

The Protocols of Zion: Revelation of the Method

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An objective look at the world today will clearly reveal that a disproportionate number of people in positions of power in Western countries have Jewish names. For those who are the brunt of the nefarious activities of Western foreign policy, particularly the Middle East, “the Jews” then become the logical scapegoat. Fueling their suspicion is the enduring popularity of the notorious *Protocols of the Learned Elders of Zion*, which outline an intricate and centuries-old Judeo-Masonic conspiracy to bring about a New World Order, to be governed by the “King of the Jews.”



To the unbiased observer, not intimidated by the cowardly tactics of the media, who dismiss any research into conspiracies as “paranoid,” the *Protocols* present a remarkable similarity to events as they appear to be unfolding. However, there is a deeper plot afoot than conspiracy researchers believe they discover by reading the *Protocols*, and that is the devious ruse of deliberately cultivating anti-Semitism in support of the Zionist cause.

The *Protocols* seem to be a product of such an audacious scheme.

As outlined in his diaries, Theodor Herzl, the father of Zionism, sought to deliberately inflame anti-Semitism. Following the perception of Jews declared in the *Protocols*, he wrote, “the wealthy Jews control the world. In their hands lies the fate of the governments and nations. They set governments one against the other, and by their decree governments make peace. When the wealthy Jews play, the nations and the rulers dance. One way or the other, they get rich.”^[1] Herzl suggested, “indeed anti-Semitism, a powerful and deep-rooted strength of mass-sub-consciousness will not harm the Jews. I find it helps build the Jewish character — group edification of the masses — an education good for bringing about its assimilation. The assimilation is achieved only through troubles. The Jews will adapt.”^[2] He therefore concluded, “an excellent idea enters my mind, to attract outright anti-Semites, and make them destroyers of Jewish wealth.”^[3]

As detailed in *Black Terror White Soldiers*, the emergence of the *Protocols* was associated with the hidden activities of the Memphis-Misraim rite of Freemasonry. Count Cagliostro had been initiated into Egyptian Rite Freemasonry, also known as the Rite of Misraim, by the mysterious Comte St. Germain.^[4] When Napoleon conquered Egypt, Masons in his army of Cagliostro’s Egyptian Rite supposedly came in contact with a native Hermetic fraternity. Samuel Honis, a native Egyptian brought the Egyptian Rite to France, and in 1815, a lodge was founded by Honis, Marconis de Negre and others.^[5] De Negre had affiliated his Rite of Memphis with the front organization for the Illuminati, the Philadelphes.^[6]

The two traditions of Egyptian Freemasonry were fused into a single Rite of Memphis-Misraïm under the influence of Giuseppe Garibaldi, of the Italian secret society, the Carbonari. A leading member of the Carbonari, Giuseppe Mazzini, who was reputed to have been Weishaupt’s successor as head of the Illuminati, took part in important events in the process of Italian unification, often referred to as the *Risorgimento*.

The *Protocols* were first published in 1905, by Professor Sergei Nilus, an official of the Department of Foreign Religions in Moscow. Nilus had been provided an original copy by way of a woman named Yuliana Glinka, who had links to Russian intelligence in Paris and who was a disciple of H. P. Blavatsky, the notorious Russian mystic. Along

with Edward Bulwer-Lytton, head of the English Rosicrucians, Blavatsky was the leading personality of the Occult Revival of the late nineteenth century. Blavatsky was also a member of the Carbonari, and associated with Mazzini and Garibaldi.^[7] In 1875, she founded the Theosophical Society, whose leading members were also members of Memphis-Misraïm.

Her two tomes, *Isis Unveiled* and *The Secret Doctrine*, are considered “scriptures” of Freemasonry.^[8] She is also regarded as the “godmother” of the New Age movement. The combined influence of Blavatsky and Bulwer-Lytton would contribute to the occult doctrines adopted by the Nazi party, which, paradoxically, were founded on the Jewish Kabbalah.

