

The PROTOCOLS of ZION In Context

By Dr K R Bolton

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Bolton's original, and somewhat longer, text is The PROTOCOLS of ZION In Context, by Dr K R Bolton, Renaissance Press, Kapiti, New Zealand, 2003. Bolton's notes are denoted [thus].

Endnotes are included. Bold emphasis added by Editor. Comments by the Editor are denoted {thus}.

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The Protocols of the Learned Elders of Zion is a small book **ostensibly consisting of minutes of meetings of Masonic Jews** setting out a program for revolution and world domination.

Jewish writers such as Israel Zangwill, Herman Bernstein and Norman Cohn insist that the Protocols is a forgery, plagiarised from a satire against Napoleon III by French polemicist Maurice Joly, at the behest of **the Czarist secret police in France**.

The contrary view is that the Protocols was **retrieved from a Masonic archive in France**, and that Joly's book was adapted from an earlier version of similar conspiratorial literature in such circles.

French Abbe Barruel, and Scottish academic **John Robison**, had identified certain lodges of Freemasons as instigators of the French Revolution. **There was no Jewish theme in their writings**, although Adam Weishaupt, head of the Bavarian Illuminati, was an atheistic Jew. By mid nineteenth century, atheistic **Jews were identified as leaders of the conspiracy, with Masons as gentile dupes**. Benjamin Disraeli and J. L. Talmon wrote of their role in the 1848 revolutions.

Professor Carrol Quigley revealed the international Anglophile conspiracy, founded by Cecil Rhodes and enhanced by Lord Alfred Milner and Lionel Curtis, in his book The Anglo-American Establishment. It aims at

"... [N]othing less than to create a world system of financial, control in private hands able to dominate the political system of each country and the economy of the world as a whole..."

Whilst Quigley's conspiracy is British not Jewish, the Rothschilds and other Jewish financiers feature in it prominently.

Victor Marsden, Russian correspondent for the London Morning Post, and one of two British correspondents in Russia at the time of the Bolshevik revolution, translated The Protocols into English in 1920. It was **accepted as genuine by diplomats and statesmen who knew of Jewish influence. One of its avid promoters was Lord Sydenham**, an authority on subversive movements. The London Times asked:

"What are these Protocols? Are they authentic? If so, what malevolent assembly concocted these plans, and gloated over their exposition? Have we, by straining every fibre of our national body, **escaped a 'Pax Germanica' only to fall into a 'Pax Judaic'?**"

A year later, in 1921, Times correspondent in Constantinople, Philip Graves, obtained a copy of Joly's book, a satire against Napoleon III published in 1865, and noted the parallel passages. The Times then branded the Protocols a plagiarism.

But **Henry H Klein**, an eminent New York Jew, stated in his booklet A Jew Exposes the Jewish World Conspiracy, 1946:

"Why is a knowledge of the contents of the Protocols important now? Because they **outline a detailed plan for the destruction of the Christian world** and for its conquest and control by a handful of Jews known as the Sanhedrin, and because most of it has already been accomplished. All that is left to complete the conquest is for the Sanhedrin to openly declare its power over all the governments."

Klein was a prominent author, newspaperman and lawyer. He had been the leading investigative journalist at Pulitzer's World, and Hearst's American newspapers. He was Special Counsel to the City of NY. Rabbi Stephen S Wise, head of the American Jewish Congress and American Zionist Organisation, excommunicated him from Jewry.

The **testimony of Princess Catherine Radziwill was used to give credence to the Czarist origin** of The Protocols. According to **Radziwill**, The Protocols had been contrived to convince Nicholas II that the Jews were involved in a plot to overthrow the throne. Such a forgery would hardly been necessary, given the predominance of Jews in the revolutionary movements. Princess **Radziwill** asserts that **Gen. Orgewsky, chief of the secret police, sent agents to Paris to manufacture a document** that would incite hatred of Jews. Pyotr **Rachkovsky, head of the foreign branch of the Okhrana (1884-1902)** was in charge of the job, assisted by two others, **Manassiewitch-Manouioff** and Mathieu **Golovinsky**.

Radziwill had known the **Golovinsky** family in Russia. She states that **Golovinsky** had visited her one day, and shown her and several of her friends, a manuscript upon which he had been working, the purpose of which was to prove the existence of a Jewish conspiracy. **Radziwill** had not realised he was an agent of the Okhrana. She recalls the manuscript was hand-written in French, on cheap yellowish paper, and on the first page was a large blue ink spot.

Radziwill emphasises that she was speaking of the years 1904-1905 while she was living on the Champs Elysees in Paris. An American friend she cites as having been present, Mrs Hurlbut, supported **Radziwill's** claim in an interview with the American Hebrew in 1921. She affirmed with **Radziwill** that, having read the manuscript, this was the same as that of The Protocols. (American Hebrew, 4 March 1921).

Radziwill herself then made a statement to the Jewish Tribune in the USA out of "a sense of duty". (Jewish Tribune, USA, 22 April 1921).

However, doubts were raised about Radziwill's testimony. M Vladimir Bourtzew, editor of The Common Cause, whilst condemning The Protocols, questioned the accuracy of **Radziwill's** and Hurlbut's memories. **Bourtzew was able to show that Ratchowsky was not in Paris in 1904-05, as he had been recalled in advance of the Russo-Japanese War**, which broke out in February 1904. In fact he had been recalled from Paris as early as 1900. (The Common Cause, 14 April 1921).

Bourtzew's observations were met with outrage from The Jewish Tribune of 29 April. Norman Cohn mentions in Warrant for Genocide that Ratchowsky was head of the foreign section of the Okhrana only up until 1902. Radziwill herself had an interesting history as a "forger", having been the **mistress of Cecil Rhodes in Africa**, where she had forged a huge cheque in his name and had been jailed. (Plain English, 2 April 1921). She was convicted of forgery in London in 1902, the amount involving 3000 pounds, and was sentenced to two years imprisonment. (London Times April 16, 29, and May 1, 1902). On October 13, 1921 The Hotel Embassy, NY, filed suit against her for failure to pay a bill of \$1,239. On Oct 30 she was arrested for defrauding the Hotel Shelbourne of \$352, (NY World, Oct 14 and 31, 1921).

Monsignor Jouin investigated **Radziwill's** claims and found that **she had not been registered as a resident or even as a visitor to Paris during those years**, as required by law. Mnsgr Jouin was the principal publicist for The Protocols in France during the 1920s.

According to Philip Stepanov, formerly Procurator of the Moscow Synod, Chamberlain, and Privy Councillor, **a copy of The Protocols was given to him in 1895** by his neighbour Maj. Alexis Sukhotin, Marshall of the town of Orel, who had been **given his copy by Mlle Justine Glinka**. (Sworn statement of Philip Stepanov, dated 17 April 1927).

Glinka, the daughter of a Russian general, had been in France since 1884, working for Gen. Orgevskii, secretary to the Minister of the Interior. **Joseph Schorst, a Jewish member of the Mizraim Masonic Lodge in Paris, was in her employ, and offered to obtain a document** which became known as The Protocols of the Learned Elders of Zion. Schorst later fled to Egypt where he was murdered. Returning to Russia, she gave a copy of the Protocols to Alexis Sukhotin, who showed it to Stepanov and Professor Sergius A. Nilus.

Stepanov had a copy of The Protocols printed in 1897, for private circulation. **Nilus** published The Protocols in Russia, **in 1901**, in a work by **Nilus** called The Great Within the Small.

In wishing to **refute the later allegation** that The Protocols were formulated at the **1897 First Zionist Congress in Basle**, Herman **Bernstein**, an early debunker of The Protocols, **cites Stepanov's sworn statement**, the hand-written original being reproduced in Mrs Leslie Fry's book Waters Flowing Eastward. Bernstein states:

"...This account of the history of the Protocols in Russia is accompanied by **a facsimile affidavit made in 1927 by Philip Stepanov, one of the two friends to whom Sukhotin first showed the Protocols in Russia**. **Stepanov's** telltale affidavit, translated from the Russian, reads as follows:

"In 1895 my neighboring estate owner in the province of Tula, retired Major Alexey Nikolayevitch Sukhotin, gave me a handwritten copy of the 'Protocols of the Wise Men of Zion.' He told me that **a lady of his acquaintance** (he did not mention her name), **residing in Paris, had found them at the home of a friend of hers** (probably of Jewish origin), and before leaving Paris, had **translated them secretly, without his knowledge, and had brought one copy of that translation to Russia**, and had given that copy to him, Sukhotin.

"At first I mimeographed one hundred copies of the Protocols, but that edition was difficult to read, and I resolved to have it printed somewhere, without mentioning the time, the city and the printer; I was helped in this by Arcady Ippolitovitch Kelepkovsky, who at that time was Privy Councillor with **Grand Duke Sergey Alexandrovitch**; he **had these documents printed at the Provincial Printing Press; that was in 1897**. S. A. **Nilus** reprinted these Protocols in full in his book, with his own commentaries.

"Philip Petrovitch **Stepanov**, former Procurator of the Moscow Synod Office; Chamberlain, Privy Councillor, and at the time of the publication of that edition, Chief of the district railway service of the Moscow-Kursk railway (in Orel).

"This is the signature of a member of the colony of Russian refugees at Stary and Novy Futog.

"Witnessed by me, Stary Futog, April 17, 1927.

"Chairman of the Administration of the Colony,

"Prince Vladimir Galitzin." (Seal)

(Herman Bernstein, **The Truth About "The Protocols Of Zion": A Complete Exposure**, 1971, pp. 37-40. Bernstein quotes from L. Fry's book *Waters Flowing Eastward*).

Even after **Radziwill's testimony was shown to be fraudulent**, she was again trotted out at the 1935 Berne Trial, during which Jewish advocates attempted to prosecute two Swiss nationalists for circulating The Protocols. She was once again exposed in court.

Debunkers of The Protocols resort to another flawed character to support **Radziwill's** testimony, a Frenchman named Count A M **du Chayla**.

Bernstein lauds the Count's military record in presenting him as a noble and reliable character whilst smearing **Nilus**:

"Count A. M. **du Chayla**, a Frenchman who had lived in Russia for many years, gave interesting and important testimony at the 1934 trial in Bern, Switzerland, regarding the "Protocols" and Sergius **Nilus**, whom he knew intimately.

Bernstein footnote: Count **du Chayla** revealed the Russian origin of the "Protocols" in 1921, in *Posledniya Novosty*, the **Russian newspaper published in Paris**, under the editorship of Professor Paul Miliukoff, the eminent historian and Minister of Foreign Affairs in the Provisional Government in Russia after the Tsarist government had collapsed (op. cit, pp. 47-8).

Bernstein footnote: Count **du Chayla** revealed the Russian origin of the "Protocols" in 1921, in *Posledniya Novosty*, the Russian newspaper published in Paris, The first authentic information concerning the mysterious **Nilus**, the Russian sponsor of the "Protocols," was given by Count **du Chayla** in 1921. He is the author of several studies on Russian theology and culture. During the war he was commander of a detachment of Don Cossacks and was decorated for heroism. In 1909 M. **du Chayla** spent nine months at the monastery at Optina Poustina as a close neighbor and intimate friend of **Nilus**, who frequently spoke to him of the Protocols and showed him the original document and the commentaries which he was preparing for it. M. **du Chayla** also gathered further information concerning **Nilus** from people who had known him intimately.

"When he was introduced to **Nilus** the third day after his arrival at Optina Poustina, **du Chayla** found **Nilus** to be "a man of about 45, a true Russian type, big and broad, with a gray beard and deep blue eyes." **Nilus** came from a family of Swiss emigres who had come to Russia in the reign of Peter I, and boasted of being a direct descendant of a special executioner under Ivan the Terrible. A brother of his was a judge in Moscow, who regarded **Nilus** as a madman. **Nilus** was well educated, had been graduated from the Law Academy in Moscow, and knew perfectly French, German and English. He had been appointed judge in Trans-Caucasia but his eccentricities and capricious temperament forced him to abandon that post.

"M. **du Chayla** made the sensational disclosure that **Nilus** was at one time about to become the confessor of the Czar and the Royal family of Russia but was prevented by his enemies and forced to leave in disgrace. In 1918, **Nilus** lived in Kiev at the convent known as "Protection of the Holy Virgin." In the winter of 1918-1919, he escaped to Germany and lived in Berlin.

"**Du Chayla** frequently visited **Nilus** at his villa near the monastery where **Nilus** was living on the pension that his wife was receiving from the Imperial Court. In the course of a discussion on religion, **Nilus** read some extracts from the text and from his commentaries, and was greatly incensed at the Frenchman's failure to be impressed with the document and proceeded to show him a manuscript, which he claimed was the original draft of the sessions of the Wise Men of Zion. **Du Chayla** noticed on the front page a large ink spot. The text was French, and was in several handwritings and in different inks.

"**Nilus** explained this by asserting that different people had filled the post of secretary at the secret sessions of the Wise Men of Zion. He did not seem to be certain, however, about this detail, for at another time he told **du Chayla** that the manuscript was not the original but a copy. **Nilus** introduced **du Chayla** to a certain Mme. K. who was living with them at the villa. This Mme. K., whose name **du Chayla** did not divulge; had been in intimate relations with **Nilus** in Paris and, after **Nilus** had married, came to live with him and his wife. Mme. **Nilus** was a submissive woman who did not object to this arrangement.

