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GREAT
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JEWISH
HIGH
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GERMAN-BRITISH RELATIONS
FROM GERMAN POINT OF VIEW

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"LORD MELCHETT"

Really Alfred Mond, Jew born in Cassel (Germany), ruler of the British Chemical Trust, leading Zionist and member of the Conservative Party. He is typical for the "new nobleness" in Great Britain. Drawn by the Jew G. Rabino-witsch and firstly published by the "Jüdische Press-zentrale" Zürich (Switzerland) No. 590 of April 4th 1930.

ADOLF HITLER

Leader of the National-Socialist German Labour Party writes about *Germany and Great Britain* in his book: „Mein Kampf“ (1924):

In pre-War-times Great Britain thought that Germany would become dangerous because of her industrialisation and her trade power. Germany seemed to become equal with Great Britain in her own spheres. The "peaceful economic conquest of the world" preached by our so-called "statesmen" was the cause of organized resistance by the British politicians. This resistance came in form of an organized attack because the policy of Britain was not the "maintaining of world peace" (which was doubtful all the time), but the maintaining of the British Empire. And England looked for allies because of her traditional circumspection by valuation of her enemies and an existing doubt as to her power. That was not "scrupulous", for wars are not made by "heroic points of view" but by practical ones. *The duty of diplomacy is not to see that the nation dies in heroic manner but to see that it is practically maintained. Each way for this reason is right and it is a contradiction of duty, if it is not followed.*

With the revolution in Germany on November 1918 the British fear of a German world hegemony was removed. But Great Britain has no interest in the complete extinction of Germany in Europe. On the contrary. Just that complete breakdown of Germany in November 1918 gave a new and unexpected duty to the British diplomatist: four and half years the British Empire fought to break the supposed hegemony of a continental power. Suddenly this power broke down, being in danger of becoming chaos. There was in Germany such a lack of selfpreservation, that the balance of Europe seemed to be abolished in 48 hours. *Germany was destroyed and France became first power on the Continent.* But the enormous propaganda, which kept the British people in the War, exciting excessively and stirring up instincts and passions, hindered British politicians then from deciding upon the right course. The aim of War for Britain was attained with the defeat of Germany in matters of colonial, seapower and world trade. Everything beyond this was loss for Britain. When Germany lost her *continental* power only enemies of England gained. Although it was impossible to change the policy during the period

from November 1918 till summer 1919 because of the propaganda exciting the feelings of the British masses, it was further impossible because of the military situation. France dictated to all other allies. But Germany herself, the only power which could change situation during the month of peace conferences, was in a state of civil war and told the world through the mouths of her so-called "statesmen" that she would accept every dictate.

If a nation in this world through of lack self-preservation puts an end to its active power of alliance, it will become a nation of slaves, and endure the fate of colony.

Therefore the only course for England was to participate in the robbery of France, to prevent France from becoming too strong. *But in fact, England did not attain her War objective.* The growth of a continental power to excessive strength was not hindered, but more the fact than before the War.

If we now, considering all that, look for a possibility of alliance for Germany we are convinced that the possibility of alliance with Great Britain is very great. Although the consequences of the War were catastrophic for the German people, we ought to understand that Great Britain has no more interest in destroying Germany; on the contrary British interest is opposed to the excessive growth of french power. Policy is not made by ill-feelings due to past years, but by the consideration of past experiences with regard to the future. But this experience shows us that alliances are weak if they are based only on negative aims.

The fates of nations are brought together only by common aims, common gains, common conquests or, in other words, common enlargement of power.

The practical and present consequences can only be found by answering the following questions: *Which nations are opposed to french military and economic power becoming absolutely overwhelming in Europe due to the destruction of a German Middle-Europe? Which nations are in danger due to this french hegemony?* One of these questions is quite clear for us Germans: France was, is and will ever be, our implacable enemy, whether France is ruled by Bourbons or Jacobines, Napoleons or republicans, clericals or Bolshevists: The aim of their policy will always be to possess the Rhine and to divide Germany into many powerless parts.

Great Britain does not want Germany as a world power but France does not want a German power at all. That is a great difference. Today, we do not fight for any world power but for the unity and existence of the Vaterland and for the daily bread for our children. If we consider that we only find two European powers which can possibly be our allies, Great Britain and Italy.

But we ought to know three facts, which hinder such an alliance: One of them is a German matter, the other two are based in the countries in question:

Is Germany capable of making alliances? Is it possible for a power, which wants to make real policy, to ally itself with a nation whose government is quite passive and incapable, absolutely pacifistic and cowardly and of which big masses are traitors of their own interests through Marxist and Jewish propaganda? Is any foreign power able to hope that it can get into relations, to fight together for common interests with a nation which has no courage, and does not feel inclined to defend its own naked life? Will any powerful country that wants to have an alliance, not to guarantee the present situation of slow degradation (such as the old triple alliance Germany-Austria-Hungary-Italy), but to strengthen her power, engage itself with a country, which characterizes itself by creeping submissively in foreign policy but is regardless of its own national evolution, which has no more greatness and whose government is respected neither by its own people nor by foreign countries? Indeed no! No foreign power, wanting respect for itself, and more from its allies than provisions for money-making members of parliaments will or is able to ally with the present Germany.

And the inability of Germany to make alliances is the very reason of the solidarity of the old Great-War-enemies. And because of this defencelessness and cowardice of the post-War-Germany (except the usual paper protests by the parliamentary "selected" men) and because the Lord never gives freedom to cowardly people and because foreign countries have no reason to help us, if we dont want to help ourselves, other nations can only participate on the piratical expeditions of France (even though they have no direct interest in weakening Germany) only to prevent France from keeping all her robberies.

Further, it is difficult for foreign countries, which have been our

enemies during the War, to change quickly their public opinion. It is impossible to call us Germans "huns", "robbers" and "Vandals" for 5 years and then to make friends and allies immediately with us. That must take time.

But the third fact is the most important one and will be of great importance for the European future: I tried to show, that Great Britain has no interest in keeping down Germany. But the international Jewish financial world has this interest. The discord of British policy on the one side and the Jewish policy on the other is very evident even in foreign matters.

The international Jew wants—contrary to the interest of Britain—the restless political and economical slavery of the German people.

The internationalisation of the German economy, the exploiting of Germany's work by the Jewish high finance is only possible by Bolshevisation of the Reich. The troops of the Jewish world power are in Germany, the Marxist organisations, and on the Rhine, the french army. They have both the same order: to bring Germany into the slavery of the international Jewish finance.

The Jews are the big agitators for the destruction of Germany. Everywhere in the world, where Germany is insulted or attacked, Jews are the authors. Before and during the War the Jewish Marxist and finance press agitated systematically hatred against us till one country after the other entered the War, even though they could not gain anything by it.

The Jewish plan is clear: The Bolshevisation of Germany, that means the destruction of German national intelligence and exploitation of German labour in the interests of Jewish finance is only the first step. Other countries will follow and that is the Jewish plan for conquering the world. As often in history, the turning point lies in Germany. If Germany becomes the slave-colony of the Jewish blood-and money-greedy tyrants, then the whole world will be enslaved too. But if Germany will be free from this Jewish world power, the worst danger is over for the whole world.

