

Chapter 2: Cunning Fiction

The term “cunning fiction” is used by analogy to the term science fiction. The latter characterizes a novel or a film in which one imagines how the world would work if certain scientific advances had come to pass. Jules Verne is admired today for having predicted at the end of the XIX century, in these science fiction novels, inventions that came to fruition during the XX century like the submarine or the rockets. However, it happens that one of the contemporaries of Jules Verne tackled the problem of the flagrant inability of politicians to take the appropriate decisions, which happens to be one of the themes of this book. The thesis is that a few people have come together to take control of all the others. It is therefore interesting to know how, at the end of the 19th century, these people were operating and what the consequences of that were. A comparative analysis is made with contemporary France to assess whether reality has caught up with fiction. To return to the main subject of the book, namely the risk of annihilation of the world, we will conjecture on the cunning practices used and the risk of a general conflagration.

The book in question is *The Protocols of the Elders of Zion*. It describes how the understanding of men's weaknesses can be exploited to govern them, unwittingly, in the worst direction. The aim is for humanity to recognize the relevance of a world government run by the manipulative group and its leader in person. This work has caused much controversy because it has been attributed to an identifiable religious community. The debates focused on the fact that the author(s) are plagiarists or people who want to disparage this community. It was pointed out that this book was a response to the need to see conspiracies everywhere. But these debates have no interest because they bring sterile quarrels without lessons. What is interesting, but the debates have never been brought so far, is to identify the weaknesses of a man who would allow him to control him, to understand how people can amass extraordinary monetary wealth, how a state behaves mismanaged and how, on the contrary, we would characterize a well-managed, solid State which can last. By going beyond mockery and prejudice, you will gain access to this knowledge. To respect the different points of view generating the controversy, I will first consider the work as a fiction to avoid the need to know who is behind these manipulations or who wrote it. It does not matter and we therefore assume that it is fiction and focus on human traits, economic principles and the art of governing. What I am going to analyze in this way could happen on another planet. The important thing is to see how our reality suffers the same effects as the type of domination described in this fiction written before 1901. Then to respect the other point of view, I will address those who consider this work as real.

I will take concrete examples of what is happening in my country, France. Because, on one hand, this is the country I know best and, on the other hand, I would like readers around the world to help make my country evolve for the benefit of all. Although I will talk a lot about France's faults, I know that many countries are in such a tragic situation, if not more so, and that similar examples could be found elsewhere. My intention is not to criticize my country for the pleasure of criticizing, on the contrary, I have real hopes that it will make great positive transformations. This chapter is a bit technical and boring in some aspects, but its purpose is that the reader realizes that France is not stable economically, politically or culturally. However, France has weapons of great destruction and a powerful army and does not have the wisdom of the stake. If you are a reader who is not French, it would be good if you could understand at least one problem described in this chapter, and explain it to a French person to make him or her aware that, for the moment, the France has many problems to resolve internally before going to explain by force, to other countries, what virtuous behavior is.

I will be led to cite the book of cunning fiction on one hand, and, French law on the other. To avoid confusion, I will use quotation marks and put the characters “*in italics*” for the fiction text. Whereas I will put quotes and “**bold**” characters for French law texts. Finally, in the cunning fiction text, the term “Gentile” should be understood as an individual who is not part of the community whose manipulators claim to be.

The manipulator group described in the book claims and demonstrates an intellectual and cultural superiority which allows it to know and understand in depth economic principles, human faults, the art of leading projects and governing. The perfect orchestration of all this knowledge will allow him to achieve their vocation of controlling the world in an optimum manner.

One of the pillars of their action is understanding the economy. It is based on always circulating money and having the right amount in circulation. It is said, for example: “*Money cannot currently meet all the needs of the working classes, because there is not enough to circulate everywhere. The issue of current money must correspond to the size of the population: and, from the first day of their birth, children must be counted as more units to be satisfied. The revision of the quantity of money put into circulation must be made from time to time: it is a vital question for the whole world.*”

In France and the European Union, governments have no power over monetary creation. They offered the power to create money to private banks. If a state needs more money, the only solution is to borrow it from third parties. So then return it with interest. Thus, France, like many other countries, stands in a paradoxical system where if its government needs money, the measures it takes lead it to have even less money. He is thus in an infernal spiral leading it to lack more and more. It is a dead end. One possibility is to reform, but that would involve the courage to admit one's mistakes. Fiction is well aware of this. “*By acting in this way, the government would openly admit its insolvency, which would show the people that its interests have nothing in common with those of the state.*”. The other way out is to cross the red line, to go deeper into the crisis, to do wrongdoing to push back the deadline for necessary reform. “*The despotism of capital, which is entirely in our hands, will give*