"**Nilus** told **du Chayla** that this Mme. K. while in Paris had met a certain General Ratchkovsky who had given her the manuscript of the Protocols which he said he had removed from the secret archives of the Freemasons. This Ratchkovsky was head of the branch of the Russian political police which watched Russian political offenders who had escaped to France. **Du Chayla** once asked **Nilus** whether he did not think that he was following a false trail in accepting as gospel truth the

manuscript of Ratchkovsky, whose unreliability had been so frequently demonstrated. **Nilus** answered, "Did not the ass of Balaam utter prophecy? Cannot God transform the bones of a dog into sacred miracles? If He can do these things, He can also make the announcement of truth come from the mouth of a liar."

"To convince **du Chayla** further, **Nilus** showed him a mass of miscellaneous household utensils, insignia of technical societies, diplomatic emblems, etc., which **Nilus** kept in a small chest. "On each of these objects," says **du Chayla**, "his inflamed imagination showed him the mark of the Antichrist in the form of a triangle or a pair of crossed triangles. It was enough for any object to have on it a figure resembling somewhat a triangle for **Nilus** to see in it the seal of the Wise Men of Zion."I

Mrs Tatiana Fermor, a Russian émigré, writing from Paris in 1921, had a different view of **du Chayla** which is not recorded by Cohn or Bernstein. Referring to **du Chayla's** article on The Protocols written in *Poslednii Novosti*, she states:

"If the value of a document be based on the credit of the person by whom it is produced, one must also analyse the character of him who discredits it."

Fermor states that she was introduced to **du Chayla** at a convent near her estate in Belarus. **Du Chayla** was studying the Orthodox religion and the Russian language. The Procurator of the Holy Synod at St Petersburg had invited him to the Russian monastery of Optina Poustine, to agitate against Catholicism. The Count demonstrated himself to be an Orthodox zealot by removing religious sculptures and smashing them as being "too Catholic." He was also noted for his anti-Semitism, stating to Fermor, "*one must have a good pogrom in Russia.*" Mrs Fermor was therefore perplexed when she read of **du Chayla** presenting himself in 1921 as a friend of the Jews who was condemning The Protocols for inciting anti-Semitism among the White Russian armies. **Du Chayla** predicted that the Jews would take over Russia, as they had taken over France, should they be granted full civil rights.

Mrs Fermor followed **du Chayla's** career in Russia and was amazed by his rapid rise in politics and ecclesiastical. He ingratiated himself to the most Orthodox of the Bishops and was noted for his anti-foreigner and pro-monarchist sentiments. He was a supporter of the Pan-Slavist Party and was arrested for espionage in Austria.

After his return to Russia he directed a campaign against Poles and Finns. As he was always in need of money, Mrs Fermor recommended him to the president for the affairs of Finland, who employed him for anti-Finnish propaganda in the foreign press. During the war he was head of a field hospital and received funds from Rasputin. During the Bolshevik Revolution he apparently changed sides and was an *agent provocateur* inciting the Cossacks against the White Army. In 1919 he was tried by court martial and convicted of seditious activities in the pay of the Soviets. The sentence was published throughout the Crimea.² (Mrs Tatiana Fermor, Paris, June 9, 1921.)

Resurrection of the **Golovinsky** Authorship

Lately the **allegation of Golovinsky as the "forger" has been triumphantly resurrected** with the discovery by a Russian literary historian of the **Golovinsky** file in the recently opened Russian archives, supposedly showing his role. The claim that Mikhail Lépekhine was able to confirm the forger's identity has been widely publicised, firstly with an article in *L'Express*, and subsequently picked up by the Jewish Telegraphic Agency and run by *Time* and numerous other mainstream and Jewish periodicals. The article in *L'Express* appearing in 1999 begins:

"It is the most famous - and the most tragic - forgery of the 20th century and the foundation of the antisemitic myth of the "World Jewish Conspiracy." Now the text of The Protocols of Learned Elders of Zion has yielded its last secret: a Russian historian, Mikhail Lépekhine, has proved the identity of its author thanks to files kept by the former Soviet Union. Now we can understand why it was necessary to wait so long to reveal the epilogue: Mathieu Golovinski, the forger, who carried out his work in Paris at the beginning of the century, and who was the representative in France of the Czar's political police, became a prominent Bolshevik after the Russian Revolution of 1917. The discovery of this sinister historical footnote makes it possible to fill in the last gaps in the history of an imposture which, after having done so much harm in Europe, still flourishes in many parts of the world."³

Lépekhine discovered the **Golovinsky** file which had lain dormant in the Soviet archives, supposedly because the former Czarist agent had become a leading Soviet functionary before his death in 1920. Lépekhine states that **Golovinsky** worked on The Protocols in Paris in ca. 1900-01, and they were first published partially in 1903 and in their final form in 1905. After relating without question the testimony of the discredited **du Chayla** and the expose of The Protocols by The London Times in 1921, as a plagiarism from Joly, the article relates the circumstances by which the **Golovinsky** file was discovered:

1 Herman Bernstein, op.cit.

2 Mrs Tatiana Fermor, Paris, June 9, 1921.

3 Eric Conan, The Secrets of an Antisemitic Manipulation, *L'Express* November 24, 1999. For example The *Jerusalem Report* ran a brief JTA dispatch on Dec. 20, 1999, and the report was still being carried in 2003 by the *San Francisco Jewish Bulletin*.

"It was in the files of the Frenchman Henri Bint, who was for thirty-seven years an agent of the Russian police services in Paris, that Mikhail Lépekhine found that Mathieu Golovinski was the mysterious author of the forgery. In 1917 in Paris, **Bint met with Serge Svatikov, the envoy of the new Russian government of Kerenski, who was charged with dismantling the Czarist secret service and "debriefing" - and sometimes recalling - its agents.** Bint explained to him that Mathieu Golovinski was the author of the Protocols and that he himself was in charge of remunerating the forger. The last ambassador of the Czar, Basile Maklakov, absconded with the files of the Russian embassy and, in 1925, gave them to the American Hoover Foundation. Meanwhile, Serge Svatikov bought Henri Bint's personal files. When he broke with the new Bolshevik leadership in Russia, Svatikov deposited the Bint files in Prague, in a private foundation called the "Russian Files Abroad." In 1946, the Soviets seized the foundation and moved the files to Moscow, archiving them with the files of State of the Federation of Russia....

"Golovinski's secret was thus preserved until the fall of Communism and the opening of the Soviets' files in 1992...." [Emphasis added].

There are questions that arise:

- Firstly, was Bint trying to ingratiate himself with the new Kerenski regime, or was the regime trying to discredit the origins of The Protocols? The document was regarded with outrage by the Kerenski regime (which was largely of Masonic composition)⁴. In January 1917 **Nilus** had prepared a second edition of the Protocols, but before it could be released the March Revolution had triumphed, and Kerenski ordered the edition destroyed.⁵
- Secondly, the fact that **Golovinsky (like du Chayla) changed sides and worked for the Bolsheviks**, does not explain why his identity as the alleged "forger" would remain concealed, especially during the Stalinist era. The article cites the post-Czarist career of **Golovinsky**, as uncovered by Lepekhine:

"The fall of Czarism could not shake so good a swimmer in muddy waters as Golovinski. By 1917, he was appointed to the Petrograd (St. Petersburg) Soviet, and Dr. Golovinski was celebrated by the revolutionists as the first of the few Russian doctors to have approved the Bolshevik coup d'etat! The career of this "red doctor" was subsequently dazzling: he became a member of the People's Commissariat on health policy and the military-medical College and, as such, became an influential figure in shaping public health policy. He took part in the founding of the Pioneers (an organization of youth brigades), **advised Trotsky on the structure of military teaching**, and in 1918 founded and directed the Institute of Physical Culture, the seedbed of future Soviet athletic champions. Though he became prominent in the new Soviet regime, he did not benefit long from his new powers and died in 1920 just as his Protocols started to enjoy a great success owing to its English, French and German [translations]." [Emphasis added].

So far from the Stalinist regime having an interest in hiding the identity of **Golovinsky** as the forger of the Protocols, **it would accord with Stalin's interests to have exposed Golovinsky since he had been closely associated with Stalin's arch-rival Trotsky**, an association which was sufficient cause for execution.

- Thirdly, and most importantly, we have previously seen from the sworn statement of Philip **Stepanov** in 1927, that he had been given a copy of The Protocols in 1895 and had them printed in 1897. That the Protocols were in existence in 1895 is separately attested to by the inside knowledge (albeit relayed in garbled version from a second hand source) contained in The Bayley Memorandum, a diplomatic report on the Protocols sent to Balfour in 1918, which we reproduce in full elsewhere. While Cohn disagrees with Bernstein in citing **Stepanov's** statement that The Protocols were in his position in

4 A Masonic historian in tracing the history of Masonry in Russia, draws distinctions between the political and revolutionary Masonry centred in France (i.e. the alleged origin of the Protocols) and non-political Masonry. He confirms the role of this "Grand Orient" Masonry in the 1905 and 1917 Russian Revolutions: "*The existence of Masonic Lodges was discovered by the Russian Government in 1909; it also became known to the authorities that they were of French origin. It was then decided by the Russian Lodges to suspend work, and this was accordingly done till 1911, when some of their members decided to renew with due prudence their activities. One would not call these activities Masonic in any sense, as their chief aim was purely political--the abolishment of autocracy, and a democratic regime in Russia; they acknowledged allegiance to the Grand Orient of France. This political organisation comprised in 1913-1914 about forty 'Lodges.'* In 1915-1916 disagreements arose between their members who belonged to two political parties (the constitutional democrats and the progressives) and could not agree on a common policy; ten Lodges became dormant. **The remaining thirty Lodges continued to work, and took part in the organisation of the 1917 March revolution and in the establishment of the Provisional Government....**" Elsewhere the Masonic historian states: "*Masonry returned to Russia in the first quarter of the 20th century. Unfortunately, these Masons were mostly involved in the political turmoil of the age as witnessed by the 1905 uprising against the government and the revolution of 1917 which toppled the last Romanov Tsar, Nicholas II.*" V.W. Bro. Richard L Rhoda, Monument Lodge #96, Snr Warden, Lodge of Research, Maine, USA, address, June 20, 1996.

5 In 1924 Nilus was arrested by the Soviet Secret Police in Kiev, jailed and tortured. The president of the court told him that he had received this treatment because of his "*having done them incalculable harm in publishing The Protocols.*" Nilus was rearrested a few months later and was not released until February 1926.

1895 as being too early, Cohn at least does so on the basis of questioning **Stepanov's** memory nearly thirty years after the event, rather than questioning his honesty.. Cohn's belief, like that of the recent Lepekhine revelations, is that The Protocols first appeared in 1900-01. However, given that this is the beginning of a new century, one could reasonably expect **Stepanov** to have recalled the date correctly if The Protocols had not come into his possession until after the momentous closing of the 19th C.

- Fourthly, there are **internal indications that The Protocols date well prior to 1900-01**. For e.g. a reference to "the Panama scandal" of 1888 which caused a furore in France during the 1890s. Also had The Protocols been contrived by **Golovinsky** ca. 1900 or at least sometime after 1896, it seems reasonable that anti-Semites would draw widely on references to Zionism, the **First Zionist Congress taking place in 1897**. However, there are **no references to Zionism at all in The Protocols**. The initial opinion of **Nilus** et al that The Protocols were **not derived from the Zionist movement, but from a Jewish faction of Masonry, were correct**.
- Fifthly, as for the archives of the secret police deposited at the Hoover Inst. (or the personal papers of **Golovinsky's** superior), Cohn conceded that nothing has been found:

"But some mystery remains and it is unlikely ever to be cleared up now. The Okhrana archives at the Hoover Institution, Stanford University, reveal nothing; and **Rachkovsky's** private archives in Paris (now lost) also revealed nothing when Boris Nicolaevsky inspected them in the 1930."6

At any rate, it is universally accepted that The Protocols were introduced into Russia by way of Russians working for their Government in Paris. That **Golovinsky** would have been aware of The Protocols is logical, but does not make him – or any other Czarist agent – necessarily the "forger."

Forgeries Everywhere

If we believe Cohn et al, **everything pertaining to the Jewish influence in politics and society of a negative nature, is a fraud, a forgery**, or simply non-existent. Hence since the Middle Ages, when the Popes began putting the Talmud, the Jewish religious books, under scrutiny, Jewish apologists have claimed there is nothing pertaining to Jesus or Gentiles in a negative sense. It is still claimed that the anti-Christian and anti-Gentile passages supposedly in the Talmud are "anti-Semitic forgeries", are taken out of context, or no longer apply. For e.g. a recent book aimed at the Catholic Church, by the Jewish academic David Kertzer, states of purported passages from the Talmud that were circulated during the 1840 Jewish ritual murder trial at Damascus, that:

"...These are other similar supposed extracts from the Talmud, as we see again later, combined blatant invention with mistranslation and quotation out of context."7

The Czar & The Protocols

Cohn writes of the failure of The Protocols to draw much attention until after the 1917 Revolution and that this was due to their repudiation by the Czar:

"It must be borne in mind that in these matters everything depended on the attitude of the Tsar himself - and in the end the Tsar, however besotted by the Judeo-Masonic conspiracy had to recognize the Protocols as spurious. How this came about is described in a statement from General K. I. Globachev, one-time commandant of the St Petersburg division the Okhrana, which Burtsev produced at the Berne trial. Globachev describes how, after many unsuccessful attempts the Protocols were at last brought to the Tsar's notice in the revolutionary year 1905. 'Reading the Protocols', he continues, 'made a very deep impression on Nicholas II, who made them his handbook for politics.' Typical in this respect are the marginal annotations, which Nicholas II made on the copy of the Protocols which had been submitted to him:

"What depth of thought! - What foresight! - What precision in the realisation of the programme! - our year 1905 has gone as though managed by the Elders. - There can be no doubt as to their authenticity. - Everywhere one sees the directing and destroying hand of Judaism."

