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THE RUSSIAN MASONIC REVOLUTION

The first Revolution in March 1917 is said to have been inspired and operated from [Masonic] Lodges and all the members of Kerenski's Government belonged to them.¹

Mackey's Encyclopedia of Freemasonry

The Romanov dynasty was powerful. Its religious and political traditions were so deeply rooted that both Freemasonries cooperated in the Russian Revolution. The czars were beyond the reach of parliamentary pressure. Russian high officials were independent, and so wealthy that Western capital had no influence on them. Russia was rich with forests, her topsoil fertile, the earth abundant with natural resources. In an article for the *German Weltkampf*, July 1, 1924, Alfred Rosenberg, the man who brought the *Protocols* to Hitler, stated:

Russia possessed wheat in abundance and continually renewed her provision of gold from the mines of the Urals and Siberia. The metal supply of the state comprised four thousand million [four billion] marks without including the accumulated riches of the Imperial family, of the monasteries and of private properties. In spite of her relatively little developed industry, Russia was able to live self-supporting.²

Such independence posed an obstacle to fomenting a revolution in Russia. Decades, maybe a century, would be needed to weaken the control of the mighty czars. Once the populace, including the intellectual classes, had been propagandized, London penetrated the inner shrines of the Russian aristocracy, while Paris crippled the economy through worker strikes. World War I was the final blow that paralyzed the nation, making it easy prey for a complete revolution.

These facts caused de Poncins to say, "The Russian Revolution of 1917 was fomented at the height of the First World War with the help of international Freemasonry, and the principal leaders of the Kerensky regime were Masons: this movement quickly degenerated into Boishevism."³

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The Bolsheviks were backed by Grand Orient Freemasonry, which wanted Russia's wealth communized. English Freemasonry and her Zionist allies wanted revenge on Russia for torpedoing the Metternich Plan at the Congress of Vienna (1815), which "Plan" would have established a Monarchical Federation of Europe. Furthermore, the uncooperative Romanovs, who were not of Grail blood, posed a grievous threat to Sion's "King of Jerusalem" cult.

Grand Orient Freemason G. Vinatrel, in *Communism and French Masonry* (1961), gives another reason why both Freemasonries were able to cooperate in the Russian Revolution:

[Freemasonry's] diversity.. is no obstacle to the profound unity of Masonic thought. All Freemasons throughout the world demand Tolerance for the ideas of others.

All Freemasons adopt the celebrated motto which was bequeathed by the Grand Orient to the Great French Revolution:

"Liberty, Fraternity, Equality." This slogan has raised up the peoples. In turn it was adopted by Latin America and then by revolutionary China. The Russian Revolution in February 1917 spoke the same Language.⁴

Masonic historian, Gaston Martin, summed up the situation in his *Manual of History of the French Masons in France*:

All Freemasons of the three obediences [French, English, and American] which are on friendly relations with one another belong to what in politics is called "the Left." The shades of doctrine which divide them are not such as to hinder agreement among all their members.⁵

De Poncins confirms that the hierarchy in "Freemasonry prepared the ground for the coming and triumph of Communism, very often without the knowledge of its members, many of whom would probably have been

terrified if they had seen clearly where the principles which they propagated with such ardour and unawareness were leading."⁶

When the Masonic hierarchy agreed to cooperate in the Russian Revolution, the politico-economic system installed was to be socialism. Karl Marx had determined that communism was unworkable without the support of state socialism. And state socialism needed the deep pockets of corporate socialism to survive. English Freemasonry, which controlled state and corporate socialism at home, could easily cooperate with state socialism abroad. Socialism, not communism,

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became the system of politics and economics in Russia following the Revolution. "Communism" was only a bogey word. Thereafter, all

Masonic powers cooperated in making the new Union of Soviet Socialist Republics (U.S.S.R.) a success.

London's involvement in, and funding of the Revolution was confirmed by Dr. Carroll Quigley when he observed, "There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network...has no aversion to cooperating with the Communists, or any other groups, and frequently does so".⁷

Count de Poncins noted the same connections in 1930 when he revealed that the revolutionary socialists, who ostensibly were at war with capitalists, always seemed to have plenty of funds.

We are told that socialism is the revolt of the workers oppressed by capitalism: that it is the rising of those who have nothing against those who possess.

In this connection, let us remark, in passing, that all the money is rather on the side of those who have nothing. The anti-revolutionary organizations are indeed constantly hindered by lack of funds whilst this difficulty does not exist for the revolutionary socialist parties which have obviously at their disposal limitless resources.⁸

Experiment in Communism

The hierarchies of both Freemasonries were able to set aside their differences to "experiment" with communism. Freemasonry's goal was, and is, a utopian world government - offering "Liberty, Fraternity, and Equality" to all men and women. Which political system would rule the world had not yet been determined. All possibilities had to be considered. Democracy had already been proven, but did not solve the problem of Equality. Socialism by itself was unworkable. In tandem with democracy, socialism appeared to do better, but hindered Fraternity. The theory behind world communism was certainly utopian, but it too required an intermediate period of state socialism. The question remained of how communism would affect Liberty.

The Romanov dynasty was the last obstacle to Freemasonry's world government, therefore imperial Russia was selected for the communist experiment. If the experiment worked, Universal Freemasonry had hopes of some day merging East and West into a utopian New World

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Order of communism. If not, communism would be dismantled and social democracy would reign in the New World Order.

Joseph Stalin, a Rosicrucian Mason at the time he took power in Russia in 1924, understood the Masonic scheme and fought hard for the success of socialism. He knew socialism would require outside financing. Citizens in advanced countries, he said, had to be taxed to provide foreign "aid to the backward nationalities in their cultural and economic development. [Otherwise], it will be impossible to bring the various nations and peoples within a single world economic system that is so essential to the final triumph of socialism."⁹

Russia: Targeted in 1843

In 1843, the celebrated Jewish poet Heinrich Heine organized into a book a selection of articles he had written for the *Augsburg Gazette* between 1840 and 1843. The book, *Lutece*, prophesied the horrors of a future communist revolution in Russia. Listen to Heine's uncanny prophecy:

I have not described the storm itself. I have described the great storm-clouds which bore the approaching tempest, advancing dark and menacing across the sky. I have made frequent and exact descriptions of those sinister legions, those titans buried underground, who lay in wait in the lowest ranks

of society; I have hinted that they would arise from their obscurity when their hour was come. These shadowy creatures, these nameless monsters, to whom the future belongs, were then usually only looked down on through lorgnettes; from this angle they resembled fleas gone mad. But I have shown them in their greatness, in their true light, and seen thus, they resemble if anything, the most fearsome crocodiles and gigantic dragons that have ever emerged from the foul abyss.

Communism is the secret name of this tremendous adversary which the rule of the proletariat, with all that that implies, opposes to the existing bourgeois regime. It will be an appalling duel. How will it end? That is known to the gods and goddesses in whose hands lies the future. For our part, all we know is that, however little talked-of at present, however miserable an existence it drags out in concealed attics on wretched beds of straw, Communism is nonetheless the dark hero, cast for an enormous if fleeting role in the modern tragedy, and awaiting only its cue to enter the stage.

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There is an approaching rumble of hard times filled with upheavals. Any prophet *wishing to write* a new Apocalypse will have to invent new monsters so frightful that the old symbolic beast in St. John would appear in comparison no more than cooing turtle-doves and gracious Cupids. The gods hide their faces out of compassion for the poor insignificant human creatures, their wards for centuries, but perhaps also out of fear for their own fate. The future smells of Russian knouts, of blood, of impiety and of violent blows. I advise our descendants to have good thick skins on them when they are born into this world.¹⁰

Was this a prophecy, or had Heine "inside" knowledge that Russia was condemned by Freemasonry to a communist political system? The answer can be found in the Masonic activity which took place during his day.

You recall that in 1844, Frederick Engels' review of Thomas Carlyle's book, *Past and Present*, promoted communism and was published by a German Masonic newspaper founded by Arnold Ruge.¹¹ Ruge was a disciple of both Henry Palmerston and Giuseppe Mazzini. In 1848 Karl Marx, with the assistance of Engels, wrote the *Communist Manifesto*. Marx was then introduced to Ruge by Heinrich Heine, after which Marx was made editor of Ruge's Masonic newspaper in Paris.¹² Engels, Ruge, Mazzini, Marx and Heine were comrades in Grand Orient Freemasonry. Lord Palmerston was Scottish Rite. All six were the initial force behind the communist experiment.

