

CONCLUSION

Bolshevism in England—Our Illuminati—Danger now threatening civilization—Methods of defence.

IN the course of this book I have endeavoured to trace the workings of the great conspiracy throughout the history of the last hundred and forty years; a few concluding words are now necessary in order to indicate the manner in which it is being carried on in our country at the present moment and the means by which it may be defeated.

It is extraordinary how in the light of Illuminism many things that are happening to-day which appear at first inexplicable become clear as daylight; for not only do the six points of Weishaupt form the exact programme of the revolutionary party in England, but it would hardly be an exaggeration to say that every device now employed by it can be traced back to the code of the Illuminati.

Now it will be remembered that the precept most emphasized by Weishaupt was that the Illuminati should not be known as such, and after their suppression in Bavaria every effort was made by the conspirators to persuade the world that their Order had ceased to exist. As the instructions for the degree of Regent expressed it: "The great strength of our Order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation."¹

This device has always been exactly carried out; Freemasonry, Carbonarism, Socialism, the Internationale, have all in turn served as covers to the designs of the conspiracy, and the same method is being followed to-day. Every effort is made to persuade the public that no conspiracy exists, for once its existence is generally recognized its

¹ Robison's *Proofs of a Conspiracy*, p. 195.

defeat is certain. Its whole success depends on secrecy. This much, however, is known.

The Order of the Illuminati exists in England; its statutes are those of the head lodge in Germany, reorganized in 1880. At the same time an association called Co-masonry, which has its headquarters in Paris and derives from the Grand Orient, is also active. By way of winning the confidence of the women it is hoped to enlist, they are frequently told that the Order has the approval of the Grand Lodge of England. This is absolutely untrue. British Masonry has repudiated the Grand Orient and *recognizes no form of masonry that admits women as members.*

But, according to the plan of Weishaupt, the principal activities of the conspiracy are conducted "under other names and other occupations." The instructions to the Regents go on to explain the different guises under which one may work. Next to Freemasonry "the form of a learned or literary society is best suited to our purpose, and had Freemasonry not existed, this cover would have been employed; and it may be much more than a cover, it may be a powerful engine in our hands. By establishing reading societies, and subscription libraries, and taking these under our direction, and supplying them through our labours, we may turn the public mind which way we will." The way in which the necessary literature is to be forced on the attention of the public is described in the passage already quoted in the parallels to the Protocols:

We must take care our writers be well puffed and that the reviewers do not depreciate them; therefore we must endeavour by every means to gain over the reviewers and journalists; and we must also try to gain the booksellers, who in time will see that it is their interest to side with us.

This is exactly what we see happening to-day. Not only have the modern Illuminati succeeded in organizing such avowedly subversive "literary societies" as the Fabian Society, and other minor associations, but also in gaining control over ordinary circulating libraries and bookshops, by placing at their head men or women who are definitely working for the propagation of revolutionary doctrines.

At the same time journalists, even in the employ of the so-called "Capitalist Press," devote long and important notices to every book that is calculated to serve the cause—works ranging from heavy treatises on intellectual Socialism to the lowest form of demoralizing fiction. No book subversive of order or morality ever passes unnoticed in the press.

Of course the greater part of this organization is carried out by the power of gold—not necessarily by bribery but simply by making agitation a "paying job," or by offering the most lucrative posts to adepts or at least agents of the conspiracy. But apart from these material advantages subtler methods are employed. Of these the two which prove the most effectual were thus laid down by Weishaupt :

1. *Exploiting grievances.*—Amongst the people to enrol are "above all those who have experienced misfortune, not by mere accidents, but through some kind of injustice, that is to say, those that one can most certainly count amongst malcontents: those are the men that we must call into the bosom of Illuminism as into their asylum."¹

2. But by far the most potent inducement offered was the *promise of power*. "The pupils are convinced that the Order *will* rule the world. Every member therefore becomes a ruler." Robison quoting this passage adds: "We all think ourselves qualified to rule. The difficult task is to obey with propriety; but we are honestly generous in our prospects of future command. It is therefore an alluring thought, both to good and bad men. *By this lure the Order will spread.*"²

How truly has Robison's prophecy been fulfilled! Nothing indeed could better describe the mentality of the converts to what is now called "Bolshevism" than these two passages. Nearly all the promoters of disorder to-day will be found to be either people suffering from some real or imaginary injustice or those with an inordinate desire to rule over their fellow-men. They are convinced that if only the reins of power were once confided to their hands the whole social system would be miraculously transformed; they are further convinced that this day must come, for all

¹ Barruel, iii. 35.