Nilus later claimed in 1917 to have learned from authoritative sources that the *Protocols* were a strategic plan presented by Theodor Herzl to the First Zionist Congress, held in 1897 in Basel, Switzerland.^[9] He claimed to have received his copy in 1901, through an acquaintance of his, who assured him it was a faithful translation of the original documents, which a woman had stolen from one of the highest and most influential leaders of the Freemasons at a secret meeting somewhere in France.

When Victor Marsden, Russian correspondent for *The London Morning Post*, first translated the *Protocols* into English in 1920, they were widely accepted as genuine by a large segment of eminent diplomats and statesmen. *The Times* of London called for “an impartial investigation.” *The Morning Post*, Marsden’s newspaper, carried twenty-three articles dealing with the *Protocols* and the role of Jews in world affairs, and also called for an investigation. Lord Sydenham, an avid promoter of the *Protocols*, writing in *The Spectator* remarked like many others as to the way “prophecies” put forward in the *Protocols* were being “now literally fulfilled...” and also called for an investigation into the origins.

Finally, in August 1921, *The Times* published an article by its Constantinople reporter, Philip Graves, who claimed to have determined the *Protocols* to be a forgery. Graves claimed to have met a White Russian landowner in 1921, referred to only as “Mr. X,” who had connections to the Okhrana, the Russian secret service, in Constantinople, and who told him that he knew the *Protocols* to be a plagiarism from a rare old French book. Suspiciously, according to his biographer Peter Grose, it was Allen Dulles, a president of the CFR, later to become the most famous head of the CIA, and cultivate intimate ties with the Nazis, who was in Constantinople developing relationships in post-Ottoman political structures, who discovered “the source” provided to *The Times*.^[10]

The rare book that supposedly served as the source for the *Protocols* turned out to be a work of 1864 by Maurice Joly, titled *Dialogue in Hell Between Machiavelli and Montesquieu*. Suspiciously, Joly’s was among a number of works which appeared in the pivotal years between 1859 and 1869. This was not long after secret societies had become intensely active, and a number of works directed against Jews and secret societies began to appear. The period began with the Year of Revolutions of 1848, followed by the activities of Mazzini and the Carbonari, leading up to the creation of the Kingdom of Italy in 1861.

Nesta Webster, author of *Secret Societies and Subversive Movements*, noted that in addition to the parallels found by Graves, there were two additional works which also belong to this time period. One was from the program of revolutionary anarchist and Luciferian Mikhail Bakunin, a Grand Orient Freemason, a disciple of Illuminati founder Adam Weishaupt, and an avowed Satanist.^[11] The other work of the period was from Jacques-Cretineau Joly, from 1859, where he reproduced documents of the *Alta Vendita*, a text purportedly produced by the highest lodge of the Italian Carbonari and written by “Piccolo Tigre,” codename for Giuseppe Mazzini, in which he criticized the Jewish leadership of “the secret societies.” The work was mainly directed against the Jews of the International Working Men’s Association, which Karl Marx had formed by consolidating a number of secret societies.^[12]

Nesta Webster further lists another work that appeared in 1869, titled *The Jews, Judaism, and the Judaification of Christian People*, by Gougenot Des Mousseaux, with particular emphasis on the *Alliance Israélite Universelle* and “universal” Freemasonry, “sharing a single life, and animated by the same soul.” In the same year, both Des

Mousseaux and Bakunin had described a leak of information from secret societies. According to des Mousseaux, the first practitioners of the Kabbalah were the sons of Cain, who after the flood were succeeded by the sons of Ham, who became the Chaldeans. They passed their secret on to the Jews who in turn influenced the Gnostics, the Manicheans, and the Assassins. They transmitted their diabolical cult to the Templars who handed it to the Freemasons, where at all times the Jews were the Grand Masters.

According to des Mousseaux, the chief symbols of this cult of Lucifer were the serpent and the phallus, with rituals including sexual orgies. By murdering Christian children, the Jews, who were witches, acquired demonic power. Finally, in the last chapter of his book, the Antichrist would be a Jewish king who all nations would accept as savior and ruler of a one-world government.