The principal aim of Germany must always be: See that no second continental power becomes too strong. The organisation of a second military power on the German frontier is like an attack on German territory. It must be hindered at all costs, even by war. That is not

only German right, but German duty. Not in oversea colonies, but in the land at home lies German power. The Reich is never sure unless it has land enough for every one of us for hundreds of years. Don't forget that the most holy right in this world is the right to land which you cultivate, and the most holy sacrifice is the life and the blood which you sacrifice for this land.

Therefore we German National-Socialists change the German foreign policy of pre-War-times. We begin there, where they finished 600 years ago. We stop the permanent Germanic expeditions to the South and West and look against the East. We stop the colonial and trade policy of pre-War-times and turn to the land policy of the future.

The Moment for Great Britain to Decide By Alfred Rosenberg, München.

"Once for every man and nation comes the moment to decide . . ."

The World's Situation

For Great Britain now comes the moment of decision. Century after century she became stronger and more and more wealthy. She defeated all competitors of her power over the waves, Dutch, Spaniards, Frenchmen &c. Germany was defeated 1918. But this last War changed Great Britain from creditor into debtor. Debtor of her strongest competitor who threatens her world power, of the United States of America. All peace treaties and naval arrangements are, in the minds of Americans, only British measures to veil the financial inferiority of England by competing with her sea power to prevent America from using her financial superiority for her own big navy. The weakness of Great Britain by saving her position as first sea power is accompanied by several Dominions striving for home rule and conducting foreign policy which is often quite opposed to the interest of the Empire. England must—par exemple—keep friendship with Japan to fulfil her mission in the *Far East*, but *Australia* is naturally opposed to Japanese competition and growing power, and tries to get into friendly relations with the "anti-yellow"-U.S.A. The Boers in *South-Africa* are going step by step towards independence without Great Britain being able to prevent them. The quarrel

about the flags is only one of the symptoms which shows us, that things will, perhaps soon, be catastrophical for the Empire. More than once *Canada* has declared her independence in foreign matters and this Dominion especially would be very much in danger in case of conflict between Great Britain and U.S.A.

And to all this is added the troubles in Egypt, India and Palestine, where world powers of highest capacity fight each other and force the Empire to balance between them without being able to rule them.

All this weakness in her worldwide position meets Britain when she has no statesman of importance, who can master the situation. And the hesitating men, who are British ministers now, are prevented from activity even in London by forces in the City, as we will show below.

The Indian Problem

All who know something of Indian affairs will acknowledge that three important groups of Indians do not sympathize with Ghandi's action; first of all the Mohamedans (about 70 millions), then the native princes, and, last not least, the parias, the expelled. The Mussulmen have no feeling of fellowship with the „Indians“; the rich princes fear the diminution of their power, even their deposition; the parias know that they must expect torment and death if they are handed over to their „compatriots“. Consequently not only air squadrons with bombs are in the hands of the British but also of strong allies in India itself, which will be used even by the Labour Government, which knows quite well that the breakdown of the Indian market would mean the breakdown of not only a good part of British industry but of millions of British workmen and their families. The Labour Government was unable to reduce unemployment and a further increase would doubtless mean the end of the Socialist party in England.

The National-Socialists, the future of Germany, see all this without any sentimentality. It is really not our mission to deliberate on the "enslaved people" such as Marxian and Bolshevist phraseology proclaims. There is no "solidarity of all oppressed" in the world. We have only to ask, whether the enemy of this "oppressed" people is our enemy or not. In this case it is the question, whether the British Empire is our implacable enemy or not. On this question

we have to decide, not on the question of "liberating the world" and other nonsense. We Germans have no reason to sympathize with Indians, who sent during the Great War more than 300 000 soldiers to Europe. Ghandi himself preached war against Germany, hoping to get in this way freedom for India. That shows us that he is free from any sympathy with Germany.

The big actors in the Indian revolution are nourished in Bolshevich Russia. The president of Congress, Pandit Nehru, who has just been arrested, had the idea of a "republican-socialist" fight, and red flags have been hoisted more than once. We German national-socialists can promote this revolution in the Far East only if all ties with England are broken off. But they are not, and no German government since the War has tried to get a useful agreement with London even if London had given it a chance. The German post-War governments have always been in action in the interest of Paris. England will become opponent to France because of the french policy in the Mediterranean just as she will be opponent of Soviet-Russia because of the Bolshevisation of India and elsewhere. Rivalry between two or three nations has always been used in foreign policy and should be used also by Germany.

To understand the backgrounds of the fights in India I must repeat that part of my book "The Mythos of the 20th century" which deals with India:

"Each European sees in old India the country of his dreams. During this time of mechanical slavery not the worst thinkers love the minds of Jajavyas, Cankaras, the heros Rama, the god Krischna, the poet Kalidasa. The consequence is that the Indian lovers think that Europe's spirit could be refreshed from India, but they do not feel that this Aryan India has been ruined by the heart-witening mentality of the later Upanishads. On the other side we see the world political fact that the Indian nationalism is strengthened by the national European and British mind. During the victory of European national feeling the nationalism of the half-cast Indian people reawakened in all matters of life.

They began once more to study their religious books, to love their old heros Rama and Ardchuma. Indians go to Europe, praise their "wonderful people" and claim their national freedom. Rabinbra Nath Takkur sees in the non violent nationalism of India

the "redemption of the world", Ghandi preaches the passive resistance of his people. But Vasvani, the new Indian preacher says that "Ascetic mentality can not oppress Aryan thinking for a long time and the young (Indian) people will see that great patriots are always creative, dynamic in mind. The history of heroism must be taught to young India and of course in the light of the Indian race." But all that is European thinking, not Indian. Of course neither the colour of skin nor ancestors makes Brahmans, but character. That is the tragedy of Indians (Vasvani) who have a wider mind than all their 300 millions of compatriots. If he wants to show the history of Aryan-Indians he will be forced to recognize that Aryans are wrecked in India, almost without exception. But they left some heroic epics, a deep feeling of philosophy which later on became chaotic for the races and minds. The few regenerates, cheered up by European mentality are unable to make a new people out of the racial chaos which is called India. They are talking about "future glorious time" but at the same time they condemn the ideas of race and nationality. And because the racial substance, which only could recreate states and minds, got wrecked, India created only the tired pacifist Ghandi but no creative statesman or soldier.

Further, there has broken away much of the Indian religion through Mohemedanism which can never be repaired. The lower races will ever be the instrument of Islam. The Indian religion is pacifistic till suicide. The Laotseism says: Be humble and you'll rule. But even this was the cause of racial and national destruction. Always—in the whole world—that mind is victorious, which has the will to power. *The fights between Hindus and Muselmenn will come again, if the British leave India.* Even if some of the reproaches of "Indians" against Great Britain are just, nobody is allowed to doubt, that Great Britain with her power prevents India from streams of blood and worst times ever seen. Ghandi, Das, Vasvani &c. could only be possible in view of European oppression. We will be content if they found universities, teach their own doctors, nourish their hungry people and preach national heroism. *But India needs the strong hand of mastership!* Therefore we Germans ought to support British rule in India from racial point of view as well as from our German one. That

can be done without any mental reserve and even if we have sympathy with old India and her present philosophers. We have to refuse the idea of sentimental "Ghandi adoration" and assimilation of India to Dominion status, because this would mean racial destruction even for the white races. (This is the disturbing element of English Labour policy since 1929.) Great Britain ought not to give way for the interest of the white races and her own interest. If she does, she will have a breakdown in India just like her predecessors, the Portuguese. The ruins of Portuguese houses in Goa show us the past power of this people. And half a million halfcasts from fair skin to dark brown show one of the wreckages of white race in the dark and strong power of lower races and in the slums and fever of India."