"And so on. Keenly interested in the 'discovery' of the Protocols, Nicholas II gave his attention to the foreign branch of the Russian secret police and handed out a great number of rewards, decorations, and gratuities. ... The leaders of the Union of the Russian People, like Shmakov, Markov II, etc. addressed a request to the Ministry of the Interior, asking for authorization to use the Protocols on a large scale in the struggle against militant Judaism, and for subsidies for the purpose. But the Minister of the Interior, Stolypin ... entrusted two officers of the corps of gendarmes, Martynov and Vassilyev, with a secret inquiry into the origin of the Protocols. This inquiry revealed clearly the spuriousness of the Protocols. The results of the inquiry were presented by Stolypin to Nicholas II, who was completely bowled over. And this is the resolution of Nicholas II

6 Cohn, op.cit.

7 David I Kertzer, Unholy War: the Vatican's role in the rise of modern anti-Semitism, Pan Books, London, 2003.

on the report concerning the employment of the Protocols for antisemitic propaganda: 'Drop the Protocols. One cannot defend a pure cause by dirty methods.'⁸

What is not stated is that Interior Minister **Stolypin, who commissioned the enquiry to determine that The Protocols were a forgery, was an opponent of the Union of the Russian People (The Black Hundred** as it was commonly termed). Walter Laqueur, a Jewish academic and leading authority on Russia and fascism, states that The Black Hundred was regarded by Stolypin as "*a cause of unrest and instability and acted decisively when they threatened unrest.*" How better to discredit The Black Hundred and stifle its bid for Government subsidies than to declare The Protocols a fraud?⁹

According to another Zionist academic, J. L. Talmon:

"Three years later the Tsar and all his family were helpless prisoners guarded by a Jew and a few Latvian assistants. 'There was grim although probably quite accidental retribution' - says W. H. Chamberlain in his monumental Russian Revolution - 'in the fact that the chief executioner of Tsar Nicholas II and his family in the Ekaterinburg cellar was a Jew', Jacob Yurovsky ... As if to heighten the symbolism of that dreadful end of one of the most powerful Royal dynasties in history at the hands of an obscure Jew, soldiers of the counter-revolutionary army seized Ekaterinburg a short time after, and found in the murdered Tsarina's room a copy of the Protocols of Zion ... "¹⁰

Cohn writes:

"Some months before her murder at Yekaterinberg the deposed Empress had received from a friend, Zinaida Sergeyevna Tolstaya, a copy of **Nilus'** book containing the Protocols. ... The Empress took **Nilus'** book with her to her last home ... A week after the murder of the imperial family ... the remains of the Tsar, the Tsarina, and their children, dismembered and incinerated, were discovered at the bottom of a disused mine-shaft the examining magistrate found three books belonging to the Empress: the first volume of War and Peace, the Bible in Russian, and The Great in the Small by **Nilus.**"¹¹

Peter Myer {should be Myers - Ed.}, an Australian who has undertaken much research on the background of The Protocols, comments on his website:

"If the Protocols were a forgery produced by the Tsar's own secret police, why would the Tsarina have kept a personal copy even in her own room, one of three books she took to her death? If it was a forgery, she would have had no use for it."

Catholicism & Orthodoxy

There is another important question regarding the alleged forgery by *Okhrana* agents, which is contained within the text. This is the question of the Catholic Church mentioned several times in the Protocols:

"[...] In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organisation, while we ourselves all the while have kept our secret organisation in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism, or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference." (Prot. V).

Discussing the concept of the divinity of kingship as upholding stability, Prot. XV states:

"[...] Such was until recent times, the Russian autocracy, the one and only serious foe we had in the world, without counting the Papacy."

The Czar was indeed considered by World Jewry the principal enemy at that time, as we shall see below, and an alliance of Jewish money and Jewish revolution, as per the Protocols strategy, overthrew him. As for the Papacy, there has been much written on the conflict between the Church and Judaism, which often culminated in the burning of the Talmud, the Jewish scriptures. Likewise the antagonism between the Church and Masonry is equally as volatile, suffice it to state here that Catholics as forbidden from Masonic associations.

If The Protocols were concocted by Czarist agents who wished to maintain tradition, one would not expect to see any such reference to the Catholic Church. On the contrary, it would have been in the interests of Czarist traditionalists to concoct an association between the Church and the "elders of Zion". To refer to the Czar and the Church in the same breath as twin obstacles to the "learned elders" is surely unthinkable for a Czarist traditionalist. We are told by Cohn et al, that **Nilus** was at one time expected to become the Czar's confessor, and that the *Okhrana* aimed to use him to deliver The Protocols to the Czar. Simultaneously, it is emphasised that **Nilus** was a fanatical Orthodox mystic.

⁸ Cohn, *ibid.*.

⁹ Walter Laqueur, *Black Hundred: The Rise of the Extreme Right in Russia*, HarperCollins, NY, 1993. The Black Hundred, noted for its anti-Semitism, was strongly traditionalist and opposed to capitalism and industrialisation.

¹⁰ J L Talmon, *Israel Among the Nations* (pp. 69-70).

¹¹ Cohn, *op.cit.*

Jewish academic Walter Laqueur, states:

"Orthodox attitudes toward Rome had always been hostile to a certain extent; some [Orthodox] church leaders regarded Catholicism as an unwelcome competitor.... Others considered Catholicism a danger greater even than atheism.... A believing Catholic could not be a true son of the fatherland, for his loyalty was to a foreign authority..."¹²

Cremieux & Joly

It is particularly interesting that **Cohn** bases his refutation of The Protocols on the assertion that they are a plagiarised from Maurice Joly's Dialogues in Hell, **refutes the notion that The Protocols could emanate from the Alliance Israelite Universelle**, yet **fails to** make any **mention** of the **close association** that existed **between the Alliance's Adolphe Cremieux and Joly**. After all, most of the publicists for The Protocols seem to have considered the association, but Cohn, eager to nick-pick on various details, neglects refuting these most damning connections. Both Cohn and Bernstein were fully aware of Joly's associations with Cremieux and with Masonry as stated in **Mrs Fry's book Waters Flowing Eastward** (both mention the book) yet they say nothing of these associations. We must therefore assume that Mrs Fry's assertions regarding Joly, Masonry and Cremieux are correct.

Here is what Cohn states about Joly, whose polemic against Napoleon III is supposed to form the basis of the Czarist forgery:

"In the autobiography which he wrote in 1870 Maurice Joly has described how, strolling one evening by the Seine in Paris he suddenly conceived the idea of writing a dialogue between Montesquieu and Machiavelli. Montesquieu would present the case of liberalism, Machiavelli the case for a cynical despotism. Open criticism of the regime of Napoleon III was forbidden. In this way it should be possible, through the mouth of Machiavelli, to present the Emperor's motives and methods stripped of their usual camouflage of humbug. So thought Joly, but he underestimated his adversary. The Dialogue aux Enfers was printed in Belgium and smuggled into France for distribution, but the moment it crossed the border it was seized by the police and its author was quickly traced and arrested. On 25 April 1865 Joly was tried and sentenced to fifteen months' imprisonment; his book was banned and confiscated.

"Joly's later career was equally unfortunate. Witty, aggressive, no respecter of persons, he proceeded from disappointment to disappointment until, in 1879, he committed suicide. He deserved a better fate. He was not only a brilliant stylist, he had a fine intuition of the forces which, gathering strength after his death, were to produce the political cataclysms of the present century. In his novel Les Aflames he showed a rare understanding of those tensions in the modern world, which foster revolutionary movements, whether of the right or the left. Above all, in his reflections on the amateurish despotism of Napoleon III he arrived at insights which remain valid when applied to various authoritarian regimes of our own time.¹³ Moreover, something of Joly's insights even survived when the Dialogue aux Enfers was transformed into the Protocols of the Elders of Zion; that is one reason - though, as we shall see, not the only reason - why the Protocols often seem to forecast twentieth-century authoritarianism. But that after all is a poor kind of immortality; and there is a cruel irony in the fact that a brilliant but long-forgotten defence of liberalism should have provided the basis for an atrociously written piece of reactionary balderdash which has swept the world.

"Joly's pamphlet is indeed an admirable work, incisive, ruthlessly logical, beautifully constructed. The debate is opened by Montesquieu, who argues that in the present age the enlightened ideas of liberalism have made despotism, which was always immoral, impracticable as well. Machiavelli replies with such eloquence and at such length that he dominates the rest of the pamphlet. The masses of the people, he insists, are simply incapable of governing themselves. Normally they are inert and are only too happy to be ruled by a strong man; while if something happens to arouse them they show unlimited capacity for senseless violence - and then they need a strong man to control them. Politics have never had anything to do with morality; and as for practicability, it has never been so easy as now to impose despotic rule. A modern ruler need only pretend to observe the forms of legality, he need allow his people only the merest semblance of self-government - and he will have not the slightest difficulty in attaining and exercising absolute power. People readily acquiesce in any decision which they imagine to have been their own; therefore the ruler has only to refer all questions to a popular assembly - having first, of course, arranged that the assembly shall give the decision he requires. The forces that might oppose his will can be dealt with easily enough: the press can be censored, political opponents can be watched by the police. Neither the power of the Church nor financial problems need be feared. So long as the prince dazzles the people with his prestige and by winning military victories he can be sure of their support.

"Such is the book that inspired the forger of the Protocols. He plagiarized it shamelessly - just how shamelessly can be seen by skimming the selection of parallel passages at the end of the book. In all, over 160 passages in the Protocols, totalling two

¹² Lacqueur, op.cit.

¹³ Note that Cohn, like the publicists for The Protocols, pays tribute to the prophetic vision and insights into contemporary politics displayed by Joly, states they are valid for today's authoritarian regimes, yet does not concede any relevance to the authoritarian nature of Orthodox Judaism, Zionism and the authority of the rabbis, as fully documented by Israeli scholar Dr Israel Shahak. (See Shahak's expose of Judaism in Jewish History/Jewish Religion: The Weight of Three Thousand Years, Pluto Press, London, 1994; Jewish Fundamentalism in Israel, Pluto Press, London, 1999). See also the study below on the Torah, Talmud and Cabala.

fifths of the entire text, are clearly based on passages in Joly; in nine of the chapters the borrowings amount to more than half of the text, in some they amount to three quarters, in one (Protocol VII) to almost the entire text.¹⁴ Moreover with less than a dozen exceptions the order of the borrowed passages remains the same as it was in Joly, as though the adapter had worked through the Dialogue mechanically, page by page copying straight into his 'protocols' as he proceeded. Even the arrangement in chapters is much the same - the twenty-four chapters of the Protocols corresponding roughly with the twenty-five of the Dialogue. Only towards the end, where the prophecy of the Messianic Age predominates, does the adapter allow himself any real independence of his model. It is in fact as clear a case of plagiarism - and of faking - as one could well desire."

Similarly, this is what Cohn's predecessor, Herman Bernstein, has to say about Joly:

"A comparison of Joly's "Dialogues in Hell," the veiled political attack against Napoleon III, and the "Protocols of the Wise Men of Zion," containing the outlines of an alleged Jewish conspiracy for world domination, shows beyond the shadow of a doubt that the "Protocols" were plagiarized and paraphrased from the Joly original and other works of fiction inspired by it."

"The German introducer-in-chief of the "Protocols," Gottfried zur Beek, in an effort to discredit the expose that the "Protocols" had been plagiarized from Maurice Joly's "Dialogues in Hell," wrote in 1925 that Maurice Joly was a Jew, a leader of the Terrorist movement, and that Gambetta delivered the funeral oration at his grave in 1878. The German anti-Semite thus resorted to another falsification. **Maurice Joly was not a Jew**, and the man at whose death Leon Gambetta delivered the funeral oration was Albert Joly, a deputy belonging to Gambetta's party."¹⁵ [Bernstein's emphasis].

Whilst we shall shortly deal with the alleged parallels between passages of The Protocols and Joly's work, we shall first deal with background of Joly that Cohn, Bernstein et al conspicuously avoid.

Joly (1831-1878) had a family background in Masonry from his maternal grandfather. Studying law, he secured a post in the Ministry of the Interior. In 1860 he founded a newspaper, Le Palais, for lawyers and attorneys. The principal stockholders were: Jules Favre (Mason who served in the Gambetta Government, the so-called Government of National Defence, which arose after the fall of Napoleon III in 1870), Desmaret (Mason), Leblond (Mason), Adolphe Cremieux, Mason and head of the Alliance Israelite Universelle, a member of the Gambetta Government, of whom more later), Emmanuel Arago, Mason, serving with Gambetta), and Antoine Berryer (apparently the only non-Mason around Joly).