A Century of Masonic Intrigue

Masonic intrigue had already begun to undermine the power of the Czars when these powerful Masons started planning the communist experiment. As in Europe, Freemasonry in Russia was divided between the English Grand Lodges and the more radical French Grand Orients. The Grand Orients followed the doctrine of Adam Weishaupt:

1. Abolition of all ordered government
2. Abolition of private property
3. Abolition of inheritance
4. Abolition of patriotism
5. Abolition of religion
6. Abolition of marriage
7. Creation of a world government¹³

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Freemasonry arrived in Russia from Scotland about 1772. During the early years of Catherine II's reign (1762-1796), the Craft reached throughout Russian high society when the Empress declared herself Protector of Masonry. On September 3, 1776, twelve lodges united and formed the National Grand Lodge. In 1779 a Swedish Provincial Grand Lodge was established. In 1784 the Imperial Grand Lodge was formed in St. Petersburg. Meanwhile, Nikolay Ivanovich Novikof, a Russian writer, became Grand Master of the first Grand Orient Lodge in St. Petersburg. Unknown to Catherine, Novikof initiated three princes of the Russian aristocracy (Leopuchin, Troubetskoi, and Turgenjef) into the Order and indoctrinated them in the art of subversion. When a revolution was attempted in 1792, Catherine exiled the three princes to their estates and imprisoned Novikof in the Fortress Schluselburg.¹⁴

Masonry was suppressed by Catherine and reinstated by Emperor Paul I (r.1796-1801). At first Paul favored

Freemasonry and in 1796

released Novikof, but at the urging of the Jesuits, he closed the lodges in 1797 and exiled most of the dangerous element.¹⁵

Napoleon had been in power two years when the evil Alexander I (r.1801-1825), a dabbler in witchcraft, succeeded Paul. (This is the same Alexander who, at the Congress of Vienna in 1815, thwarted the Metternich Plan for a Monarchical Federation of Europe.) In 1803 Grand Orient Freemason Johann V. Boeber asked Alexander to revoke Paul's ordinance banning Freemasonry. *Mackey's Encyclopedia of Free. masonry* gives the account of what happened:

Boeber, counselor of state and director of the military school at St. Petersburg, resolved to remove, if possible, from the mind of the Emperor the prejudices which he had conceived against the Order. Accordingly, in an audience which he had solicited and obtained, he described the object of the Institution and the doctrine of its mysteries in such a way as to lead the Emperor to rescind the obnoxious decrees....¹⁶

Boeber, aware of the Emperor's predilections for witchcraft, described the mysteries of the Grand Orient from that perspective. The Emperor responded, "What you have told me of the Institution not only induces me to grant it my protection and patronage, but even to ask for initiation into its mysteries."¹⁷

Mackey's Encyclopedia of Freemasonry concludes: "Accordingly, Alexander was soon after initiated, and the Grand Orient of all the Russias was in consequence established with Boeber as Grand Master."¹⁸ (Boeber was also ruler of the directorial Grand Lodge.)

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Meanwhile, in 1804 Napoleon had crowned himself emperor of France and immediately started planning war against Europe. His greatest victory the Battle of Austerlitz against Austria and Russia, came a year later. By 1810 Napoleon had consolidated most of Europe into his empire His downfall began with his disastrous invasion of Russia in 1812. The Allied coalition revived, and in 1814 Napoleon was defeated and exiled to the island of Elba.

During the war against France, Russian military officers had attempted to establish travelling lodges under the jurisdiction of the Grand Orient Les Amis Reunis lodge at St. Petersburg. They succeeded in founding five, but found it difficult to consolidate them. When Russian troops occupied Paris in 1814, the Grand Orient assisted the Russian military lodges in uniting in a new lodge called Astrea. With the return of the army to Russia, Astrea grew to have forty lodges under its jurisdiction. Under French influence these lodges turned their attention to politics.¹⁹

At this time many Russian aristocrats visited France and became fascinated with the liberal ideas of the French Revolution. They returned to Russia importing two Grand Lodges called Northern Star and Southern Star. Many influential and wealthy Russian nobles were initiated into both lodges. These were the "near powerful" who aspired to democratize Russia with a Constitutional Monarchy and Duma (parliament)²⁰

Meanwhile, an irregular Grand Lodge named Vladimir, which in 1810 became subject to Swedish jurisdiction, was attempting to negotiate reforms with the Emperor.²¹ Proving unsuccessful, it was replaced by the more democratic military lodge Astrea. Astrea influenced Alexander in preparing constitutional reforms, but was not radical enough for Pavel Ivanovich Pestel, then Grand Master of the Grand Orient of all Russia. Hence, Pestel and others, with Novikof, separated from Astrea and founded the Alliance du salut, a Grand Orient military lodge formed in the regiment of the Guards. The Guards, whose duty was to protect the Emperor, were gradually imbued with the more radical revolutionary ideals.²²

At the 1815 Congress of Vienna, Alexander was warned against his allegiance to Grand Orient Freemasonry, which was bent on the destruction of both Crown and Church. The Czar, too mesmerized by the intrigues of witchcraft, refused to give up his association, even in the face of losing his empire to the republicans. Upon his return to Russia, rather than suppressing the order, he instead nominally affirmed "The Holy Alliance," which was "to support the Christian Church and to stem the rising tide of radicalism, revolution and subversion"²³ - all of the essence of the Masonry which he embraced.

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Realizing the danger The Holy Alliance posed to Freemasonry, the Grand Orient sent one of its female Masons to infiltrate the Russian Royal Court. Her name was Madame Bouche, known to the adepts as Sister Salome, a spiritualist. Gradually she worked her way into the good graces of the Czar, who brought her into his

court as personal advisor. After eighteen months, during which time she had many secret interviews with the Emperor, she was supplanted by another and more persuasive medium-somnambulist of Grand Orient Freemasonry, the famous Madame de Krudner. This witch acquired such an influence over the Czar that his ministers became alarmed. They plotted against the prophetess, and Madame de Krudner was summarily banished from the Russian Court.²⁴

At the 1822 Congress of Verona, Czar Alexander was still attached to the Grand Orient. Prince Metternich, now Prime Minister of Austria, again warned the Emperor of the danger of this association to his rule, and not only his, but to the governments of all Europe if kings and princes did not ban the Order. Metternich's exact words were, "If Governments do not take efficacious measures.. Europe runs the risk of succumbing to attacks upon it ceaselessly repeated by these associations... Absolute monarchies, constitutional monarchies, and even republics, are all threatened by the Levellers."²⁵

This time the Czar listened. Upon his return to Russia, he dissolved by imperial ukase (decree) all Grand Orients and Grand Lodges, fearing that such democratic organizations would topple the State. Pestel began immediately to plan the Czar's assassination and subsequent overthrow of his empire.

Since 1814, Pestel had been persistent in his attempt to unite all of Russia, Poland, Bohemia, Moravia, Dalmatia, Hungary, Transylvania, Servia (Serbia), Moldavia, and Valachia under a federal republic. Conspiring with him were many princes initiated into Freemasonry and indoctrinated in subversion. When Pestel disclosed his plans to murder the whole Russian imperial family and proclaim a republic, Prince Jablonowski of Poland (a fellow Mason) recoiled in horror, and the Poles were allowed to form their own government.

The revolution was planned for 1829, but the sudden death of Alexander in 1825 hastened the revolt. The uprising occurred on Mon. day, December 14, 1825, failed, and the leaders of the "Decembrists," as the rebels were called, were arrested. They were executed a few months later.²⁶

Under the new Czar, Nicholas I (r.1825-1855), Freemasonry was severely suppressed. The Scottish Rite *New Age* magazine (February 1945) reports:

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[A]fter 1825, many Russian Masons exiled themselves to France where lodges operating in the Russian language were sponsored by the Grand Orient. Some of the exiles later returned to Russia, and organized lodges in St. Petersburg and Moscow... and had "an avowedly political aim and view; namely, that of the overthrow of the autocracy."²⁷

While Russian Masons were in training in France, Freemasonry lay dormant in their motherland until the rise to power of Nicholas I's successor, Alexander II (r.1855-1881). Alexander ascended the throne after the disastrous Crimean War - a war designed by Freemason Lord Palmerston of Great Britain to dissolve Russia's alliance with Austria. Under great pressure from Masons abroad, particularly Lord Palmerston, Alexander realized the necessity of permitting "political institutions" outside of government - such as Freemasonry - to function. By 1857 lodges had reopened in St. Petersburg, giving English Freemasonry the opportunity to penetrate the Imperial Court with Masonic subversives. When Palmerston died in 1865, the cause was taken up and directed by Albert Pike and Joseph Mazzini.