The Islam

The 70 millions of Mussulmen are of high influence in India. But far more important is the fact, that their influence reaches nearly all British colonies and forces Britain to count with Islam everywhere. From a superficial view the Islam-world seems to be divided: In Arabia there are hard and bloody fights between several sects, the Indian of the Ghandi-non-violent kind try to become friendly with Mussulmen for an All-Indian understanding, Angora became national Turkish and refused to remain the "wordly arm of Mekka" and Kemal Pascha discharged the Califat. In spite of all this there is a secret mobilisation of spirits in the Mussulmen centres. First of all in Cairo, where the old university of El Ashar with modern propaganda teaches against Europe and against Christianity and produces fanatical young people. There are posted from Cairo thousands of religious works, hundredthousands of pamphlets to all parts of the world which nourish hatred throughout the Mussulmen clergy in Africa and East Asia and preach aggressiv spirit in the highest manner. (People, who know about it, say, that a single bookshop in Cairo sends about 5000 pamphlets monthly only to Java!) "We have won the battle, but we don't yet possess the object" says a big Mussulmen paper in Madras referring to the propoganda. Another newspaper says: "From Sierra Leone on the one side to Borneo on the other we are asked for Mussulmen spirit. In India alone there are three translations of the Koran from which 20 000 copies

were sold only in Calcutta. Pamphlets in amulettes are posted in millions of copies. British West-Africa has now a population of 16 millions of which 11 millions are Mussulmen, East-Africa 11 millions with 2 millions Mussulmen, the half of Togo belongs to the Islam, of Nigeria two thirds, Dutch-India has out of a population of 50 millions about 36 millions Mussulmen. Everywhere, where races are half-casted, the Mussulmen spirit grows up, promising freedom even to negros through "war against Europe". The Indian Vasvani says: "I'll tell you (to Europeans) to take care! Take care of the tears of the weak! All the weak of the East, the Hindus and Mussulmen in India, Egypt, Persia, Algeria and Afganistan are suffering from the aggressive egoism and imperialism of the West." And really, the white race must take care of this hatred of the dark races and halfcasts, which are—perhaps soon—united in the fanatical spirit of Mohamed.

But first of all, the white race have to be careful, that nothing happens which will give occasion for hatred to the fanatical spirit of Mohamed. And above all, if this occasion is not necessary for the Life of the British Empire. But this is the case in

Palestine

During the Great War, when the Entente looked for new allies it was England who wanted friendship with the Arabs to defeat the Turks and with the Jews against Germany. England promised to the Arabs independence, to the Jews Palestine as "national home". But the Arabs were already in Palestine and the inevitable consequence was that Arabian claims collided with those of Jews. And *this* conflict shows us the very big fault in British policy.

Nahum Sokolow, the president of the executive of Zionist world organisation says in the "History of Zionism" that Great Britain was the protector of the Jewish people. He says further, that Disraeli, the so-called "British" imperialist, made his oriental policy not for British, but for Jewish interest. Another Jew, Herzl, has always left his hopes in British hands. This is perfectly comprehensible because the Jewish influence on British policy and business was always more and more remarkable.

The Jewish influence on British policy dates from the swindle of Nathan Rothschild after the battle of Waterloo. During the reign

of Edward VII. the Jews ruled in England and because of their money rich Jewish bankers became Baronets and Lords. Abraham Sassoon, Baron Hirsch, Ernest Cassel &c. made "British" policy for Edward VII. Transvaal was conquered for the interest of the diamond-Jews Alfred Beath, Lewisohn Wenner &c.

It is—really—no accident that London has had 5 Jewish Lord Mayors since 1900 (Rothschild, Lawson, Philipps, Cawston and Samuel), that about a dozen Jews are sitting in the House of Lords, that a 100 p. c. Jewish bank rules the economic life of Palestine, that Palestine had at first a Jewish High Commissioner ("Sir" Herbert Samuel) who was only forced to retire after big Arabian scandals, that the former Commissioner of India (Montagu) was related with the Jewish banker (Samuel Montagu), that the Governor of Bombay, David Sassoon, the former financial secretary, Lionel Abrahams and the former Viceroy of India, Isaacs-Reading, are all Jews.

Lloyd George, who is said to have wanted the Jews for his political purposes, showed the world how great is the power of Jewish banks, newspapers &c. because he gave all the dignity of his country into hands of rich "sons of the desert" (name of the Jew Rathenau for his fellows). In the days of Spa Lloyd George and the 50 p.c. Jew Millerand (France) and the 100 p.c. Jew Marshall (French minister) went to Hythe, the country seat of Philipp Sassoon, the Jewish "friend" of Lloyd George (later on he was Minister of Air). When Dr. Simons (Germany) was asked to receive the dictation of Paris, Lloyd George and Briand were again with the Jew Sassoon. Was that by accident? Sassoon was "private-secretary" to Lloyd George. *Is it not curious, that the British Prime-minister went to stay with his secretary to decide the fate of the world?* Shall we furthermore say that "Sir" Mattheu Nathan is Governor of Queensland, John Monash Commander of the Australian army (the Jewish lexicon says [IV, p. 276]: "His work is for the glory of Zion"), Philipp Magnus representative of the Universities in the House of Lords (Vorwärts 1926, No. 277) or is the picture already clear enough? It is very characteristic, what the Zionist "Jüdische Rundschau" writes: The Zionist leader Israel Cohen made a voyage to the Far East for the interest of the national Jewish loan (Keren Hajessod) and says about the situation of Jews in the Zionist paper "Haarez":

"Their (the Jews) economical situation is commonly very good (!) although they have to suffer like others from the world crisis. They live in the English-Jewish style (!), the interest for the Jewish activity in the world is very strong. The political situation is excellent. (!) The President of Parliament in New South-Walés is a Jew. Once, the session had to be cancelled, because the President as well as the Vice-President were in the synagogue." ("Jüdische Rundschau" 1921. No. 33/4.)

It must be further remembered that all three British parties have Jewish leaders—the Conservatives Sassoon and Mond, the Liberals Herbert Samuel, the Labour the millionaire Baron (now dead), further Emanuel Shinwell and the Zionist leader Kaplanski—over all are the Rothschilds, Lazards &c. In this way, the political life of Great Britain is poisoned throughout. British people can not decide in very important matters without asking Jewish authorities. In this way, England was the sword of Jewish policy before and during the Great War and especially after the Balfour declaration of November 2nd. 1917 all sympathies of the Jewish high finance were on the side of Great Britain and—in consequence of that—the political power of all Jews which was—from the German point of view—high treason from the "German" Jews against Germany. The 100 p.c. Jewish "Frankfurter Zeitung" was careful in its expression, but it wrote after the Balfour declaration of "ferment of (English-Jewish) victory!"

Thus, the Jewish battallions came triumphant to Jerusalem and Zionistic dictatorship began. The Zionist president Weizmann said a sentence, which has been carefully hidden from British eyes and ears, which shows the Jewish triumph *over* Great Britain and the Jewish methods of extortion. He declared ("Jüdische Rundschau" 1920, No. 4):

"We (Jews) will be in Palestine, if you (English) will or not. You can promote or delay our coming, but it is better for you, to help us, because we are able to destroy you (British) and we can make revolution out of the whole world."