Joly's politics were self-described as "socialist", with the need to accept "extreme means". With Cremieux he shared a hatred of Napoleon III. However what The Times, as well as subsequent critics of The Protocols do not mention is that Joly's polemic against Napoleon III was itself predated by a similar work entitled Machiavelli, Montesquieu, Rousseau, which was written by Jacob Venedey and published in Berlin in 1850. Therefore, Joly was continuing a certain polemical line of thought rather than inventing it. If there are similarities between Joly and The Protocols, then there are also similarities with Venedey. All three for instance refer to the Hindu God Vishnu in parallel passages.

According to the expert testimony of Col. Fleischhauer at the 1935 Berne Trial, **Joly was himself Jewish, his name having been originally Joseph Levy**, Joly being concocted out of four letters of his true name. This testimony was said to have caused a sensation in the courtroom. When the plaintiffs produced a "baptismal certificate" to prove that Joly was not Jewish, it was dated December 1829, i.e. several years prior to Joly's real date of birth according to his own account.

Since **Venedey, a communist, takes a position antithetical to Joly, his champion being Machiavelli**, we can see here a dialectical process in operation, that was brought to revolutionary perfection by Marx and the communists, and has arguably been used by the 'Elders of Zion'. The dialectical strategy consists of promoting tension in society to achieve change. This includes the promotion of ideas and movements seemingly antithetical to ones own aims in the short term to advance long-range aims. Hence, the seemingly contradictory and self-destructive phenomenon of international bankers financing supposedly anti-capitalist revolutions to bring down traditional societies, as we shall see in due course.

That the dialectical process is operative here can be inferred from the fact that **Cremieux was the mentor of both Venedey and Joly**. Hence the seemingly contradictory, antithetical positions of Venedey and Joly represent two sides of the programme of the 'Learned Elder'.

Venedey (1805-1871) was a Jew who sought refuge in France, due to his revolutionary activities in Germany. He was removed from Paris by the police, but was able to return due to the intercession of Arago (whom we have seen was to become a stockholder in Joly's newspaper) and Francois Mignet, both friends of Cremieux. Venedey was

¹⁴ Australian researcher Peter Myer comments: "Cohn's arithmetic is incorrect. The word-count of the parallel-passages from the Protocols as listed by Bernstein, is 4,361, while the word-count of the Protocols is 26, 496. That is, the parallel passages comprise 16.45% of the Protocols; this is substantial, but still less than one sixth of the total."

¹⁵ Herman Bernstein, op.cit.

closely associated with Karl Marx and helped establish the Communist International, and was also active in the Masonic order *Bauhutte*. 16

Cremieux himself, having failed to secure influence under the regime of his one-time friend Louis Napoleon, defended revolutionaries of the extreme Left, including Louis Blanc.¹⁷

Maurice Joly was considered of sufficiently high regard to have a eulogy delivered at his funeral by a **Deputy of Gambetta's Party, Albert Joly**. Thus, whilst the German introduction to *The Protocols* cited above displays confusion concerning Joly, the negligence of Cohn, Bernstein, et al in regard to Joly's associations with Freemasonry, and with Cremieux, is surely no better. In particular, Bernstein points out the erroneous claim that Gambetta himself eulogised Maurice Joly at his funeral, yet fails to mention that it was nonetheless a member of the Gambetta Government, Albert Joly, who delivered the oration for his namesake. Since Bernstein refers to Albert Joly, one might wonder why Bernstein didn't mention that it was Albert himself who had delivered the oration at his namesake's funeral. Why the omission?

The Gambetta Regime

The environment in which Joly and his mentor Cremieux worked is described by a Jewish professor of political science at Johns Hopkins University, as follows:

{Benjamin Ginsberg pp. 19-21. Page numbers added here}

{p. 19} "In France, Jews supported the liberal revolution of 1848. Two prominent Jews, **Adolphe Cremieux** and Michel Goudchaux, served the **Second Republic** as **ministers of justice** and finance, respectively. The accession of Napoleon III brought an end to this short-lived regime and Jews played little role in the Second Empire that followed. After the rout of French forces in the Franco-Prussian War and the collapse of the Second Empire in 1870, **Jews were active in the founding of the Third Republic**. The Rothschilds organized the payment of the German war indemnity, and a number of Jews participated in the early republican governments. **Cremieux once again served as minister of justice**; Eugene Manuel, Narcisse Leven, and Leonce Lehmann occupied important government posts; and several Jews served in the Chamber of Deputies. **Throughout** the history of **the Third Republic**, until its destruction at the hands of the Germans

{p. 20} in 1940, **Jewish politicians, financiers, and publicists** were active participants in the **defense of the Republic against** those institutions and forces in French society - **the army, aristocracy, and clergy** in particular - **that sought its downfall**.

"A small number of Jewish financiers had become wealthy during the period of the Second Empire. On the whole, however, most French Jews lived in relative poverty in Alsace prior to the 1870s. With Germany's annexation of Alsace in 1870, thousands of Jews moved to Paris. Under the auspices of the Third Republic **economic opportunities opened to Jews**, and they used these to make significant places for themselves in **banking, commerce, and the professions**.

"Between the Franco-Prussian War and the First World War, **Paris** was a major **international banking and financial center, and Jews** were among the **dominant** figures in **French finance**. In the late nineteenth century, **roughly one-third of all Paris bankers were Jews**. Among the most prominent were the Rothschilds, the Camondos, the Leoninos, and such financiers as Bamberger, Reinach, Stern, Deutsch, Heine, Ephrussi, Goudchaux, Lippmann, Pereire, and Bischoffsheim.

"These bankers were heavily involved with the development of railroads and industry within France and also loaned large amounts of money abroad, especially in the Middle East and North Africa. Their clients included the rulers of Egypt, Tunis, Turkey, and Morocco, Louis-Raphael Bischoffsheim, a prominent Jewish banker, was typical of this group. He financed a number of railways in the south of France as well as provided funding for both governments and private ventures in North Africa. He served as a director of the Banque des Pays-Bas, the Credit Foncier Colonial, the Franco-Egyptian Bank, and the Societe du Prince Imperial.

"Similarly, the financiers Emile and Isaac Pereire founded the Credit Mobilier, **one of the first investment banks in France**. Isaac's son Eugene, also a banker, developed railroads in the Midi and in Spain. Isaac Pereire had interests in the Middle East as well, and at one point he served as France's honorary consul in Persia. Isaac Camondo, whose father immigrated from Turkey, was a major figure in French industrial development, serving as head of the Banque de Paris et des Pays-Bas as well as president of a number of railroad, natural gas, and cement companies.

"Jews were very active in the political life of the **Third Republic**. Before the First World War, they were most closely identified with

16 As for Marx himself, his mentor was Moses Hess, who is considered the father of both Communism and Zionism, predating both Marx and Herzl.

17 Lady Queensborough, *Occult Theocracy*, op.cit. Lady Queensborough's information was obtained from her secretary Mrs Leslie Fry, as mentioned, an authority on *The Protocols*.

{p. 21} **Leon Gambetta's** liberal "Opportunist" faction of the Radical Republican party. Prominent Jewish Gambettists included **Cremieux**, Leven, and Lehmann as well as Isaie Levaillant, Edouard Millaud, Joseph Reinach, and David Raynal. **Cremieux was Gambetta's first political mentor**; Reinach was the owner and editor of the Gambettist newspaper. Jews figured so prominently in the Gambettist faction that its opponents often charged that Gambetta himself must be a Jew. After Gambetta's death, Jews continued to be closely aligned with his most prominent political heir, Jules Ferry.

"Early in his career, Gambetta had been something of an **economic radical**. By the late 1870s and 1880s, however, the Gambettists had come to be identified with a **probusiness position** similar to that of American Republicans during the same period. In addition, the Gambettists were the chief proponents of **anticlerical legislation** and, especially under Ferry's leadership, pursued a policy of French **imperial expansion** in Africa, the Near East, and Asia.

"These positions were congenial to the interests of French Jews. The Gambettists' anticlerical legislation **reduced the political power of the Catholic Church**, an institution that by definition excluded Jews. Jewish businessmen welcomed the Gambettists' program for promoting domestic economic development, which included a protective tariff, tax incentives, and support for railroad construction. **Gambettist colonial policy served the interests of those who sought protection for the investments in North Africa and the Near East.**"¹⁸ [Emphasis added].

Cohn wishes us to believe that the Alliance Israelite Universelle was a harmless, apolitical, charitable association. Yet **Cremieux, as Prof. Ginsberg shows, was at the centre of French politics.** Jewry hated the regime of Napoleon III. The polemics of Joly served French Jewry's purposes, and explains why Joly was brought under the patronage of Cremieux, as was Gambetta himself. The above passages from the book of a Jewish academic are themselves suggestive of The Protocols, outlining the Jewish agenda: that of the assumption to power on a socialistic policy only to inaugurate a free trade policy {but Ginsberg says Gambetta introduced a protective tariff - p. 21} ; together with the **destruction of throne, Church.** Note particularly that Jewish publicists (in which we can include Joly as Cremieux's protégé, as well as Venedey before him), radical politicians and bankers worked in unison to overthrow the Empire. This is precisely the formula of The Protocols. Cremieux's alliance served to unite these Jewish plutocrats and agitators across the globe into a highly influential body that was able to change the policy of governments, and thwart the legal process through the bribery of rulers.¹⁹

Masonry, Illuminati & The Rite of Mizraim

Mrs Fry and other authorities on The Protocols have claimed that the **documents were taken from a Lodge of the Masonic Rite of Mizraim**, by one of its Jewish members, Joseph Schorst. Whilst this suggestion is of course rubbished out of hand by Cohn et al, once again the Protocols deniers remain strangely mute as to the role of both Cremieux and Joly in Mizraim.

Cremieux was a prominent member of Mizraim as well as Scottish Rite Masonry and the Grand Orient. Given Cremieux's commitment to World Jewry, it is difficult to believe he would have devoted his energies to Masonry merely because he wanted to roll up a trouser leg and shake hands in a funny manner.

Cremieux was a member of the Supreme Council of the Order of Mizraim. He also became Grand Master of the unified Grand Orient and Scottish Rite Masonry.

The Aegyptian Rite of Mizraim or Misraim was founded in Milan, Italy in 1805 and transferred to France in 1814. Mizraim is Hebrew for Egypt. Its origins reach back to the cabalistic magician Cagliostro, who was an initiate of the Illuminati.

But the Misraim-Rite was (and still is) not accepted by Regular Freemasonry. In 1862, another irregular rite, the Memphis-Rite was introduced to the USA.

On 4th June 1872, John Yarker introduced the Memphis-Rite to England. Under his jurisdiction, Memphis and Misraim came together. This unification was called The Antient and Primitive Rite of Memphis and Misraim, or Memphis-Misraim.

In 1902 Theodor Reuss, a German espionage agent, gained sanction from Yarker to install the Scottish Rite (33 degrees) and the "irregular" MM-Rites (90 and 97 degrees) in Germany.

In 1917, Reuss introduced some of the Scottish Rite and MM degrees into the Ordo Templi Orientis, an occult society founded in 1906. This OTO was to be taken over by the infamous "Black Magician" and self-declared "Great Beast 666", Aleister Crowley. Crowley, a cabalist, was to write his own manifesto for a "New World Order", which he called The Book

¹⁸ Benjamin Ginsberg, *The Fatal Embrace: Jews and the State*, Uni. Chicago Press, 1993.

¹⁹ Cremieux, along with Moses Montefiore of Britain, were able to bribe the Khedive of Egypt to have several rabbis and some wealthy Jewish merchants who had been convicted of the ritual murder of Father Thomas and his servant in Damascus, 1840, set free. The bribe was of 60,000 bags of gold, indicating the financial backing at the disposal of Cremieux. See the account of the Damascus trial by Dr M Tlass, Syrian Minister of Defence, entitled *Matzo of Zion*, Damascus, 1991.

of the Law, expounding a Nietzschean doctrine of "Force and Fire" on the ruins of Christianity. Crowley saw his movement as being a continuation of the Illuminati and counted its founder Adam Weishaupt among a long list of "saints". A major difference of course is that Crowley did not have the resources and influence of Organised Jewry.

In 1870 the Rite of Mizraim was established in England under the authority of Cremieux.

Bro. Little, one of those at the founding conference of Mizraim in London, on 28 December, stated:

"...Brother Cremieux, however, as a proof of his willingness to assist, sent to the meeting his diploma as a member of the French Grand College of Rites, and this diploma was placed upon the table during the proceedings, and was examined by several out of the hundred Masons present. It was also understood that **Brother C.'s diploma invested him with the power to found rites or orders recognized by the Grand Orient of France** (the Rite of Misraim being one)..."

The Freemason reported that a "*Supreme Council General of the 90°*, had been regularly formed here 'under the authority conveyed in a diploma granted to the **Illustrious Brother Cremieux, 33° of the Rite Ecossais, and a member of the Grand College of Rites in France.**"²⁰

Freemasonry

Bernstein and Cohn both trace the origins of a "Jewish conspiracy myth" to the once widely held belief that the Free Masons were behind much of the world's tribulations, particularly in the wake of the French Revolution. Bernstein writes:

"In its modern form the myth of the Jewish world-conspiracy can be **traced back to a French Jesuit, the Abbe Barruel**. As early as 1797 Barruel had produced a great five-volume *Memoire pour servir a l'histoire du Jacobinisme*, in which he argued that **the French Revolution represented the culmination of an age-old conspiracy of the most secret of secret societies**. In his view, the source of the trouble **lay in the medieval Order of Templars**. In reality this order had been exterminated in 1314 - but in Barruel's **fantasy** it still survived as a secret society, pledged to abolish all monarchies, overthrow the papacy, preach unrestricted liberty to all peoples, and found **a world-wide republic under its own control. In modern times it was operating through the Order of Freemasons**, and particularly through a group of Bavarians called **the Illuminati**, whom Barruel called "enemies of the human race, sons of Satan". In Barruel's view it was this little handful of Bavarian Illuminati, who, carrying on the doctrine of the medieval Knights Templars, and controlling all Freemasons and Jacobins in France, had brought about the cataclysm of the French Revolution.²¹

Bernstein goes on to relate that the Abbe himself learnt of the Masonic conspiracy and the Illuminati from John **Robison**, an eminent Scottish scientist, who was writing *Proofs of a Conspiracy*.