...the Jews will raise up a man with a genius for political imposture, a sinister bewitcher around whom fanatical multitudes will cluster. The Jews will hail this man as the Messiah, but he will be more than that. After destroying the authority of Christianity, he will unite mankind in one great universal brotherhood and bestow on it a superabundance of material goods. For these great services, the Gentile nations will accept him, exalt him, and worship him as a god — but in reality, for all his apparent benevolence, he will be Satan's instrument for the perdition of mankind.^[13]

In 1870, Bakunin explains that his secret society had to be disbanded, because of it. Des Mousseaux had also reported in *The Jew*, that in December of 1865, he had received a letter from a German statesman to the effect:

Since the revolutionary recrudescence of 1848, I have had relations with a Jew who, from vanity, betrayed the secret of the secure societies which he had been associated, and who warned me eight or ten days beforehand of all the revolutions which were about to break out at any point of Europe. I owe to him the unshakeable conviction that all these movements of "oppressed peoples," etc., etc., are devised by half a dozen individuals, who give their orders to the secret societies of all Europe. The ground is absolutely mined beneath our feet, and the Jews provide a large contingent of these miners...^[14]

According to Jeffrey Steinberg et al., in *Dope Inc*, the Bakunin's anarchists, along with the Order of Zion, formed part of an underground network of subversion headed by Lord Palmerston, England's Prime Minister, as Patriarch of the Scottish Rite of Freemasonry. Under Palmerston's guidance, Giuseppe Mazzini had organized all his revolutionary sects: Young Italy, Young Poland, and Young Europe.^[15]

In 1870, Mazzini along with Lord Palmerston, Otto von Bismarck and Albert Pike, all thirty third degree Scottish Rite Masons, completed an agreement to create a supreme universal rite of Masonry that would arch over all the other rites. Known as the Palladium Rite, it was the pinnacle of Masonic power, an international alliance to bring in the Grand Lodges, the Grand Orient, the ninety-seven degrees of Memphis and Misraim of Cagliostro, also known as the Ancient and Primitive Rite, and the Scottish Rite, or the Ancient and Accepted Rite. Civil War General Albert Pike was Sovereign Commander Grand Master of the Supreme Council of Scottish Rite Freemasonry in Charleston, South Carolina, and the reputed founder of the notorious Ku Klux Klan (KKK).^[16]

The Order of Zion was the elite secret arm of the masonic-style order *Alliance Israélite Universelle*, whose American arm was the B'nai B'rith. It was Rabbi Antelman, in *To Eliminate the Opiate*, who pointed out that the Frankists introduced Sabbateanism on a large-scale to Judaism principally through the Reform and Conservative movements, as well as Zionist-leaning organizations like the American Jewish Congress, the World Jewish Congress and the B'nai B'rith, also called the Constitutional Grand Lodge of the Order of the Sons of the Covenant, as a recognized

branch of the Scottish Rite for American Jews.

Zionism is a secular movement. It is a nationalistic cause that retains the language of Judaism to form a racial identity, while rejecting what makes Judaism a religion. According to Gershom Scholem, and later by Jacqueline Rose, as outlined in *The Question of Zion*, Zionism derived from Sabbateanism, a Kabbalistic sect founded when Sabbatai Zevi announced himself the promised messiah of the Jews in 1666.^[17] Zevi was later succeeded by Jacob Frank in the eighteenth century, whose sect are known as Frankists, or Zoharists, for their rejection of the *Torah*, in favor of the *Zohar*, the most famous Kabbalistic text.

As paradoxical as this may seem, as Abraham Duker has pointed out, anti-Jewishness was characteristic among the Sabbatean Frankists, who rejected “Orthodox Jews” for their adherence to the Bible and who resented them for the persecution they had made to endure.