this State a bit of straw to which it will inevitably be forced to cling or risk falling into the abyss. ". One solution is to go and get the money we need from the neighbor. War is a possibility. Another possibility is to lend money in turn, as France does to Greece and developing countries. So we get robbed and we steal on behalf of bigger thieves for a small commission. There is also the solution of selling the common goods which make the country live. France has sold and still sells (but in fact, it is a gift) its highways, its airports, these television channels, its power stations, its dams, its transport, telecommunications, energy companies ... All these companies guaranteed quality and service at a price accessible to all and the profits went to the community. Now these services are degraded, more and more expensive and the profits of these companies explode to come to feed this financial system which enslaves us. There is one last possibility to take money from your neighbor which is the sharing of a common currency, like the Euro in the European Union. But there, it is Germany which subjects France to it. It's a little more subtle to understand. So I will take a few lines to explain it. Trade is basically an exchange. Thus, when a country is a strong exporter, the trade is no longer balanced, it sells more than it buys. To compensate for this, historically, we adjust the parity between currencies: as soon as a currency leaks too much outside, we change exchange rates. So it became cheaper to manufacture a product yourself than to import it and this lowered the prices of goods which did not find export outlets. And for an exporting country, its currency appreciates. So each product he sells will be more expensive and each product he buys will be cheaper, thanks to the adjustment of parities between currencies. Thus it will sell less and buy more, which rebalances the balance of trade. But in Europe, in the euro zone, there is a large exporting country, Germany, and most of the others which are net importers. At the level of the euro zone, trade may be balanced with the rest of the world. But since the currency is the same, one cannot rebalance by adjusting the currency prices inside of the euro zone. So German products are too attractive and other countries, including France, have too high prices. But the currencies enters into Germany and leaves elsewhere. Thus, by sharing its currency with Germany, the rest of Europe no longer sells, and its industry is wasting away. Making her even more unable to generate money. Thus the strongest economically enslaved the others. Keeping the same currency without economic domination would imply that the export surpluses would be reinjected into deficit countries. Is Germany ready to give us this gift?

And since it is required that money circulates to keep the economy going, our dear leaders, rather than solving the problem, will borrow money. But that only postpones the problem until later and makes it a little more problematic. In fiction, the key to control is to borrow states to weaken them and make them dependent on borrowing. The fiction thus rightly affirms "*Each loan proves the weakness of the government and its incapacity to understand its own rights. All borrowing, like the sword of Damocles, is suspended on the heads of the rulers, who, instead of raising the money they need directly by establishing special taxes, go off, hats off, to our bankers.* ". What happens is that the government has a choice between making a fair but painful decision or painless but enslaving one. In fiction, the incompetence of the

rulers is mentioned (*"his inability to understand his own rights"*). Indeed, I think reference is made to the fact that governments could give themselves the right to create money by a simple decision motivated by need. In reality, we are in the case of this surrender of monetary sovereignty. Indeed, the European Treaties leave total and exclusive control to the central banks, in an independent manner. Article 123 of the Lisbon Treaty prohibits any direct lending to states:

"The European Central Bank and the central banks of the member states, hereinafter referred to as "national central banks", are prohibited from granting overdrafts or any other type of credit to Union institutions, bodies, offices or agencies, central administrations, regional or local authorities, other public authorities, other bodies or public undertakings of the Member States; the direct acquisition of debt instruments from them by the European Central Bank or the national central banks is also prohibited". It means that no one, not even a state, can ask for money from the central bank or its national bank that it could control, thus depriving it from creating money. Incompetence or betrayal? This is our European reality. What confidence can we have in our representatives? Is it reasonable to let them also be warlords? Is it reasonable to give them the

opportunity to go to the neighbouring country, as we hoped to catch up in Libya? France is going through a financial meltdown that is having an increasing impact on the economy. The temptation to go to the neighbouring country will become more and more pressing. The temptation to go and take in from the neighbor will become more and more pressing. And if it's not directly, it's to be our creditor's henchman or hitman, to make the borrowing rates a little more bearable. Are you aware of this? But the leaders are not the only ones to blame. In fiction, there is first, the

exploitation of the weaknesses of the masses. Here are some selected quotes: *"The number of men with corrupted instincts is greater than that of people with noble instincts."*, *"Every man thirsts for power; everyone would love to be a dictator if only they could, and very few will not consent to sacrifice the well-being of others to achieve their personal goals"* and *"We will rule the masses by taking advantage of feelings of jealousy and of hatred kindled by oppression and need."*

This describes a vision of selfish humanity. The manipulator finds that the average man does not respect the golden rule. The rule that all the wise men and the prophets taught. Don't do to others what you don't want to be done to you, or, start by doing to others what you want to be done to you. This rule thus formulated seems simple and common sense, but everything that is described in this work rests on its transgression. So for manipulation to take place, it is important to keep away the reminder of the golden rule that all religion teaches. The occult group will therefore seek to discredit any religion:

"Governed by such a law [ie the golden rule], the people would be under the tutelage of the parishes and would live peacefully and humbly under the direction of spiritual pastors and subject to divine Providence on this earth. This is why we must tear from the minds of Christians even the very conception of God and replace it with arithmetic calculations and material needs." And *"The struggle for superiority and continual speculation in the business world will create a demoralized, selfish and*

heartless society. This society will become completely indifferent to religion and politics of which it will even have disgust. ”

The shopping centers are full and the churches empty. In France, most people wonder if God exists and even some wonder how others can believe that God exists. For all the great mysteries of life, almost all are satisfied with a fable if it is qualified as a scientist. The fact is that we have reached spiritual misery and the golden rule is no longer remembered.

“ When we took away his religion, power was thrown into the streets as public property, and we took it. ”

In fiction, there is a government chosen by the masses, but the choice is oriented and the decisions that the government makes are influenced by the media or the press over opinion. The press is entirely bought but it is an investment. This is how it is formulated:

“We must influence the governments of the Gentiles by what we call public opinion, pre-arranged by us by means of the greatest of all powers: the press, which, apart some insignificant exceptions, which are not worth stopping at, are entirely in our hands. ”

It is important to note that in France, all the media are controlled by billionaires. And all the media say the same thing. A term has even been created for this; it is called "one-track thinking". We cannot conclude that these press bosses are part of this manipulative group but it is very suspect. You have to realize that it is very simple to control someone who has money when you have more. Indeed, he is so attached to his possessions that he is ready for many things so as not to lose them. If someone has a means of pressure on him, he is a slave to his wealth and his blackmailer. And this group claims a lot of resources and great expertise in this area. These billionaires may fall prey to more powerful or more influential billionaires. It may be enough to pass a law for a billionaire to end up paying taxes like the rest of the masses, which would weaken and frighten him.