Mikhail Bakunin

Mazzini maintained contact with revolutionaries throughout the world. One was a man who was to cast the sinister shadow of terrorism not only over his own age, but over ours as well. He was Grand Orient Freemason Mikhail Bakunin (1814-1876), a Russian disciple of Weishaupt, who, ironically, was a hater of the Jews.²⁸ The authors of *The Messianic Legacy* recount Bakunin's Masonic credentials:

Having spent more than twenty years working his way up through the ranks of Freemasonry, Bakunin had acquired a metaphysical philosophical framework for his social and political ideas. Bakunin was a self-proclaimed Satanist. According to one commentator, he saw Satan "as the spiritual head of revolutionaries, the true author of human liberation." Satan was not only the supreme rebel, but also the supreme freedom-fighter against the tyrannical God of Judaism and Christianity. The established institutions of church and state were instruments of the oppressive Judeo-Christian God, and according to Bakunin it was a moral and theological obligation to oppose them.²⁹

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Ralph Epperson, in *The New World Order*, quotes Bakunin on the attributes of Satan:

"Satan [is] the eternal rebel, the first freethinker and the emancipator of worlds.

"He makes man ashamed of his bestial ignorance and obedience; he emancipates him, stamps upon his brow the seal of liberty and humanity, in urging him to disobey and eat of the fruit of knowledge."³⁰

In 1857 Bakunin was in England with Mazzini to plan the assassination of Napoleon III.³¹ On August 5, 1862, he was one of the delegates at the London International [Worker's] Exhibition. The delegates met in Freemason's Hall at a dinner hosted by their English colleagues. The after-dinner speech formed the foundation of the International Working Men's Association - known later as the Communist Inter-national. September 24-28, 1864, Bakunin was at St. Martin's Hall, London, attending, with Mazzini and Marx, the founding of the International Working Men's Association. Mazzini and Marx were placed on a subcommittee to prepare the constitution.³² In 1869 Bakunin fought for control of the International, which held its convention that year in the Masonic Temple Unique at Geneva. At that meeting Bakunin thus spoke of the strategy for the triumph of Communism:

By social liquidation I mean expropriation of all existing proprietors, by the abolition of the political and legal state, which is the sanction and only guarantee of all property as now existing, and of all that is called legal right; and the expropriation, in fact, everywhere, and as much and as quickly as possible by the force of events and circumstances.³³

On September 29, 1872, when a split occurred in the ranks of the participants in the Hague Congress of the International, some sided with Bakunin, while others rallied around Marx. Marx's followers wanted a non-violent revolution through worker strikes. Bakunin's adherents founded the Anarchist Party, urging terrorism and assassination as the means of overthrowing all forms of existing governments. Bakunin described the revolutionary in his famous *Catechism*:

The revolutionary is a man dedicated. He must have neither personal interests, business, sentiments, nor property. He must be absolutely absorbed in a single exclusive interest, a single

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thought, a single passion, revolution. He despises and hates actual morals; for him all is moral which favours the triumph of revolution, and immoral and criminal which impedes it. Between him and society there is a fight to the death, incessant and irreconcilable. He must be prepared to die, to endure torture, to put to death with his own hands all those who are obstacles to revolution.³⁴

On March 1, 1881, a disciple of Bakunin succeeded in assassinating Alexander U with a nitroglycerine hand grenade. The identity of the assassin was never known, because he himself was blown apart when one of the grenades exploded in his pocket.³⁵ The imperial police rounded up several anarchists, one of whom was the older brother of Vladimir Lenin, and executed them for having taken part in the assassination.³⁶

After Alexander II's assassination, Alexander III (1881-1894) ascended the throne. Freemasonry was once again suppressed but was by then too powerful to destroy.

Lenin

In 1870 Vladimir Ilich Ulyanov was born to a Jewish mother and Gentile father. Ulyanov, better known as Lenin (1870-1924), was eleven-years-old when his brother was executed for his part in the assassination of Alexander II. During his adolescence, Lenin adopted and absorbed revolutionary ideals which his brother had embraced and took Bakunin as his idol, as had his brother.

Lenin's future revolutionary party structure derived directly from Bakunin, as Lenin himself acknowledges in his notebooks. Almost quoting Bakunin, Lenin stated, "We do not believe in eternal morality.... Everything is moral which is necessary for the annihilation of the old exploiting social order and for uniting the proletariat."³⁷

In 1889, while a student at the University of Kazan, Lenin joined Grand Orient Freemasonry. There he started reading Marx and soon was expounding Marxist principles. Later he wrote: "Atheism is a natural and inseparable portion of Marxism, of the theory and practice of scientific Socialism. Our propaganda necessarily includes propaganda for atheism."³⁸ Lenin revealed his anti-Christian and anti-Semitic nature when he said,

"We must combat religion. This is the ABC of all materialism and consequently of Marxism."³⁹ Leninism became a mixture of Marx and Bakunin.

In 1894, when the ill-fated Czar Nicholas II (r-1894-1917) ascended the Imperial throne, Russia was still prey to Freemasonry. In 1895,

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Lenin and nine others, including Leon Trotsky, founded the Social Democratic Labor Party, the forerunner of the Communist Party.⁴⁰ These revolutionists were divided between an extreme terrorist wing led by Lenin, and a broader and looser membership that had merged imperceptibly with radical middle-class liberalism, led by Trotsky. Lenin's group, after it had won a majority vote during its second congress held in Brussels and London in 1903, took the name Bolshevik (derived from the Russian word for "majority"). The loose-knit group, which lost the vote to the Bolsheviks, became known as the Mensheviks (derived from the Russian word for "minority"). From 1900 to 1905 Lenin's group was plotting the violent overthrow of the Russian government.

Unlike Trotsky, who initially was willing to ally with the liberal middle class, "Lenin believed that his Bolsheviks should never ally themselves with the liberal forces of the bourgeoisie under any circumstances."⁴¹ Yet, Lenin had no aversion to accepting their money from abroad. For example, during the spring of 1905, Lenin was in London negotiating for funds from the socialist Fabian Society, whose membership were mostly liberal middle- and upper-class Masons, such as H.G. Wells, George Bernard Shaw and Annie Besant. After this meeting, several of the wealthy Fabians loaned Lenin large sums of money.⁴²

Much more serious to the Russian government at the time, however, was its disastrous war with Japan, which had begun in 1904. The conflict stemmed from an earlier struggle between Japan and China over Korea, which Japan had won decisively in 1895. Forced to protect his far eastern interests, the Czar sided with China, demanding Japan return to China the Liaotung Peninsula, which it did in 1896. In 1898 the Russian government acquired the peninsula from the Chinese, and built a naval base in the ice-free waters at Port Arthur, thus antagonizing Japan.

In retaliation, Japanese forces made a surprise attack on Russian warships in Port Arthur on the night of February 8-9, 1904.⁴³ Grand Orient Freemasonry immediately saw its opportunity to weaken Russia, making it less able to resist revolution. Lenin's revolution, which was scheduled for the spring of 1905, would better realize success if the military were gone. By financing the Japanese against the Russians, the Grand Orient would force the Czar to reinforce his eastern front, leaving the western front stripped of military personnel and resources. A loan of \$30,000,000 was issued to the Japanese from a Warburg affiliate bank in New York, a bank run by Grand Orient Freemason Jacob Schiff. This fact is confirmed in the official *Jewish Communal Register* of 1917-1918:

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The firm of Kuhn, Loeb and Company floated the large Japanese war loans of 1904-5, thus making possible the Japanese victory over Russia... Mr. Schiff has always used his wealth and influence in the best interest of his people. He financed the enemies of autocratic Russia and used his influence to keep Russia from the money market of the United States.⁴⁴

Lenin returned to St. Petersburg in the spring of 1905 to receive additional funds from a Mason named Joseph Stalin. Stalin, known in Masonic circles as the Jesse James of the Urals, had joined the Bolsheviks in 1903. From 1903 until his reception by Lenin, Stalin had been robbing banks to help fund Lenin's impending revolution.⁴⁵

Lenin's revolution began on May 1, the anniversary of the founding of the Illuminati.⁴⁶ He and Trotsky were still divided in their efforts, both publishing separate radical newspapers to foment their respective styles of revolution in the labor force.

Trotsky's means to power was worker strikes; thus he formed in St. Petersburg a "Soviet [council] of Workers' Deputies." The president of the "Soviet of Workers" was a Russian lawyer by the name of Khrustalyov, but its silent leader was Trotsky. Although Lenin took no active part in the Soviets, he and Trotsky independently spread anti-government propaganda through their papers. Both men were instrumental in causing sixteen hundred worker strikes, involving a million men and women.

Meanwhile, Nicholas II, with most of his military on the eastern front fighting a war with Japan, found himself with an inadequate number of troops to thwart revolution at home. Needing to end the war with Japan, he sent Count Witte to negotiate peace. By October, when the revolution had reached its climax, peace had been

made with Japan. One final strike was called by the Bolsheviks - a nationwide railway strike designed to keep Russian troops from returning home. When Lenin, Stalin and Trotsky were captured, the strike fizzled. Lenin was exiled to Switzerland, Stalin and Trotsky to Siberia. Trotsky escaped to Europe and then to New York.