The Frankists were also united by less positive aspects, namely dislike of the Jews who forced them into conversion and thus cut them off from their near and dear ones as well as hatred of the Catholic clergy which had its share in this drastic step... The task of raising a new generation under such condition of double Marranoism was indeed a difficult one and required much cooperation and close-mouthedness. Kinship and the close social relations have made Frankism to a large extent a family religion, that has continually been strengthened by marriage and by economic ties through concentration in certain occupations.^[18]

According to Scholem, “Sabbateanism is the matrix of every significant movement to have emerged in the eighteenth and nineteenth century, from Hasidism, to Reform Judaism, to the earliest Masonic circles and revolutionary idealism. The Sabbatean ‘believers’ felt that they were champions of a new world which was to be established by overthrowing the values of all positive religions.”^[19]

Thus, the Sabbateans invented the term “Orthodox Judaism,” to suggest that their heretical interpretations were just an evolution of the true faith, while rejecting the traditions it was founded upon, which were the *Torah* and the *Talmud*, in favor of the *Zohar*. As Rabbi Samson Raphael Hirsch commented in 1854:

It was not the “Orthodox” Jews who introduced the word “orthodoxy” into Jewish discussion. It was the modern “progressive” Jews who first applied this name to “old,” “backward” Jews as a derogatory term. This name was at first resented by “old” Jews. And rightly so. “Orthodox” Judaism does not know any varieties of Judaism. It conceives Judaism as one and indivisible. It does not know a Mosaic, prophetic and rabbinic Judaism, nor Orthodox and Liberal Judaism. It only knows Judaism and non-Judaism. It does not know Orthodox and Liberal Jews. It does indeed know conscientious and indifferent Jews, good Jews, bad Jews or baptised Jews; all, nevertheless, Jews with a mission which they cannot cast off. They are only distinguished accordingly as they fulfill or reject their mission.^[20]

Rabbi Antelman’s research has demonstrated that, reflecting the Frankist rejection of the *Torah*, according to Reform Judaism, which is now the largest denomination of American Jews, almost everything connected with traditional Jewish ritual law and custom is of the ancient past, and thus no longer appropriate for Jews to follow in the modern era. It regards only monotheism as the true basis of Judaism, though at times even offers a theistic interpretation. As Rabbi Antelman remarks, “and so the curse of insipid Gnosticism pervades the holy house of Israel and exists within its midst as a fifth column of destruction.”^[21]

A Frankist by the name of Rabbi Zecharias Frankel (1801-1875), separated from the Reform movement, which he regarded as too radical, in order to make his attack on Judaism from a different front, by supposedly calling for a return to Jewish law.^[22] However, according to Frankel, Jewish law was not static, but had always developed in

response to changing conditions. He called his approach towards Judaism “Positive-Historical,” which meant that one should accept Jewish law and tradition as normative, yet one must be open to changing and developing the law in the same historical fashion that Judaism has always historically developed.

Frankel was also the mentor to another Frankist, a Moldavian-born Romanian and English rabbi, Solomon Schechter (1847 — 1915), the founder of the American Conservative Jewish Movement. Although Schechter emphasized the centrality of Jewish law saying, “In a word, Judaism is absolutely incompatible with the abandonment of the *Torah*,” he nevertheless believed in what he termed Catholic Israel. [23] The basic idea was that Jewish law is formed and evolves based on the behavior of the people, and it is alleged that Schechter openly violated the prohibitions associated with traditional Sabbath observance. [24]

Judah P. Benjamin, a British subject and the leader of the B’nai B’rith and the Order of Zion, along with Dr. Kuttner Baruch, grandfather of American financier Bernard Baruch, assisted Albert Pike in the founding of the KKK. Judah P. Benjamin was also the individual who gave the order for Lincoln’s assassination, according to the report of the Judge Advocate assigned to investigate the assassination and report to the Military Commission responsible. [25]

Most of the Order of Zion’s funding came from the London and Paris banking houses of Rothschild, Montefiore, and de Hirsch. According to Jeffrey Steinberg et al., the Order of Zion formed part of an underground network of subversion headed by Lord Palmerston, as Patriarch of the Scottish Rite of Freemasonry:

Palmerston’s irregulars, employed in illegal dope trafficking, assassinations, and “Fifth Column” subversions against the United States in the period before and during the Civil War, are the linear ancestors of what is now called organized crime. The Chinese “Triads,” or Societies of Heaven; the Order of Zion and its American spinoff, the B’nai B’rith; “Young Italy,” whose Sicilian law enforcement arm became known as the Mafia; the Jesuit Order based in decaying Hapsburg Austria; Mikhail Bakunin’s bomb-throwing anarchist gangs; and nearly every other inhabitant of Britain’s political netherworld followed a chain of command that led through the Scottish Rite of Freemasonry directly to Lord Palmerston and his successors. [26]