In fiction, the press also plays a role in blocking a leader if he wants to defend the interests of his homeland.

“Can a logical and sensible mind hope to succeed in governing the crowds by arguments and reasoning, when it is possible that these arguments and reasoning are contradicted by other arguments? As ridiculous as they may be, they are made to seduce that part of the people who cannot think very deeply. being entirely guided by petty reasons, habits, conventions and sentimental theories. The ignorant and uninitiated population, as well as all those who have risen from within, are embroiled in party dissensions which hinder any possibility of agreement, even on the basis of solid arguments. ”

It should be noted that the French media constantly attack the leaders to weaken them and that they cannot develop a strong legitimacy. Thus, matters, from a few thousand euros for the work of a parent, crocodile boots or luxury costumes can be kept in the headlines for months, while the 1,400 billion euros given to finance thru debt interests are never mentioned. On the contrary, the press uses all the

ambiguities of the law of January 3, 1973 to explain to the masses that they understand nothing. Again, the reality of today goes beyond the fiction of 1901. Indeed, it foresaw:

“We will use the most obscure and complicated expressions from the dictionary of the law, in order to justify ourselves in the event that we would be forced to make decisions that might seem too bold or unfair. Because it will be important to express such decisions in such a forceful manner, that in the eyes of the people they may appear of an excessively moral, equitable and just nature.”

Let us detail a little more the French law of January 3, 1973 73-7. On this act rests all the financing of the economy and the capacity for money creation, i.e. our ability to settle our trade, our growth, our deficits and our debt. The heart of this law is based on three articles. Article 19

“The conditions under which the State can obtain advances and loans from the Bank are fixed by conventions passed between the Minister of Economy and Finance and the Governor, authorized by deliberation of the General Council. These conventions must be approved by Parliament.”

Article 24 **“The Banque de France may discount, acquire, sell or pledge claims on the State, companies and individuals under the conditions it deems necessary to achieve the objectives of monetary policy, and taking account of the particular situation of applicants and presenters.”**

And article 25 **“The Treasury cannot present its own effects at the Banque de France discount”** But what does that imply? Why such obscure text on such an important subject? I do not pretend to explain everything, but I want to raise awareness of the obscure and ambiguous nature of the fundamental laws of my country. Reality has joined fiction: *“Political problems are not intended to be known to ordinary people”*. But if a country wants to be democratic, it should firmly oppose this approach of the people. Here is my probably rough interpretation of this law. Article 25 says that the state cannot obtain liquidity (ie money) from the central bank, whatever guarantees it might provide. On the other hand, article 19 stipulates that he can borrow from the central bank if and only if the parliament authorizes it. Recourse to parliament is a cumbersome procedure in France which is used mainly to change the country's constitution. However, article 24 makes another means available to the State: it is to go through an intermediary who will obtain an acknowledgment of debt from the State. And this one is admissible by the bank of France. Thus, either we have the State which supplies itself to intermediaries without limit or constraints, or it must follow a cumbersome procedure which in use would paralyze its functioning. But the consequences of its two paths are very different. Indeed, the State may tell its bank that it will not reimburse it, or at the rate and time it chooses. The debt can then be completely under control or even eliminated. In the other way, the State cannot tell an outside third party, namely the intermediary, that it reneges on its commitment and that its claim has been cancelled, nor can it unilaterally say that the conditions initially laid down have changed. Here is how fiction presents the stakes on this debt:

“Foreign loans are like leeches: they cannot be detached from the body of the State, they must fall by themselves, or else the government must succeed to get rid of it. But the governments of the Gentiles have no desire to shake off these leeches; on the contrary, they increase the number of them, thus condemning themselves to death by the loss of blood they inflict on themselves. All in all, is a foreign loan anything more than a leech? A loan is an issue of government securities which entails the obligation to pay interest on the sum borrowed at a given rate. If the loan is issued at 5%, after twenty years the State will have spent, without any necessity, a sum equal to the amount of the loan, and this for the simple payment of interest. After forty years, this sum will have been disbursed twice, and three times after sixty years, the loan itself remaining unpaid.”

“According to this calculation, it is obvious that such loans, under the current tax system, wrest its last pennies from the poor taxpayer, and that to pay interest to foreign capitalists, from whom the State borrows the money. The state would do much better to collect the necessary sums by levying a tax which would not burden it with interest to pay. As long as the loans were national, the Gentiles simply passed the money of the poor into the pocket of the rich; but when, by dint of corruption, we had bought the necessary agents, foreign loans were substituted for national loans, and all the wealth of the States rushed into our coffers, so that the Gentiles came to pay us a sort of tribute. By their negligence in the conduct of state affairs, or by the venality of their ministers, or by their ignorance of financial matters, the sovereigns of the Gentiles have made their countries so debtor to our banks that they will never be able to pay their debts. You must understand what penalties it cost us to establish such a state of affairs.”

At the time of the vote on the law of 3 January 1973, not a single member of parliament raised questions about the consequences of this law on the debt and on the State's submission to finance. The failure of the representativeness of the people is flagrant on this case. The question must be asked about the relevance of the current voting system. It might be more judicious to replace the election by a selection by random draw that would produce representatives with at least the virtue of knowing that they are not competent. They would not be ashamed to have the laws that they vote explained and written down clearly, as the ancient Greeks did in the first democracy.

