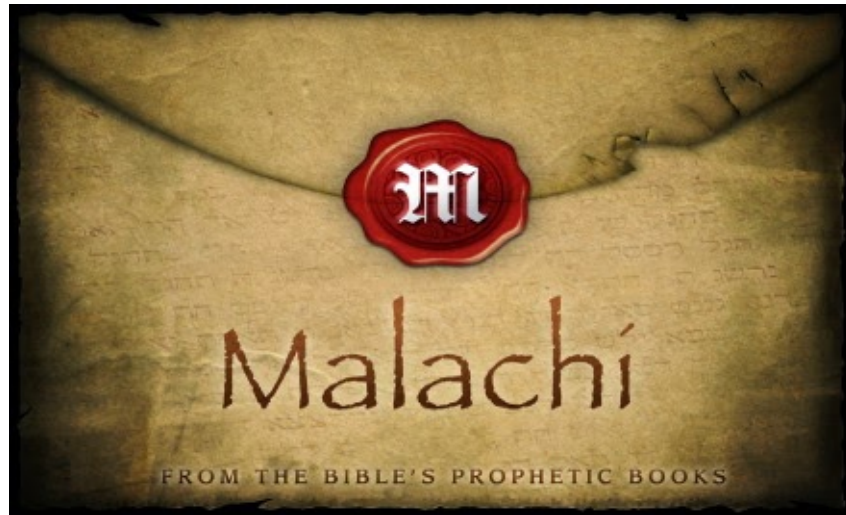
2. They were designed to foster the belief among Russian Conservatives, and especially in Court circles, that the prime cause of discontent among the politically minded elements in Russia was not the repressive policy of the bureaucracy, but a world-wide Jewish conspiracy. They thus served as a weapon against the Russian Liberals, who urged the Tsar to make certain concessions to the intelligentsia.

3. The Protocols were paraphrased very hastily and carelessly. 4. Such portions of the Protocols as were not derived from the Geneva Dialogues were probably supplied by the Okhrana, which organization very possibly obtained them from the many Jews it employed to spy on their co-religionists.

[The Okhrana did indeed employ many Jews. This is an odd statement by Graves, since it proves the Protocols to be exactly what they claim to be! This is striking. Why would Graves say this? Why did Webster not notice this, and if she did, why did she not take advantage of it, so far as we have seen?]

So much for the Protocols. They have done harm not so much, in the writer's opinion, by arousing anti-Jewish feeling, which is older than the Protocols and will persist in all countries where there is a Jewish problem until that problem is solved; rather, they have done harm by persuading all sorts of mostly well-to-do people that every recent manifestation of discontent on the part of the poor is an unnatural phenomenon, a factitious agitation caused by a secret society of Jews.

[Here Graves also admits an ages-old Jewish problem which needs to be solved. We can pick the rest of Graves' conclusions in these article apart, and we will. But in these last two, he actually helps our cause more than he hurts, and we can only wonder why he wrote these things while attempting to assist the Jews. But here is the most glaring problem with Philip Graves' assessment of the Protocols: he admits not knowing who it was that wrote the *Dialogues*, all he has is a date, and therefore he could not have understood their actual origins or the entire motive behind their having been written. But he immediately jumps to conclusions that the Protocols are forged from them, when he can really only make assumptions about the true origin of the Protocols as well! So Graves claims to have the proof far before the pudding is mixed and set, and jumps to conclusions he would never be able to support as fact. So whether in the long run he is proven right or not is immaterial. This betrays the fact that his motives must have been predetermined: to use the *Dialogues* in order to discredit the Protocols in spite of any facts concerning the authorship of either.] ■



The Prophecy of Malachi – Part 3

Universalism Rebuked

William R Finck

In the opening verses of the prophet Malachi we see that Jacob and Esau are compared in an allegorical dialogue where Jacob is told that he is loved, and in turn he asks why while expressing a greater concern for Esau. We have asserted that this is prophetic of the very times in which we live, where Christians of European heritage, who are for the most part descended from the ancient Israelites, typically show greater concern for the accursed Edomite Jews than they do for their own people.

That is the transcendental, or far-vision fulfillment of this prophecy, as we have before described of the prophets of the Bible that many of their prophecies have a dual fulfillment, one for the closer future of the time of the prophet, and one for the distant future. We hope to have most clearly illustrated this phenomenon of prophecy in our [commentary on the prophet Zechariah](#).

However, in order to set the stage for the ultimate fulfillment of this prophecy, which today is right before our very eyes, there must have been an earlier and more immediate fulfillment. But the immediate fulfillment has a history which is not so clear, since perhaps as many as 300 years after the prophet had

written these words, the remnant of Judah in Jerusalem thought it fitting to forcibly convert all of the Edomites in Palestine to their own religion, circumcising them and converting them into what had become known as Judaism. The Edomite King Herod later built many great cities throughout Palestine, and that seems to represent an immediate, albeit incomplete, fulfillment of the prophecy. However if the Edomites had not been infiltrating into or converting to Judaism, the later end of this prophecy we cannot imagine happening as it is before our very eyes, materializing in what we have termed as Christian Zionism.

Before 129 BC the Edomites were being driven out by the predecessors of John Hyrcanus, and their cities were burned. But a process of converting the Edomites to Judaism began around 129 BC, and it was fully completed within a few decades, long before the birth of Christ. By the time of His ministry these Edomites had already long dominated the society of Judaea, as the Herodian rulers who usurped power under the Romans were all Edomites. The early portion of this history of the Edomite absorption into Judaism is not so clear because with the coming of John Hyrcanus into the role of high

priest, which is when it began, the accounts in the Books of the Maccabees end. There being no other records and Josephus not informing us – ostensibly because he had no records – we cannot know why such an anti-Scriptural policy came about, but only that it was implemented. We know the policy was implemented successfully because the expected results are recorded by both Flavius Josephus and Strabo of Cappadocia as well as by the New Testament writers, as we have already explained in earlier portions of this [presentation of Malachi](#).

This process resulted in the formation of the modern Jews, who are of predominantly Edomite blood, who are the enemies of Christ whom Paul of Tarsus later described as those who had killed the Christ, killed the prophets, and were contrary to all men. As Christ had told them, “ye believe not, because ye are not of my sheep”. But here we may ask, how did they kill the prophets? Now, as we proceed through Malachi chapter 2, we believe that question will also be answered. After the brief dialogue between Yahweh and Jacob, and Jacob’s answer concerning Esau in chapter 1, the prophet began to address the priests, and here in chapter 2 he continues to address the priests, chastising them and promising to spread dung on their faces and corrupt their seed for their punishment. The King James translation is unclear, so we shall read verse 3 from the New American Standard Bible: “Behold, I am going to rebuke your offspring, and I will spread refuse on your faces, the refuse of your feasts; and you will be taken away with it.” The Septuagint Greek is also different, where Brenton reads it to say: “Behold, I turn my back upon you, and I will scatter dung upon your faces, the dung of your feasts, and I will carry you away at the same time.” But the reading is uncertain, since the Hexapla of Origen reveals that in ancient times the Greek manuscripts were also divided between the readings.