Faced with the threat of political collapse, Czar Nicholas issued a manifesto promising to convoke a national Duma or Parliament, which would share in the law-making process. The election, held in April 1906 on a rather broad franchise, produced a Duma with a left-wing majority. Count Witte became Russia's first Prime Minister. Reforms demanded by the Duma, such as redistribution of landowners' estates to peasants with or without compensation, amnesty for political

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prisoners, equal rights for Jews and for religious dissenters, and autonomy for Poland, were unacceptable to the government. After two months of deadlock, Nicholas dissolved the Duma.⁴⁷

A ruthless suppression of Freemasonry followed. Hundreds of revolutionaries were executed, while massive Jewish pogroms spilt innocent blood. When the discipline of the armed forces was restored, elections were held for a second Duma in February 1907. The elections produced a body even farther to the left than the first. By June it too had been dissolved.

Stalin

Iosif Visarionovich Dzhugashvili (1879-1953) changed his name to Joseph Stalin in 1903 when he began robbing banks. Earlier he had trained for the priesthood in a theological seminary in Tiflis. In 1900 he lived for a year with Georg Ivanovich Gurdjieff (1870s-1949), a "magi" of Tibetan mysteries from the region of Georgia.⁴⁸ Gurdjieff, a Rosicrucian Mason, hobnobbed with English Masons and was a proponent and teacher of racist-gnostic mysticism.⁴⁹ While in Georgia, Stalin was initiated into Martinist Freemasonry by Gurdjieff and became a closet anti-Zionist. Married to a Jewess, Stalin was not an anti-Semite.

Trotsky

Lev Davidovich Bronstein (1879-1940) was born of Jewish parents. His father, a wealthy grain mill owner in Kherson (South Russia) owned an estate at Yanovka, which lies not far from Kherson. Bronstein's views were identical to that of the Alliance Israelite Universelle (which proposed the involvement of Jews in all walks of Gentile society), but he showed no evidence of being anti-Zionist. To hide his years of revolutionary activity, Bronstein changed his name to Leon D. Trotsky.

Most people first learned of Trotsky's existence and activities in 1917, when he entered the political arena in Russia and presented himself as the intimate "friend" and co-worker of Lenin. Only those more closely acquainted with Marxist movements and revolutionary propaganda in Europe remembered that Trotsky and Lenin were enemies in earlier years.

Trotsky, at age 19, used the secrecy of Grand Orient Lodges to organize a revolutionary society in Nicolayev, a port on the Black Sea near his home. Many poor and deceived Protestants, who had been persecuted by the Orthodox Church of Russia, were easy recruits for

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his Masonic revolution. The seeds of discontent began to germinate as he succeeded in perverting the meetings of these Russian Protestant Christians.

In 1899 he and a number of his Masonic friends were arrested by the Czar's police and exiled to Siberia. He escaped in 1902 and fled to western Europe. Trotsky was merely one of many Russian political emigrants who were then populating the back alleys of European capitals. Eventually he went to London where he had occasion to visit with Lenin, who was himself travelling abroad in search of funding. Trotsky, not yet willing to yield to the violent overthrow of government as demanded by Lenin's Bolsheviks, avoided Lenin's suggestion that they unite.

From London Trotsky went to Austria and then to Paris. While in Paris he frequented the Grand Orient Lodges, soliciting financial and political support for his own revolution. There he was encouraged by the more radical communists to reconsider violence if the more mild form of workers' strikes did not prove successful. As a Marxist, Trotsky succeeded in winning the confidence of the leaders of Marxism in Paris, and from then on we find him closely associated with the two Masonic headquarters of the Russian revolution.⁵⁰ Thus, it was in London and in Paris that Trotsky got his real start as an international figure.

With blessings from the French Grand Orient, Trotsky was sent back to Russia to foment revolution. He

arrived in the spring of 1905 and founded a daily newspaper, *Nachalo* (The Beginning). Shortly thereafter he formed the "Soviet of Workers" in St. Petersburg. Lenin, who had returned to Russia soon after Trotsky, took no active part in the Soviets, but satisfied himself with editing his own radical revolutionary daily called *Novaya Zhizn* (New Life).

Although these two men would cooperate in the 1917 Bolshevik Revolution, Lenin was Trotsky's rival, not only politically, but journalistically as well. Trotsky's newspaper had a much larger circulation than did Lenin's - up to half a million copies daily. Trotsky was also backed financially by wealthy Jewish publisher Dr. Herzenstein. Lenin's circulation was much smaller and wielded much less influence.

Both papers, however, reached Germany where they were read by the House of Warburg. Max Warburg, a Grand Orient Freemason had already been observing both men, and was presently assisting them by funding the Japanese war against Russia. Trotsky's publication made Warburg aware that this rebel's viewpoint on world revolution was identical to his own. Warburg knew that a man like Trotsky would go far in solidifying a revolution if properly supported and supplied with plenty of money. But to run a revolutionary government was not his

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strength. Warburg chose the more intellectual Lenin. Trotsky and Lenin's future cooperation undoubtedly was encouraged by the House of Warburg.

The Bolshevik movement did not originate with the poor and downtrodden of Russia, as we have been led to believe, but by wealthy Grand Orient Masons from Berlin and Paris, and affluent left-wing English Masons from London.

In *Trotsky and the Jews behind the Russian Revolution* (1937), written anonymously by one of Trotsky's former Soviet Commissars, we read:

The ties between Trotsky and the powers backing him doubtless became closer after the 1905 revolution. As factual head of the St. Petersburg "Workers Soviet," he had demonstrated his disregard for all restraint when offered an opportunity to stir mobs of criminals into a blood-thirsty frenzy.⁵¹

The inability of the worker strikes to topple the government forced Trotsky to rethink his style of revolution. He finally agreed with Lenin and Bakunin that a successful revolution must maintain a constant slaughter of undesirables - a never-ending reign of terror.

With the failure of the revolution, Trotsky again was exiled to Siberia. Hardly had he been brought to his destination when he escaped, hurrying back to St. Petersburg, where he was hidden by his Masonic comrades.⁵² After a short stay, Trotsky left Russia on a mission to tour Europe - speaking in one city, then another, always just ahead of the police. He also played the role of correspondent for influential Russian and European newspapers and periodicals distributed on the Continent.

Meanwhile, in Paris, aristocratic Russians who had been exiled to France after the first Duma was dissolved in the summer of 1906, were preparing their own Masonic revolution. *Mackey's Encyclopedia of Freemasonry* gives the details:

A few prominent Russian intellectuals joined French lodges. Professor Bajenoff joined at Paris the Scottish Rite Lodge *Les Amis Reunis*. Paul Jablochkov, world-famous electrician, founded the Lodge Cosmos under the Ancient Accepted Scottish Rite at Paris where in 1906 about fifteen Russian publicists joined French lodges. These Brethren on their return to Russia organized two lodges, one in St. Petersburg, the Polar Star, and a lodge at Moscow. These lodges were instituted with great ceremony in May, 1908, by two representatives of the Grand

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Orient of France and up to 1909 six lodges were organized. There was an interval in their activity over police restrictions and then these lodges were reopened in 1911, working under the Grand Orient of France, with practically no ritual and having an avowedly political aim in view, namely, that of the overthrow of autocracy.... In 1913 and 1914 the organization... had about forty-two lodges chiefly composed of members of the cadet-party. The first revolution in March 1917 is said to have been inspired and operated from these lodges and all the members of Kerensky's government belonged to them.⁵³

Sion, Anti-Zionism, and the Russian Revolution

Zionism was an unexpected bombshell dropped in the midst of the Russian conspiracy. During the 1840s

and 1850s, when Reform Judaism's anti-Semitic doctrine of assimilation failed to destroy the Jewish Orthodoxy in Russia, Czar Nicholas I was encouraged to prosecute pogroms against the Jews. The Orthodoxy responded by dreaming of a homeland and organized their nationalistic dream under the banner of "Zionism." Naturally the Reformers became anti-Zionists.

Zionism also had an enemy in the Priory of Sion, which was head-quartered in the Mizraim Lodge at Paris. Sion's ultimate goal was, and still is, to establish a universal throne in Europe occupied by Sion's counterfeit "King of Jerusalem." This goal was seriously threatened by the rise of Zionism. To counter the nationalistic tendency among Jews, or to at least contain the spread of Zionism, the Priory of Sion in 1860 founded the Alliance Israelite Universelle also headquartered in Mizraim Freemasonry at Paris. Through a series of complex events (explained in chapter 13), Mizraim Freemasonry produced the *Protocols of the Learned Elders of Sion*.

