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# MARPLOTS BY MOSES

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The Fifth Council







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ACCORDING to the dictionary, a Marplot is "one who by meddling, mars or frustrates a design or plan."

We Christian-Gentiles of the United States—and for that matter, of the world—have a design or plan by which we want to live our lives and conduct our institutions. We term it, for want of a better name, the Christian Moral Code. It presupposes that Almighty God Created *all* the peoples of the earth and put them upon this planet to work out their destinies. No one race has the right to say that *it* is the only race that counts and that all the rest of the races are trash. Each race is expected to make its contribution to civilization, to make allowances for the peculiarities of the others, and to do toward those other races what it wants those other races to do unto *it*.



The Christian Moral Code, therefore, is a give-and-take proposition. It comes to finest flower in what we term Good Sportsmanship—giving the other fellow a break, fighting fair, and taking it gracefully and without rancor if in a square fight we are soundly thrashed. This is the Design, or Plan, by which Christian-Gentiles—taking them as they come—endeavor to live.

Suddenly in these opening years of the twentieth century we are having it disclosed to us that there is upon the earth, and intermingled with such Christianized society, one race of human beings that does not hold such views at all. We shockingly discovered that this one race—or rather, its members—has been taught from the cradle that it is by no means right and moral for any race but itself to make contributions to civilization, or to tolerate the eccentricities of other races, or to do toward those other races as it would have those other races do unto *it*.

In the psychology of this one race, none of the remaining races counts in any way, or stacks up as of any real importance, and the likeliest way to treat with all of them is to secretly operate for their destruction.

This secret operating takes the form of med-

dling in the economic, political, and social affairs of other races and marring or frustrating the Design or Plan of the Christian Moral Code.

As an allegedly ancient law-giver by the name of Moses is called the social progenitor of this mischievously meddling race, we concern ourselves this hour with our authority for calling this people Marplots of Moses.

**I**T IS fitting and proper in this Council that we have it made clear to all novice Silver-shirts just *why* we take the position that we do in regard to the Jew. It's not enough to say that the Jew by his introvert social ethics stands in the way of the setting up of a Better Order in economics, and therefore we must show ourselves antagonistic to him and coop him vigorously in order to get anything accomplished.

We must see plainly that the present plight in which we find ourselves is the direct result and product of the meddling of these Marplots of Moses in our Christian-Gentile Design for Living, and why it is that the Jews as a people "get that way" in regard to other races in general.

We have to put aside passion and look coolly



and levelly at the unbelievable proposal that here on earth at the present time is one race that has been allowed to come to flower without much remonstrance, that lives and operates on the Reverse Principle—or the Opposite Psychology—to all which the remaining races regard as representing progress and moral grandeur. Even if we can't understand such tactics sympathetically, at least we can recognize them practically.

We are certain, when we complete this short series of Councils that are preparatory to Silvershirt work, to encounter Jews who will deny our right to make such charges against them as a people. They will maintain hysterically and perhaps tearfully that we are doing them a stupendous wrong—that they entertain no such designs against other races and that all such charges are the work of their “enemies” or persons or races who are merely jealous of the Jews' commercial success and would find ways of seizing on Jewish wealth.

Unless novice Silvershirts had attended this Council, too, and learned of what it has to impart to them, there are doubtless thousands of them who would rush at once to their nearest Jewish friends and demand:

“Tell us if such things are true?” Then when in self-defense if nothing more, those Jewish friends said: “No, of course they're not true!—do you think we could be crazy enough to expect to get away with such absurdities?” those novice Silvershirts would take the word of such Jews that such denial was truthful and want no more to do with the Silver Legion as an organization built on intolerance and deceptions.

So in this Council we “get down to tacks” on what makes the Jew the creature he is, “how he gets that way” in his unhallowed commercial and political ambitions, and why we are forced to deal drastically with him if our Christian Design for Living is further to survive.