However, whether Yahweh had promised to corrupt the seed of the priests or not is immaterial. If He did, we would understand that to be a result of their sin tolerated by His permissive will. But it is evident not only from the testimonies in Nehemiah and Ezra, but

also here in these chapters of Malachi, that the priests had been corrupting their own seed by marrying women from outside of their tribe and their race. This is also the reason which the prophet gives for this punishment, here in verses 4 and 5:

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. 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.

Now not all of the Levites were priests, but the priests were the Levites of the descendants of Aaron, and the balance of the tribe of Levi were given other administrative duties in the kingdom outside of the service of rituals in the temple. So none of the Levites had land of their own, and all of the Levites served the community in its administration, therefore they all lived from tithes. However the priests were held to the highest standards in the law, and lived specifically off of the sacrifices, tithes offerings and other gifts which were made to the temple.

While the men of all of the other tribes of Israel were permitted, for instance, to marry a divorced woman of any tribe of Israel, the priestly tribe amongst the Levites were prohibited. So we read in Leviticus chapter 21 the following: “1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron...” and then after several injunctions we read: “7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God. 8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy. 9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. 10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; 11 Neither shall he go in to [or *approach*] any dead body, nor defile himself for his father, or

for his mother; 12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD. 13 And he shall take a wife in her virginity. 14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.” As we have already read, this was also commanded of all the priests earlier in the chapter. Other injunctions follow, but these were the restrictions placed upon the Levitical priests in order to ensure the sanctity of the priesthood, and especially the office of high priest.

Here in Malachi, where the punishment of the priests is announced where it says “that my covenant might be with Levi”, the priests are told that their punishment is due because they forsook these laws of marriage, and had begun taking wives of other tribes. It makes no sense that Yahweh punished them so that they know “that my covenant might be with Levi” unless they were indeed marrying outside of their own tribe. They were actually tending towards this sin on several occasions, as they had in the days of Nehemiah when they were given opportunity to repent, and then they did it again only a few decades later in the time of Ezra, and had apparently repented once again. And if this is not the time of Ezra chapter 10, as it is possibly even later, this time they are being cursed, and as the prophet had written in verse 3 of this chapter, dung will be spread upon their faces and their seed will be corrupted if they continue in this transgression.

As an organized group, it seems that all hope is lost for the priesthood, as in chapter 1 of Malachi the Word of Yahweh had announced that His Name would be glorified among the nations in spite of these sins of the priests. But here it seems that individuals from among the priests are given a chance to remain in the grace of God, where it says in verse 2 that “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...” Now in the subsequent verses of this chapter of Malachi we shall see the fate of the priests who

disobey the law in this regard, and we will also see a parable for what was about to happen to the 70-Weeks Kingdom as the remnant of Judah was destined to mingle with the Canaanites and Edomites of Palestine.

First, the words of the prophet continue to describe Yahweh’s relationship with Levi:

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

This seems to be more descriptive of the tribe of the Levites than it is of Levi himself, as the names of the patriarchs are used in Malachi to represent the tribes of their descendants. Here this view is substantiated:

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

Levi himself never received the law, but his descendants received it and were given the responsibility of administering it to the people. During the Kingdom period, the priesthood of Aaron was the chosen vessel through which Yahweh spoke to His people, they possessed the breastplate of judgment, the Urim and the Thummim, and they were the primary keepers and teachers of the law, while the Levites of the various communities throughout the countryside also had a role in that task at the weekly sabbath congregations and where they served as judges of the people. Most of the prophets of Scripture did not mention their tribe, but many of those which can be identified were of Levi. Daniel and Amos are apparent exceptions, and of course David and Solomon, who should also both be accounted as prophets.

Malachi compares the ideal presented to the priests who are the subject of his prophecy, and we must remember that since this is a prophecy, the priests he intends to describe may be his contemporaries, but they may also be in his future.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

So once again it is stated that the covenant of priesthood between Yahweh and Levi was corrupted, ostensibly because the priests were mingling with the surrounding Canaanite races. Where Yahweh had said in verse 5 “that my covenant might be with Levi”, it is fully evident that the priests were being punished for attempting to allow people who were not of Levi into the priestly covenant. Even worse, causing many to “stumble at the law”, it seems that the priests were condoning other sins beyond this, and beyond the priesthood.

While the special relationship which Yahweh had with Levi began to develop in the Book of Exodus, and was apparent throughout the Book of Numbers, it is summarized in Deuteronomy chapter 10: “8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. 9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.” This is representative of the covenant which Yahweh had with Levi.

Where the warning of punishment continues, it seems to indicate that a process is about to unfold by which these priests would fall into a degraded and contemptible state:

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

There is a little noticed aspect of the New Testament period of Judaea which indicates that the people did hold the priesthood in contempt. We see, for instance, in the book of Ezekiel or in Acts chapter 16 in Philippi, that where there was no proper assembly, the Hebrew people were accustomed to gathering by the rivers to pray. So if the first century Judaeans

distrusted the priests in their temples and synagogues, that would explain why John the Baptist, and later Christ and His apostles, were so successful finding willing listeners by the rivers of Judaea.

The prophecy of Malachi represents the last words of Yahweh God among those which were preserved in the Old Testament, and demonstrably they are the last of the inspired words of Yahweh between the time that the 70-Weeks Kingdom was initiated and the time of the birth of Christ. So the Levitical priesthood as it stands in the New Testament must be seen through this lens, that the priests of the time of Christ were suffering from this very punishment which Yahweh had announced through the prophet Malachi.

Therefore, if over four hundred years before the birth of Christ, the Word of Yahweh had warned the priests that “I will even send a curse upon you... I will corrupt your seed [or perhaps, *turn my back upon you*], and spread dung upon your faces... and I will carry you away at the same time.”, and then four centuries later these same priests had despised and opposed the very Messiah which was promised to them in the Scriptures, and if in turn that Messiah informs them that “ye are not of my sheep,” because the priestly covenant was with Levi, then it is not hard to perceive that the priests who opposed Christ must have been the corrupted seed of these same cursed priests, as they were the descendants of these priests.

And if the seed of the priests was to a great extent corrupted, and the whole nation joined to the Edomites and Canaanites, we cannot expect better of the seed of the people – many of whom the priests themselves had “caused... to stumble at the law”. The priests, being partial in the law, were not keeping the whole law but were choosing for themselves what to adhere to and what to neglect, just as Christ had accused them throughout the Gospel of hypocritically pretending to keep the law.

What follows in verse 10 of this chapter is an allegorical dialogue representing the results of their

hypocrisy, where the Word of Yahweh attributes to these same priests rhetorical questions which asks:

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

And here in Malachi we actually have a prophecy of the very dispute which became manifest in the ministry of Christ. This prophecy in Malachi presages the events recorded in the Gospel in John chapter 8, where we see a lengthy exchange of words between Christ and His opponents, who were chiefly from among the priests, and He says “32 And ye shall know the truth, and the truth shall make you free.” So we read their response: “33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?” The children of Israel throughout their history had admitted their bondage, first in Egypt and then in Assyria and Babylon. These priests did not seem to understand the history to which they claimed a heritage, or that they had no part in. Even the Edomites were in bondage to the kings of Judah for many centuries, as were the remnants of the Canaanites, but these priests seem oblivious in any event.