Reform Jews by the thousands joined the Alliance Israelite Universelle to fight the spread of Zionism. Conversely, the House of Rothschild assumed the leadership of European Zionism, donating large sums of money to its cause. In doing so, they found themselves confronted with the formidable forces of non-Zionist groups in America and Europe - groups which came to be later controlled by Jacob Schiff and his friends, the Warburgs.⁵⁴

Meanwhile, in 1875, Mizraim Freemasonry merged with two other Rosicrucian Orders, Memphis and Martin. In 1884 Sion arranged for the "theft" of the *Protocols of the Learned Elders of Sion* from its own Mizraim Lodge at Paris. The *Protocols* were then carried to Russia as

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propaganda against Zionist Jews, but lay dormant for the next two decades.

The timing of the publication of the *Protocols* in 1905 is indeed suspicious, especially since two men of Jewish ancestry, Lenin and Trotsky, were inciting revolution that year. Jewish pogroms of the most gruesome nature followed. The pogroms, instead of destroying Zionism, as they were intended, compelled the Jews to seek protection by siding with one of the two revolutionary groups, the Bolsheviks or the social democrats. Financing the Bolsheviks were the anti-Zionist Warburgs, while the social democrats were funded by the pro-Zionist Rothschilds.

Meanwhile, the Priory of Sion assigned two charlatans the task of undermining the power of Nicholas II. These men were not Jews, but Gentile Rosicrucian Masons. They were seer Louis Philippe, protege of the French occultist Dr. Gerard Encausse (Papus), who was Grand Master of the lodge from where the *Protocols* were stolen, and faith healer Grigori Rasputin, who succeeded Philippe.

Subsequent events suggest that Philippe and Rasputin's Masonic assignment was two-fold. After they successfully penetrated the Russian imperial court as advisors, they were (1) to suggest pogroms be unleashed against the Jews; and (2) give incompetent advice to weaken the empire.

These two charlatans wielded influence at a time when Russia's leadership was at its weakest. In 1894, when Nicholas II ascended the throne, he was not the real power. Rather it was his wife Aleksandra, to whom the Czar was passionately devoted to a fault. Nicholas was timid by nature, though he possessed great personal charm. Aleksandra had the strength of character that he lacked, and he fell completely under her sway. Under her influence he sought the advice of spiritualists and faith healers. Philippe, then Rasputin, offered their services.

Philippe was introduced to the Imperial Court first, oddly enough, by the same man who was Rasputin's sinister adviser, the anti-Zionist and Reform Jew, Manoussevitch Manouilof.⁵⁵ Philippe claimed to be able to see into the future and to change the course of events.⁵⁶ Aleksandra suggested to Nicholas that Philippe be the Imperial Court Advisor. Soon the quack became indispensable to both Emperor and Empress.

Papus, Philippe's mentor from Paris, visited Russia on two separate occasions, conveying instructions to "Dr." Philippe. Together, both men organized Rosicrucian Martinist lodges in Russia to spread their pernicious anti-Zionist doctrine. Philippe and Rasputin were at least acquainted, if not in league, for Rasputin joined one of these lodges. As subsequent events will suggest, Papus also chartered O.T.O. homicidal lodges in Russia in preparation for the impending slaughter. Philippe

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practiced his witchcraft in the court from the mid-1890s to 1902, with Rasputin taking over in 1905.

Philippe's ascendancy and domination of the imperial court was not by chance. Desperate, without an heir to the throne, Nicholas and Aleksandra consulted the French quack on how to produce a son. He convinced them that he could help. In 1902 Philippe announced the Czarina's pregnancy and predicted the babe would be a male child. After six months the court had to admit that she had not become pregnant. The embarrassing publicity forced Philippe to leave Russia under a cloud, but not before he set the stage for the acceptance of his successor. Philippe said to Aleksandra, "Someday you will have another friend like me who will speak to you of God."⁵⁷ Of course, that friend just happened to be Rasputin, who arrived in St. Petersburg a few months after

Philippe's departure.

Late in 1903 Aleksandra did indeed become pregnant and on July 30, 1904, bore a son and named him Aleksei. Aleksei had a disease for which there was no known cure and little effective treatment. The only heir to the throne was a hemophiliac.

The year 1905 was rocked by war abroad and revolution at home. By October Count Witte had completed peace negotiations with Japan. The first Communist revolution had come to an end, and the emperor had just agreed to a political transition to democracy.

In November faith healer Rasputin was introduced to the imperial family. When he demonstrated an ability to ease the suffering of the young Aleksei, he was welcomed into the family circle as a close and trusted friend. Aleksandra came to revere him as the holy man that Philippe had prophesied would come. She believed that Rasputin was sent by God to save her son, the Romanov dynasty, and the Russian autocracy. Rasputin was accepted as the Imperial Court Advisor and his word became law.

In 1905 the timely release on unsuspecting Russia of the *Protocols of the Learned Elders of Zion* filled the land with renewed anti-Semitism. Rasputin informed the Czar that the uprising that year was a Jewish conspiracy to destroy the Romanov dynasty. He advised Nicholas to slaughter the Jews, which advice led to the pogroms of Kiev, Alexandrovsk, and Odessa.⁵⁸ For protection the Jews flocked to join the two revolutionary groups.

With the success of the pogroms, Rasputin's Masonic assignment was only half complete. His second objective was to further weaken the dynasty by placing incompetent legislators in the Duma. Carroll Quigley wrote: "Rasputin used his power.. to interfere in every branch of the government, always in a destructive and unprogressive sense."⁵⁹

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The outbreak of World War I temporarily strengthened the monarchy and resulted in Nicholas' further suppression of Freemasonry and repudiation of the Duma. Rasputin reacted by turning the Czarina against the Czar's grand nephew, who was Commander-in-Chief of the Russian army. Aleksandra immediately suggested to her husband that he assume supreme command himself. Although Nicholas did not interfere in operational decisions, his departure from the political scene had serious consequences. In his absence supreme power was passed to the empress. The *Encyclopaedia Britannica* reports that

[a] grotesque situation resulted: in the midst of a desperate struggle for national survival, competent ministers and officials were dismissed and replaced by worthless nominees of Rasputin. The court was widely suspected of treachery, and ant dynastic feeling grew apace. Conservatives plotted Nicholas' deposition in the hope of saving the monarchy.⁶⁰

Planning the Second Bolshevik Revolution

The outbreak of World War I found Trotsky in Austria editing the revolutionary paper, *Pravda*. Grand Orient Freemasons had already assassinated Archduke Ferdinand. Masons had made inroads into Austrian politics, and many Austrian police were Freemasons. Instead of confining Trotsky, as they had other Russian subjects, the police warned him to leave Austria as quickly as possible. He moved on to Paris, leaving behind a library and many revolutionary manuscripts. These documents were preserved by the Masonic lodge at Vienna and later sent to Russia after the Bolshevik Revolution.

From Paris Trotsky travelled to Switzerland, where Lenin was already in residence. The Third International (commonly known as the Communist International or Comintern) soon began to take more definite form.⁶¹ The year was 1915.

From Switzerland Trotsky moved to Spain. When the Russian government notified Spanish authorities that Trotsky was there, he was again arrested. Masons in Madrid contacted London to assist, but English Freemasonry, planning its own revolution in Russia, refused to help Trotsky. Strange as it may seem, Trotsky was exiled to New York City.

By this time Trotsky had become quite famous in Russian Jewish revolutionary circles. When he stepped off the ship in New York, a

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reception committee of Russian Jews with flowers and music greeted him. There he was introduced to Grand Orient Freemason Jacob Schiff, the financial protegee' of the German Grand Orient Masons Felix and Max Warburg. Schiff immediately placed Trotsky in the editorial offices of the radical Russian newspaper *Novy Mir*

(New World), which was then published in New York. It was 1916.