A leading exponent of the Order of Zion was Moses Hess (1812 — 1875), one of the first important leaders of the Zionist cause, being regarded as the founder of Labor Zionism, originally advocating Jewish integration into the socialist movement. Hess was the grandson of Rabbi David T. Hess who succeeded to the Rabbinate of Manheim, after it had been seized by the Sabbatean followers of the Sabbatean Rabbi Eybeshütz. [27] Hess also taught Marx and Engels the philosophy of communism. [28]

According to Rabbi Antelman in *To Eliminate the Opiate*, Marx too was of Sabbatean origin, his father Heinrich having been inducted into the sect. [29] Marx’s philosophy of communism represented a further development of German Idealism, which has its roots in Lurianic Kabbalah, through the influence of Friedrich Hegel. [30] As Jewish historian Paul Johnson pointed out in his *History of the Jews*, Marx’s theory of history resembles the Kabbalistic theories of the Messianic Age of Sabbatai Zevi’s mentor, Nathan of Gaza. [31]

Mikhail Bakunin was a Grand Orient Freemason, a disciple of Illuminati founder Adam Weishaupt, and an avowed Satanist. [32] He created the semi-secret Social Democratic Alliance, which had a direct affiliation to the Illuminati. He conceived of it as a revolutionary avant-garde within the First International of Karl Marx, from which he was expelled in 1872. [33] As demonstrated by Boris I. Nicolaevsky, the creation of the First International was the result of the efforts of the Philadelphes of the Rite of Misraim, who had become supporters of Mazzini and General Giuseppe Garibaldi.

The *Alliance Israélite Universelle* was founded in 1860 by Benjamin Disraeli, the first Jewish Prime-Minister of England, as well as Moses Montefiore and Adolph Cremieux (1796 — 1880), Supreme Council of the Order of Misraim, as well as Grand Master of Scottish Rite Freemasonry. [34] In his youth, Cremieux had been an admirer of

Napoleon I and later became an intimate friend as well as the legal adviser of the Bonaparte family. Like the Carbonari, he directed his efforts against Napoleon III and he consorted with all the Emperor's enemies. Cremieux was also a friend of Victor Hugo, himself a friend of Saint-Yves d'Alveydre, founder of synarchism, as well as Eliphaz Levi a friend of Bulwer-Lytton.

Cremieux's protégé was Maurice Joly, author *Dialogue in Hell Between Machiavelli and Montesquieu*, which as the supposed basis of the *Protocols*. Joly was a Jew and he was a lifelong Freemason and a member of the Rite of Misraïm.^[35] His book was an attack on the political ambitions of Napoleon III who, represented by Machiavelli, plots to rule the world. Joly's *Dialogue* was an attack on the political ambitions of Napoleon III who, represented by Machiavelli, plots to rule the world. Joly was imprisoned in France for fifteen months as a direct result of his book's publication.

Writing in *The Times*, Graves shared what he thought were numerous parallels with it, leading him to conclude that much of the *Protocols* were paraphrased from it. According to Norman Cohn's analysis of the text, in *Warrant for Genocide*:

In all, over 160 passages in the *Protocols*, totaling two 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. Moreover with less than a dozen exceptions the order of the borrowed passages remains the same as it was in Joly, as though the adaptor 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 adaptor 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.^[36]

So while the *Protocols* may have been in part plagiarized from the work of Joly, he may in turn have derived his information from some other source. Joly was also accused of plagiarizing a popular novel by Eugene Sue, *Les Mystères de Paris*. According to Lord Alfred Douglas in *Plain English* in 1921, Joly was a Jew and his real name was Moses Joel. A similar accusation was made by Kerry Bolton in *The Protocols of Zion In Context*, where Joly's real name was Joseph Levy, and he was a lifelong Freemason and a member of the Rite of Misraïm. Joly was also a friend of Victor Hugo, and both were purported members of the Rosicrucians.^[37] Joly's work is also predated by another of Cremieux's protégés, Jacob Venedy, entitled, *Machiavelli, Montesquieu, Rousseau*. Venedy was also claimed to have been a Jew, a Freemason, a communist and a friend of Karl Marx.^[38]