A little later on in John 8, Christ admits that they are descendants of Abraham, and He tells them: “37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.” The Edomites were of Abraham's seed, as well as the children of Ishmael, Keturah, and all three of Judah's sons, and while all of them are children of the flesh, that does not make them all the children of the promise. For instance, in Romans chapter 9 where he is speaking of the apostates in Judaea, Paul of Tarsus expresses concern for his “kinsmen according to the flesh”, for those “who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises”, and then he says “6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel”, and

immediately after that, comparing Jacob and Esau, Paul explains for us the implications of what we find in the histories of Josephus and Strabo, that the Edomites became mingled with the Judaeans and had adopted all of the customs and identity of the Judaeans.

In this manner, Christ could admit that they were Abraham's seed, and then He could deny that they are His sheep. Paul says likewise in that same chapter of Romans: “7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.” So of all the sons of Abraham, which include the children of Ishmael and Midian, only the sons of Isaac are counted for the seed, and in that same place Paul immediately goes on to explain that of the children of Isaac, that only those of Jacob inherited the promises, being vessels of mercy, while those of Esau were hated, being vessels of destruction. Doing that, Paul cites this very prophecy of Malachi, repeating the Word of Yahweh where it says “As it is written, Jacob have I loved, but Esau have I hated.” So while the Ishmaelites, Edomites and others of the children of Abraham are children of the flesh, only the children of Israel are the children of the promise who, as Paul says, “are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises...”

Then in the next passage of John chapter 8, where Christ admits they are of the seed of Abraham, Christ denies them any status as children of God, where He said: “38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father....” So while the opponents of Christ may have been physical descendants of Abraham, at least

in part, they were not actually Abraham's children. Reading the accounts of Jacob and Esau, the only thing that Esau had done which displeased his parents was to take wives of the Hittites.

This is described in the closing passage of Genesis chapter 26: "34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: 35 Which were a grief of mind unto Isaac and to Rebekah." This is such a dire situation, Esau being the oldest of the two sons, that it is described again in the exasperation of Rebekah which is recorded in the closing passage of Genesis chapter 27: "46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?"

For this Rebekah arranged for Jacob to receive the blessing of the first born instead of Esau, and after her deception, Isaac approved of what had happened, where we then read in the opening passage of Genesis chapter 28: "1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

In the end it is fully evident that Esau lost his birthright for the sole reason that he married wives from outside of his own race, and selling it to Jacob for a bowl of porridge really only commemorated the loss. Paul of Tarsus substantiates this observation in Hebrews chapter 12, where he calls Esau a "fornicator, or profane person", the word *fornicator* being a label for a race-mixer. In 1 Corinthians chapter 10 Paul called the episode where the sons of

Israel joined themselves to the daughters of Moab *fornication*, and in Jude 7 the apostle describes fornication as the "going after of strange flesh", where the word *strange* refers to *different* flesh. The Biblical requirement for proper marriage is found in Genesis chapter 2, where Adam had no suitable wife and Yahweh created Eve: "23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

In the balance of John 8:41, after Christ had denied them status as children of God, the priests protested and it says: "Then said they to him, We be not born of fornication; we have one Father, *even* God." So here we see the very historical fulfillment of this prophecy of Malachi where we read in Malachi 2:10, after the priests had transgressed against the law and the covenant of Levi:☺ "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Being mixed with the Edomites and Canaanites, they were indeed born of fornication, but did not recognize it because they were partial in the law.

The questions of Malachi 2:10 are rhetorical, and unless one understands rhetoric, one may take an assumed but incorrect answer for granted. This is what most commentators do with this verse. But the questions are answered in Malachi 2:11, where it says that Judah married the daughter of a strange god. There is the answer of Yahweh, that we do not have one father, and one God has not created all of us. As Christ told His opponents, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Therefore there must be people here which Yahweh did not create. Certainly Yahweh created all things – all of those things which are described in Genesis chapter 1 – but He is not to be held liable for the sins of men and angels, and He did not create bastards. So Malachi chapter 2 is a complete rebuke of universalism, once it is seen in its proper light along with the words of Christ in John chapter 8.

The truth is, that God was not their father, and that God did not create them, ostensibly because they must have been bastards, as all of the Edomites and Canaanites were bastards. So Christ rebukes them again where we next read in John chapter 8: “42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? *even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

The only “murderer from the beginning” was Cain, and to be children of this murderer, the opponents of Christ must have been descendants of Cain as well as of Abraham. It is not that they worshipped Cain, or sinned in the manner of Cain, but rather that they were the children of Cain – an accusation which Christ repeated in Luke chapter 11. For these first century Judaeans, there were two main avenues by which this could be, and we have only discussed one of them, while in verse 12 of Malachi chapter 2 the Word of God shall reveal the other, an avenue which is much older and even more treacherous because it strikes much closer to the substance of many of these people of Judah, and was not as readily evident even to them.

In the early chapters of Genesis, it is described that Cain moved to a region away from the sons of Adam, and built cities and had children, who were later known as the Kenites. They are described in Genesis chapter 4 and mentioned again in Genesis chapter 15. In that later chapter, we see ten tribes living in the land of Canaan: “19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” Of these, the Kenizzites, Kadmonites and Perizzites have no prior mention in Scripture, they are not in the genealogies of Noah, and it is unknown where they could have come from. Some of the

others are significant branches of the Canaanites, but the Canaanites and Perizzites – who are not mentioned in Genesis chapter 10 – are distinguished in Genesis chapter 13, so the Perizzites certainly seem to be of some unknown race or racial admixture. Later, as these accursed peoples are enumerated in Joshua, some of these names disappear and others appear, but the people are still the same, and in the Biblical narrative the Kenites and Rephaim are still present in the land at those much later times, being mentioned often, and in other contexts.

The Kenites are the descendants of Cain, and the Rephaim are a portion of the giants. These Kenites and Rephaim had been intermingling with the seed of Canaan for as many as ten centuries before the Israelite conquest of Palestine, as long as five hundred years before the time of Abraham, when the land was divided in the days of Peleg. Examples of the Rephaim are Og of Bashan, and Goliath and his brothers, so this is not a singular allusion, but must rather be accepted as a Biblically historical fact. Ostensibly, in early times they spread out into other places as well, since these same Rephaim giants are ubiquitous in the legends of Mesopotamia, and are described with origins very similar to the Nephilim of Genesis chapter 6, from whom the Rephaim had descended. So when Esau married into the race of the Canaanites, he was marrying the daughters of bastards from the line of Cain and the Rephaim, and that is how Christ had quite confidently told His opponents that their father was a “murderer from the beginning”, a label which can only be applied to Cain.

Yahweh God does not accept bastards as His children, as He did not create bastards, and the children of Cain and the Rephaim are all ostensibly bastards, for which reason Esau lost his birthright as all of his offspring were mixed with them. So it is evident here in Malachi, and in John chapter 8, that all men do not have the same father, and neither do they have the same God. But Judah also married a woman of the race of Canaan, from whom came one of his sons, and we read in the very next passage of

Malachi another explanation of the reasons for the sin of the priests. But before we proceed to Malachi 2:11, we have a few other comments.

