

THE NAMELESS WAR

way. This process was known as "L'infamie."

Marie Antoinette herself was one of the chief targets for this typically Jewish form of attack. No lie or abuse was too vile to level at her. More intelligent, alert, and vigorous than the weak and indolent Louis, Marie Antoinette presented a considerable obstacle to the revolution. She had, moreover, received many warnings regarding freemasonry from her sister in Austria; and no doubt was by this time more awake to its significance than when she had written to her sister some years previously:

"I believe that as far as France is concerned, you worry too much about freemasonry. Here it is far from having the significance that it may have elsewhere in Europe. Here every thing is open and one knows all. Then where could the danger be? One might well be worried if it were a question of a political secret society. But on the contrary the government lets it spread, and it is only that which it seems, an association the objects of which are union and charity. One dines, one sings, one talks, which has given the King occasion to say that people who drink and sing are not suspect of organising plots. Nor is it a society of atheists, for we are told God is on the lips of all. They are very charitable. They bring up the children of their poor and dead members. They endow their daughters. What harm is there in all that?"

What harm indeed if these blameless pretensions masked no darker designs? Doubtless the agents of Weishaupt and Mendelssohn reported on to them the contents of the Queen's letter; and we can imagine them shaking with laughter, and rubbing their hands in satisfaction; hands that were itching to destroy the very life of France and her Queen; and which at the appropriate hour would give the signal that would convert secret conspiracy into the "massacres of September" and the blood baths of the guillotine.

In order to further the campaign of calumny against the Queen, an elaborate hoax was arranged at the time, when

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the financiers and grain speculators were deliberately creating conditions of poverty and hunger in Paris.

A diamond necklace valued at nearly a quarter of a million was ordered at the Court jewellers in the Queen's name by an agent of the Jacobins. The unfortunate Queen knew nothing of this affair until the necklace was brought round to her for acceptance, when she naturally disclaimed anything to do with the matter, pointing out that she would consider it wrong to order such a thing when France was in so bad a financial way. The printing presses of the Palais Royal, however, turned full blast on to the subject; and every kind of criticism levelled at the Queen. A further scandal was then engineered for the presses. Some prostitute from the Palais Royal was engaged to disguise herself as the Queen; and by a forged letter the Cardinal Prince de Rohan was induced to meet the supposed Queen about midnight at the Palais Royal, supposing he was being asked for advice and help by the Queen on the subject of the necklace. This event, needless to say, was immediately reported to the printing presses and pamphleteers, who started a further campaign containing the foulest innuendoes that could be imagined concerning the whole affair. The moving spirit behind the scene was Cagliostro, alias Joseph Balsamo, a Jew from Palermo, a doctor of the cabbalistic art, and a member of the Illuminati, into which he was initiated at Frankfurt by Weishaupt in 1774. When the necklace had finally served its purpose, it was sent over to London, where most of the stones were retained by the Jew Eliason.

Attacks of a similar nature were directed against many other decent people, who resisted the influence of the Jacobin clubs. After eight years of this work the process of paralysis by mastery of publicity was complete.

In every respect therefore by 1789, when the financiers forced the King to summon the Estates General, the first portion of their plans for revolution (i.e. paralysis) were