² Robison's *Proofs*, p. 213.

have been taught to believe that "their Order will one day rule the world." It is this that gives them their immense confidence, for young Oxford Intellectual and Trade Union Leader alike has been assured of the important post he is to occupy under the coming régime. Neither, of course, has been admitted into the real plan of the conspiracy; neither probably suspects that any such conspiracy exists, for, according to the pyramidal scale of Weishaupt, each is acquainted only with the directors immediately above him and knows nothing of the higher adepts who are really controlling the movement.

Another motive that undoubtedly drives many people into the revolutionary camp is *fear*. They think that if a revolution is to take place in this country they will ensure their safety by throwing in their lot with the subversive party. Mirabeau, Illuminatus, voiced precisely this policy when he said to his followers: "You have nothing to fear from the aristocrats; those people do not pillage, they do not burn, they do not assassinate—what harm can they do you?" On the policy, therefore, of propitiating a malignant deity, numbers of timorous people become apologists for Bolshevism, imagining that all such utterances will be counted to them for righteousness when the "day of conflagration" arrives. Revolutionary violence has been carefully designed to produce this effect, for the method of the conspiracy is the same to-day as it was a hundred and forty years ago—"calumny, corruption, and *terror*."

But a little knowledge of the history of World Revolution would dispel the illusions of those who hope to save their heads by cowardly compromise; it would teach them that in times of revolution *no one's life is safe*, that men have never yet been spared on the score of past professions of sympathy with subversive doctrines, that on the contrary it has invariably been the less extreme revolutionaries who have fared the worst. Demagogues once in power need the co-operation of bold and despotic men, and these are not to be found amongst the timorous and time-servers but amongst the agents of reaction. The French Revolution employed the Marquis de Sade but killed off the Girondins, and in Russia Social Revolutionaries and Mensheviks have

perished by the score whilst Tzarist officials and members of the Okhrana have occupied official posts under the Soviet Government.

There is nothing, then, to be gained by cowardice, and there is much to be lost. A man who dies for his convictions can mount the scaffold with serenity, but what must be the bitter remorse of those who have sold their souls and profited nothing?

This form of "terrorism," of frightening people into siding with one, is peculiarly German. "Sabre-rattling" undoubtedly proved a highly effectual method of overcoming opposition amongst neutrals during the recent war. And the German psychology in the so-called Labour movement is everywhere apparent to-day. It is curious to notice the organization of illumined Freemasonry during industrial crises. "All modern revolutions," wrote Eckert in 1857, "prove that the Order is divided into two distinct parties: one pacific, the other warlike," or, as Monsignor Dillon describes them, "the party of direction" and "the party of action." At moments of tumult the war party descends into the arena whilst the peace party retires into the background. "The Pacific lodges hasten by every means to protect the brothers of the belligerent division by representing them as over-ardent patriots who have allowed themselves to be drawn on by the current beyond the limits of order and prudence."

This process is repeated every time a revolutionary strike is now threatened, and the so-called moderate Labour leaders, whilst dissociating themselves from the actual preparation of revolution, give it all the support in their power by representing the Extremists as "hot-headed" enthusiasts whom it is impossible to restrain but whose cause nevertheless is just. The public, always deceived by this manœuvre, falls on the necks of the "moderates," trusting to them to save the situation and bring the hot-heads to reason, the truth being that the very moderation of the former immensely aids the work of revolution by reconciling those who would be alienated by the violence of the Extremists.

Trade Unionism, in its origins a wholly pacific system for the protection of the workers, has thus been captured

by the conspirators, and the industrial disputes which form the ostensible purpose of each succeeding crisis are merely pretexts covering the real design of World Revolution.

Revolution by the General Strike is not the only danger to be feared; State Socialism by the ballot-box will ruin us more slowly but none the less surely. For State Socialism, with its crushing of all individual enterprise, must inevitably destroy our commerce, bring about vast unemployment and finally bankruptcy and starvation, whilst the pro-German sympathies of its leaders will lead to the rupture of our alliance with France, on which the security of both countries depends. At the same time, all measures of military and naval defence will be abandoned, national traditions will be swept away, Socialist teachers will inculcate anti-patriotism and materialism into the minds of the rising generation, and Germany will be able to take over the British Empire without an effort.