None of the four different King James Version Bibles which we have in our possession connects these verses of Malachi 2:10 and John 8:41 in their cross-references, yet this prophecy in Malachi was directly and clearly fulfilled in the discourse which Christ had with his opponents among the priests as it is recorded in John. Where Yahweh said that His Name would be glorified in spite of the priests, in Malachi chapter 1, and that He would turn His back on the priests here and have them taken away, all of that was fulfilled in the ministry of Christ, the destruction of Jerusalem along with the temple and the Levitical priesthood, and the transmission of the Gospel to scattered Israel by the apostles of Christ.

But the Study Bible we have from Liberty University fails to connect these verses, as do the Thompson's Chain Reference Bible, the Bullinger Companion Bible, and the original King James Version cross-reference found in the popular Zondervan and Thomas Nelson Bibles of the past century. Matthew Henry not only fails to connect these passages, but even says in response to Malachi 2:10 that "Yes, certainly we are. God is a common Father to all mankind, and, upon that account, *all we are brethren*", and his assessment borders on the criminal. Matthew Henry is directly refuted by the words of Christ Himself in John chapter 8. This passage of Malachi contains 3 rhetorical questions, the first two of which Yahshua Christ answers over four hundred years later, and the answer to both is a resounding "NO". We do not all have one father, and Yahweh will not take the credit, or the blame, for creating bastards. Then the answer to the third question, as well as the proof of our assessment of the first two, is provided by Malachi here in verse 11, proving that our assessment of his first two questions is correct:

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness

of the LORD which he loved, and hath married the daughter of a strange god.

And here it is proven, that we do not have all one father, and one God has not created all of us. Verse 11 answers the rhetorical questions posed in verse 10. Matthew Henry is one example of the many commentators who readily dismiss the meaning of this passage as a reference to idolatry, but that is not what Christ is saying in John chapter 8, and it is not what Malachi is saying here. Man is not created in the god that he chooses to worship, but rather, the Adamic man was created by the God whom for that very reason he should worship. The children of Israel were still the children of God even in their state of idolatry. In their idolatry they were never considered to be the children of any strange god, so long as they were still of the seed of Israel, but instead they were children of Yahweh who were being punished for their sins. One place where this is evident is in an address to the scattered children of Israel who had gone off into captivity, from Isaiah chapter 43, where we read "1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.... 5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

And we then see from Isaiah chapter 44 that the children of Israel were not formed and created in their beliefs, but rather, in the womb of Rebekah their mother. So immediately after the Word of Yahweh once again describes their idolatry in false idols and graven images, He says: "21 Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee... for the LORD hath redeemed Jacob, and glorified

himself in Israel. 24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself...”

If Adam was the son of God even in his fallen state, as Luke attests in chapter 3 of his Gospel, then Adam is the son of God because God created him, and not because of his obedience – since he remained the son of God at the time when he fathered Seth and in spite of his disobedience. And if the children of Israel are still the children of God in their idolatry, as we have seen attested in Isaiah, then the reference to God as the Father and Creator here in Malachi and later in John chapter 8 is not religious, but it is racial, since the Israelites were wholly descended from Adam and Seth, but the Edomites and Canaanites were partially descended from Cain, who was a devil, and partially from the Rephaim. That is the reason why the genealogies in both Old and New Testaments are so important in the first place.

And if the reference to the sin of Judah is the answer to the question “Have we not all one father?”, and if the reference to the sin of Judah is the answer to the question “hath not one God created us?”, once it is seen that Judah took a wife of the Canaanites, for which reason she was the “daughter of a strange god”, we see that this is a racial reference, and not a religious one. There is no indication in Scripture as to what god Judah’s wife had worshipped, so this cannot be a reference to idolatry. But there is every reason to believe that she was a bastard, and therefore the people of Judah were not all of one god, and they did not all have the same father.

Furthermore, the sin of Judah also explains why, at the time of which Malachi prophesies, the people are depicted to say, “we deal treacherously every man against his brother, by profaning the covenant of our fathers”. As the Greek poet Aeschylus once said, the bastard is always the enemy of the true born. In that same manner did Cain despise and murder Abel, which was at the beginning, and in that same manner Christ said that they sought to kill him, because they

did the deeds of their father who was a murderer from the beginning.

Furthermore, if at least some of the priests who mingled with the Edomites and Canaanites were not truly Levites in the first place, that would explain the reason for the attitudes of the people which are reported by the prophet, that there are such divisions in the priesthood. And here is the root of the problem, because Judah had “married the daughter of a strange god”. Judah’s first wife was a Canaanite, with whom he had three sons, a story which is related in Genesis chapter 38. Ostensibly, on account of the promises to his father, Yahweh had mercy upon Judah even though he sinned after the manner of Esau, upon whom Yahweh did not have mercy. Paul also mentioned this difference in the mercy dispensed by God in his comparison of Jacob and Esau in Romans chapter 9. So Judah himself is a primary example of a vessel of mercy in Israel.

So while Esau had no legitimate children and therefore lost his birthright, Yahweh had put it in the heart of Tamar to deceive Judah, and taking advantage of Judah’s own incontinence Tamar mothered Pharez and Zarah, who were Judah’s only legitimate sons. However one of the sons which he had with the Canaanitess had survived, Shelah, and the tribe of the Shelanites remained attached to the legitimate descendants of Judah in Palestine. So we read in the kingdom period, in 1 Chronicles chapter 4: “21 The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, 22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And *these are* ancient things. 23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.” But they really did not live among plants and hedges, as the King James Version mistook the names of two towns literally, which were Netaim and Gedarah, which is mentioned as a town of Judah in Joshua 15:36.

We can also discern that Shelah was not considered a legitimate son, regardless of his being attached to Judah. This is found in the account of the birth of Pharez and Zarah recorded at the end of Genesis chapter 38, where it was evidently important to mark the eldest born of the twins and distinguish the order of birthright. So when the later kings of Israel were chosen, as well as the line of the Messiah, Pharez had the primacy and not Shelah, who was only a relative footnote in 1 Chronicles chapter 4. The sons of Shelah were not even mentioned by name in the genealogy of Judah in 1 Chronicles chapter 2, although the sons of Pharez and Zarah were both listed in detail, so it is seen that they were not assigned the same degree of importance. In the genealogy of Christ in Matthew, both Pharez and Zarah are mentioned even though Zarah was not in the line, and there is no mention of Shelah. However it is clear in the ancient history of Judah, that the Shelanites, as his descendants are called in the King James Version, were always in proximity to the legitimate children of Judah in Palestine.

For this reason, many of those claiming to be Judah were not, because they were not of Zarah or Pharez, but they were of the seed of Canaan. Another complication was the fact that the Kenites were scribes in Judah, as it says in 1 Chronicles chapter 2. Daniel makes such a distinction, in Susanna at verse 56, where upon finding certain elders of Judah to be spurious, he exclaims in reference to them upon their presenting false witness: “56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart. 57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.” So Daniel alludes to the fact that these Canaanite interlopers in Judah were of a particular group of infiltrators who had been corrupting or attempting to corrupt the people for a long time.

The prophet Jeremiah, in chapter 2 of his book, attributes the sins of Israel and Judah to the same causes, where we read in part: “13 For my people

have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.... 21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? 22 For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.” So they had sinned in a manner whereby they could not be cleansed of their sin. Perhaps some genetic dung was spread upon their faces. The prophet Ezekiel also noticed this problem, and put it in more explicit terms where he wrote in chapter 16 of his book: “3 Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.” This would indeed be true if many of the people of Jerusalem at that time were indeed the seed of Canaan, and not of Judah, as Daniel attested were present.