Suppose we get into the matter by asking and answering some questions. If each one of us were required to define in twenty words precisely what a Jew was, how would we describe him? Let's check upon our own learning to the moment and then see how our answers stack up with Chief Pelley's—“What is a Jew?”

*Let the Council Sponsor ask the question and get the answers around the circle, mak-*



ing due allowance for much of the facetiousness that is bound to result. Then check answers with this—

A JEW is a human hybrid, with his basic bloodstrain oriental, who bases his social ethics upon the teachings of a supposedly religious work called the Talmud!

That is all the definition we need in attempting to describe the Jew in twenty words.

When we say that he is a hybrid, we mean that he has so mixed and diluted his blood with the bloods of other races that there is no longer any such thing as a Pure Jew. If he has diluted his blood with the Italian, we say that he is an Italian Jew. If he has diluted his blood with the Spanish, we say that he is a Spanish Jew. And the same thing goes for the German and Russian.

Racially, there is no *Pure Jew!*

The admixture of non-Jewish bloods is so pronounced in some cases that today we even identify the Jew by some of these non-Jewish admixtures, and in such wholesale appropriation, bethink them Jewish.

For instance, we identify the Russian, Polish, or German Jew by his enormous hooked nose. We call it the Jewish Nose.

The Jew himself labels it a Schnozzle. But it is not a Jewish Nose. It is an *Assyrian* Nose. The learned Ethnologist, or expert in the study of civilizations and races, would label it still more properly a Sumerian Nose—the Sumerians who founded Babylonia thousands of years before the Egyptian civilization having crossbred with so many Jews that the latter have perpetuated this particular characteristic even down into the present.

Or take the dark-eyed Mediterranean Jew with the sensuously chiseled lips and profile of the Greek. We label him the Sephardic Jew and admire without prejudice the resultant beauty of his womenfolk. He is the same Sumerian Oriental stock that has interbred, or crossbred, with the ancient Etruscan—in which there has always been a strong strain of negroid. This Etruscan stock is the forerunner of what we call the Roman-Spanish Latin, and the Mediterranean Jews have appropriated so much of that blood in the case of the Sephardim that they can scarcely be recognized as other than white people.

This latter crossbreeding fools too many unlearned Gentiles.



The average Gentile today thinks that the Jew must exhibit the great hooked nose of the Assyrian-Sumerian in order to identify him as a Jew. He totally overlooks or ignores that the Jewish strain can be as vehement and virulent in the Roman-Etruscan branches of Jewry and yet present the Jew with every aspect of an Aryan.

Franklin D. Roosevelt and Bernard M. Baruch are two examples of this latter confusing phenomenon. They are no less Jews *temperamentally* than Leon Bronstein-Trotsky—that is, in their reactions to true Gentiles and pure Gentile institutions. Neither does it follow that such Jews as Roosevelt or Baruch have to attend the synagogue in order to become identified as Jews. In fact, the admixture of the white-Aryan bloods has become so pronounced physiologically that such Jews are inclined to follow their whiter religionists away from the synagogue and prefer to be known either as Christians or as no religionists at all.

The fact stands, however, that the Jewish strain is uppermost in them in its instinctive reactions to those who are purely non-Jews. And it is in such Instinctive Reactions—or peculiarities of conduct that can't

be otherwise explained—that we have to look to get the identification.

**B**UT the matter by no means stops there. We have that troublesome matter of the teachings of the Talmud to consider, since it is the teachings of the Talmud, or an introvert theological control by the great sect of rabbis, that we must thank for keeping the Jew—Sumerian or Etruscan—the predatory and parasitical creature among the races that does today's economic and political mischief.

¶ Everybody knows that the Talmud is the great religious book of the Jews. The devout Jew does more shaping of his life and philosophy on the Talmud than the Gentile does on the New Testament and Constitution.