It is the Misraïm lodge that seems to have been the origin of what eventually became known as the *Protocols*, as they emerged from the Theosophical circles in connection with Russian intelligence in Paris. In the mid 1930s, Russian testimony in the Berne Trial linked the head of the Russian security service in Paris, Pyotr Rachkovsky, to the emergence of the *Protocols*. It was the selling of the *Protocols* by the National Front that led to the Berne Trial, a famous trial held in Berne, Switzerland between 1933 and 1935, which caused an international sensation. The plaintiffs were the Swiss Jewish Association and the Jewish Community of Berne, who sued the *Bund Nationalsozialistischer Eidgenossen* (BNSE). The defendants were financed in their defense by Nazi agents working for the German government.

Theodor Fritsch of the National Front declared the *Protocols* genuine, and as having been produced during the First Zionist Congress at Basel, and cited what he regarded as incriminating testimony from Rabbi Marcus Ehrenpreis (1869 — 1951) from Stockholm Synagogue. As reported by Victor Marsden, Ehrenpreis is to have said earlier in 1924:

Long have I been well acquainted with the contents of the *Protocols*, indeed for many years before they were ever published in the Christian press, *The Protocols of the Elders of Zion* were in point of fact not the original Protocols at

all, but a compressed extract of the same. Of the 70 Elders of Zion, in the matter of origin and of the existence of the original Protocols, there are only ten men in the entire world who know.

I participated with Dr. Herzl in the first Zionist Congress which was held in Basle in 1897. Herzl was the most prominent figure at the Jewish World Congress. Herzl foresaw, twenty years before we experienced them, the revolution which brought the Great War, and he prepared us for that which was to happen. He foresaw the splitting up of Turkey, that England would obtain control of Palestine. We may expect important developments in the world.^[39]

Anti-Semitic expert Ulrich Fleischhauer claimed that they were genuine but of uncertain authorship, possibly composed by the Jewish author Ahad Haam. Ahad Haam was the pen name of Asher Zvi Hirsch Ginsberg, one of the foremost pre-state Zionist thinkers, who was said to have been a member of the *Alliance Israélite Universelle*.^[40] Ginsberg's originally Hebrew version was supposedly translated into Russian, and finally French for the members of the *Alliance Israélite Universelle*, and passed at a secret meeting of B'nai B'rith which purportedly took place in 1897 during the first Zionist Congress at Basel.^[41]

However, experts Arthur Baumgarten and C. A. Loosli declared the *Protocols* as a plagiarism and a forgery produced by helpers of the Tsarist Russian Okhrana, to promote anti-Semitic feelings during the time of the Pogroms. In particular, the intent was to influence Tsar Nicholas II against any moves towards modernizing and industrializing Russia by identifying such policies as Jewish-inspired.

Many authors maintain that it was Matvei Golovinski, an agent of Rachkovsky, who in Paris in the early 1900s authored the first edition of the *Protocols*.^[42] His father, Vasili Golovinski was a friend of Fyodor Dostoyevsky. However, *A Study of the Protocols of the Sages of Zion*, Italian academic Cesare De Michelis writes that the hypothesis of Golovinski's authorship was based on statements by Princess Catherine Radziwill, who was known to be an unreliable source. She claimed to have seen manuscript of the *Protocols* written by Golovinsky, Rachkovsky and Manusevich in 1905, but in 1905 Golovinsky and Rachkovsky had already left Paris and moved to Saint-Petersburg.^[43]

However, in his 2001 book, *The Question of the Authorship of "The Protocols of the Elders of Zion,"* a Ukrainian scholar Vadim Skuratovsky provides evidence that Charles Joly, a son of Maurice Joly, visited Saint Petersburg in 1902 and that he and Golovinsky worked together at *Le Figaro* in Paris. Skuratovsky also traces the influences of Dostoyevsky's prose, in particular *The Grand Inquisitor* and *The Possessed*, on Golovinsky's writings, including the *Protocols*.