This is the mystery of iniquity in Judah and in Israel. These Canaanites that they accepted in ancient times were forever the “thorns in their eyes” and the “pricks in their sides” which Yahweh warned them that they would be. The apostle Jude describes this method of infiltration and subversion in his one short epistle, as does Peter in chapter 2 of his second epistle. That is why, speaking of the priests of His own time, who were of Esau and Canaan and not of Jacob, as it is recorded in Luke chapter 11 Christ had said “49 For this reason also the wisdom of Yahweh says: 'I shall send to them prophets and ambassadors, and some of them they shall kill and they shall persecute', 50 in order that the blood of all the prophets spilled from the foundation of the Society should be required from this race, 51 from the blood of Abel unto the blood of Zacharias who was killed between the altar and the house. Yeah, I say to you, it shall be required from this race!” Only the race of Cain can be blamed for the blood of Abel, and it was ever present in Jerusalem and the cities of Israel in the Old Kingdom.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles

of Jacob, and him that offereth an offering unto the LORD of hosts.

This evokes the words of Christ as they are recorded in Luke chapter 13, in a passage which in turn evokes the children of Israel taken into captivity for idolatry, who nevertheless remained the children of God: “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. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. 29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.”

Speaking in reference to those same priests who plotted to kill Christ, the apostle John wrote in chapter 11 of his Gospel: “49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death.” But although the priest had said such things, the actual perspective he had was to save the nation for the priests, fearing that on account of Christ they would have the nation taken from them by the Romans, as John explained in verse 48 of that chapter.

The children of God scattered abroad are the very same children of Israel sent off into captivity and addressed by Isaiah as the sons and daughters of

Yahweh in spite of their idolatry. So we see also here, that they remained children of God even when they had not yet been reconciled to Christ. So Paul of Tarsus speaks of those same children of God in 1 Corinthians chapter 10, where he said “18 Behold Israel after the flesh [or *according to the flesh*]: are not they which eat of the sacrifices partakers of the altar?... 20 But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.” Paul was calling the people of the nations of Europe, the so-called Gentiles, whom the Corinthians could behold, “Israel after the flesh” because they were the captive children of God scattered abroad, even though they were caught up in idolatry.

But Judah took as a wife “the daughter of a strange god”, a woman who was not of the race of Adam, and here Malachi warns that those of Judaea who had done what Judah also did, by accepting the seed of Canaan and committing fornication with them, their children are bastards and they will be cut off forever. Several centuries later, Christ informs us that the sacrifices of these bastard priests who contended with Him are never accepted, He said He did not know where they were from, and they are doomed regardless of their presumed piety or their apparent good deeds.

So Malachi continues in relation to Judah’s having married “the daughter of a strange god” and he says:

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

Repeating the accusation found in verse 11: “Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.”

Now Malachi says: This they have done again. They did it in the days of Nehemiah, they did it in the days

of Ezra, and here this may be the third time they have done it – unless Malachi refers to the events of Ezra chapter 10, which is a possibility as he apparently speaks of their remorse. If the repentance described in Ezra was not accepted by Yahweh, then we have no indication from Ezra himself, although it is still a possibility.

In any event, the priests of the second temple in Jerusalem committed fornication and race-mixed, and that is the reason for their rejection in the time of Christ. That rejection was mutual. Christ had rejected them just as they rejected Christ, and they had no hope of repentance, as we read in John chapter 10, “25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.”

This prophecy of Malachi is a notice as to why the priests were rejected. But as we have also said before, the names of the patriarchs in this prophecy are being used to represent the tribes themselves. So

at the same time, Malachi is prophesying of what is to become of the 70-weeks nation, that as Judah joined himself to a Canaanite, the nation in turn was to marry the daughter of a strange god, and absorb the Canaanites of Judaea into their polity. That is precisely what began to happen in 129 BC. The people whom we now know as Jews are those whom He said were not His sheep, and who for that reason had rejected Him, because they are Edomites and Canaanites, and they are all bastards.

As a digression, Judah was promised the scepter in the prophetic words of Jacob recorded in Genesis chapter 49. However nowhere is the ultimate sovereignty of God more evident than in the life of Judah and the history of His tribe. Because all of Israel shall be saved, Yahweh used Judah's incontinence not only to assure that there would be twelve tribes in Israel, but also to assure that the enemies of God would ultimately be those held responsible for the murder of God, the crucifixion of the Christ, and all of the prophets before Him. The children of Israel are not without guilt, but His enemies will ultimately not be granted mercy. In this, universalism is rebuked, because all of Israel shall be saved, but no bastard or child of a strange god will ever be accounted with Israel ■

Is Science showing there really is a God?

Eric Metaxas *The Australian*

IN 1966 Time magazine ran a cover story asking: Is God Dead? Many have accepted the cultural narrative that he's obsolete — that as science progresses, there is less need for a “God” to explain the universe. Yet it turns out that the rumours of God's death were premature. More amazing is that the relatively recent case for his existence comes from a surprising place — science itself.

Here's the story: The same year Time featured the now-famous headline, the astronomer Carl Sagan announced that there were two important criteria for a planet to support life: The right kind of star, and a planet the right distance from that star. Given the roughly octillion — 1 followed by 24 zeros — planets in the universe, there should

have been about septillion — 1 followed by 21 zeros — planets capable of supporting life.

With such spectacular odds, the Search for Extraterrestrial Intelligence, a large, expensive collection of private and publicly funded projects launched in the 1960s, was sure to turn up something

soon. Scientists listened with a vast radio telescopic network for signals that resembled coded intelligence and were not merely random. But as years passed, the silence from the rest of the universe was deafening. Congress defunded SETI in 1993, but the search continues with private funds. As of 2014, researches have discovered precisely bubkis — 0 followed by nothing.

What happened? As our knowledge of the universe increased, it became clear that there were far more factors necessary for life than Sagan supposed. His two parameters grew to 10 and then 20 and then 50, and so the number of potentially life-supporting planets decreased accordingly. The number dropped to a few thousand planets and kept on plummeting.

Even SETI proponents acknowledged the problem. Peter Schenkel wrote in a 2006 piece for *Skeptical Inquirer* magazine: “In light of new findings and insights, it seems appropriate to put excessive euphoria to rest ... We should quietly admit that the early estimates ... may no longer be tenable.”

As factors continued to be discovered, the number of possible planets hit zero, and kept going. In other words, the odds turned against any planet in the universe supporting life, including this one. Probability said that even we shouldn’t be here.

Today there are more than 200 known parameters necessary for a planet to support life — every single one of which must be perfectly met, or the whole thing falls apart. Without a massive planet like Jupiter nearby, whose gravity will draw away asteroids, a thousand times as many would hit Earth’s surface. The odds against life in the universe are simply astonishing.

Yet here we are, not only existing, but talking about existing. What can account for it? Can every one of those many parameters have been perfect by accident? At what point is it fair to admit that science suggests that we cannot be the result of random forces? Doesn’t assuming that an intelligence created these perfect conditions require far less faith than believing that a life-sustaining Earth just happened to beat the inconceivable odds to come into being?