This kind of menace against England was repeated by Weizmann several times, mainly in the Zionist congress in Karlsbad. Every Briton ought to know that to see right about Jewish policy.

The fight between Great Britain and the Jewish world power:

The Zionist Herbert Samuel was firstly High Commissioner of Palestine and oppressed the Arabs together with the Jewish Commissioner of "Justice" Bentwich. All Jews collected enormous sums of money to defeat the Arabs with Jewish firms, loans being made to Arab farmers to make them dependant. This old Jewish manoeuver (like Jewish loans to nations, those of the Rothschilds Warburgs &c. e. g.) was successful. The mortgaged land of the Arabs came into the hands of Jews and consequently there were many protests from the Arabs. They claimed the freedom, promised during the Great War, but the Jews,—in all other countries the protectors of "democracy"—opposed in strongest manner and the British authority was on the side of Jews. But in August 1929 bloody rebellions came. These actions showed the world, that the Jews are very well armed and they murdered many Arabs. In consequence, the Arabs devastated Jewish farms. The Government of Macdonald made inquiries by a special commission, which published its report. (The so-called Shaw-report.) Although the report is very philosemitic, it shows the right of the Arabian people to fear expulsion by the Jewish policy. The sentence in the report "that even the Jewish violence could not excuse the killing by Arabs" says in other words, that the Arabs had all human right to defend themselves. This report—weakened by the Ministry of Colonies—caused the known "indignation" of the "Jews of the whole world", who are always aggressive, when other interests are respected and not only their own. A very bad and lying accusation was made against the secretary of the High Commissioner, Luke, with the result, that he was displaced to Malta.

The situation became more difficult. Pressed with Jewish financial measures the British authorities were forced to allow further 3000 immigrants although Arabs protested. And the "Jüdische Rundschau" of May 30th triumphed:

"This small Jewish delegation represented a big part of the whole power, which Judaism has now after the War. The Jewish delegation told the British Government in strong words (!) that the Jews are not willing to negotiate about the diminution of immigration or the buying of land."

It is really impossible to speak in a more impertinent form to a great nation than the Shylock-Jews speak to Great Britain. On May 13th

the Arabs were told in London, that their claims were refused. But a day later the British Colonial Ministry cabled to the government of Palestine to cancel the Jewish immigration consents. The enraged "Jüdische Rundschau" cried:

"The motive of British action in Palestine is always the keeping calm of Arabs. And that is the result not of a weak, but a strong Jewish policy working with the strongest cards we have."

Doubtless the Islam menaced to ally the Mussulmen with the Hindus against England in India and this menace caused the alteration of Macdonalds policy from one day to another. (Macdonald is on the other hand always trembling, if the Jewish finance menaces).

And since this day the British Government and people is in the crossfire of Jewish hatred nourished in all countries all over the world. But this shows us:

1. The world-wide organisation and unity of all Jews, guaranteed by the "Jewish Agency".
2. The real nature of Jews, aggressive against anyone who searches his own right.
3. The very intimate union of the leaders of the Marxist International and the Jewish high finance for the reason of strengthening Jewish world power and destroying the nations by means of class hatred.

The Jewish banker Felix Warburg (New York) gave to the British Ambassador in Washington a note which accuses England of breaking treaty (!) We read the text of the note, which includes:

"Many very important people fear that the cancelling of the immigration certificates will not diminish the spirit of rebellion in Palestine. On the contrary, it will irritate the Jewish population of Palestine and the whole world, because the cancelling shows that the Jewish people has been robbed of the substance of the mandate and the right to encrease the number of immigrants and *to rule Palestine by there own power, not only allowed*. Further immigration is necessary in view of the scarcity of workmen for public and Jewish buildings and the needs of the programme of the Jewish Agency and other authorities in agricultural matters.

Therefore—Warburg continues—we are forced to tell you (the British Ambassador) *the exaspirated protest of all Jews of the U. S. A. Zionist as well as Non-Zionist all united in the Jewish Agency*

against the diminution of Jewish immigration to Palestine. This note is given to you in the name of the administrative committee of the Jewish Agency who ordered me to ask the Government of His Majesty very urgently to cancel the diminution of immigration. We trust that this call to the spirit of justice and fairness of the British people and Government will produce a just answer."

The impertinent form of speaking of this Jewish banker to a world power shows us, how conscious of power they are. The last sentence is in other words an accusation of unfair mentality, if England does not give way to all Jewish demands.

And the "German" socialist Jew Oscar Cohn is even far more impertinent. He dared to declare in a Jewish congress of protest in Berlin: ("Jüdische Rundschau" of May 30st 1930):

We do not underrate the value of British colonial policy and we do not want to play soldier against the British Empire. But we know, that the Empire exists only a sixth part of the time compared with our Galuth history. The Jews will be in Palestine, *when the British Empire exists no more and they will be in the world the protectors of world uniting socialism.* In the name of the Jewish socialist workmen I call the "comrade" Macdonald to order. I am sure I represent all millions who are united with Macdonald in the International. The workmen of Palestine have the same rights in the International, as the British. *And it might be that Macdonald will have to hold himself responsible before this court.* I call to him: back to the spirit of justice, bravery and socialist readiness.

Within the unity of Jewish finance policy and International Marxism is authentic. The Zionist Weizmann proclaimed it already 1920.

After Cohn had finished, the Zionist Goldmann addressed the meeting with words, which every Briton should know:

"The fate of Palestine will not be decided in England; we'll realize Zionism under each government, only time could be delayed. *No empire is allowed to make herself hated by 15 million Jews living all over the whole world.* We (Jews) only ought to stay strong, keep calm and strong in will and performance. We ought to have the Zionist congress as soon as possible to refresh our strength and show the others our power."

The most impertinent extortion is going on. We Germans have to

say that these fanatical Pan-Jews, these Zionists are like Oscar Cohn leaders of German workmen, that Dr. Goslar is chief of the Prussian Government's press office (we do understand the kind of his writing) and Dr. Badt is Minister of Prussia in the Reichsrat.

All that brings Great Britain before a problem to which she has shut her eyes till now. Till now the Jewish money helped Britain, but not because it was in the interest of Britain but because they wanted to make Jewish policy with British help. Now the Jews are organized more strongly than ever and the voices of hatred are showing the world the fact that *if Britain's interest collides with the Jewish one, the fight against Britain will begin (as against Germany before and during the Great War), especially if Britain uses her power for her own interest and not for the Jewish one.*

England has to chose: if she wants to be a British Empire or only the instrument for the realisation of Jewish world policy.

The consequences

Great Britain has to fight the same fight in her own affairs for her national independence as Germany. Also in Germany the policy is not made by national Germans but by old parties of Bourgeois and Marxist character both depending on Jewish money lenders. The awakening Germany, represented by the National-socialist party, has the duty to make Germany again ruled by Germans, to regenerate the old nationalism, which is abused by "world-economy" and money selfishness, and justly ensure social life through the power of government. If or if not and in what manner England will rid herself of her "Lord" Rothschilds, "Lord" Bearstedts, "Lord" Melchetts, "Sir" Sassoons &c. is her own problem. But fate will impose this duty on England.