History shows us that all French governments since 1973 have chosen the simplicity of depending on an intermediary at an astronomical cost. We join the fiction that foresaw *“Under our leadership, the president will interpret laws that could be understood in several ways.”*

Why do elected officials take the interpretation that is most unfavourable to the nation? Here is what fiction suggests as an explanation:

“We will entrust these important [government] positions to people whose background and reputation are so bad, that they form an abyss between them and the nation, and to such men, that in case they break our orders, they could expect to be tried and imprisoned. And all this in order to force them to defend our interests until their last breath”. However, not all of them are corrupt. But as they are rare, their action is

in vain *“If there was a genius in the enemy camp, he could, however, fight us, but a newcomer could not compete with old wrestlers of our kind, and the fight would be so desperate between us that the world has never seen one like it before. It is already too late for their genius.”*

The French government also passed an ambiguous law concerning the protection of the weakest, children.

This is the official text of the law. Criminal Code article 222-22-1 concerning sexual abuse of minors.

“When the acts are committed on the person of a minor of fifteen, moral duress or surprise are characterized by the abuse of the vulnerability of the victim who does not have the necessary discernment for these acts.”

You will notice that the text refers to the upper age limit. He omits to specify that the objective of the law is to protect precisely those also and especially those below this limit. This law therefore addresses children aged 5, 6, 7 and all other ages under 15. My understanding of this ambiguous formulation is that a young child when forced into a sexual act will have to establish that he had no discernment at the time of the facts. In other words, he will have to establish that he was a fool to be sexually abused. I will let you interpret this law yourself. The problem is that there is a need for interpretation. See that a corrupt judge can use the law as I understand it to clear pedophiles while respecting the law. A skilled lawyer will be able to show that his client who abused young children did not break the law and that victims have the judgment to realize that they did not have judgment. Is this not a very uncomfortable position for a weak, young victim? In general, the law is first made to protect the weakest and should not suffer from any ambiguity on this specific case. It is a half-open door to filth. How were elected officials able to pass such a law? The two most important laws in the nation are most ambiguous. The control of the economy and the protection of children are in the most total blur. The consequence is that the economy and childhood are at the mercy of the biggest predators. What is interesting in fiction is that we can establish the link between these two laws. Indeed, it is in the interest of the manipulators to allow the worst vices to develop in order to put the individuals involved in them in charge. So these perverts not only have the profile devoid of any empathy: indeed, when one is able to rape a child, betraying one's country or one's ideals is nothing more than a trifle. But above all, they cannot disobey those who have proofs of their vices when they ask to pay the billions of the nation in their pockets, or to go to start a war in the country which does not submit to such betrayals. This gives great power to the manipulators.

But what is the reality in France today? The law of January 3, 1973, was in force for 21 years. It was used exclusively to accumulate debts and pay immoral interest on this debt to third parties. The other possibility offered by the law, namely to go through parliament to control its liquidity, was not used. In 1994, this law was repealed due to European treaties. Now, the possibility of obtaining cash from the Banque de France is even prohibited. We thus lost all economic sovereignty. So even if a leader was aware of the problem, he would now have to change the European treaties, that is done unanimously by the countries of the European

Union. An hope for change is really weak. And on the child protection side, we have come to the conclusion, after a year of applying the law, that a thief is condemned more strongly than a rapist. And for the past few years, we have regularly seen cases emerge, but evidence is lost, the means of investigation are not given, witnesses are discredited and the judicial institution finally dismisses the case as soon as there are suspicions of a network. It was the case for the affairs of the missing persons in the Yonne district, the Outreau affair, the file of shame of Zandvoort.

In fiction, the vagueness and the need for interpretation demanded by these ambiguous laws means that legislative power is thus transferred to the courts of justice, which need only be controlled in the shadows: *“Under our influence, the laws of the Gentiles were obeyed as little as possible. The prestige of their laws was undermined by our liberal ideas which we introduced among them. The most important questions, both political and moral, are resolved by the Courts of Justice in the manner that we prescribe to them.”*. *“We will achieve this thanks to our agents and to men with whom we seem to have no relation: press opinions and other means; even senators, and other official figures, blindly follow our advice.”*

But the problem does not come only from the rulers. It also comes from the masses who, as we have studied previously, do not respect the golden rule. Do not do to others what you do not want to be done to you. Here is an example.

In France, this is how it actually works. We pay taxes on almost everything, including having a home and living in a home, on estates, gasoline, garden sheds, swimming pools, digital media ... and then the actual painful harvestings begin. About 50% of what you earn is taken as social security contributions. Then we have a progressive income tax. And for those with a comfortable income, the French voted for someone who decided to confiscate 75% of the rest of their income. Finally, on everything you buy, you have to add 20% tax. At the same time, we are surprised that there are no French companies of intermediate sizes. Those who make billions simply don't pay taxes. Some generously donate a few percent as they please. Yet they earn over a thousand times more than those taxed at 75%. Thus, we find that someone who has been very successful by his work, his talent, risk taking, his energy, a very high added value to his community, he's left after taxes potentially ten times less than he generated.

These people are aware of the extortion they are experiencing. But the population doesn't see it that way and thinks above all of its difficulties or tries to appease its jealousy of the rich, skillfully stirred up by certain politicians. No one but the victims reacts. The media jealously despise them and stir up the frustrations of the modest. But what is actually happening? The cheated people try by all means to escape this theft by going abroad or by going to the solutions used by the ultra rich. Instead of changing the system, they maintain it. We thus lose the opportunity to have people happy to contribute to the community with a reasonable part of their income, but significant in value. The community deprives itself of brilliant people who could quickly develop their activity. These people could challenge long established positions, give dynamism to all. Such a charge (75%) has very heavy moral, financial

and Community costs. But this measure nevertheless had to be abandoned. Because professional footballers were the first victims of this spoliation. Perhaps it was the panic caused by the threat of stopping the football championship that prevailed. Bread and games are the necessary ingredients for this decline to continue. On the other hand, the morality that no one recalled fell on the French: With the coffers being empty and finance claiming its due, less than two years later, an unprecedented general tax increase was applied to all French residents. The increases concerned VAT - tax on all consumer purchases -, CSG - tax on all income for social contributions -, IR - income tax. And this under the same representative who had promised to make the rich pay. We can call it “the sprinkler sprinkled”, or “we reap what we sow” or the law of karma.