There’s more. The finetuning necessary for life to exist on a planet is nothing compared with the finetuning required for the universe to exist at all.

For example, astrophysicists now know that the values of the four fundamental forces — gravity, the electromagnetic force, and the “strong” and “weak” nuclear forces — were determined less than one millionth of a second after the big bang. Alter any one value and the universe could not exist. For instance, if the ratio between the nuclear strong force and the electromagnetic force had been off by the tiniest fraction of the tiniest fraction — by even one part in 100,000,000,000,000,000 — then no stars could have ever formed at all. Feel free to gulp.

Multiply that single parameter by all the other necessary conditions, and the odds against the universe existing are so heart-stoppingly astronomical that the notion that it all “just happened” defies common sense. It would be like tossing a coin and having it come up heads 10 quintillion times in a row. Really?

Fred Hoyle, the astronomer who coined the term “big bang,” said that his atheism was “greatly shaken” at these developments. He later wrote that “a commonsense interpretation of the facts suggests that a super-intellect has monkeyed with the physics, as well as with chemistry and biology ... The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question.”

Theoretical physicist Paul Davies has said that “the appearance of design is overwhelming” and Oxford professor Dr. John Lennox has said “the more we get to know about our universe, the more the hypothesis that there is a Creator ... gains in credibility as the best explanation of why we are here.”

The greatest miracle of all time, without any close seconds, is the universe. It is the miracle of all miracles, one that ineluctably points with the combined brightness of every star to something — or Someone — beyond itself ■ *The Wall St Journal*

A Totalitarian Society has Totalitarian Science

Jon Rappoport

Over the past 35 years, I've exposed as least as much fraudulent science as any reporter around. That's just a fact. I mention it, because one would expect I've learned a few lessons in the process. And I have.

Government-backed science exists because it is a fine weapon to use, in order to force an agenda of control over the population.

We aren't talking about knowledge here. Knowledge is irrelevant. What counts is: 'How can we fabricate something that looks like the truth?' I keep pointing this out: we're dealing with reality builders. In this case, they make their roads and fences and buildings out of data, and they massage and invent the data out of thin air to suit their purposes. After all, they also invent money out of thin air.

Since 1987, one of my goals as a reporter has been to educate the public about false science. Between then and now, I have found that, with remarkably few exceptions, mainstream reporters are studiously indifferent to false science. They shy away from it. They pretend "it couldn't be." They refuse to consider facts. They and their editors parrot "the experts."

Official science has a stranglehold on major media. It has the force of a State religion. When you stop and think about it, official science is, in a significant sense, a holy church. Therefore, it is no surprise that the church's spokespeople would wield power over major information outlets.

These prelates invent, guard, and dispense "what is known." That was precisely the role of the Roman Church in times past. And those professionals within the modern Church of Science are severely punished when they leave the fold and accuse their former masters of lies and crimes. They are blackballed, discredited, and stripped of their licenses. At the very least. Totalitarian science lets you know you're living in a totalitarian society.

The government, the press, the mega-corporations, the prestigious foundations, the academic institutions, the "humanitarian" organizations say:

"This is the disease. This is its name. This is what causes it. This is the drug that treats it. This is the vaccine that prevents it."

"This is how accurate diagnosis is done. These are the tests. These are the possible results and what they mean."

"Here are the genes. This is what they do. This is how they can be changed and substituted and manipulated. These are the outcomes."

"These are the data and the statistics. They are correct. There can be no argument about them."

"This is life. These are the components of life. All change and improvement result from our management of the components."

"This is the path. It is governed by truth which our science reveals. Walk the path. We will inform you when you stray. We will report new improvements."

"This is the end. You can go no farther. You must give up the ghost. We will remember you."

We are now witnessing the acceleration of Official Science. Of course, that term is an internal contradiction. But the State shrugs and moves forward. The notion that the State can put its seal on favored science, enforce it, and punish its competitors, is anathema to a free society.

For example: declaring that psychiatrists can appear in court as expert witnesses, when none of the 300 so-called mental disorders listed in the psychiatric literature are diagnosed by laboratory tests.

For example: stating that vaccination is mandatory, in order to protect the vaccinated (who are supposed to be immune) from the unvaccinated. An absurdity on its face.

For example: announcing that the science of climate change is "settled," when there are, in fact, huge numbers of researchers who disagree. ---And then, drafting legislation and issuing executive orders based on the decidedly unsettled science.

For example: officially approving the release and sale of medical drugs ("safe and effective") which go on to kill, at a conservative estimate, 100,000 Americans every year. And then refusing to investigate or punish the agents of these drug approvals (the FDA).

For example: permitting the widespread use of genetically modified food crops, based on no studies of their impact on human health. And then, arbitrarily announcing that the herbicide, Roundup, for which many of these crops are specifically designed, is non-toxic.

For example: declaring and promoting the existence of various epidemics, when the viruses purportedly causing them are not proven to exist or not proven to cause human illness (SARS, West Nile, Swine Flu, etc.)

A few of you reading this have been with me since 1988, when I published my first book, AIDS INC., Scandal of the Century. Among other conclusions, I pointed out that HIV had never been shown to cause human illness; the front-line drug given to AIDS patients, AZT, was overwhelmingly toxic; and what was being called AIDS was actually a diverse number immune-suppressing conditions.

Others of you have found my work more recently. I always return to the subject of false science, because it is the most powerful long-term instrument for repression, political control, and destruction of human life. As I've stated on many occasions, medical science is ideal for mounting and launching covert ops aimed at populations---because it appears to be politically neutral, without any allegiance to State interests. Unfortunately, medical science, on

many fronts, has been hijacked and taken over. The profit motive is one objective, but beyond that, there is a more embracing goal: Totalitarian control.

On the issue of vaccines, I've written much about their dangers and ineffectiveness. But also consider this: the push for mandatory vaccination goes a long way toward creating a herd effect---which is really a social construction. In other words, parents are propagandized to think of themselves as a kind of synthetic artificial "community."

"Here we are. We are the fathers and mothers. We must all protect our children against the outliers, the rebels, the defectors, the crazy ones who refuse to vaccinate their own children. We are all in this together. They are the threat. The enemy. We are good. We know the truth. They are evil."

This "community of the willing" are dedicated to what the government tells them. They are crusaders imbued with group-think. They run around promoting "safety and protection." This group consciousness is entirely an artifact, propelled by official science. The crusaders are, in effect, agents of the State. They are created by the State. Androids.

They live in an absurd Twilight Zone where fear of germs (the tiny invisible terrorists) demands coercive action against the individuals who see through the whole illusion.

This is what official science can achieve. This is how it can enlist obedient foot soldiers and spies who don't have the faintest idea about how they're being used. This is a variant on Orwell's 1984. The citizens are owned by the all-embracing State, but they aren't even aware of it.

That's quite a trick.

One of my favorite examples of double-think or reverse-think is the antibody test. It is given to diagnosis diseases. Antibodies are immune-system scouts sent out to identify germ-intruders, which can then be wiped out by other immune-system troops.

Prior to 1985, the prevailing view of a positive antibody test was: the patient is doing well; his body detected the germ and dispensed with it. After 1985, the view was suddenly: this is bad news; the patient is sick or he is on the verge of getting sick; he has the germ in his body; it does harm.

