

8. The Rothschilds and British Royalty

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Gentile Folly: the Rothschild's

ONE of the saddest reflections that patriots must suffer is in the recognition that Royalty in Europe has gradually succumbed to the influence of the money of the Rothschild family. It is useless to attempt to conceal from one's self the fact that, with few exceptions, the Hereditary Rulers and their families have failed in their duty towards their subjects who look to them for protection from penetrating evils. In many cases, Freemasonry was the agent by which the Kings and Princes were induced to forget why they were Kings and Princes. It is curious to note that Napoleon I., who sprang from ordinary well-born stock, stands out as more Kingly in this respect than Royalties born royal. We must not imagine that Royalty is especially weak because it has encouraged and embraced the Rothschilds when it should have held them at arms' length and made their advances impossible. The fact is that weakness against the power of riches is found in all classes without exception; only a fractional percentage of men and women have the foresight and strength of character to resist and oppose that power, and it is unlikely that such a small community as the Royal Families of Europe would be able to provide many examples of such.

We have seen how the Elector Prince of Hesse-Cassel was gradually induced by his advisers, particularly by Buderus, to trust the Rothschilds in business; we have seen how the Emperor of Austria failed to check his Chancellor Metternich from doing the same under the advice of the Jew von Gentz. That started the rot, and the various Royal Families have since fallen to such an extent that it is of no particular interest to enumerate them.

The shameless effrontery of the Jew knows no bounds, and once a feeling of confidence has been instilled into a princely heart, it is only a matter of insistence, of bribery and gifts to the needy officials and others around the throne, before another barrier is broken down—the social one.

Even in 1809, we find the Royal Dukes, brothers of George IV., doing what common people would then generally refrain from doing. We find the Jew Abraham Goldsmid, the same who helped to finance the French Revolution (see p. 13) acting as host to the Duke of Cambridge, whilst the latter, with the Duke of Cumberland, used to visit Nathan Rothschild in his Piccadilly home. The Prince Regent arranged payments of borrowed money to the Elector of Hesse-Cassel through Nathan's hands.

Queen Victoria long resisted the Rothschild attack. Whatever her faults may have been, she was really Royal and her instincts true. These instincts had to be broken down. First, her advisers had to be penetrated, and Lionel

Rothschild wormed his way into friendship with the Prince Consort, to whom he was soon an “adviser.” The Queen must have been impressed early in her reign by the Rothschild power in European affairs, for she was then accustomed to send her correspondence to her Uncle Leopold in Belgium by means of the Rothschild courier in preference to the mails or the diplomatic bag. (L, p. 70).

Then, when Disraeli became Prime Minister in 1867, the scheming instrument of the Rothschilds, a Jew, yet not altogether a Jew according to the race-ignorant standards of the time since his head had been damped at an early age, all his cunning and knowledge of the weaker aspects of human nature were brought to bear upon Queen Victoria.

In 1869 we find her still resisting like a Queen. In a letter to Gladstone dated 1st November of that year, in which she referred to a recommendation made to her to promote Lionel Rothschild to the Peerage, she refused in these words:—“It is not only the feeling, of which she cannot divest herself, against making a person of the Jewish religion, a Peer; but she cannot think that one who owes his great wealth to contracts with foreign Governments for Loans, or to successful speculation on the Stock Exchange, can fairly claim a British Peerage. However high Sir L. Rothschild may stand personally in public estimation, this seems to her not less a species of gambling because it is on a gigantic scale and far removed from that legitimate trading which she delights to honour, in which men have raised themselves by patient industry and unswerving probity to positions of wealth and influence.”

True protective Royalty spoke there, almost for the last time!

The Queen was horrified at the intimacy of the Prince of Wales (later King Edward VII.) with the Rothschilds; he had become a close associate of Nathaniel Rothschild when both were students at Trinity College, Cambridge; and he did not scruple to become an accustomed guest at the magnificent Rothschild country mansions, a practice which he maintained with two generations of that family. In 1878, he was guest at Lord Rosebery’s wedding with Hannah Rothschild where Disraeli gave away the bride; he attended Ferdinand Rothschild’s funeral service in a synagogue in 1898. He attended Leopold Rothschild’s wedding, also of course at a synagogue. He had the Rothschilds as guests at Sandringham, and was equally familiar with the Jew family of Sassoon at whose houses he partook of hospitality.

At last, the resistance of Queen Victoria was broken down, and Nathaniel became a Baron of England in 1885.

In 1890, although never intimate with a Rothschild, she visited the home of Ferdinand Rothschild at Waddesdon Manor!

When Edward VII. came to the throne, the very first ball he attended with his consort was at 148, Piccadilly, the home of Baron Nathaniel Rothschild. Even Queen Alexandra became a great friend of Nathaniel’s wife who was often her hostess.

In 1902, King Edward promoted the Baron to the Privy Council, together with

the Jew Sir Ernest Cassel; this in spite of the strong resistance of Lord Salisbury who resigned his premiership on finding that the King insisted on conferring these Jewish Honours. (*The King and the Imperial Crown*, by Dr. A. B. Keith, p. 105-6, 1936).

It was not merely that Edward liked Jews; he preferred them. It made his hitherto constricted life easy. Thus from E. F. Benson's *King Edward VII.*: —“Owing to the financial acumen of such friends of his as Baron Hirsch and Mr. Ernest Cassel” (both Jews) “he had no debts at all.” Again in *Letters of Prince von Bulow*, translated by F. Whyte, p. 182 (Hutchinson), the German Emperor says of the Jew Beit “He takes care of all the speculations of His Majesty, who must be almost a partner in his transactions. He must always be providing His Majesty with heaps of gold *of which he is always in need. One may say 'he runs the King.'*” (Our italics).

King Edward, when Prince of Wales, borrowed enormous sums from Baron Hirsch on notes of hand; according to Wm. Le Queux in *Things I Know* (1923, p.p. 26-29) when the Jew died, and the executors wrote Edward for repayment of the sums owing, Lady Hirsch, the widow, burned the notes; after which he kissed the Jewess's hand!

A man who could sink to that sort of thing would obviously see great advantages in making himself cheap to the Rothschilds, without considering how his familiarity with Jews would react upon his future subjects. King Edward let us all down.

King George V. did not hanker after the society of Jews, but nevertheless it cannot be said that he caused any reaction to set in against their recognition.

The Duke of Windsor followed in his grandfather's footsteps, and it is probable that his downfall was due to his Jewish *entourage*. He would visit Rothschild homes both in England and abroad, and after the people of England had turned him down, he took refuge at once in Rothschild castles in Austria, and Baron and Baroness Eugene Rothschild were guests at his wedding to Mrs. Simpson. The married pair seem to prefer Jews as companions.

The present King George VI. also favours Jews, and the Queen's niece on her marriage actually received a present of a Rothschild cheque. When the Duke and Duchess of Gloucester met the “exiled” Duke of Windsor in Paris in November in 1938, they all had tea at Baron de Rothschild's.

It is of course no accident that most of the male members of the British Royal Family who have forgotten their Royal Duty by mixing socially with Jews have been Grand Masters in Freemasonry; whilst those who have not shown a preference for Jewish company have not been Masons.