This is how we allow ourselves to be controlled by our selfish passions without questioning ourselves. Understand that for a discerning observer, it seems simple to manipulate us. This is how fiction puts it: *“We will rule the masses by taking advantage of feelings of jealousy and hatred kindled by oppression and need. And, by means of these feelings, we get rid of those who hinder our walk.”* And *“The passion for gold will be its only guide and it [the society] will make every effort to obtain this gold which, alone, can assure it the material pleasures of which it has made its true worship. Then the lower classes will join us against our competitors - the privileged Gentiles - without alleging any lofty goal, or even the love of wealth, but out of pure hatred of the upper classes.”*

The fiction addresses another weakness of the citizen that it is important to perceive if we want to understand the hold of occult power over the masses. It lies in fact in its misunderstanding of what the ideals of Liberty Equality Fraternity imply, which is the motto of the French Republic. Indeed, for the occult group, there are contradictions in these values which it has exploited to its advantage to, on one hand gain power, and, then to maintain itself there. We can thus see the people like sheep who are in a field surrounded by barriers put by the shepherd. The wolf disguises himself as a sheep and explains to the sheep that his barriers are an obstacle to their freedom of movement and that no one should have the right to impose this on them. Sheep cannot understand that if the shepherd does this it is also to protect them from wolves. It is of the greatest interest of the wolf that the barriers no longer exist to protect the sheep or enclose the wolves. So he will sing to sheep the benefits of freedom. It is of the greatest interest of the wolf that the sheep believes that it is of the same nature as the wolf in disguise so that it does not imagine the damage that its fangs can do. It is in the interest of the disguised wolf that the shepherd does not take action against wolves without the advice of naive sheep. So he will sing the benefits of equality. Finally it is in the interest of the wolf in disguise that the sheep do not know his intentions towards them, so he will pretend to be altruistic and will sing of brotherhood. This is to hide his ferocity, his thirst for blood and his greed. This is how wolves instill in the minds of sheep the solution to elect a sheep advised by a wolf to ensure the safety of the herd. The wolves blow the idea to the sheep that if a sheep disappears, probably eaten at night by wolves, all the responsibility is allotted to the representative of the sheep, and that this one must assume and be banished.

If a sheep understands the deception, it is obvious that it will be the priority prey of the wolves. This is how fiction describes the use of the naivety of the masses to successfully dispose of them:

"The Gentiles are like a flock of sheep - we are wolves. And do you know what sheep do when wolves enter the sheepfold? They close their eyes. We will bring them to do the same"

" We were the first, in the past, to shout to the people: "Liberty, Equality, Fraternity", these words so often repeated, since then, by ignorant parrots, coming in crowds from all points of the globe around this sign. By dint of repeating them, they deprived the world of its prosperity and the individuals of their true personal freedom so well protected once against the populace who wanted to suffocate it: The Gentiles, supposedly wise and intelligent, did not discern how many were abstract the words they said and did not notice how little they agreed with each other and even contradicted each other. they did not see that there is no equality in Nature which itself created various and unequal types of intelligence, character and capacity. "

"The abolition of privileges, in other words, the existence of the gentile aristocracy, the only protection that nations and countries had against us. " and

"On the ruins of the natural and hereditary aristocracy, we raised, by giving it plutocratic bases, an aristocracy of ours. We established it on the wealth held under our control and on the science promoted by our scholars. "

Or also *"People are enslaved, by the sweat of their brow, in poverty, in a more formidable way than in the time of the laws of serfdom. They could free themselves from it in one way or the other, while nothing would free them from the tyranny of absolute need. We have taken care to insert in the Constitutions rights which are purely fictitious for the masses. All of the so-called "people's rights" can only exist in the form of ideas which cannot be applied in practice. "*

It is thus true that in France, freedom of expression is praised but people go to prison or are ruined under fines for opinions, drawings or allusions because they feel dominated and contest their duty of submission. They can no longer exercise their profession or have a bank account. They must divorce to preserve their family. One is even sentenced for a gesture, to a fine higher than my annual salary. What should really alert the French is that their lawyers also face convictions for complicity. The red light should come on for everyone. The facts illustrate, however, that a power wants to submit them at all costs. If the wolves would allow it, I would mention Be careful, these people and the abuse they suffer are real and not fiction. Isn't it obvious that they are the wolves' priority prey? But the people are not embarrassed because they are regularly told that these opponents have bad and wicked intentions or background. Once again, reality catches up with fiction: *"So we see the populace condemn the innocent and acquit the guilty"*. These people are just lambs trying to alert their brothers and sisters with a book, a website or a performance hall as their only weapon. The facts show that they are dominated. What they claim is therefore correct. Where is the justice in their condemnation? If they still survive, it is thanks to the legacy of the rule of law which is slowly being demolished every day. If these people are silenced, it will be very difficult for a new dissent to emerge, because