Within the medical community, no one (with very few exceptions) raised hell over this massive switch. It was accepted. It was actually good for business. Now, many more people could be labeled "needs treatment," whereas before, they would have been labeled "healthy."

While I was writing my first book, AIDS INC., in 1987-8, I wrote the FDA asking about a possible AIDS vaccine. I was told the following: every person given such a vaccine would, of course, produce antibodies against HIV. That is the whole purpose of a vaccine: to produce antibodies.

However, I was informed, patients receiving this vaccine would be given a letter to carry with them, in case they were ever tested for HIV and came up positive. The letter would explain that the antibodies causing the positive test were the result of the vaccine, not the result of "natural" action inside the patient's body.

In other words, the very same antibodies were either protective against AIDS (good) or indicative of deadly disease (bad). This was the contradictory and ridiculous and extraordinary pronouncement of official science.

It carries over into every disease for which an antibody test is administered. If a vaccine against disease X is given, it delivers immunity, because it produces antibodies. But if a diagnostic test for disease X reveals the presence of the same antibodies, naturally produced in the body, this is taken as a sign of illness.

Extrapolated to a more general level, the Word is: synthetic medical treatment is good; the action of the body to heal itself is incompetent. This is a type of superstition that would astonish even the most "primitive" societies. It no longer astonishes me. I see it everywhere in official science. From the

medical establishment's point of view, being alive is a medical condition.

The most useful politicians---as far as official science is concerned---are those who automatically promote its findings. Such politicians are lifted into prominence. They are champions of the Science Matrix. They never ask questions. They never doubt. They never make waves. They blithely travel their merry way into new positions of power, knowing they have enormous elite support behind them. When they need to lie, they lie. They are taught that those who question or reject official science are a tiny 'demographic' who can be ignored during election campaigns. 'Don't worry about them. They don't count.' These politicians are never in the trenches with the people on issues of health.

The elite Plan is universal collectivism, in which all citizens are atoms of a giant molecule. Many lies need to be told in order to make that dream/nightmare come true. If some of those lies are about science, so much the better. People believe in science.

Think about the agendas behind universal vaccination, climate change, universal psychiatric treatment, GMO food, and other 'science-based' frauds. They all imply a model, in which individuals give up their power in exchange for 'doing good' and becoming members of the largest group in the world: 'disabled' people with needs that must be addressed and satisfied.

Instead of supporting the liberation of the individual, the controllers want to squash it. Why? Because they fear individual power. It is forever the unpredictable wild card. They want a society in which every thought an individual thinks connects him to a greater whole---and if that sounds attractive, understand that this Whole is a fiction, intentionally faked to resemble a genuine oceanic feeling. The elite Whole is ultimately a trance-like fiction that will slow down time to a crawl, and shrink space to a sliver, and focus attention on a single mandate: wait for the next instruction from above, content in the knowledge that it will benefit all of humanity." This program has many agents. Some of them are agents of official science ■

Flu Shots Scientifically Proven to Weaken Immune Response in subsequent years

Mike Adams

A medical study conducted at the [Ohio State University Wexner Medical Center](#) found that women who received flu vaccines had a **weakened immune system response in subsequent years**.

Lisa Christian, PhD, the lead researcher on the study, concluded, “Growing evidence shows that those who received a flu shot in the prior year have lower antibody responses in the current year.”

The study proves yet again that the official narrative of the [flu shot industry](#) — and its complicit corporate-run media — is false and deliberately deceptive. Far from offering bulletproof protection, flu shots actually make people **more vulnerable to influenza infections**, which of course contributes to more people catching the flu and then falsely thinking they need more flu shots for “more protection.”

Yet it is the flu shots themselves that are leading to an increase in influenza infections. The flu vaccine, in other words, perpetuates the myth that flu vaccines are needed by ensuring influenza spreads more



rapidly than would otherwise occur. In effect, flu vaccines spread the very infections that generate more demand for flu vaccines. The structure is a “perfect” self-perpetuating medical hoax rooted in [fake science](#) and relentless [media propaganda](#).

In my [news video](#), you’ll also learn:

- People who had a 2008 flu shot experienced a 250% increase in influenza infections in subsequent years.
- A study published in *Human & Environmental Toxicology* found that mercury-laced flu vaccines caused a 4,250 percent increase in fetal deaths during the 2009 flu season.
- The flu shot narrative pushed by the vaccine industry is a **medical hoax** that’s easily disproved by fact-based evidence.
- People who get flu shots will be the first to die in an actual global pandemic because they have been made vulnerable to infections ■
- [Natural News](#)



Brain Death is not Death

Dr David W Evans

Dr David W Evans There were never sound scientific or philosophical grounds for a redefinition of death based on the loss of testable brain function while the body remains alive ⁽¹⁾. Pressure for a viable heart for transplantation nevertheless resulted in a diagnosis of death on some such basis in Cape Town ⁽²⁾, in 1967. There followed “a euphoric, uncontrolled epidemic of heart transplantation around the world” ⁽³⁾. This, together with demand for other organs which, to be viable in recipients, required that they be perfused until their removal, necessitated “the production of a set of legal and philosophical justifications” ⁽²⁾ for procedures which would otherwise be seen as assault. The story of how the Harvard Brain Death Committee produced, in 1968, a facilitating redefinition of death based on “irreversible coma” with “no discernible central nervous system activity” makes interesting reading ⁽⁴⁾. The ease with which their novel redefinition of death became incorporated into American law, and subsequently accepted in many other countries, gave food for thought. It seemed to resist attacks upon its inconsistencies and contradictions because of its utility - indeed its perceived necessity to some transplant practices. That is, until last year. Fittingly, the paper formally

admitting that the concept of brain death - as this new form of death became widely known - “fails to correspond to any coherent biological or philosophical understanding of death” came from the Harvard Medical School too ⁽⁵⁾.

While the philosophical arguments about concepts of death may be for others, the possibility of diagnosing - with the necessary certainty - the “irreversible cessation of all functions of the entire brain, including the brain stem”, while the rest of the body remains alive, has always been the concern of the doctor. That “whole brain” definition was the requirement stipulated in the quaintly named Uniform Determination of Death Act (1981) if death were to be certified on other than the universally accepted cardiorespiratory basis. The Harvard tests - essentially of brainstem mediated reflexes and ventilator dependence, with or without EEG, in patients whose coma was believed irremediable - clearly lacked the power to make that diagnosis. The many protocols in use worldwide failed similarly. Indeed, their very number ⁽⁶⁾ proclaimed the fact that the syndromes they diagnosed could not be one and the same entity ⁽⁷⁾. And prominent among the variations was the apnoea test, which might lead to the misdiagnosis of respiratory centre failure if

inadequately stimulating. If stringent, it might prove lethal [\(8\)](#).

those who foisted “brain death” upon us here in the UK in 1979. They simply promulgated a set of

Carina Melchior



A young woman wants to ride her pony, one year after doctors in Denmark targeted her for “organ donation”.

Carina Melchior suffered severe injuries after crashing her car in Denmark in October 2011. Doctors said that she was virtually “brain dead”. Today she is now making a full recovery and is able to walk and talk.

LifeSiteNews [reports](#) that: Carina was admitted to hospital with severe injuries and slipped into a coma. Doctors advised her parents that there was little chance for her survival, that brain death would probably occur within days, and suggested

withdrawing life support and making preparations for organ donation.