Kerensky's Democratic Revolution

Meanwhile, a democratic revolution, headed by Alexander Kerensky and the aristocrats from the Polar Star Lodge, was brewing in Russia. Kerensky, a 32nd degree Scottish Rite Mason, was a member of the Social Revolutionary Party. This Party had acquired a considerable following, which in 1917 was divided into four groups - the Left Wing, the Moderate Internationalists, the People's Social Party, and the Right Wing under Kerensky.⁶²

Kerensky's February revolution was a product of a war-torn Russia, and proclaimed the same democratic ideals as the American Revolution. He planned a coup with help from the corrupt and incompetent Imperial Duma,⁶³ which had been filled with dupes of Rasputin. Two years earlier, in 1915, during the First World War, Russia had lost about a million men. In 1916 another million were killed in one battle alone - the "Brusilov" counterattack against Austria.⁶⁴ By this time the prestige of the Czar had fallen so low that the nation, the military, and even the Emperor's own royal house was split. For example, Prince Georgi Yevgenievich Lvov, who was a member of the aristocratic Polar Star Lodge, was plotting the coup with Kerensky.⁶⁵

"It was this turmoil," said the former Russian Commissar, "which provoked the original overthrow of the Czar and brought about the attempt to establish a modern Republican regime under Kerensky. Everybody close to those in command of the armies knew that the ruling powers of Imperial Russia had divided."⁶⁶

Czar Nicholas was indifferent toward the political division at home. His immediate concern was the heavy toll the world war was inflicting on the Russian population. In spite of the treaty he had signed with England and France, a treaty which specified that there would be no separate peace negotiated with the Central Powers, Nicholas needed to end the war to save his nation. The faction of militarists around the Czar argued for staying in the war, but Nicholas refused. He planned one final offensive to be launched in early spring. The German army

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was to be thrown back, if possible, as far as Warsaw, and peace negotiations with the Central Powers were to begin.⁶⁷

Great Britain, desperately needing the Russian war machine to keep the Germans occupied on the eastern front, was provoked into backing the Kerensky revolution. Kerensky had earlier sent word to London that his government would keep Russia in the war if the British would finance his coup. With help from the House of Rothschild, London immediately responded. By the fall of 1916, English Masons were secretly meeting with Kerensky.⁶⁸

The English Mason most responsible for negotiating terms with Kerensky was 33rd degree Mason Lord Alfred Milner (1854-1925), head of the conspiratorial Round Table Groups. *Macmillan's History of the Times* confirms that

[o]n January 19, 1917 Milner left London at the head of an Allied mission which, during three weeks in Petrograd, laid down a suitable scheme for keeping the Russian forces supplied with Western munitions.... It was widely believed at the time that the February Revolution [installing Kerensky] was hatched at the British embassy.⁶⁹

coercing the United States into World War I

With Russia weakened, the Allies were rapidly losing the war to the Central Powers. Not only did England need Russia to stay in the war, she needed the United States to enter. The British government hoped to capitalize on the power and influence of world Jewry. The *Encyclopedia of Jewish History* also confirms that Zionist leaders in England pinned their movement's future on a British victory. Zionists saw the war as a unique opportunity, especially when it appeared that England was about to lose the support of Russia. The *Encyclopedia* states that

[t]he British were anxious to have world Jewry on their side believing that this would engender widespread Jewish support for British policies. In particular, Britain wished to persuade the United States to join the war, and Russia to remain a combatant.... Many in Britain believed that a British pro-Zionist declaration

would lead American and Russian Jewry to put pressure on their respective governments in favor of Great Britain.⁷⁰

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The Balfour Declaration

Freemasons were the vehicle through which the British plan was communicated. James A. Malcolm, an Armenian, reveals the extent of the Masonic network in *Origins of the Balfour Declaration*, a white paper written in 1944 and held by the British Museum, as well as Harvard University Library. In *Origins*, Malcolm tells the story of his personal involvement in the events and politics leading to the Balfour Declaration.

In 1916 Malcolm was appointed one of five members of the Armenian National Delegation to take charge of the Armenian interests during and after the war. In this official capacity, he had frequent contacts with the British Cabinet Office, Foreign Office and War Office. He also had contact with the French and other allied embassies in London and was in touch with French authorities when he travelled to Paris. Malcolm was educated in England and knew influential British Jews:

When I came to England as a boy for my education, in 1881, I was placed under the guardianship of an old friend, and agent of the family, Sir Albert (Abdalla) Sassoon in London, and cultivated Jewish friends, including Colonel Goldsmid. After leaving Oxford, while dabbling in journalism, I met Mr. Edward Fitzgerald, who was then a roving correspondent for the *Daily News* on the Continent. He had met Herzl in Vienna and Constantinople and told me a good deal about him and his Zionist ideas, which naturally interested me very much. In London, I heard from Colonel Goldsmid and other notable Jews about projected Jewish settlements in Palestine.... Of course, I had read Byron, George Eliot and Oliphant about the Jews. Later, during my business travels in Eastern Europe and in Russia, I saw something of the Jewish centres and I always remembered my father had told me that wherever they were, the Jews never failed each Passover to drink to "next year in the Land of Israel."⁷¹

In late autumn of 1916, when England first learned that the Czar was weary of war and ready to negotiate his own separate peace, Malcolm visited Sir Mark Sykes in the War Cabinet at Whitehall. Malcolm said that Sykes "spoke of military deadlock in France, the growing menace of submarine warfare, the unsatisfactory situation which was developing in Russia and the general bleak outlook.... The Cabinet was looking anxiously for United States intervention."⁷²

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Sir Mark said he had tried to enlist substantial Jewish influence in the United States, but was unsuccessful. The German House of Warburg, which controlled American banking, was obviously not interested. Malcolm explained to Sir Mark that he was approaching the wrong Jews - that there were two sets of Jews, Zionists and anti-Zionists. The latter were members of the Alliance Israelite Universelle, thus could not be persuaded. Among them were Felix Warburg and Jacob Schiff in the United States. The British would have to approach the Zionists. "There are tens of thousands, perhaps hundreds of thousands, of such Jews. You can win the sympathy of the Jews everywhere, in one way only, and that way is by offering to try and secure Palestine for them," said Malcolm.⁷³

Sir Mark was interested. Malcolm said he should discuss it with Lord Milner, who was also a member of the War Cabinet. When Sir Mark made this suggestion, Milner became greatly interested, but did not know how England could promise Palestine to the Jews. Malcolm suggested he contact Justice Brandeis, a 33rd degree Jewish Scottish Rite Mason on the United States Supreme Court. Brandeis was intimate with Col. Edward House, a 33rd degree Jewish Grand Lodge Mason, who was constantly at President Woodrow Wilson's side. Both Brandeis and House were Zionists. A few days later Sir Mark informed Malcolm that the Cabinet had agreed to his suggestion and authorized him to open negotiations with the Zionists. Malcolm was then introduced to Dr. Chaim Weizmann, a Jewish English Freemason and ardent Zionist. Weizmann, along with two other Zionists, Sokolow and Greenberg, agreed to solicit the help of American Jewry. Malcolm wrote:

The results of the talk were very satisfactory. The first step was to inform Zionist leaders in all parts of the world of the compact and Sir Mark said they would be given immediate facilities for cables to be sent through the Foreign Office and War Office, through the British Embassies and Consulates. A special detailed message was at once sent to Justice Brandeis in cipher through the Foreign Office.⁷⁴

The British talks with Zionist Jews resulted in a general understanding that in return for Palestine, the

Zionists would work for active Jewish sympathy and support for the Allied cause in the United States.⁷⁵ On February 7th, 1917, during the time Kerensky was deeply involved in his revolution, Anglo-Zionists gathered at the house of Dr. Gaster to hear Sir Mark's plan. Present were James de Rothschild, Dr. Weizmann, Mr. Sokolow, Dr. Tchlenow and Mr. Sacher and others.

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Messages were sent to Zionist leaders in Russia to encourage them to aid the Kerensky revolution. When the message was taken to France, the headquarters of the Alliance Israelite Universelle, all the Jews there, with the exception of Baron Edmond de Rothschild, scoffed at the idea that any appreciable number of Jews would ever want to go and settle in Palestine. They retorted, "Zionism was only an idealistic obsession of a few Eastern European Jewish fanatical nationalists who themselves would never go to Palestine, much less settle on the land there."⁷⁶

Until the last minute, French Jewry, represented by the powerful Alliance Israelite Universelle and its Secretary Freemason M. Bigart, was straining every nerve to sabotage the British-backed Zionist project.⁷⁷ In contrast, when the message reached Rome, the Pope said, "The Vatican and the Jews would be good neighbours in Palestine."⁷⁸

At first the Arabs were unhappy. But when Freemason T.E. Lawrence (of Arabia) worked with them through the Masonic lodges (founded earlier by Mazzini as *Young Turks* and later to be called the *Muslim Brotherhood*), they finally reconciled to the bargain.

Each step in this process was with the full knowledge and approval of two powerful Jewish Masons, Justice Brandeis in America and Dr. Weizmann at London, who actively interchanged cables.⁷⁹ With the exception of the German and American Warburgs, Jewish cooperation was solidified. Dr. Weizmann then discussed the plan with Freemason Lord Balfour, who, as Foreign Secretary, would have to sign the declaration for a Jewish homeland.

Freemason Weizmann drafted the declaration. It was cabled to Freemason Brandeis in Washington. From there it was carried to Freemason Edward House at the White House, who submitted it to President Wilson to secure his concurrence. When Freemason Baron Edmond de Rothschild in France agreed to it, it was then submitted to the British War Cabinet and to Freemason Balfour, who as Foreign Secretary signed it on November 2, 1917. In history this document is known as the *Balfour Declaration*. On April 6, 1917, seven months before the *Balfour Declaration* was signed, the United States had already entered the war on the side of the Allies - one month following Kerensky's revolution.