Bernstein and Cohn rubbish any such notion of **Masonic involvement in any conspiracy, including involvement in the French Revolution**. This repudiation is necessary on their part, since Masonry plays a major factor in the conspiracy expounded in *The Protocols*. We shall consider the role of Masonry and the Illuminati in due course. Suffice it here to cite several eminent sources that can hardly be said to be anti-Semitic. **Benjamin Disraeli, the Jewish Victorian era Prime Minister of Britain** and intimate of the Rothschild banking dynasty, one of the mainstays of Jewish world influence, states in terms themselves reminiscent of *The Protocols*:

"When **the secret societies, in February 1848, surprised Europe**, they were themselves surprised by the unexpected opportunity, and so little capable were they of seizing the occasion, that **had it not been for the Jews**, who of late years unfortunately have been connecting themselves with these unhallowed associations, imbecile as were the governments **the uncalled-for outbreak would not have ravaged Europe**. But the fiery energy and the teeming resources of the children of Israel maintained for a long time the unnecessary and useless struggle. If the reader throws over the provisional governments of Germany, and Italy, and even of France, formed at that period, he will recognise everywhere the Jewish element. Even the insurrection, and defence, and administration of Venice, which, from the resource of statesmanlike moderation displayed, commanded almost the respect and sympathy of Europe, were accomplished by a Jew - Manini, who by the bye is a Jew who professes the whole of the Jewish religion, and believes in Calvary as well as Sinai, 'a converted Jew', as the Lombards styled him, quite forgetting, in the confusion of their ideas, that it is the Lombards who are the converts - not Manini."²²

Secondly we have a remarkable statement from Leon Trotsky, the Jewish revolutionary who became commander of the Red Army and with Lenin the most powerful man in the USSR:

"It was during that period that I became interested in freemasonry. ... In the eighteenth century **freemasonry became expressive of a militant policy of enlightenment**, as in the case of the **Illuminati, who were the forerunners of the revolution**; on its left it culminated in the Carbonari. Freemasons counted among their members

²⁰ Bro. Ellic Howe, *Fringe Masonry in England 1870-1885*, 14 Sept. 1972.

²¹ Herman Bernstein, op.cit.

²² Benjamin Disraeli,, *Lord George Bentinck: a political biography*, London 1852, 1905

both Louis XVI and the Dr. Guillotin who invented the guillotine. In southern Germany freemasonry assumed an openly revolutionary character, whereas at the court of Catherine the Great it was a masquerade reflecting the aristocratic and bureaucratic hierarchy. A freemason Novikov was exiled to Siberia by a freemason Empress. . I discontinued my work on freemasonry to take up the study of Marxian economics. ... The work on freemasonry acted as a sort of test for these hypotheses. ... **I think this influenced the whole course of my intellectual development.**".²³

Note that Trotsky not only refers to Masonry as a major factor in revolutionary ferment, but how **it had also infiltrated the hierarchy of the old order it was about to overthrow**, and that **both the Illuminati and the Italian Carbonari were involved**. Yet Bernstein and Cohn dismiss such sentiments when expressed by **Robison** et al as "fantasy". Bernstein also opines that the Illuminati were a "rival" of Masonry and did not survive its banning by the Elector of Bavaria. As we shall see, this opinion is naïve at best.

Thirdly, **Bernard Lazare traces the Jewish influence on Masonry and the Illuminati**, as follows:

"...It is true of course that there were Jews connected with Freemasonry from its birth, students of the Kabbala, as shown by certain rites which survive. It is very probable too that in the years preceding the French Revolution, they entered in greater numbers than ever, into the councils of the secret societies, becoming, indeed, themselves the founders of secret associations. There were **Jews in the circle around Weishaupt**, and **a Jew of Portuguese origin, Martinez de Pasquales, established numerous groups of Illuminati** in France and gathered a large number of disciples, who he instructed in the doctrines of reintegration. The lodges which Martinez founded were mystic in character, whereas the other orders of Freemasonry were, on the whole, rationalistic in their teachings. This might almost lead one to say that the secret societies gave expression in a way to the two fold nature of the Jew, on the one hand a rigid rationalism, on the other that pantheism which... often ended in a sort of Cabalistic theurgy. There would be little difficulty in showing how these two tendencies worked in harmony; how Cazotte, Cagliostro, Martinez [de Pasquales]... were practically in alliance with the Encyclopaedists and the Jacobins, succeeded in arriving at **the same end, the undermining, namely, of Christianity.**"..."²⁴

Case Study: Turkey – Where Jewry, Masonry & Revolution Combine

We have previously quoted a Masonic historian on the role of Masonry in the Russian revolutions of 1905 and 1917. The revolution of the so-called Young Turks is another upheaval that exemplifies the connection between a faction of Jewry, Masonry and revolution according to the strategy of The Protocols. Again we shall source a Masonic historian, Cecil Layiktez, who traces the development of the Masonic revolution in Turkey, as well as indicating the power of Masonry over Europe as a whole:

"A Masonic political party : Union and Progress, created according to the model of the "Carbonaries" in Italy.

"After the model of Young Italians, Young Germans, Young Swiss, the Young Turks organized in Paris with the aim of bringing back the constitutional monarchy. But the Young Turks talked a lot but did not act. **5 Freemasons**, military students in the faculty of medicine started a revolutionary party which later took the name of Union and Progress. Their model was the **Italian paramasonic revolutionary society, the "Carbonaries"**.

"In the second half of the 19th century, the main European powers had obtained an immunity for their subjects living in the Ottoman Empire. This immunity system was called "Capitulations". The Turkish police did not have the right to search a house belonging to a foreign subject. **Thus, the members of Union and Progress in Thessalonica plotted their revolution in Italian, French and Spanish lodges gathering in houses belonging to foreigners.....**

"...[Sultan] Abdulhamit knew very well what Freemasonry was about... three of his brothers were freemasons. The princes Kemalettin and Nurettin were in line for the throne. **Most of the European powers were governed by freemason kings and ministers**. For these reasons, Abdulhamit did not want to alienate the Freemasons. On one side, while persecuting the revolutionary lodge members of the Italian, French and Spanish lodges in Thessalonica, he gave large donations to the charity efforts of English Lodges in Istanbul.

"The second Constitutional Monarchy

"A great number of high ranking officers were Freemasons and also members of the Union and Progress Party, low ranking officers were not required to become Freemasons to be accepted into the Union and Progress Party, but they hoped to get a quicker promotion if they would be initiated first.

"The action of the Union and Progress Party, and its threat to invade Istanbul with the armies stationed in the Thrace, obliged Abdulhamit to promulgate once more the Constitutional Monarchy on the 23rd July 1908.

²³ Leon Trotsky My Life, Penguin, Harmondsworth, 1975.

²⁴ Bernard Lazare, Anti-Semitism, Paris, 1891, 1894. Britain, 1967. Lazare, literary critic and author, was according to the Jewish Encyclopaedia, a prominent figure in the 1898 Zionist congress. He later dissociated himself from the Zionist movement over disagreement regarding the management of the Jewish Colonial Trust.

"The reaction was not long to come. On the 31st March 1909 the fundamentalists took the control of Istanbul.

"The freemasons in the Thrace, mainly from Thessalonica organised an army of reservists. **Almost all officers were Freemasons.** There were too many officers, some joined the expeditionary force as ordinary soldiers. The army took back Istanbul from the fundamentalists, there were **bloody battles and hangings**, and **Abdulhamit was dethroned by a committee of 5 deputies, all of them Freemasons.**

"As a result to all this, Freemasons became the hate center of fundamentalist Islam.

"The Masonic State.

"According to the French historian Thierry Zarcone, the **period from 1908 to 1918 could be called "The Masonic State". The Union and Progress Party in power used Freemasonry in its foreign relations.** Deputations of mason parliamentarians went to Italy, France, Hungary and Germany. The Freemason deputies claimed that with their effort, democracy, that is the French slogan of liberty, equality and fraternity was prevailing now in Turkey and that the European powers should be of assistance. The Albanians had revolted against the Ottoman rule and the Italian parliament was about to vote an aid program for the rebels, but after the **intervention of the Grand Lodge of Turkey, the Italian Freemasons in the parliament were effective and the motion did not pass**".²⁵ [Emphasis added].

Note that not only is Masonry claiming the Turkish revolution, but also the revolutionary movements in Italy, Switzerland and Germany; that 'most of Europe' was governed by Masons, which put the Turkish Sultan in an impossible compromise; that Italian Masonic parliamentarians voted against supporting Albanian liberation because of their solidarity with the "Masonic state" that Turkey had become. Are we supposed to believe with Cohn, et al that all this is a fraud or a conspiratorial delusion?

Note the quote by Disraeli above who states that these revolutionary secret societies were strongly connected with Jewry. This is no less so than **with the so-called "Turkish" revolution, whose Jewish representation seems to have been as overwhelming as the Russian revolutions.** Note that the Masonic historian Layiktez states the Masonic revolutionaries were protected by using the homes of "foreign Masons", and that the revolutionary centre was Salonica. Another Masonic source fills out the details:

"The **secret Young Turk council** was formed and the whole movement was **directed from Salonica.** Salonica, **the most Jewish town in Europe 70,000 Jews out of a population of 100,000** was specially suited for the purpose. It already **contained several (masonic) Lodges in which the revolutionaries could work** without being disturbed. These Lodges are **under the protection of European diplomacy.** And as the Sultan was without weapons against them, his fall was inevitable."²⁶

Illuminati

Mizraim was supposedly derived from Cagliostro, the notorious occultist who worked his way around influential circles and established Masonic Lodges throughout Europe.

Cagliostro was during his lifetime widely regarded as a Jew. There is no definitive evidence for this. He was however a cabalist. According to John Yarker, whom as we have seen, introduced Mizraim to Britain, Cagliostro in turn received his initiation into cabalistic Masonry from Martinez de Pasquales.

Both Pasquales and Cagliostro were initiates of the Order of the Illuminati, a secret society founded by Prof. Adam Weishaupt in Bavaria in 1776. The Illuminati was organised on Masonic lines and infiltrated Masonry. The aim was the creation of a universal republic on the ruin of the Church and the Thrones of Europe. Much has been speculated on the role of the Illuminati and Masonry on the French and other revolutions. Certainly Masons were prominent in the French, American and 1848 revolutions.

As we shall see, **Masonry is central to the programme outlined in The Protocols.** The Judaic basis of Masonic doctrine, centred around the allegorical rebuilding of the Temple of Solomon, and the grafting onto Masonry of cabalistic orders such as those of Mizraim, is the means by which **Gentiles become Judaised, according to the plans outlined in The Protocols.**

It is also of note that the **plans of The Protocols for achieving a universal state are very similar to those of the Illuminati.**

Bernstein, Cohn et al base their debunking of The Protocols on the similarity to the work of Joly. However, apart from Joly, having been an agitator under the patronage of Cremieux, it can be shown that **passages from The Protocols run**

²⁵ THE HYSTORY OF FREEMASONRY IN TURKEY, by V.W Bro. Celil Layiktez Past Asst. Grand Master, Lodge Zeytin Dali No. 146 Grand Lodge of Turkey, Editor of TESV_YE (The level) The Masonic Magazine of the Grand Lodge of Turkey.

²⁶ Acacia, October 1908.

just as parallel to the documents of the Illuminati and those of leading Jewish spokesmen and the Jewish holy books.

Here we shall compare passages from the Protocols with documents from the Illuminati to show that the Protocols are the continuation of a conspiratorial line which Mrs Webster and others trace to ancient sources.²⁷

In 1783, the Elector of Bavaria, after repeated amiable requests to certain Masons of the Lodge Theodore (a front for the Illuminati) to refrain from anti-religious agitation, ordered an investigation into the Illuminati. Although the questioning of lower initiates failed to provide sufficient insight into the activities of the Order, documents and correspondence were seized from the premises of prominent Illuminists showing the nature of the Order. The Illuminati was subsequently banned by the Elector, only to re-emerge in Germany as the German Union.²⁸

Parallels Between Protocols & Illuminati Documents

Protocols	Illuminati
END JUSTIFIES MEANS: "The result justifies the means, Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful." Prot. I.	"We must, I st gradually explain away all our preparatory pious frauds. And when persons of discernment find fault, we must desire them to consider the end of all our labour. This sanctifies our means..." Spartacus. ²⁹
INFORMERS: "In our programme one-third of our subjects will keep the rest under observation from a sense of duty... It will then be no disgrace to be a spy and informer, but a merit..." Prot. XVII	"...And in particular, every person shall be made a spy on another and on all around him. Nothing can escape our sight:" Spartacus to Cato, 6 Feb. 1778.
PRESS: "Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are received by a few news agencies, in whose offices they are focussed from all part so the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them. "We have already contrived to possess ourselves of the minds of the goy [Gentile] communities... "We shall have a sure triumph over our opponents since they will not have at their disposition organs of the press in which they can give full and final expression of their views...." "Not a single announcement will reach the public without our control." Prot. XII.	"...In like manner we must try to obtain an influence in ... the printing houses, booksellers shops, chapters, and in short in all the offices which have any effect, either in forming or managing, or even in directing the mind of man: painting and engraving are highly worth our care." "If a writer publishes anything that attracts notice, and is in itself just, but does not accord with our plan, we must endeavour to win him over, or decry him." Instructions for the Degree of "Regent."
SECRET SOCIETIES, MASONRY: "Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. Gentile masonry blindly	"The great strength of our Order lies in its concealment, let it never appear in any place in its own name, but always covered by another name, and another occupation. None is fitter than the three lower degrees of Free Masonry; the public is accustomed to it, expects little from it, and therefore takes little notice of it..."