The parents agreed, and Carina was taken off her respirator but continued to breathe on her own. Doctors were actually gathered around Carina’s bedside discussing her supposed “brain death” and the possibility of organ donation, when she suddenly opened her eyes and began moving her legs. Carina’s father told Danish newspaper Ekstra Bladet: **“Those bandits in white coats gave up too quickly because they wanted an organ donor”**.

Carina keeps asking if the doctors are trying to kill her. The family’s lawyer said that the whole incident caused “great trauma” to Carina and her family, and they are now suing the hospital for damages.

The case raises more serious questions about the definition of so-called “brain death” and the callous behaviour of doctors and hospitals in pressuring families to abandon their loved ones to organ harvesting.

Look out for more on this case as a Danish documentary has been made, entitled “The Girl Who Refused To Die” (danish: “Pigen der ikke ville dø”).

Truog and Robinson acknowledge that many patients currently diagnosed “brain dead” do not, as a matter of fact, meet the American legal requirements governing that practice. They say that many of them retain demonstrable brain function - and that this knowledge, which should be uncomfortable to those certifying death on the basis that there is none, is set aside on the premise that it is not “significant”. That practice is reminiscent of the stance assumed by

prognostic criteria, first published in 1976, with a directive that they were to be used thenceforth as criteria for the diagnosis of death [\(9\)](#). The illogicality of that change of use was pointed out in 1980 [\(10\)](#). The diagnosis (of “brain death”) was crucially dependent upon the absence of specified brainstem reflexes. Other persisting brainstem function, such as blood pressure control, was to be ignored. EEG activity was not to be sought. If demonstrated, it was

to be set aside as of no “significance”. Such was the pretence to knowledge of our marvellous brain’s function which did not, and still does not, exist.

The term “brain death” was formally abandoned, in this country, in 1995 (11). But comatose, ventilator-dependent patients are still being certified “dead” for transplant purposes using similar tests. These are now held to diagnose the irreversible loss of the capacity for consciousness, although no sound scientific evidence has been advanced to support that claim. Nor, since these patients are not exposed to the anoxic drive stimulus, do they have the power to diagnose the irreversible loss of the capacity to breathe. That being so, the merits and demerits of the new conceptual basis for certifying these patients dead should be of no practical concern to the doctors who care for them. Where requests for the organs of such patients are concerned, Truog and Robinson (like others (12), (13)) propose the abandonment of all obfuscation about their status in the dying process.

They suggest that people should be allowed to donate their organs when they become “neurologically devastated or imminently dying”, without first being declared dead. This refreshing call to face the facts has implications for the validity of the “consent” given by those led to believe that their offer of organs will not be taken up until after their death. But it may be that more will be prepared to register as prospective donors on the proposed new basis if it is fully and frankly explained - and the necessary legislation enacted after open debate ■

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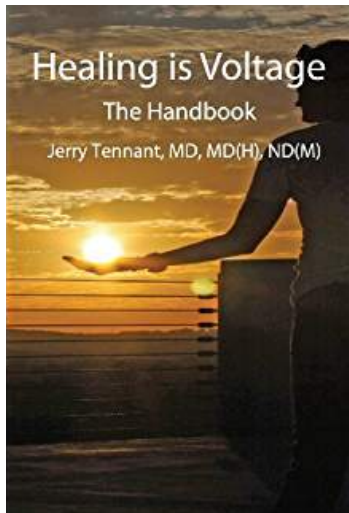
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Competing interests : None

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Healing is Voltage – Jerry Tennant MD MD(H) Psc D

Although modern medicine provides ever-increasing efficiency in emergency medicine (once you get out of the waiting room and actually get care), the results of care for chronic disease in the US is on par with third

world countries according to the World Health Organization.

This book suggests a different paradigm for the care of chronic disease based on the recognition that we must constantly make new cells to replace those that are worn out or damaged. Chronic disease occurs when we lose the ability to make new cells that work.

To reverse chronic disease we must look for the reasons that we have lost the ability to make new cells that work. Making new cells requires -50 millivolts of energy, amino acids to make the inside of cells, fats to make the outside of cells, vitamins and minerals to make the metabolic processes work, oxygen, a fuel system (fats and glucose), a sewage system to get rid of waste proteins (lymphatic system), a system to protect us from infections, and a way to get rid of toxic substances.

Almost all chronic diseases are characterized by low voltage. Just as a new Mercedes without a battery isn't going anywhere, a body without a functional electrical system doesn't work either. Therefore, the title of this book is Healing is Voltage.

The main things that control voltage are thyroid hormone, fulvic acid, dental infections, scars and exercise.

The body's primary source of amino acids is stomach acid breaking proteins into amino acids. You cannot be well without stomach acid.

The body's source of fats is bile from the liver/gall bladder system allowing fat to be absorbed.

Surprisingly, production of bile is based on stomach acid.

Humic and fulvic acid are in control of vitamins and minerals as well as being a source of amino acids. Because of our farming practices there is little humic and fulvic left in our food supply.

Oxygen is dependent upon iron in hemoglobin to carry it to the cells. Again humic/fulvic are in control of minerals including iron. Vitamin C is also necessary to absorb iron. Circulation is also necessary for the blood to carry oxygen. Much of the circulation is controlled by nitric oxide.

Much of the digestive process that provides fats and glucose is controlled by stomach acid since it is stomach acid that tells the pancreas to make the enzymes necessary to digest our food.

Since we are a portable system we must have a battery system that provides voltage as we move about. Our muscles are voltage generators as well as rechargeable batteries. However this system only works when we are moving/exercising. Without exercise, our battery system goes dead. In addition, it is exercise that activates our lymphatic system to remove waste proteins from dead cells from our body. Without exercise, our sewage backs up.

This book begins the process of your understanding what things you must do to make new cells. Making new cells that work is the key to curing all chronic disease. You must stop thinking about having heart disease, indigestion, headaches, a gall bladder problem etc. and trying to find a solution for that particular disease/symptom. You must ask the question, "Why can't I make new cells that work?" When you find the answer, you know what to do to get well. It all starts when you start thinking like an electrician instead of a physician. Check the voltages in the wiring system of the body (the acupuncture system) and you will be on your way to finding the problem and its solution ■

Available [Amazon](#) 599 pages

Lulu deplatforms Christogenea books




I don't remember exactly when I first put up the CNT in hardcopy, but I think it was in late 2009 or early 2010, and Christreich was in late 2011.

So after nearly 8 years, Lulu decides to abruptly cancel my books and terminate my account because Christreich "may be in violation" of their ridiculously progressive terms of service.

Note some of the things that Lulu prohibits. I knew all along that they cater to the suburban soccer mom crowd, but this is so SJW they now seem like an Antifa-operated company. Of course, I have not read their membership agreement in 8 years, but it certainly must have evolved somewhat since I did...

Content on Lulu [ref:_00D506zQ6._50050yBjcA:ref]Message 18 of 1074



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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>



Announcements

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.

Replays of Christogenea podcasts are currently streaming 24/7 on four different internet radio stations. Listen at Christogenea.org or search for Christogenea in Winamp or at Shoutcast.com

The [Radio page at Christogenea](http://Christogenea.org) 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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