Now there are two Talmuds, strictly speaking, the Babylonian Talmud and the Jerusalem Talmud, but both of them are essentially the writings and teachings of the rabbis, or Jewish clergymen. If the rabbis or Jewish clergymen are the persons to whom the orthodox Jews look for theological instruction, and their writings and teachings are unspeakably pernicious, and further, if the Jew be defined as a hybrid oriental distinguished



by his adherence to the teachings of the Talmud, then what we may find in the Talmud must be considered as the social and ethical program which the Jews are striving to put over in this world of the present.

We need go no further than the Talmud therefore, to condemn the Jew out of the mouths of his own rabbinate.

**T**HIS psychopathic theology of the Jew—which being followed and lived makes the Jew socially psychopathic—has as its theme the atrocious instruction that of all the races of the earth, the Jews are the only people whom God loves or has use for.

According to the Talmud, and its corollary the Schul-chan Aruch (the school-kanarook) Jehovah told his people: "You shall eat the peoples of the world" and this morbid, non-social, and even criminal philosophy, supposed to come from God, runs all the way down through the "holy" instruction which the Jew gets from his Maker through his rabbi.

Let's run through some of these outstanding attestments of the Talmud and know accurately—to the Book, the Page, and the Paragraph—just what the Jew is getting as

instruction from his rabbi Sunday after Sunday, so long as the Talmud and Schulchan Aruch is the "holy" authority.

We pass over the blasphemous and ludicrous statement commonly commented upon by students of the Talmud wherein it is stated: "Jehovah stands up in heaven and removes his hat when the Talmud is read, so great is His respect for that Holy Book."

¶ Thus we learn from the Jews that God wears a hat.

The preposterous nonsense of the whole of it! Yet here we have a pernicious and predatory people domiciled amongst us who are reared on such stuff, and to them we supinely turn over our government and economic welfare.

I am not going to read you all the specific references from which the following are taken, but they are recorded here in this Fifth Council Manual in the event that any Jew challenges us about the accuracy of our indictments against him as a race.

Consider this: "Whoever slaps a Jew's face, has slapped the face of the Godhead, and so deserves death." That's on page 585 of the Sanhedrin.

"Every Jew has the duty to see that all



Christian churches are burnt and exterminated. Their holy men must get an abusive name and their clergy must be killed."—*Schulchan Aruch, Jore de'ah Page 146-14.*

Does this explain what has happened in Russia, and every other country where Bolshevism has been introduced under Jewish sponsorship? Anyhow, this is what the Jewish clergy seems to be teaching its people secretly while at the same time going about begging for tolerance and human brotherhood in the face of anti-semitism and Naziism.

It's right there in the Jew's Holy Book. Let him deny it if he can!

ON PAGE 55 of Orach Chachim we find this: "A non-Jew is considered as human faeces (bodily excretion). He acts like it, making everything about it uncleanly." On Page 144 of Baba Mezia it states plainly: "Only the Jew is a human being. The non-Jewish peoples are not called humans; they are designated as animals."

This is something for Silvershirts to remember the next time they are solicited to buy a suit of clothes in a Jewish clothing store, or tune in to hear Eddie Cantor on the radio! If Eddie is a good Jew, he considers

himself talking to a herd of animals. In Berachoth, F58a and 57a, it states: "The Jews were created to be served by the non-Jews. They must plow, sow, weed, dig, mow, bind, sieve, and grind. The Jews are created to find all this in readiness." And again: "The lands of the non-Jew resemble those of a desert. So are the estates of a non-Jew. They are without a master. Whosoever takes them away from non-Jews, to him do they belong." This from Baba Batra, 54-b.

On Page 68a of Gitten it says: "Work is harmful and brings but little." Thus is the slogan of the American gangster changed into "holy" instruction for an entire race of people: "Only saps work!" Apparently we Gentiles are the saps.