Throughout this Zionist intrigue, English Freemasonry was backing Kerensky to keep Russia in the war. Since all available armed forces were concentrated on the Austro-German front, Kerensky's revolution was relatively easy and non-violent. Prince Lvov had forced the peaceful abdication of the Czar on March 15, after which Kerensky became Justice Minister in the Provisional Government headed by Lvov. Kerensky immediately established a full system of civil liberties, but he erred in two areas: (1) he postponed much needed social and

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economic changes until the establishment of a future constituent assembly; and (2) he kept Russia in the war.⁸⁰

Kerensky's revolution took Trotsky, Lenin and the Warburgs completely by surprise. Trotsky's Russian Commissar remarked, "Had they expected an early outbreak of the revolution, the Warburgs would have had Trotsky and Lenin in readiness somewhere in Russia itself or nearby Scandinavia."⁸¹

There are four reasons why the German Warburgs opposed Kerensky's government: (1) Russia, Germany's enemy, was still in the war; (2) Kerensky's revolution, although Masonic, was too bourgeois; (3) Kerensky was backed by Zionists; and (4) Kerensky's government was funded by Rothschild, the Warburgs' financial competitor.

Protecting Trotsky and Lenin

English Freemasonry and the Rothschilds may have surprised their German-American rivals by the February-March coup by the Duma, but anti-Zionists Jacob Schiff and those allied with him, namely the Warburgs of New York and Hamburg, were not caught unprepared. As head of the Kaiser's secret service, Max Warburg immediately began to plan a counterrevolution. An emergency meeting was called in the Grand Orient Lodge at Hamburg. Coded cables between Hamburg and New York crisscrossed the Atlantic. Schiff was ordered: "Prepare Trotsky!" Lenin, still in Switzerland, was told to meet Trotsky at St. Petersburg, where further instructions would follow. Myron Fagan picks up the story:

Right from the outset of [Kerensky's revolution], strange and mysterious goings-on were taking place in New York. Night after night, Trotsky darted furtively in and out of Jacob Schiff's palatial mansion. And, in the dead of those same nights, there were gatherings of hoodlums on New York's lower East side, all of them Russian refugees at Trotsky's headquarters, and all were going through some mysterious sort of training process, but it was all shrouded in mystery. Nobody talked, although it did leak out that Schiff was financing all of Trotsky's activities; then, suddenly, Trotsky vanished, so did approximately 300 of his trained hoodlums. Actually, they were on the high seas in a Schiff-chartered ship bound for a rendezvous with Lenin.⁸²

In Switzerland Lenin was feted with a farewell party in his Masonic hideaway. Myron Fagan continues, "Men of the very highest places in

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the world were guests at that party.... [One of them] was Max Warburg of the Warburg banking clan in Germany, whose family financed the Kaiser's war machine, and who the Kaiser had regarded by making Max Chief of the Secret Police of Germany."⁸³

A report issued by the Committee of Public Information, Washington, D.C., reveals that the United States Government was fully aware of the Communist movements led by Lenin and Trotsky. The government further knew that a trust fund of \$20 million had been set up in Trotsky's name in a Warburg bank. The response was inaction. Woodrow Wilson presided in the White House. At his side was his alter ego, 33rd degree Freemason Col. House. Together they squelched the government report entitled *German-Bolshevik Conspiracy*, which in part stated: "the bank of Max Warburg & Company of Hamburg, and the Rhineland Westphalia Syndicate had opened an account for Trotsky's enterprise."⁸⁴ This trust fund was placed in the Nya Banken at Stockholm, Sweden.

English Freemasonry was also aware of Trotsky's movements, in part through their White House mole Col. House, and also by British Intelligence surveillance of Trotsky in New York. When Trotsky, with his band of 300 terrorists, set sail for Russia, his ship was intercepted and taken into custody by a British warship off the coast of Canada. He and his band were detained in Halifax, Nova Scotia, and brought to the nearby Amherst prison camp.

The British-Rothschild-Masonic alliance underestimated Jacob Schiff and his German-American Grand Orient allies. Schiff, through Freemason Col. House, rushed instructions to President Wilson to order the British to release the ship intact with Trotsky's hoodlums. Wilson obeyed, warning the British that if they refused, the United States would not enter the war. The British buckled to U.S. pressure.⁸⁵ The United States entered the war on April 6. The British kept their part of the bargain and Trotsky was set free on April 29, 1917.⁸⁶

Trotsky proceeded to Russia, stopping at Stockholm to pick up a 20 million dollar Warburg bank draft. Meanwhile Max Warburg prepared Lenin's transport. Lenin and his group of communist terrorists were loaded into a sealed freight car and carried across German territory to Russia at the height of World War I.

On November 5, 1919, Winston Churchill, a 3rd degree Mason, admitted to the House of Commons, in camouflaged terms, that Freemasonry was behind Lenin's revolution:

Lenin was sent into Russia.. in the same way that you might send a phial containing a culture of typhoid or of cholera to be

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poured into the water supply of a great city, and it worked with amazing accuracy. No sooner did Lenin arrive than he began beckoning a finger here and a finger there to obscure persons in sheltered retreats in New York, in Glasgow, in Berne, and other countries, and he gathered together the leading spirits of a formidable sect, *the most formidable sect in the world*. ~⁸⁷

Several years after Trotsky's brutal slaughter of Russians, Londoners began to question why the British released him. In 1924, J.D. Dell, a prominent London publisher, sent a letter to Lloyd George, Prime Minister of Great Britain from 1916 to 1922, asking him for an answer. Part of Dell's letter reads:

It is clear enough now, as you are aware, that the revolution in Russia in 1917 was no mere spontaneous rising of the masses, but was deliberately engineered, both from within and without Russia, by her inveterate enemies. Germany has been accused of aiding Russia's enemies in this bloody business by the despatch of Lenin's secret train but so far no accusation has been made against this country [England] in connection with Trotsky's passage from America to Russia.

Germany has an excuse, she was at war with Russia. But what excuse have we? To help the torture of a war-time Ally in the way we helped to torture Russia is a crime of such magnitude that it would be impossible to expiate it voluntarily, but we must try.

In order to attain the object mentioned in the beginning of the letter (to acquit the conscience of Britishers and to bring the chief perpetrators to book) kindly let me know whether you accept any responsibility for the release of Trotsky from his arrest in Halifax, N.S., or his passage through to Russia. As head of the British Government at the time you are of course officially responsible. If however you disclaim responsibility it is necessary for you to indicate where this lies.⁸⁸

Dell never received an answer to his letter. Although silence suggests complicity with Trotsky's communist revolution, that was not the case. Lloyd George could not defend his decision to release Trotsky without implicating English Freemasonry's role in funding Kerensky's socialist revolution to keep Russia in the war. Nor could he reveal London's negotiations with American Jews to lobby for America's entry into the

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war. Lloyd George hated the communists as much as did Dell. To release Trotsky was a matter of national survival, requiring no explanation.

The Bolsheviks Overthrow Kerensky's Elected Government

After Trotsky's arrival in Russia, he and Lenin joined hands for the first time at Petrograd in May 1917, one month after America entered the First World War. The bandit Joseph Stalin was at their side. Immediately they set out to solidify control. With \$20 million at their disposal, Lenin put on a powerful propaganda campaign to replace Kerensky and his provisional government with a nationwide system of soviets or councils.

A series of attacks were then directed at the financially entrenched Rothschilds and their newly created republican government. The first blow was aimed directly at the Russian army and navy. "Such a move was necessary for two reasons," wrote the Commissar. "First, to deprive rival revolutionary parties of the possibility of preventing anarchy, and second, to defeat the more conservative, moderate aims of the Rothschilds."⁸⁹

What Lenin and Trotsky needed was an army of the proletariat, and this they had to create. The middle class, who were mostly agreeable to Kerensky's socialistic views, were reluctant to side with the radical proletarians, who fiercely embraced the Grand Orient communist doctrine. Lenin and Trotsky had to build the foundation for their "dictatorship of the proletariat" by using the "down trodden underdogs of civilization," as the Marxist gospel called the criminals and parasites of society.