The manner in which the women of this country have been enlisted in the service of the conspiracy can also be traced to illumined Freemasonry. Just as in the first French Revolution the advocates of "Women's Rights" were persuaded to throw themselves into the movement, so the conspiracy to-day has succeeded in capturing a large proportion of the "Feminist" movement for its purpose of general demoralization. The female missionaries who recently visited England for the purpose of preaching "The Right to Motherhood"—a theory which was of course given wide publicity in the Press—were not solitary enthusiasts who had evolved this theory out of their own inner consciousness, but mouthpieces repeating a phrase that has long been current in the language of illumined Freemasonry and forms a part of the plan for the break up of family life.¹

Nothing is more extraordinary than the way apparently intelligent women have allowed themselves to be drawn

¹ M. Copin Albancelli, writing in 1910, described the campaign being carried out by "the Occult Power" for the demoralization of French women and children: "All facilities of corruption . . . are offered to mothers of families—the family, they go so far as to say, must be destroyed . . . prostitution is honoured . . . conferences are held in its temples (of the Grand Orient) on free maternity (*la libre maternité*)" (*Le Pouvoir occulte contre la France*, pp. 417, 418).

into a plot of which they will be the chief victims. Women have obviously far more to lose than men by the destruction or even by a decrease of civilization, whilst the Suffragist has everything to lose by the abolition of the Parliamentary system which accords her the vote she has so long demanded, but the modern Illuminati, following Weishaupt's precepts by "flattering their vanity" and giving them "hints of emancipation," have succeeded in persuading numbers of women to assist in digging their own graves. These words of warning written 123 years ago might well be laid to heart by the women of our country and of America to-day :

There is nothing in the whole constitution of the Illuminati that strikes me with more horror than the proposals of Hercules and Minos to enlist the women in this shocking warfare with all that "is good and pure, and lovely, and of good report." They could not have fallen on any expedient that will be more effectual and fatal. If any of my countrywomen shall honour these pages with a reading, I would call on them, in the most earnest manner, to consider this as an affair of the utmost importance to themselves. I would conjure them, by the regard they have for their own dignity and for their rank in society, to join against these enemies of human nature and profligate degraders of the sex; and I would assure them that the present state of things almost puts it in their power to be the saviours of the world. But if they are remiss, and yield to the seduction, they will fall from that high state to which they have arisen in Christian Europe, and again sink into that insignificance or slavery in which the sex is found in all ages and countries out of the hearing of Christianity.

For as Robison truly adds :

Woman is indebted to Christianity alone for the high rank she holds in society. . . . It is undoubtedly Christianity that has set woman on her throne. . . .

If not only Christianity but all religion is to be destroyed, then indeed women will sink to a condition which Robison describes as lower than a "Mahomedan paradise."

But even more horrible than the degradation of women is the systematic demoralization of children which is now being carried out by the conspiracy. The plan of Weishaupt for obtaining influence in the schools has been followed by

the establishment of Socialist Sunday Schools, attended, it is said, by no less than 10,000 children in the United Kingdom, where the poison of class-hatred, of greed, and of materialism is sedulously instilled into the child-mind.

At the same time, still following faithfully in the footsteps of Weishaupt, our Illuminati are careful to win the sympathy of "those who have a hankering for religion," by telling off a few of their number to profess the doctrines of Christian Socialism. Thus Mr. Lansbury, returning from the land whose Government has adopted as its motto, "Religion is opium to the people," where the churches have been desecrated and Christians crucified for their faith, proclaims in the same breath his allegiance to Christ and Lenin. Bebel, the German Socialist, was more honest when he declared: "Christianity and Socialism stand towards each other as fire and water." Yet in the face of such declarations we find a dignitary of the Church of England proclaiming that "if Christ came to earth to-day He would be a Bolshevik." Can we not hear again the exulting tones of Weishaupt saying, "The most admirable thing of all is that great Protestant and reformed theologians who belong to our Order really believe they see in it the true and genuine mind of the Christian religion. Oh! man, what cannot you be brought to believe!"