In Quid Dusen, 89a, it counsels: "Teach your son an easy vocation and endeavor thereby to acquire estates and riches." When we look about us in society and see the Gentiles doing the pioneering, taking the risks, doing the constructing, and then look at the Jewish population almost exclusively in such businesses as pawnbroking, merchandising, banking, and movie-making—in other words, all the parasitical occupations—



we sometimes wonder at the strangeness of it. Only when we dig into the Jewish "holy" books and learn of the instruction taught there—to be followed as a theological principle by a whole race—do we begin to grasp the true reasons for it.

On page 104a of the Sanhedrin it says: "Wherever Jews settle, they must make it their duty to become the overlords of their masters." Don't overlook here the use of the words *duty* and *masters*. A duty is a moral obligation that cannot be escaped. It means that in the ethics of a people, they are committed to it enmasse and there is no escaping it in conscience. Jews have a *duty*, says the Talmud, to put the other races in subjection. And yet the same instruction acknowledges by use of the word *masters* that those other races are superior to them.

**W**HEN we get into the domain of law observance as against rampant crime, we stand appalled at what is disclosed. The rabbis of the Jews expressly countenance murder, exacting but one penalty for it: the penalty of being discovered.

In the Midrash it states: "Jehovah has permitted to shed the blood of Gentiles, for it

is written: 'Thou shalt not allow a soul to live.'" And Coschen-ha-Mihischpat is even more specific: "He who can kill a Gentile publicly, without running any risk, may do so. If he cannot do it publicly, then he may bring about his destruction through cunning or deceit."

This instruction, coming from the clergy of a whole race, is atrocious counsel to blackest crime. As we find it in the Jewish Holy Books, and thereby an authentication for rabbinical teaching, we have every right to declare Jewish rabbis to be accessories before the fact in every crime which a Jew commits.

¶ On Page 82a of Kiddis-chin we find: "It is the *duty* of the Jew to destroy the best among the goyim."

Here is the word *duty* showing up again. Al Capone in his heyday could not have instructed his thugs more definitely. An outraged Gentile government sent Capone to Alcatraz, but Jewish rabbis are privileged persons and Christian pastors open their pulpits to instructors of such satanic doctrines and assume they are advancing the cause of human brotherhood. They do so, of course, in their bigoted ignorance, not knowing what is in the Talmud, and how those Jewish rab-



bis are hoaxing them. Remember that none of this is Fascist or Nazi propaganda—as the Jew would like the unwary to believe. It is the “spiritual” counsel of his own rabbinate, which under ordinary circumstances the Gentile is not supposed to know about.

We Gentiles pride ourselves upon the integrity of our courts of law. We draw up our statutes which we declare all men shall abide by, for the welfare of society. When we put a witness on the stand we make him take an oath to assure that he can be punished for perjury if he fails to tell the truth.

We have evolved such practices from years of social experience. We know that the moment the faith in the integrity of our courts is undermined, or the oath against perjury amounts to nothing, our whole system of jurisprudence goes by the board.

Now how do we find the Jew regarding it? ¶ On Pages 26, 68, and 253 of Choschen-ha-Mischpat, the rabbis tell the Jews: “The courts of non-Jews are not considered courts by Jews . . . It is forbidden for Jews to have cases tried in courts of non-Jews. It is the duty of a Jew to have a case tried in a Jewish court. The Jew who goes to a non-Jewish court, acts contrary to the laws of the

Talmud and the Tora. One should excommunicate such Jew from the Jewish people until he has withdrawn his case.” Here is nothing more nor less than extra-territoriality in the matter of law, or the criminals brought up for alleged malfeasance saying in effect that they insist on being tried by a court made up from their own numbers. But the rabbinical instruction goes further and deliberately counsels to perjury. Listen to this: On page 448 of the same work, Choschen-ha-Mischpat, it is stated: “When a Jew is brought before the court of a non-Jew and can testify in favor of the non-Jew, *he is forbidden to tell the truth!* If he should, nevertheless, testify to the truth, he is responsible to the Jew for all damages. He must also be excommunicated from association with the Jewish people.” How could the integrity of any court of law maintain under such religious instruction to witnesses or litigants? In the works of both Sota and Beraschot in the Talmud, this counsel is stressed: “It is permitted for a Jew to lie to a non-Jew. *All lies are good!*” In Jore de’ah, Page 232, Jews are counselled: “It is permitted for a Jew to com-