The German National-socialism does not want to run after any foreign country. But it declares, opposite to present diplomacy, that great problems must be solved in a great manner. France is—we know—the implacable enemy of a free Germany. Her system of allies has as its only reason suppression of Germany. Poland and Czecho-Slovakia are therefore enemies of the German nation, which needs agricultural lands to nourish her population. On the other hand we see France being the enemy of the growing up Italy. In consequence we know that one of the reorganisations of Europe will be a German-Italian alliance. But we know further, that the old words of Bis-

marck are still true: "India is best defended on the Polish frontier." In view of the revolution in India this sentence is more than true, because Moscow's hand is in the Indian troubles. We know further that the French submarines and air forces are an immediate danger for Great Britain. In case of a sharp conflict between England and the U. S. A. the French will gladly help the U. S. A. if they cancel their debts and finance the aggressive french policy in Europe and the colonies. Now it is impossible for Great Britain to reduce the french power to the standard France ought to have in view of her sinking population, because the British forces are bound in other matters and England is unable to defend herself against Bolshevic-Russia. It is clearly understood that real British interest lies in a regenerated Germany. England can decide for this way because the German National-socialists do not want a German colonial policy of the kind which the pre-War German Government made. It was the British fault that Germany became again competitor in the markets of the world, because Britain wanted reparation payments like the other old allies, and these foolish payments forced Germany to export, nothing but export. It would be best for British trade to cancel the German reparation payments and to allow Germany to have new land on her eastern frontier, because in this way only can Germany regenerate her home market.

The organic powers of England, Germany and Italy stand back to back. If they become stronger, they depend upon each other. The duty of Great Britain is to protect the white race in Africa and West and South-Asia. German duty is to protect German-Anglo-saxon race in Europe against chaotic-mongolic floods in the East and to keep down France, which is the forepost of black-Africa. (It is a fact, that already today a nigger is Minister of France in the League of Nations in Geneva and the french army is half black and has black officers!). Italy, with her growing population, has the right to Corsica, Tunis and Dalmatia to avoid the devastation of Europe by the French negro army. *None of the three countries is able to do this duty—which God imposed upon them—without the help of the others.* But if this duty is in the minds of the three peoples and their leaders, it can be done. *If not, the political and economical degradation will be continued to the loss of those, who do not understand the signs of their time.*

Great Britain and the Jewish High Finance

By Dr. Hans Buchner, Munich.

The ultimatum of the Jews to the British Government referring to the consequences of the Balfour declaration shows us that the old opposition of Jewish to British policy is again growing up. Zionism has become shameless and impertinent to the British Government and people, and it is sure of its winning power. This power is based on the political, economic and cultured life of England (as elsewhere). It is a deciding and important question for the future of Great Britain whether the Jewish international high finance is to rule British policy in future or whether Britain can stand up against the arrogance of Jewish money power.

The Jewish bankers of the City. Finance against Industry. The Credit-market. London has long been one of the most important money exchange markets in old-Europe. The relations of the City with the British Islands, Europe, the Colonies and Dominions and all parts of the world have become closer and closer. Since the time of Rothschild's fraud after the battle of Waterloo (1814) to the present time of Goldschmidt, Rothschild, Kahn, Loeb, Kuhn, Schiff, Mond, Bearsted, Speyer, Lazard, Ellissen and Warburg with their close relations to each other from office to office in Antwerp, London, Amsterdam, Hamburg, Frankfurt, Paris, Berlin, Vienna, Rome, Milan, Warsaw &c.: it is always the "race, the half-citizenship, the wealth, the money-lendership which gives them advantage and success." Great Jewish bankers in Britain (as elsewhere) obtained influence over the economy of the country, over policy and finances of the Government. They became statesmen, Ministers, Peers, M. P.'s, Lords &c.

The Great War left Britain in a very bad financial condition, because she had to pay debts for an important part of her allies (especially France). The consequence was that the British Government debt rose to 10 times that of the pre-War debt, to about 1,7 Billiards Pounds. The interest on this debt consumes about half the total income of the Government. But as Germans we must say, that a large part of this debt is composed of loans being charged in the

country itself, not as in Germany, where they are all foreign loans in consequence of the inflation, and consequently a big part of the interest paid by England remains in Britain. A large part of the interest must be paid by high direct taxation of the "upper classes" and that means reduction of the saved part of the national income. The budget of His Majesty's Government has to sustain a very important loss and this loss is increasing rapidly from year to year. The beginning of this crisis was the miners strike with its very severe consequences. This great strike was catastrophical for industry and commerce but very good business for the bankers and of course mostly for the Jewish ones. The *Jewish "Berliner Tageblatt"* wrote triumphantly on this (Nr. 158, 1927):

"The British crisis is above all an industrial one. But the exchange-rate is out of danger, although it was difficult to keep it so. The banks, united in great trusts, make their profits, *they are the only concerns in Great Britain, which earn money in this time of economic degradation and this crisis can do them no harm.* It seems to be normal and unalterable that the British money policy serves first the interest of the economical minded City of London with its partly international interests, and further, that the British loan policy is largely influenced by the bankers of New York and *that this policy is not in favour of British industry and British work, but as world markets promise profits in favour of foreign economies.* The consequence is that British industry is overdebted as far as possible and is unable to produce cheaply because it must produce interests and dividends even if net profits are necessary for reserves, transfers and investments. The *international* mind of the "British" (Jewish?) bankers and their influence on the policy of the Government and the Bank of England, both "free traders" *has ceased to be of advantage to British economy.*"

The centre of the finance and the Jewish banking-world in England is the City of London. The great Jews of this centre are mostly blood relations (as they declare themselves) of the masters of Wall Street in New York. Rothschild in London and Jakob Schiff in New York gave money to Japan to defeat Russia in 1906. Alfred and Leopold Rothschild were still more important in British economic life than Ruben and Abraham Sassoon, who forced the Government to spread the opium trade in China. One of the "greatest" finance "genius" was the "Turk"-Hirsch and after him Ernest Cassel and Alfred Beath, the Diamond-King, who was one of the baiters of the war against the Boers.

In consequence of the Great War and all post-War troubles the British active-balance of payments is reduced compared with pre-

War days. British debts rose to 8 Milliards Pounds which is said to be 40 p. c. of total British wealth. Before the War British debts was about 5 p. c. of British wealth.

Neither higher custom-rates nor rationalisation nor anything else can help British industry, which is involved in debts nearly as awful as the German. Only liberation from the Shylock-like high finance, fleecing British economy by high rates of interest as far as the British Home market will go, can help. The situation is already dangerous. This is shown by the fact that the Bank of England already controls the rationalisation of the chief industries and factories. The open and hidden unity of Jewish bankers of all parts of the world is known. The five British "big banks", worth about 1½ Milliards Pounds: Barclays (350 Millions), Lloyds (295 Millions), Midland (250 Millions), National-Provincial (260 Millions), Westminster (270 Millions) are chiefly in hands of or controlled by the Rothschild's Schröder, Lazard, Speyer, Ellissen, Schiff &c. They and other City bankers gave loans to the "victorious" France, to Germany, Austria, Hungary, Italy, the Balkan countries, Turkey &c. but at the same time British industry is almost without sufficient money.

The political power of these banks lending money to all parts of the world, is possibly greater than that of the official British policy. This was shown, when the Austrian chancellor Schober was trying to get a loan for his country and was forced to promise reforms in the internal Austrian policy in order to pacify some slight fears entertained by Jewish financiers regarding their race-compatriots in Vienna.

The political power of the—partly Jewish—high finance influences nearly all important facts of economical and political life. It was not only British oil policy which influenced partly friendly, partly hostile, British relations with Soviet Russia, but it was also a good deal Jewish policy, due to the Jewish influence in the Great Oil Trusts. The well known fact that the Bolshevik rulers of Russia are mostly Jews, made the game easy on both sides. But the game was played in the names of "Great Britain" and "Soviet Russia".