²⁷ **Nesta Webster**, *Secret Societies & Subversive Movements; World Revolution: The Plot Against Civilisation*. Mrs Webster was during the 1920s widely regarded as an historian. She was **commissioned by the British Secret Service to write a history of subversion**. Mrs Webster herself cites parallel passages between the Protocols, Illuminati, Masonry and Bolshevism. (see World Revolution Constable 1921, Britons 1971).

²⁸ Prof. John **Robison**, a Scottish scientist of considerable repute, wrote an expose of the Illuminati, Masonry and the fomenting of the French Revolution, entitled; Proofs of a Conspiracy (1798). James Watt, the inventor, was to describe his close friend as "*a man of the clearest head and the most science of anybody I have ever known.*"

²⁹ Illuminists adopted pseudonyms: Spartacus was Weishaupt, the head of the Illuminati. Cato was Zwack, professor of law. Philo was Baron Knigge.

serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery." Prot. IV.

RELIGION, ARISTOCRACY: "We have long past taken care to discredit the priesthood of the goyim [Gentiles] and thereby to ruin their mission on earth, which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion.... We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress. [See the parallel quote from the Illuminati setting out how this is to be done].

"... But in the meantime while we are re-educating youth in new traditional religions and afterwards ours, we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism.... Prot. XVII.

"In all corners of the earth the words "Liberty, Equality, Fraternity" brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm [i.e. French revolution, revolutions of 1848...]. ... As you will see later, this helped us to our triumph: it enables us to grasp, among other things, the master card – the destruction of... the very existence of the aristocracy of the goyim, that class which as the only defence peoples and countries had against us..." Prot. I.

JESUIT

S: "In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organisation, while we ourselves have kept our secret organisation in the shade..." Prot. V.

Instructions for the Degree of "Regent"

"We must consider the ruling propensities of every age of the world. At present the cheats and tricks of the priests have aroused all men against them, and against Christianity. But at the same time superstition and fanaticism rule with unlimited dominion, and the understanding of man really seems to be going backwards. Our task therefore is doubled. We must give such an account of things, that fanatics shall not be alarmed, and that shall, notwithstanding, excite a spirit of free enquiry. We must not throw away the good with the bad, the child with the dirty water; but we must make the secret doctrines of Christianity be received as the secrets of genuine freemasonry [i.e. Cabalism]. But further we have to deal with the despotism of the Princes. This increases every day. But the, the spirit of freedom breathes and sighs in every corner; and, by the assistance of hidden schools of wisdom, Liberty and Equality, the natural and imprescriptible rights of man, warm and glow in every breath. We must therefore unite these extremes [atheistic rationalism and Judaised Christianity]. We must proceed in this manner." Philo to Cato.

"By the activity of our brethren, the Jesuits have been kept out of all the professional chairs at Ingolstadt, and our friends prevail. We have been very successful against the Jesuits and brought things to such a bearing that their revenues are now under the management of our friends...."Cato.

Grand Duchess Elizabeth & the Masons

According to Israel Zangwill, one of the first to try and discredit The Protocols, the document had been published in **Nilus'** book in order to **discredit Philippe de Lyon, a "mystic"** who had gained influence over the Czar and Czarina, to the chagrin of Grand Duchess Elizabeth.³⁰ While Zangwill alludes to **du Chayla's** testimony, and mentions the count's service with the Cossack's in 1918 he does not mention **du Chayla's** condemnation as a traitor working for the Bolsheviks. **Baigent et al**, in attempting to develop their own conspiracy theory, claim that the Grand Duchess was trying to install her own favourites at the Czar's court, and that **Philippe de Lyon was the rival of her friend Nilus as the Czar's spiritual adviser.**³¹

The innuendoes against the Grand Duchess are disgraceful while dubious characters such as **Radziwill** and **du Chayla** obviously earn their way into the 'Book of Righteous Gentiles'. The American, Rheta Childe Dorr interviewed Elizabeth shortly after the Kerensky revolution had overthrown the Czar. She states of the Grand Duchess:

³⁰ Zangwill's famous letter to the Times, August 18, 1921

³¹ See Michael Baigent et al, footnote 160.

"...The Grand Duke Serge was assassinated, blown to pieces by a bomb, almost before the eyes of his wife, by a revolutionist on February 4 old style, 1905. He was killed when going to join the Grand Duchess in one of the churches of the Kremlin in Moscow. She rushed out and saw his mutilated remains lying in the snow. The Grand Duchess Serge had long been known as a noble and saintly woman, and her conduct following the horrible death of her husband perfectly illustrates her character. She besought the Czar to commute the death sentence passed upon the assassin, and when he refused she went to the prison where the wretched man waited his death, gained admission to his cell, and almost to the end prayed with him and comforted him. No children had ever been born to her, and after the event which cut the last tie that bound her to the life of royal pomp and glitter she retired from society and gave herself up to religion. As soon as possible she became a nun. Her private fortune, to the last rouble, investments, palaces, furniture, art treasures, jewels, motor cars, sables and other fine raiment were turned into cash and the money used to build a convent and to found an order of which she became the lady abbess..."

Dorr relates that when the revolutionary mob stormed the convent and sought to jail Elizabeth as a "class enemy", she calmly confronted them, insisted on first going to the chapel to pray, then told the mob she was ready to leave with them. Such was her courage that nobody came forward.

In July 1918 she was buried alive in a mineshaft whilst tending to the wounds of those around her. Nothing of her character fits the portrayal of her as the unscrupulous conspirator of political intrigue at the royal. 32

Papus and Philippe de Lyon

Elizabeth's concern at the influence of Philippe de Lyon would have been justified. Philippe was a protégé of Dr Gerard Encausse, commonly known by his esoteric name "Papus", who was an important Freemason with the same Lodge as Cremieux and Joly.

Papus, a Gentile, was a 33rd Degree Mason who became Grand Master of Memphis-Mizraim Masonry; i.e. he was a successor to Cremieux and the head of the Masonic rite to which The Protocols are directly attributed.

The Masonic historian A E Waite states that Papus was also the founder of revived Martinist Freemasonry, and GM of the Martinist Supreme Council. Lodges were established in Russia, Britain, USA, South America and the Orient.³³

Martinism was originally founded in 1754 by Martines de Pasqually. As we have seen, he was a Spanish Jew who had been an agent for Weishaupt's Illuminati. Martinism maintained connections with Memphis-Mizraim Masonry, including the German Mason Theodor Reuss and the Englishman John Yarker, the Martinist delegate in London.³⁴ The association between Martinism and Memphis-Mizraim is indicated by a present-day paper by an Ontario-based Martinist Order, on the history of Martinism, stating of the period ca. 1930s:

It had an outer circle in the "Collège d'Occultisme" in Paris, and an anti-chamber to the Order, the 2 lodges of **Memphis-Mizraim**, "La Jerusalem Egyptienne" and "L'Age Nouveau", provided the Masonic qualifications required for Martinist membership who had to progressively take degrees in **Memphis-Mizraim** as successive prerequisites to admittance to the Martinist degrees of Initiate and then Superior Unknown. 35

Manuilov – Agent of Masonry or Okhrana?

Philippe de Lyon arrived in Russia in 1899 to establish a Martinist Lodge at the imperial court. He was introduced to the court by Rasputin's adviser, a "renegade Jew", Manassevich Manuilov, who was an agent of the *Okhrana*. What is strange about this is that in the testimony of **Radziwill**, cited by Bernstein, Cohn, Zangwill, et al, this same Manuilov is claimed to have worked with Golovinski in Paris in "forging" The Protocols. What is to be made of these contradictions? Why was Manuilov introducing top Masons into the Czar's Court? What of the coincidence that The Protocols are claimed by their defenders to have been lifted from the Mizraim Lodge in Paris, the same Masonic rite to which Papus and Philippe belonged? In whose interests then was Manuilov really serving? Masonry? The *Okhrana*? There are questions which cause a major hole in the arguments of those who claim The Protocols to be a clumsy forgery.

32 Rheta Childe Dorr, *Inside the Russian Revolution*, MacMillan Co., NY, 1918. Elizabeth was canonised by the Russian Orthodox patriarch in 1992.

33 A E Waite, *New Encyclopaedia of Freemasonry*.

34 Lady Queensborough, *Occult Theocracy*, op.cit. Reproduced in the appendix to the book are letters between these Masonic principals.

35 Rose Croix Martinist Order of Ontario, Canada, website. It is of passing interest to note that this Order quotes several Martinist Masonic documents which are entitled "Protocols" and which emanate from France. One is entitled "Protocol of the Alliance with the Gnostic church", Sept. 1893; another, "Protocol of the Union of Martinist Orders, Oct. 28, 1962. Despite claims by some to the contrary, the word "Protocol" is obviously perfectly in accord with Masonic documents emanating from France. The papers from this Order make clear that Martinism is based on Kabbalistic occultism and that the founder was Martin de Pasqually.

Protocols and Nilus discredited by Masonic Advisers

Papus went to St Petersburg on several occasions between 1900-1906. It was during his time, when the Czar was under the influence of both Papus and his protégé Philippe, that he scorned **Nilus** and rebuked The Protocols as a fraud. At the same time, his Interior Minister Stolypin commissioned an investigation which rejected the document as fraudulent. **Nilus** was sent from the court in disgrace, and his reputation and character have been the subject of slander ever since. We have seen elsewhere that Stolypin had his own agenda. However, whatever the evidence against The Protocols that was touted to the Czar by both Stolypin and the Masons, Nicholas towards the end of his life re-read **Nilus'** book *The Great in the Small*, where The Protocols are included as an appendix, and remarked on their prophetic nature.

We have seen a connecting thread from the Illuminati through to Martinist and Mizraim Masonry, The Protocols, Cremieux, Joly, those who sought to discredit The Protocols and **Nilus** at the Czar's court (Papus and Philippe) and strangest of all, the paradoxical position of Manuilov.

The Protocols & Judaism

Torah, Talmud & Cabala

In tracing the development and supposed origins of an 'anti-Semitic conspiracy myth', Cohn cites a French author Gougenot des Mousseaux³⁶ who wrote of the rise of a Jewish king-messiah who would destroy Christianity and create an international order. Cohn, referring to this French writer and to a commentary on the Protocols published in Madrid in 1963, disparagingly mentions "half-forgotten religious beliefs."³⁷

"One of the most unexpected features of the Protocols is that Jewish world domination is to be exercised through a Jewish king, whom all nations will accept as their saviour. This figure is taken straight from the end of the last chapter of Gougenot des Mousseaux..."

Previously Cohn states:

"It is certain that many 20th C. devotees of the Protocols really have imagined the secret Jewish government as composed of oriental sorcerers..."

Herman Bernstein remarks:

"The authors of the "Protocols" had evidently no idea of the hopes, the ethical aspirations, the religious traditions, the historical destiny of Judaism and the Jew. Every intelligent reader of the melange of ignorance and **venom** contained in the "Protocols" must recognize that the writer of these calumnies had never read a Jewish or even an authoritative non-Jewish book dealing with Jewish history. None of the plans, ideas and aspirations outlined in the "Protocols," none of the political conspiracies are, in any detail, based on Jewish psychology or Jewish history."³⁸

Bernstein and Cohn would dismiss such notions with ridicule and conveniently see no need to even repudiate the allegations regarding Judaism and a king messiah. However, we shall show here with authenticated Jewish sources that the very foundations of Judaism are nothing if not a belief in the divinity of the Jewish people, their destiny to rule the world and the emergence of a king messiah reigning over a universal state, with its world capital in Jerusalem, and with the Gentiles either tamely following the so-called Laws of Noah or facing elimination. These fundamentals of Judaism, which are again gaining in strength rather than being what Cohn calls "half forgotten", make The Protocols look timid by comparison. For this reason, Cohn would have it that nothing of the kind exists in the Talmud, or any scriptures of Judaism.