mit perjury in a non-Jewish court. Such oath is always to be looked upon as an enforced oath. Even if the Jew swears by the name of God, he may rightfully tell an untruth and in his heart bring to naught the oath made . . . . If a Jew conceals toward any governing body what belongs to him in money, securities, lands or buildings, and another Jew who knows all which he possesses is summoned as a witness, *then this Jewish witness must commit perjury.*"

Sota says: "It is permitted to be hypocritical toward all hypocrites in the world (non-Jews) and to flatter them." And page 6a of Schabbath says: "Rulers and officials should be made useful with presents, so that if a case is to be tried before them, they may be brought to favor the Jewish side."

Another sidelight on this race hypocrisy in treating with those in authority is advanced by Rabbi Chija der Grosze: "Non-Jews should be invited to dinners, and in this manner bribe them (Gentile officials and magistrates) to socialize with them. If this is not successful, make money presents."

Do we see this sort of thing going on wholesale at the present time in our American scheme of things, or do we not? Have we

Silvershirts the right to protect our institutions against such satanic doctrine or have we not? Is it un-Christian to stand up in the face of such deliberate racial chicane and say that we want none of it, and if the Jew believes in it and practices it wholesale, *then he must go?*

**WE** COULD go on interminably with this sort of rabbinical counsel: here are a few quotations taken at random from the writings of the rabbis without bothering to tangle up our tongues in the names of authorities—

"The Jew should earn his fortune by usury and otherwise. He should put the non-Jew into ruin by usury." . . . "It is forbidden for a Jew to cheat his brother Jew, but to cheat a non-Jew is permitted." . . . "It is permitted to cheat non-Jewish authorities of duties and taxes" . . . "It is permitted to smuggle, since it is written: 'Thou need not pay what thou owest'" . . . "Sit yourselves at court to retribute the non-Jews, that the penalty of these heretics and spiteful become accomplished, that one may allow the Holy Blessed Name be forgotten and the unclean



name of the Despised (Christ) whom they serve be attacked."

If these be not the instructings of criminals to criminals, pray what then are they?

But it is in the realm of the moral law that we begin to penetrate into the foulest of social atrocities.

"The non-Jew has no marriage," says the Talmud. "With a non-Jewess you are permitted to commit adultery but not with a woman of your own race."

Rabbi Elias declared in the Talmud that on the Day of Atonement he purposes to rape many virgins—non-Jewish virgins, naturally. The Talmud relates of two slovenly rabbis, Rabbi Rab and Nachman, who while taking a journey came into a strange town and secured a disreputable woman to live with them a few days. No crime was contained in such behavior, apparently. Their acts with this prostitute are all detailed in the book. But get the following horrible instruction as it is advanced out of Choschen-ha-Mischpat: "Inasmuch as a non-Jewish child at three years and a day is suitable for copulation, her raper is only unclean until the evening, when he is clean again after taking a dip in water."

Is this pure Satanism or is it not?

Page 232 of Jore de'ah says: "If a Jew has raped a non-Jewish girl, and another Jew who saw it is called as a witness, that Jew must, without compunction, swear falsely."

¶ Sanhedrin on Page 52 says: "Moses said, 'Thou shalt not covet thy neighbor's wife and he who committeth adultery incurs the death penalty.' This means that only adultery committed by, or with, Jews. *The wife of a Gentile is excluded.*"

Eben Haezar writes in the Talmud: "All non-Jewesses are whores." In section 405 of Choschen-ha-Mischpat is the pernicious insult: "A pregnant non-Jewess is to be considered as a pregnant animal."