these people are hard on evil, it will have to be even more; and the oppressors will be in an unprecedented position of strength. I hope that the French will remember their heritage: "I disapprove of what you say, but I will fight to the death so that you have the right to say it". Otherwise we can no longer distinguish fiction from reality where freedom becomes an unapplied ideological concept. One can reasonably wonder where Charlie is. Many French people rightly react to the attack on the magazine Charlie Hebdo which published drawings of the prophet of Islam. However, some religious affiliated with Islam forbid its representation. The French massively took to the streets to assert that nothing should limit freedom of expression and claim to be Charlie. Where are you Charlie to defend Alain Soral? He has as much right to be defended. Even if all the influencers say he is wicked. Did he have a right of reply to all the calumnies he received in all the media? Were you able to hear through his voice his view that he's worthy of the dungeon? Just because a sheep cries wolves to warn its peers does not mean that the sheep is a hunter who wants to kill the wolf. This man of course is not perfect and we could blame him, of course. But perhaps a foreigner can explain to a French person that Charlie Hebdo's drawings on the Prophet of Islam do not just defend freedom of expression; they add free vulgarity. Nobody is perfect. Where is equal treatment? You should also know that Alain Soral wrote a book "Understanding the Empire" which exposes in a very argued way the domination which he undergoes, which according to him undergoes France. His wish is primarily a debate of ideas. Don't stop at influencers continually repeating without giving any argument. Dieudonné, for his part, has the genius to succeed in laughing about it by inventing puns, songs and gestures to relax us. But nothing cheers up the majority of French people. The reprisals are all the stronger for that. He is now forced to perform in the fields, on a bus. Many rooms are forbidden to him. I don't see Charlie but naïve follower sheep.

It is also important to ask the question of why the need to establish liberalism in the constitutions. What does this bring to the citizen or to the local business? This brings the idea that freedom is present. Yes, but concretely, it will not change anything whether it is written or not. On the other hand, if the political power wants to defend strategic, cultural interests, or give a chance to the weakest to survive, the lawyers of a powerful company will know how to break down all the barriers of protections thanks to this law. Putting liberalism into law is a fine ideal, but it is first and foremost to establish the freedom to do as the strongest one pleases. It is the law of the strongest. Yet he does not need to be protected by law, because he is already the strongest. The weak need protection to survive. This does not mean that liberalism should be prohibited, but it should not be given more importance than satisfying the basic needs of an individual, nor surpass collective aspirations for anything else. Once all the powerful have the economic cards in their hands, what can the politician decide? He can only obey.

But why all this?

In fiction the goal is to exercise power in the best way possible to develop civilization. But according to this group, the people cannot know what the right way is, so the manipulative group does everything to disinterest them, so that in the end, after a big and carefully orchestrated crisis, they will accept the solution proposed to them. This solution will be a well managed system but in reality an absolute dictatorship. Here are the main concepts:

"Soon glaring disorder and bankruptcy will appear everywhere. Improper talkers have converted parliamentary and administrative assemblies into parlottes. Bold journalists and impudent pamphleteers continually attack administrative powers. Abuses of power will definitively prepare for the collapse of all institutions, and everything will fall apart under the blows of the angry populace. "

"We will create a universal economic crisis by all the possible means diverted and using the gold which is entirely in our hands. "

"Who will suspect that all these problems were launched at our instigation, to serve a political plan that no one will have grasped for so many centuries?"

The proposed solution will be as follows: *"The State will also buy commercial values; he will, in turn, become a creditor instead of being debtor and paying tribute as he does today. "*

"Nations blindly submit to a strong, absolutely independent power, holding a sword to defend themselves against any social insurrection. Why would they demand that their sovereign be an angel? He must be the personification of strength and power. "

"All these fraudulent operations will disappear when our sovereign ascends to the universal throne. We will also destroy the securities market, because we will not allow our prestige to be undermined by the rise or fall of our funds, the nominal value of which will be fixed by law, without the possibility of fluctuation. The increase is the cause of the decline, and it is by the increases that we have come to discredit the public funds of the Gentiles. "

"Only an autocrat can conceive of vast projects and assign to everything their particular role in the mechanism of the machinery of government. That is why we conclude that it is useful for the well-being of the country that its government is in the hands of one responsible person. Without absolute despotism, no civilization possible, because civilization can only advance under the protection of a leader, whoever he is, provided that he is not in the hands of the masses."

What is worrying in fiction, where there is a very big problem, is that this group has no limits. The end justifies the means: *"How far-sighted were our ancient Sages when they told us that, to achieve a truly great goal, we should not stop at the means, nor count the number of victims to be sacrificed for the achievement of the cause ! We have never counted the victims of the race of these brutes of Gentiles, and, although we have had to sacrifice quite a number of our own, we have already given our people a situation in the world such that it does not exist. never dreamed of. A relatively small number of victims on our side have saved our nation from destruction. "*

This group is ready to start a world war if necessary: *“We must be able to respond to any opposition with a declaration of war by the country neighboring the State which dares to stand in our way; but if these neighbors, in turn; had to decide to unite against us, we would have to respond by unleashing a world war.”*

History shows that alliances and a pretext are enough. The question of the interest of an alliance must be asked. Does it really give us security? or does it not risk drawing us into the abyss without having a say? If an allied country, for some obscure reason, declares war on another, we will have to fight even if we have nothing to blame the other country for. France is part of NATO, that's a lot of countries. For example, Turkey, which is also part of NATO, shot down a Russian military aircraft in 2015. Fortunately, Russia did not retaliate. But if that had been the case, why should France have gone to declare war on Russia? Is Russia not seeking to ally itself with China and India in order to weigh in against NATO? Do we not risk thus preparing for a world conflict?

What does this fiction teach us?

This fiction has the merit of offering an explanation of why and how a country can make such major political, economic, judicial and military mistakes in the long term. One can imagine that everything that happens to France is not necessarily absurdity or bad luck. There may be a lot of intelligence behind everything that's going on. There is obviously a lot of intelligence behind this book, the analysis proposed in 1901 (or even earlier if it is plagiarism) is still fully applicable nearly 120 years later. This is a very good anticipation. Every politician should know it to understand and avoid certain pitfalls. And for everyone, the most important thing to remember is that the main trends in the development of a society can be anticipated. In the same way, the Codex Aquarius anticipates, with regard to our society, a collapse and destruction. See that anticipation is possible, and read on to understand that it will happen ... but also that it can be avoided.