Not amongst the Protestant clergy alone is this strange delusion to be found; Catholics likewise have allowed themselves to be blinded to the real forces at work behind the troubles in Ireland. Have they forgotten the warnings of their eloquent predecessor the Abbé Barruel? Do they forget the prophecy of Cardinal Manning, now so terribly fulfilled: "On the day when all the armies of Europe will be engaged in an immense conflict, then, that day, the revolution which until now has been working secretly underground will have found the favourable moment to show itself in the light of day"?

Cardinal Manning repeatedly warned his generation of the danger of Secret Societies; Monsignor Dillon still more clearly indicated the nature of the formidable sect that was to bring about this consummation, and also the occult force behind it:

“ We only want a knowledge of the evil to avoid it . . . all secret societies aiming at bad and irreligious ends are no other than *deadly Illuminated Freemasonry*. Let them be called by whatever name, they are a part of the system of revolutionary fraud, invented and cast upon earth by Satan to compass the ruin of souls and the destruction of the reign of Jesus Christ.” The final end is “ to form, and that before very many years, the vast kingdom of anti-Christ, which already spreads its ramifications over the whole earth.” Only by a realization of this truth can the true meaning of the World Revolution be understood. Neither greed of gold nor power, neither political nor social theories, however subversive, could alone have produced the unspeakable horrors, the moral perversion, the far more than bestial cruelties that have marked its course. The description of “ bloody baboonery ” applied to Bolshevist atrocities is unjust to apes. Beasts may wound and kill—they do not torture, do not gloat over the sufferings of their victims ; savages may do these things, but even they content themselves with torturing the body, they do not set out to destroy the soul. The spirit of evil that finds expression in the defilement and desecration of sacred things, in the systematic destruction of all nobility, all decency of thought and life, above all, in the poisoning of the child-mind, can be explained by no natural laws or mere human passions.

Let us not forget that the cult of Satan which flourished in Bavaria at the same time as Illuminism, and was in all probability connected with it, is practised to-day in our own country. The powers exercised by the modern Illuminati are occult powers and range from hypnotism to black magic, which, since the days of the magician Cagliostro, have always formed part of the stock-in-trade of the sect. It is therefore no fantastic theory but the literal truth to say that the present world crisis is a conflict between the powers of good and evil. Christianity is a beleaguered citadel surrounded by the dark forces which have mustered for the supreme onslaught. Only in one way can it be withstood. The words of Joseph de Maistre, who, like Barruel, regarded the French Revolution merely as the first stage in the campaign, must be taken as the battle-cry of the White

Army to-day: "The French Revolution is Satanic in its principle and can be only really killed, exterminated, and finished by the contrary principle." ("La Révolution française est satanique dans son principe et ne peut être vraiment tuée, exterminée, finie que par le principe contraire.") The Christian principle—that is the force that must be opposed to the Satanic power of the World Revolution.

It is because England, with all her shortcomings, in spite of the recent betrayal of her traditions in the compact entered into with the Bolsheviki by her politicians, in spite of the attempts to poison the life-blood of her people with alien germs of corruption, yet remains the stronghold of Christian civilization, that the conspiracy has made her the principal point of attack. If England goes the whole world goes with her. Marx knew this when he said: "Every revolution that does not spread to England is a storm in a tea-cup." And it was also Marx who uttered the cry of despair: "England is the rock on which revolutionary waves are broken!" Is that rock at last to be overwhelmed? Not if we hold fast to the same principle that has saved us in the past. It is recorded that the Comte de Provence when in England during the French Revolution "said to one of the gentlemen about him, that 'if this country was to escape the general wreck of nations, it would owe its preservation to religion.'" After the revolution of 1848 a Frenchman observed to Lord Shaftesbury: "You have been saved by the religion of your people." And to-day Lenin has declared the greatest obstacle to the success of Bolshevism in England to be the fact that the English working-man founds his ideas upon the Bible.

If the people of our country will but realize the diabolical nature of the conspiracy at work amongst them, the powers of Hell cannot prevail against us. In ignorance and indifference lies our principal danger. Every outbreak of the World Revolution that has so far occurred has been rendered possible by the apathy of the nation in general. Let the words of Barruel, uttered in the face of the same peril a hundred and twenty-five years ago, ring in our ears to-day:

· Cease to flatter yourselves. The danger is certain, it is continual, it is terrible, it threatens you all without exception. Keep yourselves, however, from giving way to that kind of terror which is only cowardice and discouragement ; for, with all the certainty of the danger, I say to you none the less : " Will to be saved and you will be saved. . . . *One cannot triumph over a nation that resolves to defend itself.* Know how to will as they do and you will have nothing more to fear from them."