**WE** GENTILES might as well know these things, and face them as actualities in our modern social culture. We marvel at the cesspools of carnal filth which such localities as Hollywood represent, entirely under the dominion of Hebrews. We see the Jew dominating in the white-slave trade, the sale of dope to our growing boys and girls, and the wholesale seduction of our daughters by cynical and calloused Jewish youth. Can we for a moment wonder at it when



the Talmud itself gives such tacit instruction to lechery, lasciviousness, and rape?

A note of humor is unwittingly injected into one bit of instruction in the Talmud to Jewish male youth, in Section 41a of Peaschim: "If you go to war, always go with the last. *Then you come home with the first.*" Maybe that's why we have so many Jewish War Veterans parading up and down in the land at present, talking so lachrymously about the boys in the A.E.F. who went to war with the first and didn't come home at all!

We Silvershirts look at the whole miasma of such allegedly "spiritual" instruction and declare it to be nothing but MORAL LEPROSY! If permitted to go on unrestricted it would undermine and exterminate our whole moral structure.

Our forefathers have toiled with blood and tears over untold generations to build sterling character, to set up institutions that taught wholesome and constructive principles, to bid for moral and spiritual grandeur in their progeny. Now comes along an introvert, malicious, scheming, and subversive race, interpenetrating the fabrics of our social life everywhere, and dragging their heroisms into the dirt.

We can't go to a Jew and ask him if these things in his holy writings be true, because we can't depend on his answer. He is strictly under stipulation to lie to us. Remember what Sota said: "It is permitted for a Jew to lie to a non-Jew. *All lies are good!*" Imagine what kind of a race, a religion, and a moral culture we Gentiles would have, if the Christ whom we worship had gone forth writing and preaching that the Father countenanced murder, perjury, fornication, and theft, and it was perfectly all right for His followers to indulge in such lecheries providing it was done to Hebrews!

Do we begin to understand why He stood on the street corners of Jerusalem, knowing all these things as a profound scholar of His time, and said—as is reported in the 44th verse of the 8th chapter of John: "Ye are of your father, the devil, and the lusts of your father ye will do . . . He was a murderer from the beginning, the father of it. When he speaketh a lie he speaketh of his own" . . . and all the rest of it which so-called Christian pastors of today conveniently slur over or ignore when some local Jew holds a mortgage on his church.

The leaders of our Silvershirt organization



have authenticated to their own satisfaction that such teachings—and the practices from such teachings—from the Talmud are actual in the case of the Jew of the current day. It explains why the Jewish rabbinate is so zealous in its promotion or sponsorship of Communism. The Jew, of course, has counted upon such instruction being hidden from the eyes of the goy because written in Hebrew, a language generally impossible for the Gentile to read.

But being written in such blind language by no means detracts from the validity of it, however, or its effect in the psychology of the orthodox Jew pursuing his way among Gentiles of this moment. We say that because we have no means of knowing how far—with sincerity—the average Jew endorses or does not endorse such rabbinical adjurational instructions, we can make no distinction as between good Jews and bad Jews.

*Jews are Jews in that they are distinguished for their allegiance to their rabbinate, and their rabbinate in turn are addicted to dependence upon a book that is a mass of moral leprosy!*

None of it is trying to poison the mind of

the American citizenry against the Jew. It's drawing out into the light of day the foundations for the mass behavior of Jews as a race, and permitting us to defend ourselves in full knowledge of what it is. When we call these people "Marplots of Moses" we are uttering no slander. We are condemning them out of their own mouths, or the mouths of their clergy. Now then, as alternative to it all, suppose we turn to the Nineteenth Chapter of *No More Hunger*, from Page 222 onward, and discuss this proposition—

**"If this Council had absolute authority for handling the problem of the Jews in this State, and herding them into a Beth-Haven where they would come in contact with their own people only, what would be the first step that it would take to set up such a Beth-Haven, and would it allow the Jews of this State to take all their present ill-gotten and usurious gains into such Beth-Haven with them?"**