This fiction shows that wolves, with great patience, over several generations, can take control of sheep.

This fiction must also make us aware of our power. Because it is about mass control. It is the people who overthrow their protector, who then elects their leaders who lead them into the abyss. It is still the masses who ask for grace from such an unhealthy system and accept a dictatorship.

So my advice, when you realize that you are being treated like a sheep, is not to go teach the wolves or try to replace them. We must first admit that we are a sheep with the limitations that this implies. Living in a system where the illusion that sheep have power gives more freedom than being in an established dictatorship. Wanting to overturn the system in place on the spot is not the best solution, because the wolves have foreseen this and are waiting for this opportunity. There are certainly sheep in governments that are dealing with wolves. Not to overwhelm them would already be an opportunity for these sheep to have a little more space to act because the wolves leave them no choice. Making them realize that they are sheep (nice but ignorant

and manipulated) is also a lead. Time must be allowed for consciousness to progress. Solutions then emerge.

Another lesson from this fiction is that when a politician's weaknesses are made public, it is probably because he has had the courage to oppose blackmailers. He chose public humiliation and to give up a comfortable position rather than continuing to betray his ideals. Rather than insulting him and wanting a conviction, it might be more productive to listen to him, at least in his defense, and give him the opportunity to right his wrongs.

We must now consider the hypothesis where we respect the position of the author who does not present this as fiction. I understand that we must be cautious of the secret services of which the author was a part, because they are also specialists in disinformation. I therefore call on everyone to do the same, especially when secret services authenticate documents that are used to obtain public consent to start a war. In our case, it should also be recognized that this type of investigation, which uncovers a powerful occult group, does indeed correspond to a legitimate activity of the secret services. On the other hand, my research does not exclude the hypothesis that the spirit of this text is authentic and that an extremist group within the Jewish community has such a racist and domineering view of the rest of humanity. Let us look at some extracts from their sacred texts:

“ People from outside will be there to graze your flocks; the sons of foreigners will be your ploughmen and your winegrowers. And you will be called priests of the Lord, you will be appointed minister of our god. You will enjoy the wealth of the nations and you will glory in their splendor ”(Isaiah 61: 5-6)

“ The Lord will drive out before you all these nations, and you will make yourself masters of nations greater and more powerful than you.” (Deuteronomy, 11.23).

"If you obey the voice of the Lord your God, by observing and putting into practice all his commandments that I prescribe to you today, the Lord your God will give you superiority over all the nations of the Earth." (Deuteronomy, 28,1).

“Thou shalt lend unto many nations, and thou shalt not borrow. The Lord will make you the head and not the tail, you will always be at the top and you will never be at the bottom ” (Deuteronomy, 28,12-13).

It is therefore conceivable that some people take these texts literally.

Fundamentalism is present in all religions, why would there be an exception among the Jews? Or among Christians who recognize the Old Testament of which these extracts are a part? To enlighten these people, and without questioning these texts, these sentences only have first-degree reality if it is God who attributes these situations of favors. He does it in the light of the greatness of soul and the merits of each. Beating others, belittling them, forcing them to meanness does not raise anyone. Wanting to attribute these rewards by oneself is an usurpation of the divine role. Such a transgression cannot succeed.

I will therefore now address the possible heirs of this manipulative group which acts in the shadows of the masses, assuming that what is said in the book really reflects

their intentions. What I will say in the following paragraph can only make sense for those who believe in the reality of this hypothesis. So manipulators are concerned... if they exist. If this group has no reality, this message is without reality and is not addressed to anyone. I am assuming that the author is trying to alert us to a real problem. Given the accuracy of his forecasts on points that can now be seen, it is reasonable not to sweep this assumption aside, even if it is disturbing. This should not be seen as a truth, but as a potential. This necessarily gives a different point of view and interpretation of history. If it is too embarrassing for you, remember that it is cunning fiction, and forget this passage.

--Beginning of hypothetical aside--

You, the manipulators, were exposed in Russia at the beginning of the twentieth century, you managed to silent it by the First World War and the establishment of the Communist dictatorship; you have been exposed in Germany and you have overthrown your fierce enemies at the cost of World War II. You think that you can always get out of it thanks to your superiority of culture and intelligence, proof, according to you, of your divine support. You trust your superior intelligence which will always find a solution or a means so deceitful that only you can envisage it. But you are too sure to win. You are like an inveterate player who doubles the bet to make up in case of disappointment. Or like the trader who has committed sums that would break the bank or that destabilize the market just by their amounts. The problem is that the stake that you are going to have to use is now the survival of the planet, a risk you're ready to take to avoid detection and to carry out your plan. It seems that at least China has learned the lessons of the opium war and has not fallen into the philanthropic human rights trap. His government is fairly close to the model you advocate for your future world government. These people also have a resilient millennial culture. You have the law of Moses and other prophets, they have that of Confucius and Lao Tzu. You have Kabale, they have the Art of War since Sun Tzu. They didn't get trapped by your loan offers like in the West and elsewhere. How will you explain to them that you are God's chosen people to lead them? I refer to this passage: *"The emptiness that exists in the purely bestial brain of the Gentiles is sufficiently proven by the fact that they do not understand that, by borrowing money from us, they will, one day or another, to subtract from the country's resources the capital borrowed with its interests. It would have been easier to take money from theirs right away, for which they would not have had to pay interest. This proves our genius and the fact that our people were chosen by God. We put it so well that the Gentiles believed that there was a benefit to them from borrowing."* And this one: *"We can easily see the sign of our election by God and of our superhuman nature; we need only compare it to the instinctively bestial brain of the Gentiles. They only see the facts, but do not foresee them, and are incapable of inventing anything, except, perhaps, material things. From all this, it is clear that nature itself intended us to lead and govern the world."* You rely on governments whose collapse you have organized at the same time. Your position is not stable. The Chinese are stronger every day. They do not need to attack you, they can wait according to the precept of

Lao Tzu: "If someone has offended you, don't seek revenge. Sit by the side of the river and soon you'll see his corpse pass by." I think you will not be able to win. But everyone will lose if you cause a war. Your plan cannot succeed.