The Question of Fate.

Like Germany, Great Britain will one day be forced to settle the Jewish problem if she is to remain a nation with her own political, economic and cultured life. Knowledge of all these questions and

problems is the first step towards solution and will gather also in England public opinion, though not so rapidly as in Germany, where conditions become stronger and harder in consequence of the lost War, revolution, and inflation. *But the hour of solution and salvation will come when unity of all really "White" nations comes to solve these political, racial, and economic problems for our very own luck.*

Important Jewish Confessions

In 1922 the Zionist Committee in Germany published a pamphlet in which the "indestructible national solidarity of Jews" was praised as chief reason for the establishment of the Jewish national home in Palestine. Therewith they confessed, that the "national Jewish solidarity" was not destroyed even during the Great War and so the "German" Jews were traitors in German matters.

*

"Jüdische Rundschau" No. 86 of 1919: "It must be stated, that the British declarations (Balfour declaration) have not been published by accident but that they are consequences of Jewish work of 25 years for the benefit of the Jewish people, and that they are leading this Jewish people to new responsibilities, evolutions and to great performances, unknown until now in the history of the world."

*

In 1929 the Zionist leader Weizmann declared, menacing England during a Jewish meeting in Oxford: It will be (for Great Britain) dearer to break her promise than to maintain a big army in Palestine. The greater a nation, the less it can be allowed (!) to break its promise and I doubt not a moment that the British Government and people will do its duty. (To give way to the Jews in Palestine.)

Sir Alfred Mond (Lord Melchett), the "British" Ex-Minister said in the same meeting: "Firstly I want to say, that I do not speak here as member of His Majesty's Government, but as a Jew. I would be a coward, unworthy of being Jew, if I chose this way. The Jewish race must be of interest to those, who have the honour (!) of being Jews. The Balfour declaration was a great act of political wisdom and characteristic of this man, who is one of the greatest existing British statesmen. It (the Balfour declaration) had the expected and sudden success of uniting an eminent strength of Jewish sympathies in *all parts of the world* on the side of the Allies during the world War, and—although I know that many think this was of no great moment—I want to remember, that—after the Irish—the Jewish is the biggest group in the American population and that this group has a deciding influence on the public opinion which was not without worth, when the Americans entered the War on the side of the Allies. (In other words: The Jewish finance and press excited the U. S. A. to enter the War!) The mandate was bestowed due to the clear promise that a Jewish national home should be established, and a Jewish national home is impossible without permission to the Jews to go there. The land must be given to the (Jewish) people. (That means

taken from the Arabs.) Other measures *could not be excused before the League of Nations. There have been other nations which would have been proud to take the mandate*, (a British Minister says that!) and to perform it in the spirit of the Balfour declaration, but they (the Jews) trusted the words of the British Government and people, and wanted Great Britain to take the mandate." (*Juedische Rundschau*" No. 20, 1922).

It is really impossible to speak in a more arrogant manner and all we Non-Jews should remember these words.

Ahasver Ruling the World

On the Jewish New Year 1928 the "Juedische Presszentrale", Zuerich (Switzerland), N. 511, published a leading article in which the Jewish world-ruling power was praised as nearly accomplished, the rest being in near future: We read:

"The biblical parable of Joseph and his brothers, enlarged immensely, is going on on the other side of the ocean. The emigrated brothers, first wages-slaves in the sweatshops, have become the ruling men of the most powerful country of the world. The immigrant to America, 'the stone despised of the builder' became foundation stone not only of the U. S. A. but of Erez Israel! And Ahasver is looking, dreaming, at the apocalyptic picture of masses of Babylonian towers of sky-scrappers on the Hudson river. He looks at the masses of busy people, swarming like bees, children of his people only one generation away from the Ghetto, and becoming the greatest builders of all times (!) and Ahasver recognizes the spirit of Jahwe (The Jewish God). *And he sees the small world governing islands of Albion—he sees there sons of his (Jewish) people becoming masters of their (British) policy and he recognizes the last wishes of Jahwe.* He pulls up the curtain on the future and Ahasver sees unexpected visions, *ruling Jewish people*, praised as *leaders of the awakening Chinese colossus*, of which the phantom overshadows the whole world, he sees fabulous heads—the terrors of the Galuth are destroyed—Israel is united although dispersed, and the central world-spirit has become Jerusalem (!) Spiritual and material sources are flooding united to the old home (Palestine). Ahasver forebodes deep moved the spirit of all great things which happen and he crosses the milestone of the New Year and—more hopeful than ever—he murmurs the old benediction: The year of redemption and salvation!"

Is it possible to speak more openly?: The U. S. A. ruled by All-Jewish powers, Jews in leading British positions, The Chinese danger in hands of Jews (China has just got a Jewish-American loan and the Bolshevik agents there are—like Karaghan—nearly all Jews) and all this shall be concentrated in Jerusalem!

"We Jews, we, the Destroyers . . ."

Maurice Samuel (Jewish American): "You Gentiles" Extract of the 11th chapter.

If anything, you must learn (and are learning) to dislike and fear the modern and "assimilated" Jew more than you did the old Jew, for he is more dangerous to you. At least the old Jew kept apart from you, was easily recognizable

as an individual, as the bearer of the dreaded Jewish world-idea; you were afraid of him and loathed him. But to a large extent he was insulated. But as the Jew assimilates, acquires your languages, cultivates a certain intimacy, penetrates into your life, begins to handle your instruments, you are aware that his nature, once confined safely to his own life, now threatens yours. You are aware of a new and more than disconcerting character at work in the world you have built and are building up, a character which crosses your intentions and thwarts your personality.

The Jew, whose lack of contact with your world had made him ineffective, becomes effective. The vial is uncorked, the genius is out. His enmity to your way of life was tacit before. To-day it is manifest and active. He cannot help himself: he cannot be different from himself: no more can you. It is futile to tell him: "Hands off!" He is not his own master, but the servant of his life-will.

We Jews are accused of being destroyers: whatever you put up, we tear down. It is true only in a relative sense. We are not iconoclasts deliberately: we are not enemies of your institutions simply because of the dislike between us. We are a homeless mass seeking satisfaction for our constructive instincts. And in your institutions we cannot find satisfaction; they are the play institutions of the splendid children of man—and not of man himself. We try to adapt your institutions to our needs, because while we live we must have expression; and trying to rebuild them for our needs, we unbuild them for yours.

Dislike of the Jews in business springs from the feeling that we regard all your play-conventions with amusement—or even contempt. Our abominable seriousness breaks jarringly into your life-mood. But you feel our disruptive difference most keenly, most resentfully, in our deliberate efforts to change your social system. We dream of a world of utter justice and God-spirit, a world which would be barren for your, devoid of all nourishment, bleak, unfriendly, unsympathetic. You do not want such a world: you are unapt for it. Seen in the dazzling lights of your desires and needs our ideal is repellently morose.

I talk here of the modern, and not of the orthodox Jew. I talk of the Jew as alien as you to the forms of our orthodox and consciously Jewish life: this is the Jew who forms the backbone both of audience and contributor to your radical and revolutionary organs, the Jew who is the precipitating center of your spasmodic and inconsistent efforts for justice. This man, in your midst, is not to be recognized, on the surface, as a Jew. He himself repudiates—and in all sincerity—his Jewish affiliations. He is a citizen of the world; he is a son of humanity; the progress of all humankind, and not of any single group of it, is in his particular care.