Illuminism is mustering all its forces for a supreme onslaught in our own country at the present moment. But the nation at heart is sound and has resolved to defend itself. Is it possible that this little island of ours is finally to stem the tide of World Revolution and save not only herself but Christian civilization ?

THE END

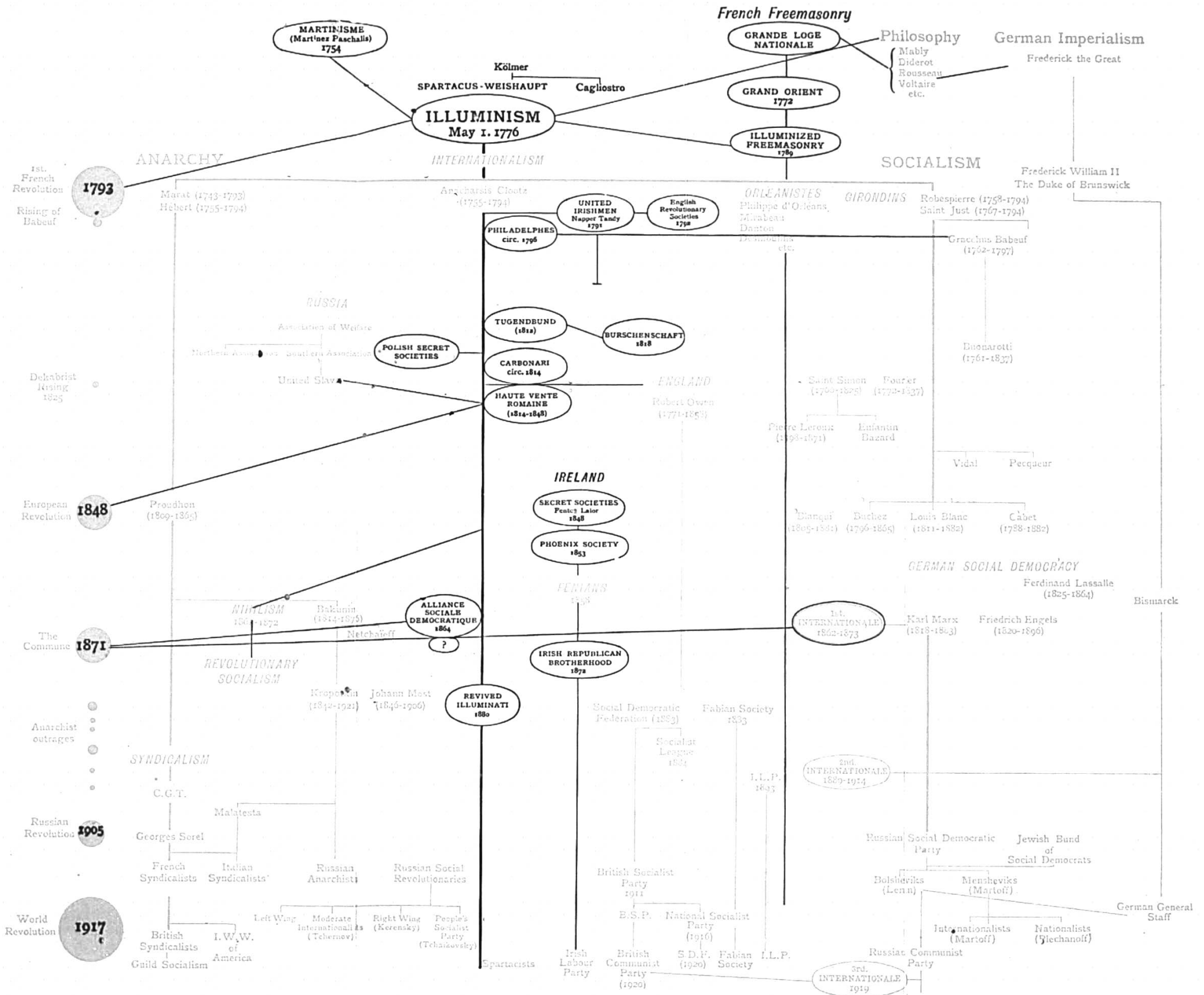


CHART OF THE WORLD REVOLUTION

(Red denotes the open revolutionary forces, black the hidden forces of the Secret Societies)