In sharp contrast to Bernstein and Cohn, Bernard Lazare states of the 'hopes, the ethical aspirations', the religious traditions, the historical destiny of Judaism and Jewry:

"With the law [Torah] yet without Israel to put it into practice, the world could not exist, God would turn it back into nothing; nor will the world know happiness until it be brought under the universal domination of the law, i.e., under the domination of the Jews. Thus the Jewish people is chosen by God as the trustee of His will; it is the only people with whom the Deity has made a covenant; it is the choice of the Lord. At the time when the serpent tempted Eve, says the Talmud; he corrupted her with his venom. Israel, on receiving the revelation from Sinai, delivered itself from the evil; the rest of mankind could not recover. Thus, if they have each its guardian and its protecting constellation, Israel is placed under the very eye of Jehovah; it is the Eternal's favoured son who has the sole right to his love, to his good will, to his special protection, other men are placed beneath the Hebrews; it is by mere mercy that they are entitled to divine munificence, since the souls of the Jews alone are descended from the first man. The wealth which has come to the nations, in truth belongs to Israel..."³⁹

³⁶ Gougenot des Mousseaux, *Le Juif, le Judaïsme et la judaïsation des peuples chrétiens*, 1869.

³⁷ Norman Cohn, op.cit.

³⁸ Herman Bernstein, op.cit.

³⁹ Bernard Lazare, op.cit.

Those then are the beliefs of Judaism in a nutshell, and in the following pages we shall examine them in the context of The Protocols.

[...]

Historic Parallels With The Protocols

Case Study: Leon Bourgeois

There is a specific allusion in The Protocols to a leading French political personality whose relevance to the so-called "Learned Elders" indicates that whoever wrote or compiled The Protocols had **inside knowledge** of the workings of messianic power politics.⁴⁰

In seeking to ridicule The Protocols Cohn writes:

"There is for instance the remark, at the end of 'protocol' 16, that as part of the plan to stupefy the gentiles one of the Elders' agents, Bourgeois, is advocating a program of teaching by object lessons. The reference is to Leon Bourgeois, a highly suspect figure in the eyes of the French right wing since, as Prime Minister in 1895-6, he had included nine Freemasons in his cabinet. From 1890-96 he frequently spoke in favour of a system of teaching by object lessons, and in 1897 these speeches were published in a book, L'Education de la democratie francaise; in 1898, as Minister of Education, he issued decrees on the subject..."

Prot. XVI deals with education reform, away from classicism and tradition. History is to be devalued and the emphasis will be on indoctrination and practicalities in regard to service to the State.

"Classicism, as also any form of study of ancient history in which there are more bad than good examples, we shall replace with the programme of the study of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and these only those which depict all the errors of government of the goyim. The study of practical life [...] will stand in the forefront of the teaching programme [...]"

"[...] The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the GOYIM into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them In France, one of our best agents, Bourgeois, has already made public a new program of teaching by object lessons."

The association of Leon Bourgeois with Jewish and Zionist aspirations would only be evident years after the emergence of The Protocols.

Herzl states in his Diaries: "*The Hague. June 13, [1899]... In the evening I dined at Suttner's with Leon Bourgeois and others.*"⁴¹

Herzl goes on to state that Suttner discussed Zionism with Bourgeois, who "*liked the idea.*"

Leon Bourgeois (1851-1925) is regarded as "the spiritual father of the League of Nations". As we shall see, this was declared by Jewish spokesmen such as Nahum Sokolow and Israel Zangwill, to be "a Jewish idea", the "world super-government" mentioned in The Protocols, and like its successor, the United Nations Organisation, an important part of messianic Judaism. He is stated to have held almost every major office in the government of the Third Republic, which as we have seen, was strongly influenced by Jewish politicians and bankers.

A standard biographical reference states:

"As minister of public instruction in Freycinet's cabinet from 1890 to 1892 and again in 1898 under Brisson, Bourgeois instituted major reforms in the educational structure, reconstituting the universities by regrouping the faculties, reforming both the secondary and primary systems, and extending the availability of postgraduate instruction. When he gave up the education portfolio in 1892, he accepted that of the Ministry of Justice for two years.

"In January of 1918, heading an official commission of inquiry on the question of a League of Nations, he presented a draft for such an organization. President of a newly formed French Association for the League of Nations, he attended the 1919 international congress, convened in Paris, of various organizations interested in establishing a League, and in the same year served as the French representative on the League of Nations Commission chaired by Woodrow Wilson. 42

⁴⁰ We are indebted to the research posted by Australian Peter Meyer for the information on Bourgeois.

⁴¹ The Diaries of Theodor Herzl, pp. 313 - 314. As we have noted previously, it is significant that Herzl's diaries were not published until 1922-23 by Judischer Verlag, Berlin. Herzl regarded Bourgeois as something of a slimy figure, a reference that was censored from the first ed. of the Diaries, but which appeared in the 1962 ed.

⁴² As we shall see, Pres. Wilson was himself under the thumb of the Zionists, through Supreme Court Justice Louis Brandeis.

"The culmination of Bourgeois' career came in 1920 when he assumed the presidency of the French Senate, was unanimously elected the first president of the Council of the League of Nations, and was awarded the Nobel Peace Prize."

Since Cohn, Bernstein et al are keen to draw parallels from the works of Joly and others to show that The Protocols are a clumsy plagiarism, we shall add our own parallels in addition to those already cited in relation to the Illuminati and the Jewish religious texts. In doing so will consider whether the agenda set forth in The Protocols is similar to the stated objectives of the most respected leaders and mouthpieces of World Jewry.

Where's Capt. Dreyfus?

We will here interpolate with a matter **NOT** mentioned in The Protocols. This is the so-called "**Dreyfus Affair**" which **literally convulsed all sections of French society from 1894-1906**; i.e. for the entirety of the period during which The Protocols were supposed to have been "forged" in Paris.

For a document supposedly concocted to foster anti-Semitism, the exclusion of so much as a mention of the Dreyfus Affair exceeds credibility. If the authors were anti-Semites working in Paris, it is virtually certain that the case would have been woven into the passages in some manner, as is the "Panama scandal" (Prot. X). The **Panama scandal of 1888** involved the bribery of French politicians regarding the financial mismanagement of the Panama Canal project. Since the **two middlemen involved in the bribery were Jews** the scandal became an anti-Semitic cause celebre, although by no measure on the scale as the Dreyfus affair.

The affair shook France without interruption and was the defining moment of both pro- and anti-Semites. To indicate something of its nature: In Oct. 1894 the leading anti-Semite Eduard Drumont finds out that Capt. Alfred **Dreyfus**, the only Jew on the General Staff, had been implicated with **passing secrets to Germany**. Drumont starts his campaign in his newspaper La Libre Parole. 1895, Dreyfus is publicly stripped of his rank and disgraced, amidst riotous scenes, which is widely reported in the press. Dreyfus sentenced to Devil's Island. In 1896: Dreyfus' wife petitions parliament. The Jewish writer Bernard Lazare starts his campaign on Dreyfus' behalf. 1897: Writer **Emile Zola starts his campaign in favour of Dreyfus** in Le Figaro. Prime Minister speaks of Dreyfus affair in parliament. 1898: Zola's "Letter to the President of the Republic" published in L'Aurore under the famous headline "J'Accuse". Parliament votes to bring Zola to trial. Press publishes petitions by leading intellectuals for retrial. Trial of Zola for libel in connection with the affair. Riots ensue. Zola convicted. Zola seeks refuge in England to continue campaign. 1898: Court of Cassation investigates affair. 1898 violent anti-Dreyfus demonstration/ in Paris. League of French Patriots formed. 1899 all three Chambers sit jointly to hear Dreyfus case in Supreme Court. A coup is attempted by the League of Patriots. League members barricade their HQ. Dreyfus again found guilty. 1903. Jaures, Socialist leader in Parliament, calls for retrial. 1904: case reinvestigated and appeal granted. 1906. Dreyfus declared innocent.

Among those from the press covering the affair was Theodor Herzl, from Vienna. He concluded that if a Jew as assimilated as Dreyfus could be condemned, supposedly as the product of anti-Semitism, the only option for the Jews was separatism. In 1896 Herzl launched his book The Jewish State using the Dreyfus Affair as the rationale for the creation of the Zionist movement. Meanwhile, anti-Semitic Czarist agents were supposedly working diligently in Paris to forge a document that would indict Jewry, and somehow remained oblivious to the tumult around them.

Panama Scandal

"...In order that our scheme may produce this result we shall arrange elections in favour of such presidents as have in their past some dark, undiscovered stain, some 'Panama', or other – then they will become trustworthy agents for the accomplishment of our plans..." (Prot. X).

There is however an alternative explanation for the absence of Dreyfus in The Protocols, and that is the testimony that the **document had been given to Mlle. Glinka as early as 1884** by Joseph Schorst. This gives rise to another interesting question which had been raised by Col. Fleischhauer at the 1935 Berne Trial. He pointed out that The Protocols (if obtained in 1884) refer to the **Panama Canal scandal** years before the scandal had **become public knowledge (in 1892)**. Therefore whoever wrote The Protocols must have had inside knowledge of high powered financial manipulation.

The celebrated "Great engineer" Ferdinand de Lesseps, who had constructed the Suez Canal, started on Panama in 1881 with much acclaim. However, encountering disease and other problems the project faced financial ruin. A scheme was approved by parliament for a national lottery to raise funds from ordinary Frenchmen. However, the Panama Canal company had to declare bankruptcy in 1888, and many thousands of Frenchmen were ruined.

In 1892 Eduard Drumont, the anti-Semitic editor and writer who exposed the Dreyfus Affair, discovered that a hundred ministers and parliamentarians had been **bribed to vote for the national lottery by Conrelius Herz**, with Baron Jacques de Reinach as the intermediary. While the Baron committed suicide, Herz prospered and gained the friendship of the future prime minister Clemencau by investing in his newspaper. 43

43 Which might explain why Clemencau's newspaper championed Dreyfus.

A Jewish source states:

"**Herz, who was Jewish**, left France at the outset of the canal scandal for Great Britain, where he successfully fought extradition on the grounds of health problems. Historian McCollough reports that Herz had been blackmailing de Reinach, but added "what hold Herz had on de Reinach remained obscure, although there were innumerable theories concerning various dark secrets in de Reinach's past. ...A favorite theory was that de Reinach had committed treason in order to advance himself socially or financially--the sale of state secrets to Italy possibly, or to the British Foreign Office--and that Herz had made it his business to know the details."⁴⁴

Dispersion – The Diaspora a Source of World Power

We have already noted that The **Protocols did not originate with the Zionist movement**. This was the original opinion of **Nilus** and others, although subsequently modified after Zionism became an influential movement among the Jews. In fact, the majority of the most prominent figures of World Jewry were opposed to Zionism, and some Orthodox Jews are still antagonistic on the basis that Israel was not to be recreated until after the advent of the King-Messiah. Messianic Judaism regards the world-wide dispersion of the Jews as a source of strength, and they do not regard the pre-Messianic clustering of World Jewry in a territorial State as the ultimate fulfilment of their destiny.

"God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth as our strength, which has now brought us to the threshold of sovereignty over all the world." (Prot. XI).

"The dispersion of the Jews has rendered them a cosmopolitan people. They are the only cosmopolitan people, and in this capacity must act, and are acting, as a solvent of national and racial difference. The great Ideal of Judaism is **not that Jews shall be allowed to flock together one day in some hole-and-corner fashion**, for, if not tribal, at any rate separatist objects; but that the whole world shall be imbued with Jewish teachings, and that in a Universal Brotherhood of Nations - a greater Judaism, in fact - all the separate races and religions shall disappear." (Jewish World, London, Feb. 9-16, 1883). [Emphasis added].

This is what the international banker **Jacob Schiff** had to say on the global ramifications of Jews:

"What binds Jew to Jew ... is the conviction ... that as Jews we have something precious, of high value to mankind, in our keeping, that **our mission** in the world continues, and with it our responsibility of one for the other. Because of this **our destiny** is among the nations, as part and parcel of the nations. Judaism still remains the mother religion, without which neither Christianity nor Mohammedanism could have come into existence and lived... **The Divine resolve ... has dissolved the Jewish state and dispersed its people over the earth as missionaries to bring about and hasten that day "when over whole earth, the Eternal shall be One and His name One."**⁴⁵ [Emphasis added].

"Anti-Semitism"

The principal allegation levelled at the supposed forgers of The Protocols is that the purpose is to foment "anti-Semitism". However, the following is a remarkable passage from The Protocols in which it is said that "anti-Semitism" serves the purposes of the "Elders of Zion" in keeping the Jewish masses herded under their leadership. As one might say today, this seems to be something of a "protection racket". The Jewish masses are being milked of millions of dollars every year to fill the coffers not only of Israel but of numerous "Jewish defence" organisations such as the Anti-Defamation League, which continually feed the Jews the line that a pogrom or a new "Holocaust" is just around the corner if Jews don't keep donating.

Here is what The Protocols say about "anti-Semitism". It is surely a strange passage if the authors are anti-Semites wishing to incite pogroms:

"Nowadays if any States raise a protest against us it is only pro forma at our discretion, and by our direction, for their anti-Semitism is indispensable to us for the management of our lesser brethren. I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us." (Prot. IX).

Whilst the subject of the use of anti-Semitism as a control mechanism was to later be discussed by Theodor Herzl, father of the modern Zionist movement, Zionism did not come under Gentile notice until 1897 with the First Zionist Congress in Basle, Switzerland. We have already seen that The Protocols were already in the possession of Herzl at least a year prior to the Congress⁴⁶ and that Herzl's diaries were not published for public consumption until 1922-23.⁴⁷ Yet anti-Semitism has

⁴⁴ From website Jewish Sightseeing & News of Jewish Interest

⁴⁵ Schiff in a letter to Professor Schechter August 8, 1907, (Cyrus Alder, J H Schiff: His life and letters, NY 1928. Schiff himself is something of a "Learned elder" as one of the most influential Jews in the world, senior partner of Kuhn, Loeb & Co, NY, as we shall see, Schiff was a crucial player in the destruction of Czarist Russia.