But such as these radical and international movements are, the modern Jew (the best and most thoughtful modern Jew, that is) is nearer to them than to anything else in your world. He is the only true socialist and cosmopolitan—but in such a true and tacit sense that he is completely distinguished from all of you. It is the one of many vital paradoxes—a thing illogical and yet true to life. It is our very cosmopolitanism that gives us our national character. Because we are the only ones who are cosmopolitan by instinct rather than by argument we remain forever ourselves.

In everything we are destroyers—even in the instruments of destruction to which we turn for relief. The very socialism and internationalism through which our choked spirit seeks utterance, which seem to threaten your way of life, are alien to our spirit's demands and needs. Your socialists and internationalists are not serious. The charm of these movements, the attraction, such as it is, which they exercise, is only in their struggle: it is the fight which draws your gentile radicals. And indeed, it is only as long as there is an element of adventure in being a radical that the radical movement retains any individuality. And it is only in the fierce period of early combat that you welcome us Jews—as allies. You are deluded in this—so are we. You go into the movement boldly, adventurously; we, darkly, tacitly. You make it a game; we do it because we cannot help ourselves. And sure enough, in the end, the split comes again. The liberal and the radical are as apt to dislike the Jew as the reactionaries are. The liberal and the radical do not use the weapons of the reactionaries: but the dislike is there, finds expression in anti-Semitic socialist and workers' movements and in the almost involuntary contempt which springs to the lips of countless intellectuals.

Philosophies do not remold natures. What your radicals want is another form of the Game, with other rules. Their discontent joins hands with Jewish discontent. But it is not the same kind of discontent. A little distance down the road the ways part for ever. The Jewish radical will turn from your social movement: he will discover his mistake. He will discover that nothing can bridge the gulf between you and us. He will discover that the spiritual satisfaction which he thought he would find in social revolution is not to be purchased from you. I believe the movement has already started, the gradual secession of the Jewish radicals, their realization that your radicalism is of the same essential stuff as your conservatism. The disillusionment has set in.

A century of partial tolerance gave us Jews access to your world. In that period the great attempt was made, by advance guards of reconciliation, to bring our two worlds together. It was a century of failure. Our Jewish radicals are beginning to understand it dimly.

We Jews, we, the destroyers, will remain the destroyers for ever. *Nothing* that you will do will meet our needs and demands. We will for ever destroy because we need a world of our own, a God-world, which it is not in your nature to build. Beyond all temporary alliances with this or that faction lies the ultimate split in nature and destiny, the enmity between the Game and God. But those of us who fail to understand that truth will always be found in alliance with your rebellious factions, until disillusionment comes. The wretched fate which scattered us through your midst has thrust this unwelcome rôle upon us.

The Spirit and Organisation of the National-Socialist German Labour Party

(in German : N.S.D.A.P., in English : N.S.G.L.P.)

Only 10 years ago the N.S.G.L.P. had its first public meeting in Munich. In 1919, Adolf Hitler, the leader of the party had only about 50 followers. He addressed the meeting giving the programme, which we will show below. At this time Germany was in the high seas of the Marxist revolution which followed the Great War. But the big crowd at the meeting applauded him very heartily and the efforts of the Marxists and Bolshevists to make the meeting impossible by noise and terror were unsuccessful. No newspaper wrote anything about this new German spirit; only the Marxist paper said: "it will be a still born child". But now, 1930, this "still born child" has more than 300 000 active members in the whole of Germany, Austria, the German parts of Czecko-Slovakia and everywhere, where German live.

The Spirit

The N.S.G.L.P. is founded to realize by organisation and discipline the old deep feeling of the German people. German history since the war of 1870 to the end of the Great War is characterized by the growing up of industry and trade prosperity and by the arrogance of the "upper thousands" on the one side, Marxist theories of class-hatred and international anti-German feeling on the other. Although the German people were united during the War (otherwise they could not have been victorious against the whole world for 4 long years!) they broke again into two parts when, at the end of the War, the numerical and material superiority of the enemies became too strong. The hand-working men became alienated to national spirit by Marxist theories, bad salaries and treatment, the arrogance and selfishness of the possessing classes, who for most part did not think of the prosperity of their people and country but only of their own. The "national feeling" of the so called "national parties" is strongly mixed with the money and social selfishness of their followers, making the working people think, that "nationalism" is the same as social reaction. But really the national and social spirit is one. The demand of Liberalism is: "take your own chance regardless of what happens to your compatriots". Marxism is nothing but Liberalism of the working classes with an International-Jewish spirit (of the Jews Marx, Lassalle &c.) and it destroys race, family, Christianity and all the other benefits of culture which are sacred to everyone of good race and character. The demand of the National-Socialist is: *Prosperity of the German people must be of greater importance, than the prosperity of single persons.* This is real socialism. The real nationalism is the fellowship of all, who are of German blood against the Liberal point of view, that everybody, who is of German nationality is German, whether he is of Jewish, Mongolian, Arabian, Slavonian or German race. Is it not shameful, that the staffs of the important German Conservative and Liberal newspapers (German National Party and German Peoples Party) are nearly 50%, those of the

Democratic and Marxist papers nearly 100% Jewish; that the Jews, are leading most political parties in the Reichstag and other parliaments, and that these Jews do nothing else but excite one class of Germans against the other, the labourers against the employers and peasants, the peasants against the workmen, all professions against the officials and the officials against the people.

Why are they doing that? The Jews do it to earn money, positions and power, and the old parties do it to stimulate the interest in their political business.

The Programme of the N. S. G. L. P.

The programme of the N.S.G.L.P. is not made for the purpose of founding a new party, but the party is found to realize this programme. If it is realized, Germany will be other than she is now. There will be no new programme after realisation only for the purpose of maintaining the party.

The 25 demands:

1. We demand unity of all Germans to an All-Germany in accordance with the proclaimed right of self-government of all nations.
2. We demand for Germany equal rights with other nations, cancelling the dictates of Versailles and St. Germain.
3. We demand land to nourish our people and to make farmers out of the growing population of Germany.
4. Only those of German race are to be allowed to be of German nationality. Religion is of no importance in this matter. No Jew is to be allowed to be of German nationality.
5. Non-Germans are only guests in Germany and have not the same rights as Germans.
6. Only Germans have the right to decide in government matters and laws. Only Germans of German race are to be allowed to be officials, whether of high or low degree. We do not want the corrupt parliamentarism—which rules Germany now—by which positions are given to followers of the ruling parties without considering character and capacity.
7. We demand that the Government first concerns itself with the possibility of employing and nourishing all Germans. If this is impossible, all those of other races, who are employed are to be expelled from Germany.
8. We demand that all Non-Germans (Jews) who have come to live in Germany since August 2nd 1914 shall be expelled, if they live on German money.
9. All Germans have the same rights and duties.
10. First duty of a German ought to be to work, either physical or spiritual. All ~~who~~ work are workmen,—not only employed and physical working people. The work of the single German ought not to be opposed to the interest of the nation.
11. Therefore we want abrogation of easy and workless income.
12. Considering the enormous sacrifices of life and goods, which war imposes on the country, it is not just that single persons should make profits out of war. Therefore we demand confiscation of all war profits.
13. We demand nationalisation of all industries and firms which are already now in hands of trusts.