To dissuade you from carrying out your plan, from a religious point of view, which seems to be the foundation of your action, I would say that if God lets you advance in your plans, it is because he wants to make us experience free will ... and its consequences. God leaves you free but warns you of the consequences through his prophets. And you've had a lot. Hear my words as a fraternal warning: you might blow everything up and go back to the days of Noah. Your bunkers will protect you for a while then you will experience the lack, the radiation if you go out and cannibalism.

You thought that the end justifies all means and that your people had already reaped great benefits from it (*"although we had to sacrifice quite a large number of our people, we have already given our people a situation in the world such that he never dreamed of it."*). Do all of your people agree with you? Were those who found themselves in the camps of the Third Reich in your opinion or at least aware of your plans? Looking back, can we still call this a dream situation? Is it not also a great Reich that you want?

You are waiting for a governor in the descendants of David (*"The Column of the Universe, in the person of the Governor of the World, from the Holy Race of David"*). But, it seems obvious that the first thing this governor will tell you is to behave properly. In other words, to be good Jews. You must respect the law of Moses, starting with the Ten Commandments. When a man pays someone to kill another, he is fully responsible for the murder. If you stir up or create resentments, tensions, rumors, fears or hatred between people or communities throughout the week and you see them killing each other on the Sabbath, you can argue that only you have respected the Law, but, in conscience, your responsibility is complete. I imagine that my theological opinion does not matter to you and that you have reassuring religious justifications for your abominations. I therefore remind you of your prophet Isaiah (ch29, v13) reporting the word of the Lord: "These people honor me with their lips, but their hearts are far from me." There is the letter of the law and the spirit of the law. The spirit of the law of Moses is a universal foundation of good practices for the cohesion of the community over time. You know that you spread contrary values while proclaiming beautiful philanthropic words. Alas, I do not have the hope of making you give up millennial beliefs so easily. But I try. I put myself in your place. So I imagine that you must think that you diligently respect the Law and the associated traditions, unlike the others, which leads to their fall on the one hand and your superiority on the other. But no. You are a pack trained for a very long time in front of isolated, candid individuals. It's very easy for you. You do not make a mistake because you are not in a position to make a mistake, unlike the isolated prey you corner. In an impromptu situation, you would fall. You, on a personal level, know that you are not perfect, that you have already failed, but you hope that this will remain secret. But your accomplices are so sure of themselves and look so straight and it

has been working for so long. Surely they are right, you think. Actually, in my experience, people like that are at least as imperfect as you are, and if they find themselves in a situation of emotional or intellectual insecurity, they end up collapsing and breaking all the rules down unto their own principles. As I need to win your support, I give you the opportunity to find out about it too. To do this, one must simply realize that the proponents of the Jewish tradition blatantly broke the law of Moses by killing an innocent man. It was about 2 millennia ago in Jerusalem. The innocent was a carpenter's son who had never hurt anyone. Only, among the people, before his actions, some wondered if he was not the Messiah. He, however, claimed nothing. These proponents of the tradition did not find an intermediary, such as a king or a military leader, to commit the infraction of the Law of Moses. This situation allowed us to see them at work, in a falling situation. Murder, extreme sadism, insults, false testimony, ... for what is most visible and factual. Insulting the mother of this innocent man, whose son was taken, is their only justification. But it is not a question of whether he was the Messiah, it is a question of whether he was innocent or guilty according to the law. Not being the Messiah is not a crime. And thankfully, because it affects a lot of people, probably including you. Simply recognize this obvious fault. And, if you discuss it with your accomplices, then you will have the opportunity to see them at work in a difficult situation, where one can fall. Because you will realize that this tradition so virtuous and superior apparently rests on the worst murder by people who have fallen without even a real obstacle. You cannot trust them when they decree that the end justifies the means. Some of your accomplices will not be able to accept it, because that would be to recognize that their project and themselves are of the domain of impiety. But, you can also see the positive side of this event. You have a reliable way of knowing you're in gehenna. Reform yourself as soon as possible and become good Jews, in spirit. The step in front of you is high. But everyone has its importance. A detail can have enormous consequences.

--End of hypothetical aside--

The underlying problem is that all this manipulation, domination and suffering are possible because the golden rule of not doing to others what you don't want done to you is not respected. The people and the rulers are victims. But the manipulators must not be left out of the equation. I draw attention to the fact that the manipulators are themselves under the influence of their pride and their traditions. Just as they may uncover the real weaknesses of statesmen, so this 1901 book, while describing real facts, could be the uncovering of their practices by another manipulative group at a higher or competing level. For example, the reaction expected by the manipulators is anger and war to stay in the shadows and stay in control. It seems to me that the good reaction is to note that there is a problem in the governance of the country and to apply the golden rule, already on an individual level and to raise

awareness around oneself when it is not not respected. If everyone applies this at their level, the problem is solved.

The lesson that can be drawn from this book is that in the light of the moral behavior of peoples and their representatives, one can sketch out future trends.