The purported forgers in Rachkovsky's circle were also said to have made use of an earlier version of the *Protocols* discovered by Gerard Encausse, a.k.a. Papus, the leading proponent of synarchism, who was Grand Master of the lodge of Memphis-Misraim.^[44] In 1920, a Russian language newspaper, the *Organ of the Democratic Idea*, published an article that asserted that Papus had undertaken a special tour through Europe and collected information on Masonic circles. Papus had reported on a conspiracy on the part of one of his protégés, the mystic Maître Philippe and his supporters, against Tsar Nicholas II of Russia. Papus shared a series of *Protocols of the sittings of the secret Masonic Lodges*, who had sworn to destroy the Russian imperial family.^[45]

In 1901, Papus also collaborated with an anti-Semitic journalist, Jean Carrere in a series of articles published in the *Echo de Paris* about a secret financial syndicate opposed to French and Russian relations. Their attacks were directed at important figures in the Russian government, specifically Rachkovsky and his sponsor, Count Sergei Witte, Russia's Minister of Finance and a cousin to Blavatsky, as well as close ally of Prince Ukhtomskii.^[46] When Ukhtomskii accompanied Nicholas II while he was *Tsesarevich* on his Grand tour to the East, he made contact with Blavatsky at the headquarters of the Theosophical Society at Adyar, India, and promised to use his influence to push forward her projects.^[47] James Webb proposed, and K. Paul Johnson concurs, that the model for the "Seekers of

the Truth,” referred to by George Gurdjieff.^[48] According to Papus:

It does not see that in all conflicts whether arising within or between nations, there are at the side of the apparent actors hidden movers who by their self-interested calculations make these conflicts inevitable....

Everything which happens in the confused evolution of nations is thus prepared in secret with the goal of securing the supremacy of a few men; and it is these few men, sometimes famous, sometimes unknown, who must be sought behind all public events.

Now, today, supremacy is ensured by the possession of gold. It is the financial syndicates who hold at this moment the secret threads of European politics...

A few years ago there was thus founded in Europe a financial syndicate, today all-powerful, whose supreme aim is to monopolise all the markets of the world, and which in order to facilitate its activities has to acquire political influence.^[49]

Umberto Eco points out in *Foucault's Pendulum* that Rachkovsky seems to be connected to the Comte St. Germain. Although Eco's is a work of fiction, intended to mock the tendencies of "conspiracy theorists" to pull together strings of coincidences to fabricate insidious plots, K. Paul Johnson has suggested that Blavatsky's "ascended masters" were real people, such as Jamal ud Din al Afghan and Max Theon, and so on.

Among his numerous aliases, St. Germain had assumed the identity Rakoczi. And as Eco points out, Prince Charles of Hesse-Kassel, grandson to King George II of England and Illuminati member, at whose residence St. Germain was supposed to have died, said that St. Germain was of Transylvanian origin and his name was Rackoczi. Charles was also the Grand Master of the Asiatic Brethren, a Frankist secret society who succeeded the Illuminati. St. Germain was reputedly the son of Francis II Rakoczi, the Prince of Transylvania, who was the grandson of George II Rakoczi and Sophia Bathory, two families who, like Vlad Dracul, later known as Dracula, belonged to the Medieval Order of the Dragon.^[50] And, Comenius, a prominent Rosicrucian of the Hartlib Circle who participated in the rise of Sabbatai Zevi's mission, dedicated his *Pansophiae* to a landgrave named "Ragovsky."

Some esoteric groups regard St. Germain as having been the High priest of Atlantis 13,000 years ago; to have been the magician Merlin; a reincarnation of Christian Rosenkretz; to have written the works of Shakespeare, or to have been Francis Bacon. Others credit him with inspiring the Founding Fathers to draft the US Declaration of Independence and the Constitution, as well as providing the design of the Great Seal of the United States.

Both Blavatsky and her pupil Annie Besant claimed to have met the Count. In the works of their successor Alice A. Bailey, St. Germain is called Master Rakoczi or simply Master R, where his spiritual title is said to be Lord of Civilization, whose task is the establishment of the new civilization of the Age of Aquarius. Bailey stated that "sometime after AD 2025," the Jesus, the Master Rakoczi, Kuthumi, and others in the Spiritual Hierarchy would "externalize," by descending from the spiritual worlds, and interact in visible tangible bodies.

Blavatsky was also closely acquainted with another Rachovsky agent, Yuliana Glinka, to whom is most often attributed the role of having procured the earliest copy of the *Protocols*. Glinka was the granddaughter of a colonel whose Masonic affiliations had led to his arrest for involvement in the Carbonari-inspired Decembrists' plot of 1825 against Tsar Nicholas I.^[51] Yuliana's father, Dmitri Feodorovich Glinka became a general and entered the diplomatic service, and as a result, she spent time in Portugal and Brazil where she became acquainted with Candomblé, a Brazilian version of Caribbean Santería.

Through family connections Yuliana got a position as maid of honour to Tsaritsa Maria Alexandrovna, Empress

consort of Alexander II of Russia. She spent most of her time in Paris where she attended séances and consorted with the disciples of Eliphas Levi. Through her uncle, General Orzheyevsky, she became involved with Rachkovsky. She also later joined the Theosophical Society and became a personal companion to Blavatsky.^[52] Like Blavatsky, Glinka became a disciple of the Hidden Masters.^[53]

According to Bolton and Marsden, in 1844, Yuliana Glinka hired Joseph Schorst-Shapiro, a member of Joly's Misraim Lodge to obtain sensitive information, purchasing from him a copy of the *Protocols*.^[54] Glinka subsequently gave them to a friend who passed them on to Nilus. Thus Nilus' cohort George Butmi de Katzman claimed: "the aforementioned *Protocols* were taken from the acts of the Masonic Lodge of the Egyptian of "Misraim" rite, into which above all the Jews enter."^[55]

The *Protocols* were first mentioned in the Russian press in April 1902, by the Saint Petersburg newspaper, *Novoye Vremya*. The article, written by a famous conservative publicist Mikhail Menshikov, "reported how the lady of fashion (Yuliana) had invited him to her house to see the document of vast importance. Seated in an elegant apartment and speaking perfect French, the lady informed him that she was in direct contact with the world beyond the grave and proceeded to induct him into the mysteries of Theosophy... Finally, she initiated him into the mysteries of the *Protocols*."^[56]

Ultimately, the dissemination of the *Protocols* is part of a bold and devious strategy that has been referred to as "Revelation of the Method." The strategy continues to be employed by modern Zionists, as explained by Abe Foxman, the leader of the Anti-Defamation League (ADL), originally founded by the B'nai B'rith. The function of the ADL, as demonstrated by Yoav Shamir in *True Stories: Defamation*, a 2010 documentary aired by *Channel 4*, is largely to nurture the impression of an enduring worldwide threat of anti-Semitism. Foxman, who maintains a very close relationship with the Israeli government, and is sought after by Washington and governments and political leaders around the world, explained to Shamir that his power and influence as exploiting the "fine line" of anti-Semitism.

Because, as Foxman explains, Jews "are not as powerful as Jews think we are, nor as powerful as our enemies think we are. Somewheres [*sic*] in between. They do believe we can make a difference in Washington, and we are not going to convince them otherwise." Foxman asks, "How do you fight this conspiratorial view of Jews without using it?" Yoav Shamir interprets Foxman's explanation to mean, "It's like a poker game, in which Foxman bluffs the other side into thinking the Jews have more influence and power in Washington than they really have. The downside is, that the idea of Jews being so powerful can result in envy, even hate."^[57]

The same strategy has been referred to in George Orwell's *Nineteen Eighty-Four*, where Winston, the book's protagonist is handed a copy of "The Book" which details the deceptions of the state, in order to be discovered as a dissident, and ultimately reformed. Today, the myth of a "Jewish" conspiracy is used for many purposes, mainly to manipulate those astute enough to recognize that are not as they seem, and to steer them into a different and more appropriate direction, often leading these same dissidents into unwittingly supporting the same Illuminati plans they believe themselves to be in opposition to.

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