14. We demand participation of the nation in the profits of big firms.
15. We demand enlargement of the reliefs of old persons.
16. We demand enlargement and conservation of the middle-classes, communalisation of the big store-houses and their cheap hiring out to small shops. We demand that the Government and communities order their goods mostly from small firms belonging to the middle-classes.
17. We demand a national reform of laws dealing with the right of land and terrain, the possibility of nationalisation of land, if the owner uses it for selfish purposes and not for the commonwealth. We demand abrogation of the interest on land and terrain and hindrance of speculation with it.
18. We demand reckless fight against all who injure commonwealth by selfishness. Common criminals, such as Shylocks &c. are to be punished with death, regardless of their race or religion.
19. We demand Germanisation of the German laws, which are now based partly on old Latin laws.
20. The Government ought to be obliged to enable poor but capable children to go to higher schools and to get into high professions and employments. The school has to teach children first of all love of their country and people and of the institutes of the state.
21. The Government has to superintend the health of the people; it has to protect the mothers and children, to forbid the work of children, to force young people to take sports and gymnastic lessons and to support all sport clubs and associations.
22. We demand an army of all German men and abrogation of the professional soldiers which we have now as consequence of the dictate of Versailles.
23. We demand that the Government defeats all political lies committed by the press. We demand a German press in Germany. Therefore:
No Non-German is to be allowed to be owner or partner or on the staff of a German newspaper.
Non-German newspapers must have special licenses for their distribution in Germany, if they are printed in the German language.
If newspapers or periodicals are dangerous to the commonwealth they ought to be forbidden. We demand reckless fight against this kind of "literature" and "art", which destroys the minds of people and we demand the closing of this kind of entertainment.
24. We demand freedom for every religion in this country if the religion is in accordance with the morality of the German race and does not endanger the nation. The N.S.G.L.P. is Christian throughout without being part of one of the several Christian churches. The party fights against the Jewish-materialistic spirit and is convinced that the regeneration of Germany can only be achieved by the motto: *Commonwealth beats selfishness.*
25. To realize all this we demand strong central power for the Government of the Reich. Further we demand parliaments of all professions in the Reich and the states. The leaders of the party promise to fulfill this programme even if they risk their lives,

This is the real socialism, not the disturbant one of the Jews Marx and Lassalle. It reunites all classes of this country just as, during the last 10 years 300 000 men and women of all professions and classes have been united in the N.S.G.L.P. Class-hatred has no place in the coming Germany.

But this new Germany is hated by the Bolshevists, the Social-democrats, the bourgeois-class-parties and of course above all by their Jewish leaders. Membership of the N.S.G.L.P. means terrorisation by Marxist colleagues, persecution by the often Marxist police (the police Vicepresident of Berlin is a Jew), means unemployment, because many employers are Jews or pro-Jewish, means all kinds of hardship. All other parties have positions for their prominent followers and, in consequence, advantages. But the men, who are joining the N.S.G.L.P. in growing numbers are of high activity and do not enter the party for selfish purposes. About 100 National-Socialists have given their lives, killed by Bolshevists and reactionaries, and more than 4000 have been wounded. That is the silent civil war in Germany after revolution. But the hundred thousands of meetings, the enlightenment by words and pamphlets has been successful. Since autumn 1929 there are daily about 100 meetings. The number of orators of the party is bigger now than the number of followers in March 1920. More than 100 members of the Reichstag and the smaller parliaments are working daily for the party. The central newspaper of the party, the "Voelkische Beobachter" in Munich has trebled the number of subscribers since 1928. Further 7 daily and about 50 weekly papers enlighten the minds of the German people. Since October 1929 the number of men, who have entered the party is enormous. On December 1929 there were already 18 000 monthly. The reception department of the party has been working day and night for many months! Workmen and peasants are mostly recruits of the N.S.G.L.P. The fight against the Young-payments has trebled the party. No prohibition, no lie, no terror, nothing whatever can stop this regeneration of Germany. The ratification of the Young-Plan will be the end of this Government and this corrupt pro-Jewish system. Nobody can extinguish the flames, enlightened by Adolf Hitler, because they already burn in the hearts of millions.

The S. A. (Sport or Storm Divisions)

To protect the meetings of the party and to break the Marxist and Bolshevik terror Adolf Hitler first founded the S.A. (Sport- or Storm-Divisions). The bourgeois parties have always had too much cowardice to fight against this terror in the streets and in the meetinghalls and they always called for the police or, if necessary, for the army if something happened. But the S.A. is able to protect itself and no Bolshevik or Marxist dares now to attack these "soldiers of Hitler". The S.A. is the pearl of the party and their hope. The hope of the whole nation for a new education leading a new united Germany. At the general meeting in Nuremberg already 60 000 S.A. men marched in discipline and order through the streets greeting their leader Adolf Hitler. But nearly every day S.A. men are suddenly attacked by Bolshevists and Marxists if they go alone in their uniform. But even this strengthens the minds of their comrades against these political gangs of robbers. The Prussian and the Bavarian Government

have now prohibited the wearing of the uniform (brown shirt with the swastika on the left arm) but this unjust prohibition does not prevent agitation for the German future. On the contrary, it gives them new spirit to fight against the present ruler of the "Young-colony" called Germany.

The Union of National-Socialist Lawyers

The purpose of this union, founded in 1928, is firstly to protect the National-Socialists in the courts against political accusations (most accusations are based on the "Act to protect the republican system" which threatens grave sentences for insulting ministers and high officials). Further it will reform German laws on the basis of the just-feeling of the people instead of on the old Latin laws. The laws shall protect cleanness of morality, family and race. They shall not protect the criminal if he is "ill minded" and shall not send common criminals to nerve hospitals at the expense of the rate payers.

The Union of National-Socialist Doctors

For the purpose of uniting all doctors, who sympathize with the N.S.G.L.P. this union was founded. The National-Socialist doctors have the duty of helping their wounded comrades during this time of silent civil war and of training their minds in National-Socialist spirit. One of the first doctrines is that national biology is better than national-economy. That means, the life of the German people, their physical and mental health is of more importance than economical prosperity (industrialisation), which often destroys the people by mechanical slavery. The National-Socialist doctor has to superintend the racial development of the German people (consulting those, who want to marry) and to make clear the racial laws of hereditary. The doctor has not only to be doctor of single persons but doctor of the nation.

The Union of National-Socialist Teachers

This union was founded last year and is very progressive. It has to fight against the feminisation of boy-teaching, against the Jewish influence in the schools, against the weakness in education of the post-War generation, against the anti-religious spirit in the schools, nourished by Marxists and their Jewish leaders. The National-Socialist teachers have to return the spirit of national and social feeling to the children, they have to reawaken the creative forces of minds. They have to fight against this modern kind of teaching, which overtrains the heads but gives nothing to the hearts of the pupils (so called "mechanical education"). The children are the future of the nation and have therefore to be trained in the spirit, which we want the future Germany to have. The National-Socialist teachers are in danger, of losing their positions as officials in some of the German states (Baden, Prussia &c.), because these governments do not allow National-Socialists to be officials. But this prescription means violation of the German constitution and the matter is brought before the highest German court. The unjust violations of their own constitution by these governments will only strengthen the efforts of the National-Socialists to give the knock-out blow to this unjust system of corruption.

Published By
SONS OF LIBERTY
Box 1896
Hollywood, California 90028

First Printed 1930
Reprinted 1974