The Commissar, using the French Revolution and the storming of the Bastille as an example of the Bolshevik's tactic, explained how Lenin and Trotsky recruited this element: "When the slums, alleys, taverns, brothels and inns of the cities and villages were unable to supply the needed majorities for the Soviets, the jails of the country and Siberia's convict colonies had to produce them."⁹⁰

In July 1917, Trotsky's new army created an uprising at Petrograd. No one suspected a counterrevolution against Kerensky. Indeed, the Russian people had hoped that some day, perhaps after the end of the war, a bloodless revolution might occur and that such a revolution would result in lasting liberal reforms for the country. They hoped Kerensky would fulfill that dream. They were not prepared for, nor did they want the bloodthirsty Bolshevik Revolution.⁹¹

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The uprising at Petrograd was ostensibly in protest of Romanov participation in the provisional government. Consequently, the uprising led to the resignation of Prince Lvov. In an effort to gain control of the situation, Knight said that "Kerensky took over as Prime Minister and appointed exclusively Masons to the government."⁹²

Shortly thereafter the first general election for the first Constitutional Assembly took place. Both the Socialists and the Communists campaigned. Lenin's Bolsheviks were clearly in the minority. Soundly defeated, the Bolsheviks retaliated by staging their "October Revolution" in which they killed, jailed or exiled the rightfully elected representatives of the people.⁹³

The Bolsheviks did not grow rapidly, but they did win over two local military contingents in two chief cities. Dr. Quigley gives the details of the situation:

On November 7, 1917, the Bolshevik group seized the centers of government in St. Petersburg and was able to hold them because of the refusal of the local military contingents to support the Provisional

Government. Within twenty-four hours this revolutionary group issued a series of decrees which abolished the Provisional Government, ordered the transfer of all public authority in Russia to soviets of workers, soldiers, and peasants, set up a central executive of the Bolshevik leaders, called the "Council of People's Commissars," and ordered the end of the war with Germany and the distribution of large landholdings to the peasants.

The Bolsheviks had no illusions about their position in Russia at the end of 1917. They knew that they formed an infinitesimal group in that vast country and that they had been able to seize power because they were a decisive and ruthless minority among a great mass of persons who had been neutralized by propaganda.~

Stephen Knight reports that when "the Bolsheviks took over the country, Kerensky and most of the Masons involved in the earlier revolution fled to France, where they established lodges under the aegis of the Grand Orient of France."⁹⁵ *Mackey's Encyclopedia of Freemasonry* gives us detailed information of their activity:

After the Bolshevik Revolution most members of these lodges emigrated, and after a long inactivity they were successful

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in forming under the auspices of the Grand Orient of France a new Polar Star Lodge at Paris. Four other lodges working in Russia have been organized under the Grand Lodge of France, and there is also a Lodge of Perfection and a Rose Croix Chapter working in Russian at Paris the rituals of the Ancient and Accepted Scottish Rite under the Supreme Council.... The four Craft lodges work with a committee which in fact represents what the Brethren believe to be the future Grand Lodge of Russia. The Supreme Council has sanctioned a temporary committee in the higher degrees which represents the nucleus of the future Supreme Council for Russia... .⁹⁶

Gentile Freemasons, Jews and the Bolsheviks

The deception of all Masonic deceptions was to make world Jewry believe they were the engineers of the Bolshevik Revolution. The deception was reinforced by Masonic symbols that were taken as Jewish symbols. For example, in the first years of the Communist regime, public buildings were occasionally decorated with the six-pointed Magen David, the Star of David. (This was later changed to the five-pointed star, or pentagram, which is a symbol of the Masonic O.T.O.). Consequently, the Jewish monthly publication, *Jewish World* (July 10, 1929), published an article entitled "The Ideals of Bolshevism." It spoke to the revolt of peoples against the social state, against the evil, the iniquities that were crowned by World War I under which the world groaned for four years. The article ended with this statement: "there is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."~

Rabbi J.L. Magnes, speaking in New York in 1919, listed by name the prominent Jews who headed various Communist uprisings. All were documented as having been Grand Orient Freemasons. Below is a portion of that speech:

When the Jew applies his thought, his whole soul to the cause of the workers and the despoiled, of the disinherited of this world, his fundamental quality is that he goes to the root of things. In Germany he becomes a Marx and a Lasalle, a Haas and an Edward Bernstein; in Austria Victor Adler, Friedrich Adler; in Russia, Trotsky. Compare for an instant the present

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situation in Germany and Russia: the revolution there has liberated creative forces, and admire the quantity of Jews who were there ready for active and immediate service. Revolutionaries, Socialists, Mensheviks, Bolsheviks, Majority or Minority Socialists, whatever name one assigns to them, all are Jews and one finds them as the chiefs or the workers in all revolutionary parties.⁹⁸

In April 1919, while Trotsky was still in his glory and before Stalin came to power, M. Cohen, Jewish editor of the *Communist*, a Kharkoff, Russia, newspaper, wrote:

One can say without exaggeration that the great Russian social revolution has been made by the hand

of the Jews. Would the sombre, oppressed masses of Russian workmen and peasants have been capable by themselves of throwing off the yoke of the bourgeoisie? No, it was especially the Jews who have led the Russian proletariat to the Dawn of the International and who have not only guided but still guide today [1919] the cause of the Soviets which they have preserved in their hands.

We can sleep in peace so long as the commander-in-chief of the Red Army is Comrade Trotsky....
Jews bravely lead to victory the masses of the Russian Proletariat. ⁹⁹

The United States government was made aware of the influence of Jews in the new Communist government by its own American Expeditionary Forces headquartered in Siberia. Two letters from Captain Montgomery Schuyler (placed in our National Archives in 1934) tell the story. The first, dated March 1, 1919, was written to Lt. Colonel Barrows, Vladivostok. The second, dated June 9, 1919, is addressed to the Chief of Staff, A.E.F., Siberia. Following are excerpts:

It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginning guided and controlled by Russian Jews of the greasiest type, who have been in the United States [trained by Trotsky] and there absorbed every one of the worst phases of our civilization without having the least understanding of what we really mean by liberty.

A table made in April 1918 by Robert Wilton, the correspondent of the London *Times* in Russia, shows that at that time there were 384 "commissars" including 2 Negroes, 13 Russians, 15 Chinamen, 22 Armenians and more than 300 Jews. Of the

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latter number 264 had come to Russia [with Trotsky] from the United States since the downfall of the Imperial Government.^{1~}

Victor E. Marsden, the Russian correspondent for the London *Morning Post*, was in Russia during the first two decades of the 20th Century. In December 1919 he wrote a 23-page booklet, *Jews in Russia*, published by the Zionist Judaic Publishing Company of London. The booklet listed by name the Jews who were commissars. Following are their positions and numbers:

Council of the People's Commissars	of 22 members: 17 Jews
Commissariat of War	of 43 members: 34 Jews
Commissariat of the Interior	of 64 members: 45 Jews
Committee of Foreign Affairs	of 17 members: 13 Jews
Commissariat of the Exchequer	of 30 members: 26 Jews
Commissary of Justice	of 19 members: 18 Jews
Commission of Hygiene	of 5 members: 4 Jews
Commissariat of Public Instruction	of 53 members: 44 Jews
Commission of Social Aid	f 6 members: 6 Jews
Commission of Works	of 8 members: 7 Jews
Commission for Reconstruction	of 2 members: 2 Jews
Delegates of Bolshevik Red Cross	of 8 members: 8 Jews
Provincial Commissioners	of 23 members: 21 Jews
Journalists for <i>Pravda</i> and <i>Izvestia</i>	of 42 members: 41 Jews
Commission of Enquiry on the	
late Officials of the Empire	of 7 members: 5 Jews
Committee of Enquiry upon the	
Assassination of Nicholas II	of 10 members: 7 Jews
Supreme Council of General Economy	of 56 members: 45 Jews
Bureau of the First Soviet of	
Workmen and Soldiers of Moscow	of 23 members: 19 Jews
Central Committee of the IV Red Army	of 34 members: 33 Jews
Central Committee of the V Red Army	of 62 members: 33 Jews
Central Committee of Social Democratic Party	of 12 members: 9 Jews ¹⁰¹

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Of the 546 members in Lenin and Trotsky's Bolshevik administration, 447 were Jews. The *Jewish*

Encyclopedia however, is quick to explain that "'Since the revolution the Jews have most of all appeared in connection with Freemasonry.'"¹⁰² In other words, the Bolshevik Revolution consisted of Jews as Masons, and not Jews as Jews.

Herein lies the truth behind world revolution. Freemasonry is the common denominator, not Judaism. Yet, with 82 percent of the new Communist Government staffed by Jews, we can easily understand how the world was convinced that the Bolshevik Revolution was a Jewish uprising. (See Appendix 2, Fig. 33.) Hitler was so convinced, and though he was guilty of murdering six million Jews, just as the Bolsheviks were guilty in Russia of butchering over three million Gentile Russians, Freemasonry itself was never implicated.

This was Freemasonry's plan all along, and Lenin, half Jewish, knew it. His Masonic duty was to solidify control of the Russian Revolution by using the Jews and then destroying them. As a follower of Bakunin, his plan from the beginning was anti-Semitic and anti-Christian: the age-old Satanic plot to destroy both religions.

The full-blooded Jew Leon Trotsky, although ignorant of this plan, was himself manipulated by the Reform Jews that funded Lenin. Anti-Semitic Gentile Freemasonry used Trotsky to destroy both Crown and Church, after which Lenin was to destroy Trotsky and his Jewish followers. Upon the premature death of Lenin, this assignment passed to Stalin.

Trotsky's Red Terror

Shortly after the October Revolution, