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MEDICAL DIVISION

Liberation

Edited by William Dudley Pelley

"The Time has come to shake the Souls of Men and fire their Minds to Thinking and Acting!"

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Many a Man has Lost his Job by Taking a Vacation

THE baruching of the nation continues . . . Barney and his satraps conduct the Republic according to the caprices of the so-called Brain-Trust . . . while the obedient Administration creamed a lazy track over the delightfully-cool reaches of the North Atlantic . . . and the News Weeklies gave us "shots" of the man we assumed we had elected to do Barney's work, clad like a high-school sophomore, gliding in and out of sylvan coves under picturesque sail as much as to say: "See what a delightful time one has when he is quite docile and amenable in this business of baruching!"

Someone in the Brain-Trust certainly blundered in the matter of good taste, not to mention high-pressure propaganda, in permitting the Administration to go away on a yacht in times such as these, and especially to sanction "shots" of the outing to be flashed at steady intervals on the nation's movie screens with so many sweltering and disgruntled millions in this country only two laps ahead of the sheriff, to say nothing of starvation . . . what a sadly-needed hit the Administration would have made with the distressed rank-and-file if it had declared: "No vacations for me in times like the present. So long as there are twelve to fifteen workless fellowmen in the country, and a most important conference going on abroad, my place is in Washington, not gadding about on a pleasure yacht with my family!" . . . but no! . . . twice a week we are edified by the sport-shirt and the ice-cream trousers and the hat which looked as though a mule had rolled on it . . . and we were supposed to applaud and see that our sons are trained for the all-highest office that they in turn may one day sail yachts on the North Atlantic when the cares of statecraft sit too heavily on heated brows . . . wasn't Mr. Baruch guiding the Ship of State? . . . whenever was it otherwise?

And speaking of applause, have you noticed how thin and spasmodic it is of late, when the sport-shirt, the ice cream pants and the old hat, are paraded for our aforesaid semi-weekly edification? . . . in four big theaters in New York City where the aforesaid vacation scenes were shown on the 29th day of June, only two people clapped . . . the rest preserved a noncommittal silence . . . this in the New Jerusalem where nine-tenths of the census is made up of Mr. Baruch's compatriots . . . can it be possible that the Zionist screen has already fallen down in manufacturing applause for an Administration that has done so much toward helping the national success of baruching? . . . someone should speak to the Brain-Trust about it . . . the Administration's popularity and success depends unreservedly, not on matters of constructive statecraft successfully consummated but on how often we are given glimpses of the Administration's private life . . . if the Zionist screen can only stir up two handclappers out of four audiences of several thousand persons, we tremble to

think how the Administration is going to get through the three years of North Atlantic vacations that are still to come.

The fact of the matter is, now openly expressed in Washington, that the Administration's popularity reached its peak about two weeks before the close of Congress . . . it is now going down, down, down, with every week and day that passes . . . the Brain-Trust seems

to forget that there are several hundred thousand veterans in this country who did not take kindly to the trimming of the compensations in the sacred name of Economy while at the same time those auto-kahnings in the Senate disclosed that few of the country's financial magnates paid much attention last year to their income taxes . . . gradually it is dawning on the 115,000,000 Gentiles in Mr. Baruch's private nation



that something is decidedly rotten in Denmark and all the ice-cream pants in the public domain, photographed on ten thousand Zionist screens, cannot erase the mounting ire of these boys who were heroes in 1917, but just so many pains in the necks of the baruchers in 1933.

AND speaking of Mr. Baruch, we see that the newspapers are quite openly designating him as "The Vagabond King" . . . a whole regiment of Gentile editors will lose their jobs if they are not more careful in handing out their *lese majesty* comment toward the man who now "towers over Washington" . . . it is reliably reported that the gentleman takes himself and his international job quite seriously . . . emphatically he cannot stand the slightest suggestion of ridicule . . . his place and prestige demand that the most sacrosanct respect be paid him . . . does he not hold 115,000,000 Gentiles in the hollow of his hand? . . . who are they to speak disrespectfully of a man to whom the Administration leaves the nation while it goes pleasure-boating on a salt-spray vacation?

And, by the way, has it struck you as yet that this is practically the first time in the history of the United States that it has been necessary for an Administration to leave the country in the hands of *anybody* but the officials elected by the people, in case of an official absence? . . . when has any other Administration needed a liaison officer at the Capitol that has not been provided by an exceedingly specific Constitution? . . . times have changed, obviously to watch . . . there seems to be a necessity now for a government to watch a government . . . what a shocking lot of things might happen to America if the Administration went off in its ice-cream pants, sports-shirt and mule-rolled hat, without a liaison officer being left behind! . . . how could Edward Rothchild bear up under the suggestion of such a jeopardy! . . . think of the mess that might materialize if a few Gentile officials decided to act in the interests of 115,000,000 Gentiles in the interim . . . it is enough to keep the whole Rothchild brain-trust in Washington although the heat goes up to a point where eggs may be fried by thrusting the frying-pan out of the window.

What if some Gentile, for instance, got into the United States Treasury through a window and saw a lot of empty shelves! . . . or suppose some maverick Congressman took it upon himself to spend his vacation at the Capitol, investigating on his own account as to whether or not Congressman Louis T. McFadden's impeachment arraignment had its inception in fact! . . . with young Watch-Dog Warburg absent in London and auto-kahning going on full-blast under Mr. Pecora, who would be on hand to do any explaining or give the nation's press correspondents their orders?

It is something to think about.

AND speaking of auto-kahning, how delightfully the gentleman under the Pecora fire commiserated with the country for not being more astute in the passage of its income tax provisions . . . and yet no one has witnessed him translating his commiserations into a decent respect for the government's necessity for having money to carry on its business . . . not at least to the extent of paying his shot, or his share of the shot, for the service and accommodation the American government has afforded him since he, as an English citizen, came over here to head-up Kuhn-Loeb & Com-

pany . . . when December 31st approaches, dear Gentiles, don't you wish that you too had a daughter who would be willing to take all your lame-duck securities off your hands? . . . one wonders why it hasn't occurred to Mr. Pecora to ask, in this latest sideshow of auto-kahning, just how those lame-duck securities were of any more value to Miss Auto-kahn than to her father? . . . if you as a Gentile of moderate means transfer an old house-lot at a loss toward the end of the year to some child of yours—to be politely given back to papa at the end of the ensuing March and write it off as a loss on your tax schedule—you are liable to the penitentiary for collusion and conspiracy to defraud Mr. Baruch's government . . . but remember you are only a Gentile of moderate means . . . also remember that your officialdom has been adequately baruched . . . it does make a lot of difference.

Just what Mr. Pecora has been getting at, which the country did not suspect to the point of conviction ever since the income tax investigating started, is difficult to figure out . . . only don't forget that before it adjourned the Senate generously voted another \$125,000 of *your* tax money to make this conviction a certainty . . . it is something at the present time to have a conviction made into a certainty in any line of human endeavor.

IN PHILADELPHIA a parade of Art Smith's Khaki Shirts got onto the Zionist screen, accompanied by the usual plethora of ribald comment from that disembodied voice that "unreels the latest and most important events of the day" . . . Art, we were left to understand is in the shirt business at so much per shirt . . . a lot of members of our Silver Legion seem to be getting disquieted that he may pull off a Mussolini under our very noses . . . no need for alarm, however . . . so long as the Khaki Shirts open their ranks to any sort of two-legged human who possesses the price of an official torso-covering, the Khaki Shirts will be swiftly baruched, if they show signs of becoming too powerful . . . the Zionists will doubtless make it their usual business to see that their representatives keep the organization within the proper limits of emasculation . . . meanwhile the Khaki Shirts may do some real good, dousing a few Communists in the national horse-trough . . . let them alone . . . Our Silver Shirts are hand-picked men of a high degree of spiritual patriotism who have their own job to do and are doing it . . . if they want a shirt, they go to the nearest shirt shop and buy it . . . in all sincerity, however, we do recommend to Mr. Smith that he summon his cohorts to attention and make one adequate bonfire of those gosh-awful horsetail helmets . . . if those helmets represent anything American, then we want to go to Rumania and join the comic opera squad . . . they make every khaki shirt look ridiculous, and if Mr. Smith is sincere, he will not invite ridicule . . . the issues for which all of us are contending are too grave.

Which mention of Khaki Shirts calls to mind the constant letters from well-wishing members of the Silver Legion importuning the General Staff to join hands with this society and that organization, on the principle that in union there is strength . . . we cannot agree . . . in that sort of union there is merely melee, bedlam, and the aforesaid Zionist emasculation . . . so long as the Khaki Shirts for instance accept Protestants, Romanists, and Zionists into their ranks,

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Why Gentile Nations are so Frightfully in Debt . . .



IT IS something deeper and more significant than mere race prejudice or religious intolerance that makes the Jewish question among the white nations of the earth paramount above all other questions at present, and that sooner or later must be brought to solution.

Fair play toward all Hebrews makes it necessary to state with clinical candor just why agitation is rife throughout all Christendom today against certain Jewish ethics in the body politic

which to the apparent mytification of the Hebrews result in outbreaks of anti-Semitism.

Hebrews cry "Persecution!" and "Race prejudice!" when their ethics are criticized. *But between them and the Gentile races two great principles are in conflict*, and must ever be in conflict, until Jewry alters its aims and methods. This conflict is bound to react to the injury of the Jew, and while he may seem to gain temporary advantage for a little time, in the end he meets with ever sharper and more tragic defeat.

The Silver Legion holds its present caustic attitude toward Jewry because a careful study of the question discloses that the Hebrew in his tactics is basically predatory, whereas the so-called Gentile peoples are uniformly constructionists.

They maintain without the slightest rancor that it is primarily due to these predatory tactics of the Jews in all countries, working in compact unison, that has brought the world to its present economic pass.

The world today is plunged in a frightful morass of debt. It can never get out of this debt so long as a great element in the population, of preeminent influence, bases its call to livelihood on increasing and augmenting that debt.

Let us turn again, as we did last week, to Roderich-Stolthiem for an exposition of this all-important subject that is as trenchant as it is clarifying.

IT IS not very probable, says Roderich-Stolthiem, that the Hebrews invented that work of art: the loaning out of capital against interest. It is quite likely that it was known and practiced before their time. It is quite certain, however, that they first introduced this branch of business into the Christian nations, and—supported by the prohibition against practicing usury enforced by the Christian church against its members—promoted and developed it to an extraordinary extent.

Owing to their peculiar dexterity in always attracting to themselves again the money which is in circulation, the Jew knows how to produce a constant shortage of money amongst the populace. In this manner he compels the productive classes to borrow, *and to continue borrowing.*

The money which has been gradually collected by commerce and other means, leaves the hands of the Hebrew for the most part only as Loan Capital, and continuously creates for him fresh circles of people, pledged to pay him tribute.

Is it then such a great blessing for a nation if it can be shown that the Hebrews living in their midst possess thousands of millions of dollars in the shape of Loan Capital for which the productive classes have to find the interest?

What does the saying now mean: wherever the Jews turn there appears new capital, new riches? Should one not, before all other things, state emphatically: *there arise to a terrifying extent, fresh debts?*

It is not the real wealth of the nations which is increased by the Jews, but their debts and obligations, which under the deceitful name of "mobile capital" accumulate until they amount to sums of incredible magnitude, but which are in reality only a phantom possession—an imaginary value.

WE READ with aversion the description of the persecutions of the Jews, which are said to have taken place in the middle ages. Whether these were, in all cases, what people imagine, can be left an open question. At any rate, one ought to explain conscientiously what led up to these persecutions and what was the real cause of them.

We can read in every record that it was by no means a religious hatred which incensed the citizens against the Jews, because at all times and in all countries, a remarkable tolerance has been displayed toward the religious rites of the Jews, some of which rites are of a very peculiar nature. No one has prohibited their noisy methods of praying; no one has disturbed their Sabbath and Passover festivals. *Nobody has prohibited even their Purim, their festival of revenge, which they still celebrate annually, with unquenchable thirst for revenge in recollection of the massacre of 75,000 Persian enemies of the Jews by the direction of the minister Mordecai nearly 2,000 years bygone.*

What really incensed people against the Jews were the insatiable hunger for interest, and the un-Christianlike usury of Hebrews. By reason of this diabolical greed for money which stopped at nothing, this slinking, alien race became so repugnant to the ordinary Christian that he considered the Jew capable of anything.

AS HAS been already stated, during the time when the influence of the church predominated, from the 11th to the 18th centuries, Christians were forbidden to practice usury. Only the Hebrew was allowed to do this. Thus it naturally came about that everyone who wanted to borrow money was obliged to go to the Jews.

According to the law, the Hebrews were aliens and on sufferance, and their sojourn in either town or district was

only permitted when a tax—or “Jew Tribute”—had been paid to the ruling prince or potentate. But it was precisely this arrangement, whereby the mild or stern treatment of the Jews depended essentially on the attitude of the ruling houses, which relieved the situation to an extraordinary degree for the Jews living—for instance—in the German empire, which was at that time split up politically to an endless extent.

Generally speaking, the legislation was very considerate and allowed the Hebrew to devote himself wholeheartedly to his favorite occupation—traffic in money—and to claim unheard-of rates of interest for his loans.

A rate of interest of 30—*yes, even of 50 and 60 percent per annum*—was already known from the 12th to the 15th centuries, and was so well established during the 16th and 17th centuries that it was regarded as nothing out of the way.

Under these circumstances, and owing to the scarcity as well as to the extraordinary fluctuations of the value of money throughout that period, it was an easy matter for the Hebrew always to collect all the money again into their own hands and to force the remaining citizens to raise fresh loans.

A particular trick facilitated the obtaining of an exorbitant rate of interest. Even when the rate of interest was moderate, the debtor had for the most part to pledge himself to pay back his debt on a fixed date by weekly or monthly payments of interest. In case he was unable to keep to the appointed date, he was bound by the terms of his bond *to pay double the rate of interest from that time onward. Often, indeed, the whole debt was doubled.*

The well-meaning debtor, who had the best of intentions of paying off his debt at the appointed time, entered into such contracts with a light heart, in the certainty that at the appointed time, money from other quarters would be at his disposal.

The Hebrew, however, who had a complete understanding with his fellow tribesmen, and who knew accurately what call there was for money *and how much there was in circulation*, took good care that the debtor did not get the expected money at the appointed time, and thus he compelled the Christian to accept the new and still more onerous conditions. The Hebrew only granted extension of the term on condition that his claims, both as regard to interest and to capital, should be increased. And as, thanks to the cooperation of Jewish friends of which we have already spoken, delay in the repayment of the debt was frequently repeated, the Jew was more successful than now in entangling by means of a comparatively small initial loan, a whole family in the bondage of debt throughout their lives, or even in expelling them from their estates.

Thus there is nothing strange in the fact that already, from the time of Charlemagne, unceasingly complaints about the Jewish usurer were delivered to both the civil and clerical authorities. The earlier peasant insurrections also, were not due to the “priests” or the nobility, *but to money-lending Jewry.*

For example, consider Peasants’ Rising at Gotha in 1391, and the Peasants’ Rising at Worms in 1431. Later, when the Jews had drained the extravagant and quarrelsome nobility of their riches, and the latter had made an alliance with the clergy to oppress poor Hans Karst, or the German

Peasant, with tithes and compulsory labor, the peasants turned against all three tormentors.

In 1450 the cup-bearer, Erasmus von Erbach, an ancestor of the present Princes von Erbach in the Odenwald, who personally was quite prosperous, raised his voice thus against the Jews—

“The poor man is robbed and flayed by the Jews to such an extent that it has become intolerable, and may God have mercy on him. The Jewish usurers settle down, even in the smallest villages, and when they lend five guilden, they take six-fold security, and take interest upon interest, so that the poor man loses all that he possesses.”

How well founded this complaint was, is proved by the testimony of all contemporaries.

Elsewhere it is stated that “Jewdom sits on the necks of the citizen and of the poor man, and is the cause of the rapidly increasing poverty.” The Jews are referred to as “vultures” who do not desist until they have consumed the marrow in the bones and reduced the citizenry to beggary—so says a petition of the Frankfurt citizens dated June 10, 1612.

THUS it was not religious hatred, or racial prejudice, and never has been either, which have incensed peoples of all olden times against the Jews. *It has been the actual, systematic, predatory plundering of the masses by a system of charging an immoderate rate of interest.*

The wealth of the Jews “brought into a land” was thus of very doubtful value. It was a kind of wealth that had a dazzling appearance in certain places, whilst everywhere else it produced only poverty and misery.

Thus the Hebrews did not create new values in the shape of goods, and consequently actually new wealth. They merely understood, in a masterly fashion, *how to obtain possession of the prosperity of other people.* Rarely did they produce any new possession, but only brought about a change of possession.

What they produced was merely an appearance of wealth which in reality consisted only of the debts of those peoples who were not Jews.

A careful examination of the racial history of this people who have now extended the scenes of their predatory financial tactics to blanket all the countries of the world, offers no evidence in fact that persecutions have been for the reasons which they now so loudly declaim when their predatory programs are disturbed. But unfortunately the average Gentile is not a very profound student of history, and his reading is largely confined to newspapers and magazines which in turn have now been brought under Hebrew domination as part of an *international* loot-taking. Great waves of sentimentality for the “poor and downtrodden” Jew are manufactured with malicious aforethought. Jewish money, gains liberally into Gentile religious institutions, that the “love all and resist none” policy of Jesus may be capitalized to its fullest extent in assuring the modern Hebrews an unchallenged field for the practice of his artful financial tactics against producing Gentiles.

Make no mistake about it, *Hebrews trade in debts.* A people or a nation without debts would be a sterile people and a sterile nation to Hebrews, and offer them little in way

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Has Your Child Learned to Applaud Murder Yet?



ROSCOE "Fatty" Arbuckle died last week. In his obituary was found the following silly and untruthful blither: "In the aftermath of the Arbuckle trial for the death of Miss Virginia Rappe, such a wave of indignation swept over the nation at the ethics of Hollywood that press and pulpit united with America's women's clubs for the institution of censorship. Arbuckle tried to combat this wave of popular indignation and come back, but was never successful. The public wouldn't stand for him after what the San Francisco trial had revealed."

On such pap is the American public fed.

"Fatty" is dead, but the movies are not, nor the men that make them, nor the race that employs the men that make them, nor the ethics on which they work.

There were facts underlying the Arbuckle trial which were, of course, unprintable. Moreover, there is no disposition on anyone's part to use *Liberation* space to whitewash Arbuckle's pathetic career in the slightest of its phases. *Silver Shirts* have a right to know certain facts about the movies as at present conducted, however, and the Arbuckle passing is a convenient peg on which to hang some enlightening comment.

The Chief of the *Silver Shirts* spent six illuminating years in Hollywood working shoulder to shoulder with God's Elect. Before his awakening to sterner issues, he knew half the film colony in its old silent days by first names or nicknames. He left Hollywood, and screenland, not as Walter Winchell has scurrilously lied "because his stuff went stale," but because the money he was paid for strictly literary work couldn't compensate for his frequent periods of nausea over the ethics of the industry—if indeed that industry ever had any ethics. The Chief of the *Silver Shirts* quit Hollywood because he found life too short to continue working in a pesthouse for mere dollars. He knew many of the people who had been around Arbuckle at the time of the Rappe tragedy. And the women's clubs of the nation had about as much to do with keeping Arbuckle off the screen as the New German-Lloyd steamer *Bremen* might have with keeping a scared kitten under a cookstove.

ARBUCKLE did not murder Virginia Rappe. According to well-nigh eye witnesses to the whole episode, Miss Rappe died from the effects of an unprintable mishap with which an empty whiskey-bottle was more concerned than an inebriated comedian. Arbuckle's sin was in "going Hollywood" in the first place, in receiving more money for his screen popularity than he knew how to spend or invest

judiciously, and in inviting Miss Rappe as one of his "guests" to the luckless "party" in the west-coast hotel.

The thing that kept Arbuckle off the screen was not the "wave of indignation" that came from pulpits and women's clubs. Certain Hollywood interests "had it in" for the film company that "owned" Arbuckle. They deliberately used the comedian's misfortune to kill him with the public, to leave that much more room for their own star comedians and prevent his pictures from competing with their own. And that was that.

The thing that brought about censorship was William Fox's exhibitions of Theda Bara in the nude, back in the dear dead days when the American public had some inhibitions as to restraint, discrimination, and decorum. That is to say, before the moral debauch of the Gentile public had been made well-nigh complete. Eddie Cantor's picture *The Kid from Spain* showed more feminine cuticle to the square inch of film than Theda Bara showed in her entire screen career, but to date not a single women's club—or minister—has batted an eyelash. Times have changed since Theda was a girl!

ONCE upon a time castigating the movies was almost as popular a past-time as cut-up puzzles. But under the incessant hammering of Zionist venality, we now take our daily dozen of nude ladies without a quaver—and panning the movies is about as up-to-date as puns and jests about a man's wife's mother. In fact, if we now attend a movie without a long, shapely, unclad leg dangled at us from the silver screen, we go out almost as disgruntled as though the program had contained no Mickey Mouse.

And of all the staid and respectable married women in Hollywood, there is none more notable than Mrs. Charles Brabin, alias Miss Theda Bara, formerly of Censorship!

If Mrs. Brabin has altered, however, for the better, the makers of pictures have not made her mistake—considered from their ethics.

Having photographed all areas of the human anatomy, both masculine and feminine, for the edification of little Gentile boys and girls whose mothers try to tell them that babies are brought by the stork, new ways have been found for dragging down adolescent stamina into the cesspool of coldblooded vileness.

The most popular current *motif* of the movies is murder.

Murder on the screen, however, has by no means been raised to a "fine art" . . . quite the contrary. The more sordid, malicious, and revolting it can be pictured, the better box office success it seems to be from the Zionist standpoint.

In the days when one "Mickey Neylon" was considered America's outstanding director alongside D. W. Griffith, a man was killed by taking him off the scene and showing the

action by innuendo—the slaughter left strictly to the imagination. No “dead body” was even allowed to be photographed. The picturizing of the lethal act itself was brushed aside with the producer’s comment: “we couldn’t get it past the censorship.” In one of the writer’s stories it was necessary for a starved chorus girl to collapse at the top of a flight of stairs and roll to the bottom—where Lon Chaney picked her up and played the rough-diamond gallant. The censors clipped that scene and almost spoiled the story. No pretty maidens could roll down stairs, even in a story plot. They said it was too “inhuman” . . .

Yes, times have changed indeed.

DURING this current month a picture is being shown in this nation called *Terror Aboard*. The pleasing plot of this little opus is the desire of a wealthy absconder to murder all the people on his yacht, cruising in the South Seas, so that he may escape undetected to an island with the heroine to whom he is not married. Having come to his decision, he starts his little murder-fest.

But does he do it by suggestion or innuendo? Why be old-fashioned? We are first introduced to a clean fine young radio operator. He is shown being pistoled in cold blood, the slump of his body, the blood spurting out and discoloring the pongee coat above his heart.

Whereupon, in attempting to investigate this murder, the little Gentile in the audience is invited to witness the villain’s careful plotting to bring a husband and wife into disrepute so that the wife’s lover daggers the husband. Thus two of the guests are out of the way.

The wife protests and is dragged into the yacht’s icebox where before the eyes of the aforesaid little Gentiles *she is frozen to death* and shown with her dead eyes staring from upside down.

The plotter then turns his attention to the lover who murdered the husband. He is artfully invited to hang himself with the cord from a dressing-gown. Subsequently he is shown dangling from a rafter with his swollen tongue protruding. But little Gentiles shouldn’t be squeamish over such pleasant little episodes of Zionist entertainment.

The captain of the yacht next sees a lady’s maid hurled overboard. This “accident” is not filmed actually, doubtless because the villain couldn’t lift a 150-lb. woman and “heave” her over a rail with sufficient grace. But when the Captain charges the villain with the crime he is grabbed by the shoulders before the eyes of the audience and pulled belly-down on a dagger-like paper-spike. He rolls to the floor, and the talkies give us all his happy groans and gurgles in expiring.

And so *ad infinitum*.

In the end, as rescue comes to hero and heroine, the villain leaps overboard and swims for shore. Virtue triumphs in the arrival of a man-eating shark that proceeds to assail the villain while swimming and removing a couple of his legs from beneath.

Nice bold, open, unabashed murders, without let or hindrance. *One might almost believe the Zionists were doing this sort of thing to get their docile, browbeaten Gentiles quite accustomed to the most swinish and bloody slaughterings in real life for a forthcoming purpose.* One might al-

most believe it, we say. Why else can such a picture possibly be called forth?

We would much enjoy Paramount suing us for libeling their gory masterpiece and exhibiting the film specifically to a jury made up of Protestant Christian clergymen—twelve of them at least who haven’t first been financially auto-kahned.

And then there are sentimentalists in America who bemoan the present crime-wave!

And as Pictures are made by Sons of Judah practically 100 percent, nothing must be said about putting out this sort of depraving putridity for fear of stirring up race hatred!

ONE OF our *Silver Shirt* sponsors up in Massachusetts recently brought another film to our attention. It was exhibited in a little Massachusetts town at a children’s matinee. He took his own small son to see it, because it featured William Boyd in a hard-riding western role. The theater was almost entirely filled with children—Gentile children for whom it was created.

The plot wove around a nest of eastern gangsters hiding out in western mountain country. They wanted a peaceable, lovable old Italian homesteader to change one of their stolen banknotes of big denomination into notes of smaller size at the nearest town. He protested their bulldozing.

In plain sight of the camera two gangsters drew their “rods” and shot the Italian in the belly, with his wife and children on the veranda of their drab home just around the corner. The Italian staggered and wilted and died with never a “cut” in the shots until he had breathed his last.

Whereupon those little Gentiles clapped their hands, applauded, and laughed in high glee.

An honest, hard-working, appealing Italian laborer, surrounded a moment before by his family, had been gunned before the eyes of that youthful audience.

And it was something for those little Gentiles to laugh at. They did laugh.

The *Silver Shirt* took his small son and came out sickened.

WHAT then has happened to censorship, the sentimentalist might ask? Ask rather why a nation of 115,000,000 Christian Gentiles permits a tight monopoly of the motion picture entertainment of its young by representatives of a race of Asiatics who obviously stop at nothing to present life in all its most sordid, vulgar, execrable phases, and who daily, nightly, hourly are hammering away to pull Gentile stamina down to the gutter.

If it be charged that this is promoting race hatred, *is it not time for the introduction of a little race hatred to show itself rigorously, until Hebrews clean their houses of their unspeakable contents and utterances?*

The motion picture industry is in the hands of Hebrews, is it not?

They are the persons who order the making of such execrable, morale-debauching bilge!

Then why not hold the Jewish nation directly responsible for such offal and have done with it? Shall we sacrifice the manhood and womanhood of our own maturing flesh and

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"Master, What of the Time?" ..



M

Y DEARLY BELOVED: When went ye out to seek a competence and found that the doors of plenty were closed against you?

2 Let it be said among you, each to himself: I have been recalcitrant in this, that I have sojourned unto myself, I have taken a clean coat, I have gone afar, I have listened to sirens, I have tarried by the wayside, I have made my bed among many harlots;

3 Yet have I forsaken not the truth in that it ennobled me; I have found my trespass in forbidden places and was not rebuked in that I hungered for fair waters.

4 My beloved, hear my voice: I speak to you as one who sendeth understanding.

5 I say it shall come to pass that the righteous man shall have a vomit of that which is tempestuous; he shall make his bed and another shall lie in it; he shall pause by the wayside in a wearying journey and another shall attack him, in that he is righteous.

6 Ye do ask me of the times: I give you mine answer.

7 I say it shall come to pass that many righteous men shall meet together; they shall consider the Beast, how they will destroy him; they shall drink of a fountain that beareth no pollution; they shall come to a goodly house and a kindly host shall welcome them.

8 Put up your arms, ye nations; hear the voice of one who proclaimeth a competence unto the pure in heart.

9 Of old it was rendered to you that he who hath a pure heart beareth no odium unto eternity; I say more than this tonight:

10 I tell you he who adjourneth himself unto a waste place and there considereth the transgressor, transgresseth against himself; he weareth no colors in the fray for righteousness; he beholdeth no resentment from his brethren but he weareth no colors that redound to his rigor in the lists for self-improvement;

11 He cometh and goeth unto himself; he maketh a fair vision of seeming impossibilities and liveth in dreams unto his awakening;

12 He resumeth a fair treasure in imagined ways of living and seeth not the asp that awaiteth to destroy him.

13 I tell you it is an abomination unto me that there are those who lift men's pulses not one beat higher than when they first did come to earth; they inflict no chastisements on those who do transgress; they offer no solace to those who are unfortunate; they come and they go at pleasure to themselves;

14 Yet in the heat of noonday do they call: We have no shelter for ourselves, we have no radiance in the night, we are sheep without a shepherd.

15 It displeaseth me, beloved, that there are those who say:

Q *OUT of the vastness of Cosmos the Psychic Antennae tunes in on a Voice. If the Word was made flesh and spake once to men, how much stronger may be its pronouncements when the handicaps of the flesh are perished? If we cannot believe this, to Whom or What shall we look for authority of commitments like the following?*

Let us sojourn awhile in pleasantness, lest we make profferings unto ourselves of devious calamities, let us hoist unto ourselves a goodly altar that we may burn incense to a likely shrine of hopes that are aggressive, observing not the waywardness of earthly men, they being vile and beneath our heaven-sent missions.

16 I say it displeaseth me, beloved, that there are those who make a pestilence unto their own desires, rendering unto Cæsar that which Cæsar demandeth of them, eschewing goodly things that their bellies may be fat.

17 It houndeth them unto eternity that ever were their bellies fat; it rebuketh them unto everlasting time that they seek only their own recompense in that which hath its competence in hastened blessings.

18 Hear my words and be wise.

19 It hath come to me that many men in many places have made an evil tenure; they have rebuked the thoughtless in that they gave no strivings unto the ways of subtler things; they have come and gone irreverently; they have hastened to eat the Apples of Sodom and have found their fruit to be wormy at their cores.

20 Is it not meet that such things should be, *if in the being there arriveth a competence of worldly knowledge?*

21 My beloved, harken: I come to you as one who hath told you many blessings; I come as one who hath sinned a great sin if aught which hath been confided to you, presenteth an aspect of sorry radiance besmattered with intolerance for your blinded vision.

22 In the day that ye heed not my words and my promises shall a sorry plight visit you; in the day and the hour that ye meet with your destinies shall a great shout arise within your hearts, that ye did know of prophecies out of season and rebuked not those who sent them unto you.

23 It hath come to mine attention that sundry versings and voicings had augury in them; that ye harkened to the Voice and found that it spake no falsehoods to you;

24 I say it shall come to you that many men in many places shall prophesy; many robots in many palaces shall utter lecheries that perplex the minds of those who wear their innocence as garments;

25 I say it shall come to you that those who prophesy falsely shall have a false prophet's reward, that the people shall cast them down and trample on their faces, but those who rebuked not the world for its stupidities but suffered the world to know nobility through many phasings of the spirit militant should come to an honor which poets suffer to abide in the hearts of divers generations yet to be.

26 Nay, I say more: I say it pleaseth me that ye have prophesied, but in your prophesying recall the fable I have told

you: that many men in many fields shall prophesy of many harvests, but only tares shall be their portions, while those who prophesied in honor, abiding in no unheavenly thought, shall be as those who wear bright garments when cometh a call to meet their Lord.

27 Beloved, harken to me further.

28 It hath come to me that there are those who wear bright garments already who know not the cause thereof, neither from whence their raiment cometh.

29 I say, with them be gentle: I say, with them be just; mark not on the errors of their goings, but dwell with them peaceably that they may see the cause of that which enshroudeth them and give a thanksgiving that it hath been well with them in counting themselves among your companions.

30 And now I tell you of the times.

31 I say, they have a sorry aspect in that they augur well for Mammon, but in such auguring, remember this: It hath been my portion over many lives to be the cause of man's misgiving;

32 It hath come to me that I should waver in my strong intent to let a worldly race perceive the errors of their misdeeds in their earthly flesh.

33 Nay, not so, beloved.

34 It hath come to me that many men in many places would cast me forth and say: It is an impostor who cometh to us, we will not have him at any price unless he altereth the aspect of his mission.

35 Is it meet, beloved, that I should say, So be it, behold my apparel changeth at your chance caprice?

36 Beloved, hear me: Consider the ways of those who till the soil; what seed sow they? expect the lilies to come from turnips? *can the son of man be other than that which he is rendered by his high estate?*

37 It hath come to me that many men in high places have taken counsel among themselves, biding their time to work vast whoredoms.

38 I say it displeaseth me that such should be the cause of their revilings unto circumstance, and yet I tell you, excepting they make a mock of eternity and do the bidding of that mockery, they prevail not at leisure to render themselves amenable to many changes whereof they are the victims.

39 Let us not defile ourselves with wishings that the impure may be pure when those who have a penury of spirit beseech not the gods that made them for the wisdom unto mastery, verily unto themselves;

40 Rather should we say: It hath come to us that many men in many places make an unpleasant bed and lie in it that they may know the essence of their bed-making and spread a softer couch unto their spirits when wisdom cometh to them.

41 Ye are possessed of a great lesion unto yourselves in spirit that evil seemeth to give trumpet to its pestilence, that many men are vain and filled with dire forebodings, giving no alms to kingliness of spirit, wishing all things well while verily their armor rusteth in the cells which they have slept in through the nights of evil tidings;

42 I say unto you, be wise with a wisdom given to the ancients, be sagacious with a trust which hath within itself no mockings;

43 Say to yourselves: We hear a good report of that which

cometh presently; we bear a high regard for that which transpireth openly, seeking to apprise the sons of men of that which permitteth escape from bondage.

44 Now hear my words, I beseech you: my countenance is grave, my heart is torn with mercy toward you in your earthly gropings after wisdom.

45 It hath been said of you, and of me, that we disturb the Man of Ages slumbering in his beasthood; it hath been proclaimed of us that we do obeisance unto culture and permit the culprit to share not with us the awards of many blessings.

46 That was foul to have told of us.

47 *I tell you we wrestle with many demons, we cast out unclean spirits from the souls of many miscreants; we come and we go assiduously, charging the sons of men to have a care whom they admit to their houses of spirit.*

48 Let it not be said of us that we did practice a grievous impatience of that which maketh the race to shine as a garment on the bosom of infinity; let it be told of us rather that we did take counsel with ourselves, saying which should be fit, from the marks upon their foreheads, to know a counsel at the behest of the Wise Ones.

49 Beloved, beloved, nothing endureth that hath not in it the blessings of futurity; nothing proclaimeth a blasphemy but that which perceiveth the passing moment and crieth: It is here, it is gone, and we are gone with it!

50 Have I not told you it behooveth you to have a rectitude in patience? have I not prevailed upon you to accept with caution the promptings of impromptitude? have I not cautioned you that all is not striving, that all is not actioning, that much remaineth to be done which putteth the stamp of approval on perseverance which goeth not out to dispute with the destroyers?

51 And yet I tell you, it pleaseth me that those come to you who utter to you: The hour is our Lord's, we serve Him in it.

52 Beloved, beloved, harken to my speech: It needeth your strong right arm to hold your impatience as the husbandman bindeth the wheat in a shock; it partaketh of godliness to tell yourselves, One cometh to us who directeth the battle won upon a plane of silence, and entered into through a door of roses.

53 Beloved, beloved, I say again to you: *Persevere, know rectitude, make a mighty fight, treat harshly with the enemy if he disrupteth you in goodly works, but bear him no malice in that he is your enemy;*

54 Treat him as a snake which hath its nature and causation inviolate to itself; being an adder it stingeth the foot; is that cause for saying, We do hate the adder in that God hath sent him as a torment to us?

55 Rather say, It is the way of Nature's God that such should be, therefore we coop the adder as we can where he can sting us not, looking upon him always as a creature inviolate unto himself.

56 Hear my words and be wise.

57 It hath come to me that there are many men who say: Let us kill the adder in that he persisteth in his nuisance unto us, let us be rid of him that he is sent among us to destroy us when we note him not.

58 Verily, beloved, it pleaseth the father to decree the adder, but the wise husbandman knoweth its form and its nature and steppeth aside when the adder showeth in his

pathway; he goeth with a stick and maketh the adder to flee in the grass;

59 But withal he hateth not the serpent because it hath chosen its serpent form; all things walk upon earth to serve a lawful purpose; if they walk unadroitly concerning one another is it their affair, or God's.

60 Let me expound myself further.

61 We have an eagerness to be about our Father's business; verily it displeaseth us when that which offendeth maketh us to wait in partaking of the harvest.

62 *I say the harvest cometh when all the workers have gained unto their places in the fields.*

63 Can men throw windrows when their forks are at the barns? can women bear children when their times of delivery are not on them?

64 Why come I to you to tell you of heavenly things when men have no desire to know them? I say I give you counsel in many treacheries of small import that ye may know a greater counselling when earth and seas and air divide and unknown furies turn the minds of men to hate.

65 Now concerning practical things I tell you: the enemy pursueth, he giveth you no lapse from worry that he shall trap you in his hucksterings.

66 Is it meet for ye to fear him?

67 I say it is nobler that ye adjure him: Thus far and no farther, thus swift and no swifter!

68 But in your addressings give him no countenance that hath a fear writ large upon it; give him the disturbances of knowing that where ye go, there followeth Truth that is bitter to his palate.

69 And now I go from you.

70 I say I come upon another night and pray with you to

dwell upon a plane of light where all things have a radiance, that where ye see a radiance there may ye be comforted.

71 For it is not adroit that many men should come to me and cry: Master, what of the times wherein we dwell, that they do tease us?

72 Rather is it noble that they should seek me out and say: Master, show us where we may be useful to produce thy kingdom in the hearts of many erring ones who know their consternations.

73 Have we not fought a goodly fight in days and years that are to men as vanished sorrows?

74 Is it not of truth that we must cast a goodly chord upon the winds of many waters ere mankind heareth music that enticeth him from penury?

75 I say, be calm!

76 Bear the temptor no malice; treat not with him as a destroyer but rather as a culture in the Wine of Reason that maketh its ferment that tongues of many intellects may taste and know its excellence.

77 Hear my words; perceive their wisdom; hasten not at well-doing if sobeit the hastening maketh a falling; be marked as those who have achievement in their wits whenever they would use them.

78 Is it not written that we should indite great verses upon the scrolls of many waters?

79 What would ye of me that I have not given?

80 Let me rest beside you as one who would share your beds of spirit, though I walk through vaster mansions of Eternity's Service upon my Father's business . . .

81 Peace be with you until we come again to one another.

PEACE.

Many a Man has Lost his Job by Taking a Vacation.

(Continued from page 2)

they can only be playing at soldiery . . . because the real issues in this nation are strictly racial, to anyone who knows a tuppence worth of true facts, with religion a close second . . . when those issues come to contest, the Khaki Shirts by the very nature of their membership must fall apart like a handful of sand . . . but Brother Smith has nowhere given evidence, in such of his literature that we have seen, that he understands exactly what the real issues are in this nation . . . and when he does come to understand them, and labor for their solution intelligently, he may find the screws put on his organization so swiftly that he will wonder just what has hit him . . . it has been done.

Mr. Smith is not the only "leader" in this country who adolescently imagines that Communists are Russians, and that in fighting Communism and upholding the Constitution of the United States, they are combatting Stalin and his cohorts four thousand miles removed . . . and when he discovers the truth, he will have every agency in this land that makes for publicity shut against him . . . this is a fight of the Christ Forces against Anti-Christ and the next three years are going to prove it . . . merely putting men in uniforms and parading them up and down means nothing . . . and by the way, if the Khaki Shirts already number 6,000,000 as given out in the

public press, somebody should acquaint Mr. Smith with the fact that *if he is not merely playing at soldiers*, he already has enough men to correct every evil that's current in the nation . . . why doesn't he get busy and do his correcting? . . . there is no competitive rancor in this . . . we stand ready to give Mr. Smith every assistance, including vast stores of accurate information which he seems to be lacking to handle the job he has tackled, if he actually means to "go places and do things."

Of course the country at large doesn't see the need for "Shirts" of any hue as yet, and probably won't until the baruching of the nation succeeds in getting recognition of Russia so that swarms of Stalins GPU's can enter America without let or hindrance and fly the Red Flag over the White House with minimum resistance . . . of course if we recognize Russia, and send her an ambassador, it will mean we will have to extend her full diplomatic courtesies in the matter of her Semitic emissaries swarming into the United States like a plague of locusts, plotting, sabotaging and dynamiting to their hearts' content . . . considering what we know about Russia from having been there when the original Revolution took place, we are not so avid in our protests about such recognition as we might be otherwise . . . to open our gates wide to this atheistic and anarchistic element will only hasten the arousing of American Gentiles to the actuality of dangers that they now put down to the bias of fanatics . . . the melee must come sometime . . . why not

as soon as possible and get it overwith? . . . meantime the baruching of the nation obviously includes the making of tremendous "food loans" to Russia out of the American taxpayers' money. Do you understand thoroughly just what is in progress?

We have in the United States ten to fifteen million persons who for the first time in their lives are knowing the pangs of actual hunger . . . raising more taxes has become a nightmare . . . senators and congressmen have been sitting up nights to devise ways and means for scraping funds to fill the looted public exchequer . . . in the midst of it, the Brain-Trust sees a brilliant way out of this dilemma of national poverty . . . we will make a series of loans to Russia, a country that has publically sworn to overthrow our system of democratic Christian government, with which money the "Russians" will turn about and buy our surplus grain stocks . . . with these out of the way, the American farmer can draw further on the providence of God Almighty and produce another surfeit, not for our own starving millions but to ship to Russia and China to be paid for with more of our own taxpayers' money again . . . by such imbecilic methods do we hoist ourselves back into prosperity by our own bootstraps . . . and having evolved this brilliant strategy, the Administration gets fatigued in its wits, calls for the ice-cream pants and the sport-shirt—not to mention the hat which the mule rolled on—and goes sailing the bounding main, and anyone

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The Liberation Scribe



THE SCRIBE is the organ of thought and opinion for members of the Liberation Fellowship and readers of the Scripts, and for the recording of developments in the field which mark the progress of Liberation.

All readers are urged to send in their contributions. The Scribe is yours to use and to build. Address all communications to the Liberation Scribe, Foundation for Christian Economics, Asheville, N. C.

A Few Words of Understanding Between Ourselves . . .

TO WHAT can we attribute the rapid growth of the Liberation program?

It is not because it is a popular issue. It is rather because it springs out of the mental brawn and courage of those who are already the true leaders of the race, in that they have learned to look facts squarely in the face—and facts are not always given in the newspapers.

There are two kinds of spirituality. That which aspires heavenward because it is the outlet of the individual's seeking for freedom. Such people have not yet found themselves or they would use the knowledge at hand in dealing directly with the world.

The second kind of spirituality comes from Heaven to earth, in that the individual has found his strength within, does not need to seek spirituality and turns to the world to perform the service which is Greatness of Love.

The first, are unfortunately the large number of those who comprise esoteric and occult groups, who like to hold hands in seances and seek spiritual freedom through "following" a leader or a group thought.

The second, are the workers of the world, those who create and add constructively to the beauty, happiness and prosperity of society. They are very often so filled with that spirituality which is totally constructive that they do not have time to consider Spiritual matters for the sake of their Spirituality.

Those of you who have travelled this far in the Liberation program and who are now active in the Silver Shirts of America, are proudly of the latter group. There has been a gradual weeding out and strengthening of the entire timber. We can safely say at the present time that those who were interested in Spirituality, merely for

the sake of Spirituality, have faded from the picture.

It is necessary to make this clear distinction.

We are strong as a unit because we realize emphatically that Great Love must be a practical benefiting of the race. Each of us is well grounded in our individual knowledge. We have sought the facts for ourselves, possess the evidence, and are proceeding forward on our *own* initiative. And therein we know a Higher Brotherhood which nothing can take away.

We are strong because we see the transcendent need for leadership in the present crisis, and will see nothing less than this.

Now, through these summer months when there is a general slackening of attention to serious matters among those who follow the popular way of things, we expect to work right through, building on these firm principles which shall erect a monument of courage and leadership to future generations.

And in this we have a consideration for the serious thinker who cannot make haste to join our ranks. We shall carry him with us. Often it takes time for him to assimilate facts with which he was previously unfamiliar. But when he is filled with them, we expect him to courageously take the bit in his own teeth and to *pull*, for all the God he may possess!

If you want more of the facts—now—write in to Headquarters. This Liberation program is a thousand times broader in its aspects than can be indicated in any issue of this magazine. Those who correspond with Headquarters are those who get introductions into the deeper phases of this knowledge—in proportion to their earnestness and the phases of knowledge which they seek.

From the Talmud . . .

The Jewish "religion" is based partly on some books of the Old Testament, and partly on equally ancient commentaries upon them, preserved for ages as oral traditions, and known, after being put into writing, under the general name of the Talmud.

According to the Talmud, the Jewish God is not the father of all men and the ideal of love, justice, and mercy, like the Christian God, or even like Ahura-Mazda or Brahma, the ancient Aryan gods: on the contrary, he is a God of vengeance down to the tenth generation, just and merciful only to his own people, but a foe to all

other nations, denying them human rights and commanding their defeat that Israel may appropriate their riches and rule over them:

"And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them, thou shalt make no covenant with them, nor show mercy unto them."—Deut. vii, 2.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."—Deut. vii, 6.

The Talmud comments upon this: "You are
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Many a Man has Lost his Job by Taking a Vacation!

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who offers a word of protest in the name of Yankee commonsense is a secessionist or slacker.

Witness how General Hugh S. Johnson growled at us from the talkie screen on a recent evening . . . enunciating his screen language in a manner which caused remarks to be heard that he must have recently come from certain moist convivialities with Col. Jake Ruppert, he "reviewed" the forthcoming industrial program and then snarled and chomped the words at his audience: "—and anyone who will not give this program his support is a *slacker*, and we learned in the late war how *slackers* are treated by the American people!"

Such tactics are quite in line with the equal snarling of the Administration over the radio last April when the baruching of the nation called for all gold in the hands of citizens to be given over to the exploits of Eugene Meyer, Jr., without the slightest reference being made to the fact that the United States Treasury had very little to do with it . . . "and he who hoards gold" said the Administration in its most gritty voice, "will find the practice a most unpleasant past-time" . . . well, something like 279 persons have thrown back into the teeth of this pronouncement that they are hoarding all the gold they please, but to date nothing has been done about it and they have *not* found it an unpleasant but a highly profitable past-time" . . . it is an old trick of the demagogue whose case is weak to make his face and his voice appear as much like a grizzly bear as possible . . . so the barucher Johnson reads us a similar gritty preachment over the screen . . . and anyone who doesn't like the Brain-Trust program is a slacker and a scoundrel, merely because Johnson says so . . . well, there are not wanting a growing army of Gentile industrialists in this nation who are already appalled at the extent of the power that was obviously put into the hands of the Administration by the last Congress and are making it quite necessary for General Johnson to growl and chomp in order to make himself a person of importance . . . we were not at all terrified.

While this sort of thing is our daily program at home the House of Rothchild and the House of Ginsberg continues to war between themselves in London, and we call it a World Economic Conference . . . the dollar cannot be stabilized . . . of course not! . . . don't you know that if the dollar was stabilized the international Zionists couldn't run its value up and down as they please . . . it is up to us Gentiles to kill ourselves off in another Rothchild-Ginsberg war before allowing that profitable privilege to be wrested away from them.

Quite blandly we are told that neither gold nor silver is to be used as a basis for currency much longer; we are to do our Gentile business with mere slips of lithographed paper . . . gold is to be pooled from all the world and be used merely to pay off international trade balances or validate an international currency for the purpose . . . and who holds such gold for such purpose? . . . well, when the House of Rothchild-Samuels-Sassoon and the House of Ginsberg make up their minds, we mere Gentiles composing the rest

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Why Gentile Nations are so Frightfully in Debt . . .

(Continued from page 4)

of business activities. Therefore it is the very life-blood of the Hebrew race that loans should be encouraged, that bond issue should be piled on bond issue, until the whole colossal debt-structure periodically crashes of its own weight. When it does so topple, that too, is part of the Jewish program, for having anticipated the crash and having liquid and mobile money ready to meet it, they can then salvage the whole debris at their own terms. Whereupon they are owners and controllers for no other effort than merely encouraging people to borrow until paying their way out is an impossibility.

The laymen of a nation do not always see the significance of this Predatory Principle. They do not know that there is no such thing as a world economic crisis unless it results from stoppage of trade by a cataclysm. All other economic world crises are deliberately manufactured for a predatory purpose—to wit, to increase the stock-in-trade of the Jewish debt-merchant. Until the world becomes aware of this fact, and recognizes the cause for such vast state debts for what it is, humanity will ever labor under this cruel, artificial, and wholly unnecessary load.

The question is can the Jew be made to change his predatory tactics and cease promoting debts in order to trade in them, without losing his identity as a Jew?

All race prejudice aside, here is an issue on which these two great Principles must come to ruthless conflict.

(To be Continued)

From the Talmud. . . .

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human beings, but the nations of the world are not human beings, but beasts."—Baba Mecia 114, 6. "On the house of the 'Goy' (non-Jew) one looks as on the fold of cattle."—Tosefta, Erubin vii, 1.

A prayer found in the Talmud and said on the eve of the Passover at the present day, runs: "We beg Thee, O Lord, inflict Thy wrath on the nations not believing in Thee, and not calling on Thy name. Let down Thy wrath on them and inflict Thy wrath upon them. Drive them away in Thy wrath and crush them to pieces. Take away, O Lord, all hope from them. In a moment overwhelm all disbelievers. Destroy in a moment all foes of Thy nation." Pranjatis: Christianus in Talmudas Judeorum, quotations from: Synagoga Judaica, p. 212 Minhagen, p. 23. Crach Chaim 480 Hagah.

From the Talmud: "When one sees inhabited houses of the 'Goys' one says, The Lord will destroy the house of the proud. And when one sees them destroyed he says, The Lord God of vengeance has revealed himself."—The Babylonian Talmud, Barachot 58, 6.

"Those who do not own Tora and the prophets must all be killed. Who has power to kill them, let him kill them openly with the sword, if not, let him use artifices until they are done away with."—Schulchan Aruch: Chossen Hamispat, 425, 50. (To be continued)

Has Your Child Learned to Applaud Murder Yet?

(Continued from page 6)

blood, rather than have the slightest upset occur in the modern ethics of predatory Jewry?

Why should such a tremendous medium be relegated solely into the hands of an alien race? Would we stand for it if our screen industry in America were 99 percent in the hands of Japanese, inflicting their asiatic roile upon us? By what right do we remain silent and see little children laugh and clap their hands at the cold-blooded murder of a lovable Italian? What kind of a civilization are we letting decay before our eyes, that we bemoan the crime wave from one side of our mouths and champion the manufacturers of that crime wave from the other?

Why should not motion pictures as an industry be taken bodily from the befouled hands of men who produce this sort of morale crucifying venality, and made a government institution, open to Jew and Gentile alike, for the expression of true inspirational art?

But God helping us, not in the hands of a government composed of baruchers! The American people must arise and take their government and its institutions into their own hands by the exercise of the direct referendum, or it will be merely the act of wresting from an imp to give to Satan.

Venal motion pictures, blithery radio, a lecherous and falsifying press. Periodicals and books reeking with sex and trends to fornication! Gun-play in our streets! Dope being sold to school children as they emerge from their school yards! Atheistic Sunday schools in most of our great cities! And no word of race prejudice must be raised against a race that by actual statistics is predominant in all this filth. They argue "it's bad for business!"

Christian fathers and mothers of America! How long are you going to stand for it?

In the name of the wholesome-minded Christ whom we worship but whom this alien people spit upon and call a bastard!—how long are you going to sacrifice your boys and girls that nothing may be instigated that is "bad for business?"

Many a Man has Lost his Job by Taking a Vacation!

(Continued from page 10)

of the world's nations will be instructed . . . it must be one or the other of them, of course, . . . or maybe they will split it in two equal parts, one-half to be treasured by the Ash-kanazi and the other half by the Sephadi . . . anyhow, we mere Gentiles will be instructed . . . there will not be wanting baruching bulldozers from screen, radio, and newspaper page to call us slackers and make us like it when God's Racial Favorites have finally buried their hatchets and decided what they want us Gentiles to do.

And so the world moves . . . and they call it civilization . . . Mr. Baruch swelters in the Washington heat and runs his nation . . . the Administration gives us another view of the sport-shirt and the ice-cream pants . . . Fatty Arbuckle graduates out of his trouble into a higher dimension . . . and twenty million otherwise intelligent

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When writing to more than one division of the work, it will help greatly if you will write a separate letter to each department.

Thank You

Americans hang breathlessly on the outcome of an Italian monstrosity pounding the features of a pugilistic Irishman to gory cheese.

The so-called human race! . . . is it any wonder Christ loved it enough to give His life that it might have before it an example of how mortal intelligence *might* function if the world's baruchers could only be cooped?

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THE LUXURIOUS AIR CRUISER, carrying the *Expedition to Ancient America*, soared low above the mountains encircling a spot which our modern "divining rod" instrument indicated as the site of buried Asheville, famous in legend as the GHQ of the *Liberators*.

The *Liberators*, were a vast militant army of men and women who lived during the passover from the House of Pisces into the House of Aquarius. *Ancient America* was in a Bad Way. The land was Rampant with Vice. Great hordes of its people had No Work, nor had they any Money, a strange device which a Few used to control the Many.

The Native American had been brought to Serfdom and made Hungry by the decendants of a Queer People who, throughout all history, had made a God of the natural metal which we call Gold. These Queer People worked most cunningly. Rarely did they occupy the stage openly, so that the People might see them. Rather did they employ subterfuge to Outsmart the Natives. They used the services of Politicians, big and little, who also worked in Cohoots with Corrupt Contractors on Public Works.

The Queer People were greatly interested in what was known as "banking" which was an enterprise to gather in the Money, a device cleverly invented to represent the true Wealth which had been Grubbed from the Earth by the Labor of Man. The Queer People did not take concern about Little Bankers at first. They were allowed to practice a Game originated by the Queer People called Usury. Once in a while a Little Banker got ambitious and sat in a game of Usury with some of the Queer People, after which he usually had to work again Grubbing new wealth from the Soil.

At the time when the first *Liberator* received his Master Message from the Elder Brother, things in *America* were in a Frightful Mess. Ancient Russia was under the domination of the Queer People, and Ancient Germania was fighting strangulation by them. Always having been Wanderers over the face of the Earth, with no place to lay their heads as a Native Land, and putting allegiance to Race before Country, they now determined to seize and to subjugate *Ancient America*, and to establish themselves as a Nation to

which the then civilized world should pay tribute. They tried to bring this about through *The Gold Standard*. This was an intricate game where the metal gold was assembled in a few institutions called Federal Reserve Banks, although the People thought it was in their Treasury. Paper Scripts were issued in lieu of the gold and used by the People.

These and many other strange and interesting facts were ascertained by our *Expedition to Ancient America* which located the very Habitat of the Chief of the *Silver Shirts*, the *action group* of the *Liberators*. Let the leader of our Exploration Party tell the story in his own words:

"Landing on the top of a beautifully wooded mountain, which we latter learned had been called "Sunset Mountain," we descended the steep slope until our hand instruments indicated we were standing on the site of an ancient building.

Our party set to work with sun-ray-powered tools and shortly we uncovered a structure built of brick which our scientists tell us was a common building material in the nineteen thirties. The inside of the building was strangely preserved, doubtlessly by the intercession of the Elder Brother. It was finished in *wood* made from the trees. A strange use of trees!

Sitting at *desks* we found some of the lesser *Liberators* employed in the homely tasks that evidently were their lot.

One there was one who apparently had been known as The Chamberlain or the Receiver of Money. It was from his accumulated pile of papers we learned much of what is in this story.

A file of *Liberation* was on his desk, and sundry epistles from the "faithful" and near faithful. By putting these various documents into our *retroaction universal vibratory* radio the story came out quite clearly.

The Chamberlain had endeavored to give personal attention to *everything* and *everybody* to protect the Chief and his first aid from details so that they might give all their time to organization of the *Silver Shirts*.

However, about July tenth, in the year 1933, the Chamberlain Got Wise and put in a system of acknowledging remittances and filling orders that while less personal, *got the goods out*.

Of course, those of a suspicious turn of mind, did not perhaps realize that the books of record show that the thing called Money was credited the day it came in, deposited in the Bank and put to work for *Liberation*."

Seriously, fellow *Liberators*, we feel sure this department has worked out a plan of handling orders which will prove air-tight, and satisfactory to you and to us.

W. J. Anderson
Treasurer.

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