⁴⁶ Bayley Memorandum, op.cit.

always been very much a part of the Zionist program, looking at the phenomenon in a positive sense. It was Herzl's contention that anti-Semitism would always exist, that it was not entirely unjustified on the part of Gentiles, that Jews will always either dwell among Gentiles as an alien people, (and that this is desirable because the alternative is assimilation which would mean the end of Jewish identity), or they will adopt Zionism and remove themselves from Gentile society.

Benny Morris (Israeli Historian) describes how Herzl foresaw how anti-Semitism could be utilised for Zionist purposes. Morris writes:

"Herzl regarded Zionism's triumph as inevitable, not only because life in Europe was ever more untenable for Jews, but also because it was in Europe's interests to rid the Jews and be relieved of anti-Semitism: The European political establishment would eventually be persuaded to promote Zionism. Herzl recognised that anti-Semitism would be HARNESSED to his own-Zionist-purposes."

Regarding anti-Semites, Theodor Herzl wrote in his published diaries:

"The antisemites WILL BECOME our most loyal friends, the antisemitic nations will become our allies."

Responding With Guns

If we accept that The Protocols were in circulation from at least 1895-96 we are faced with one of the many intricacies of *realpolitik* that has an uncanny note of prophesy. Around a decade before the Russo-Japanese war, which proved ultimately to be the undoing of Czarism in Russia, The Protocols speak of keeping any European nation in check with the guns of America, China or Japan:

"In a word, to sum up our system of keeping the governments of the goyim in Europe in check, we shall show our strength to one of them by terrorist attempts and to all if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan." (Prot. VII).

The Russo-Japanese War provided Organised Jewry with the means of bringing down the hated Czar. Japan was used militarily to weaken Russia, and – precisely as Protocol 7 states – "terrorist attempts" were directed against Russia in its weakened state. We shall deal with this two pronged attack:

Russo-Japanese War

Jewish academic Ben-Ami Shillony writes:

"The Jewish resentment against Czarist Russia produced financial support for Japan. The phenomenon of Jewish financiers raising loans for Japan out of a special attraction to that country started in 1894, when Albert Kahn, director of the French bank Goudchaux and later head of his own bank, helped to float a Japanese loan in Paris to finance the Sino-Japanese War, which broke out that year ... When the Russo-Japanese War broke out Jewish financiers in Europe and the United States, including the Rothschilds, refrained from extending assistance to Russia but were willing to give aid to Japan. This assistance, crucial in preventing a Japanese defeat, was initiated and engineered by Jacob H. Schiff (1847-1920), a leading Jewish-American figure.

"The Japanese victories ... were hailed by American Jews ... Shortly after the war broke out, on February 26, 1904, the London newspaper Jewish Chronicle reported that the Jews of Atlanta, Georgia, were collecting three million dollars in order to purchase a battleship for Japan, to be named the Kishineff.

"Jewish-American figure and president of the banking firm of Kuhn, Loeb, and Co., one of the major investment banks in the United States. ... Schiff convinced his own firm as well as the First National Bank and the National City Bank to sponsor the Japanese war loans in the United States. His efforts helped Japan raise nearly two hundred million dollars on American markets, about half of the total war loans floated abroad to buy the warships, cannons, and ammunition needed to win the war.

"In March, Jacob Schiff and his wife visited Japan. Emperor Meiji hosted them at a luncheon at the imperial palace, and conferred upon Schiff the Order of the Rising Sun, having earlier awarded him the Order of the Sacred Treasure. He was the first foreigner to be awarded the Order of the Rising Sun." 48

"Terrorist Attempts"

47 Shlomo Avineri writing in *Jewish Social Studies* Vol 5 #3, reviewing Herzl's diaries states of their publication: "Neither did the publication history of the diaries help to make them available to a wide audience. The first edition, in the original German, was prepared by Herzl's close collaborator and literary executor, Leon Kellner, and appeared in a three-volume edition in 1922-23..."

48 Ben-Ami Shillony *The Jews and the Japanese*, Charles E Tuttle Co., Vermont, 1991. Shillony is professor of Japanese History at Hebrew Uni., Jerusalem.

Protocol VII talks of "terrorist attempts" being used in conjunction with war as a means of undermining any European state opposing the apparitions of the "Elders of Zion." This is precisely what happened to Russia. As we have seen, Jewish financiers were instrumental in both funding the Japanese in their war against Russia and in denying Russia loans from the money markets of Europe and the USA.

A war weary Russia succumbed to its first revolution in 1905. Herzl himself had used the bribes of money and the threat of revolution in his dealings with European statesmen, the Russians, and the Turks, if the Zionists did not get their way. Avineri in reviewing the Herzl diaries states that Herzl warned:

"If Jews continued to feel discriminated against even if they joined the Russian cultural mainstream, then they would turn into revolutionaries and threaten the tsarist system."

Herzl had also remarked in a manner very reminiscent of this passage of the Protocols:

"We, the Jews, are a people - one people. When we sink, we become revolutionary proletariat, the subordinate officers of a revolutionary party; when we rise, there arises also our terrible power of the purse."⁴⁹

Chaim Weizmann, future president of Israel, likewise threatened:

"We will establish ourselves in Palestine whether you like it or not... You can hasten our arrival or you can equally retard it. It is however better for you to help us so as to avoid our constructive powers being turned into destructive power which will overthrow the world."⁵⁰

Revolutionary Propaganda Funded by Schiff

The revolution that broke out in Russia in 1905 had been prepared by the propagandising of Russian POWs in Japan. The work was organised by American anti-Czarist journalist and author George Kennan (one of many prominent people, along with Pres. Wilson for e.g., who was to sign a petition against Henry Ford) with money from Jacob Schiff, the principal financier of Japan in its war against Russia. A New York Times article alluded to this funding in 1905 when reporting a celebration of the March 1917 Revolution:

"Mr Kennan told of the work of the Friends of Russian Freedom in the revolution.

"He said that during the Russian-Japanese war he was in Tokio, and that he was permitted to make visits among the 12,000 Russian prisoners in Japanese hands at the end of the first year of the war. He had conceived the idea of putting revolutionary propaganda into the hands of the Russian army.

"The Japanese authorities favoured it and gave him permission. After which he sent to America for all the Russian revolutionary literature to be had...

"The movement was financed by a New York banker you all know and love", he said, referring to Mr Schiff, "and soon we received a ton and a half of Russian revolutionary propaganda. At the end of the war 50,000 Russian officers and men went back to their country ardent revolutionists. The Friends of Russian Freedom had sowed 50,000 seeds of liberty in 100 Russian regiments. I do not know how many of these officers and men were in the Petrograd fortress last week, but we do know what part the army took in the revolution."

"Then was read a telegram from Jacob H Schiff, part of which is as follows: "Will you say for me to those present at tonight's meeting how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had hoped and striven for these long years."⁵¹

League of Nations & UNO "Jewish Ideals"

The League of Nations was regarded as a prelude to the Messianic age by certain eminent Jews. Nahum Sokolow declared at the 1922 Zionist Congress:

"The League of Nations is a Jewish idea. We created it after a fight of 25 years. Jerusalem will one day become the Capital of World Peace."⁵²

⁴⁹ Theodore Herzl The Jewish State, 1896

⁵⁰ Weizmann, Judische Rundschau, No. 4, 1920.

⁵¹ New York Times, March 24, 1917. Schiff was a founder of the American Jewish Committee, and a large donor to many Jewish philanthropies. "For many years he was deemed the head of American Jewry..." states The Jew in the Modern World, op.cit.

⁵² Nahum Sokolow, World Zionist Congress, Carlsbad, 1922. Sokolow was Secretary Gen. of the World Zionist Organisation 1907-09; head of the WZO Political Dept. 1911; leader of the Zionist Delegation to the Paris Peace

Israel Zangwill stated:

"With the arrival in France of President Wilson, the champion of the League of Nations, the most momentous episode in all human history begins, the true 'War for the World' ...

"If mankind thus builds a brotherhood, the immeasurable slaughter and suffering of the war will be redeemed, and **the prophetic gospel of ancient Judea will come to its own at last: 'They shall beat their swords into plowshares** and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.' But Judaism stands to gain also a minor traditional hope from the Peace Conference: the repossession of Palestine **And if this secondary consummation could be united with the setting up of Jerusalem as the seat of the League of Nations**, instead of the bankrupt Hague, **the two Hebraic dreams, the major and the minor, would be fused in one**, and the Hebrew metropolis - that meeting-point of three world-religions - would become at once the centre and symbol of the new era.

"But the Jew is not content to record the crimes of Christendom. For him criticism is only the negative aspect of creation. **He is out for victory. He will verify the legend of the Conquering Jew. With the sword of the spirit he will extirpate the heathen. He will overrun the planet. He will bring about a holy League of Nations**, a Millennium of Peace. For the words of the Babylonian Isaiah still vibrate in his soul:

"I have put My spirit upon him, He shall make the right to go forth to the nations, He shall not fail or be crushed Till he have set the right in the earth, And the isles shall wait for his teaching."

"The God whose spirit is thus interpreted, the God who uses a people to make the right to go forth to the nations, and who through faithful followers labours to establish His Kingdom on earth, may be only a national working hypothesis, a divine dynamic. But the conception at least makes the worship of any lesser or rival God impossible, and justifies that jealousy for His service which inspired the anonymous medieval poet whose verses are still sung in the synagogue: -

*"All the world shall come to serve Thee And bless Thy glorious Name, And Thy righteousness triumphant The islands shall acclaim, And the peoples shall go seeking Who knew Thee not before, And the ends of earth shall praise Thee And tell Thy greatness o'er the uttermost peoples, hearing, Shall hail Thee crowned King."*⁵³ [Emphasis added].

The Jewish Utopia

The idea of the King Messiah assuming world rule is not confined to the Hassidim nor only to Orthodox Judaism. The same teachings are evident for e.g. in a book written in 1932 by a Jewish professor, Michael Higger. The book is entitled *The Jewish Utopia*. The aim of Prof. Higger, as he states it, was to describe the ideal Universal State of the Messianic Era as envisaged by the Jewish sages and prophets. Its having been donated to the Jewish section of the Library of Texas University by the Kahal of Texas Rabbis in 1939 indicates that the book is held in esteem.⁵⁴

Prof. Higger states that the world will be divide into "righteous" and "unrighteous". That is to say, as we have seen, those Gentiles who do not accept the Laws of Noah (which means the rejection of Christianity as idolatry) and acknowledge the Jews as a priestly caste, will be judged unrighteous and exterminated. (It should be noted that not all Jews will be judged righteous either). Higger states:

"In general, the peoples of the world will be divided into two main groups, the Israelitic and the non-Israelitic. The former will be righteous... all the other peoples, on the other hand, will be known for their detestable practices, idolatry and similar acts of wickedness.⁵⁵ They will be destroyed and will disappear from earth before the ushering of the ideal era... Thus, at the coming of the Messiah, when all righteous nations will pay homage to the ideal righteous leader, and offer gifts to him, the wicked and corrupt nations... will bring similar presents to the Messiah.... their gifts... will be bluntly rejected..."

Conference 1919; Chairman, Zionist Executive 1921; President, WZO 1931-35; then Hon. President, and head of the WZO Cultural Dept.

⁵³ Israel Zangwill, *Before the Peace Conference* (Feb. 1919). Zangwill is quoted by ex-Israeli Prime Minister Benjamin Netanyahu in his book *A Place Among the Nations: Israel and the World* (Bantam Books, New York, 1993). Zangwill achieved fame as an Anglo-Jewish novelist. An early advocate of a Jewish State, Zangwill supported Herzl's call for a Jewish homeland in Uganda until Palestine could be secured. When this temporary measure was rejected by the 1905 Zionist Congress Zangwill formed his own Jewish Territorialists Organisation. When the Balfour Declaration eventuated the JTO was dissolved. Zangwill then advocated the expulsion of the Arabs from Palestine.

⁵⁴ Prof. Martin Higger, *The Jewish Utopia*, Lord Baltimore Press, Baltimore, Maryland, 1932. A "*Kahal*:" is a Jewish community council. The Jewish section of the university library is The Abraham I Schechter Collection of Hebraica and Judaica. The book was publicised and reviewed by Maj. Robert H. Williams, formerly of American Military Intelligence. Major Williams' review appeared as *The Ultimate World Order*, a copy of which is available from Renaissance Press. Prof. Higger's description of "The Jewish Utopia" accords with that of the *Protocols* and the other material we have presented here.

⁵⁵ Idolatry and acts of wickedness, for e.g. would include the celebration of Christmas.

After a universal war centred near Jerusalem, the armies under Israel will triumph and "*Zion will henceforth remain the centre of the Kingdom of God...*" The Davidic ruler will determine who is righteous and who unrighteous. Higger emphasises that the Messianic kingdom is specifically for the Earth, "*a universal paradise for mankind... established in THIS world... with no reference to the future world whatever.*" (Higger's emphasis). This ruler will be regarded as God:

"He will sit in the centre and each of the righteous will be able to point to him with his finger, as it is said: 'And it shall be said in that day: Lo, this is our God.'"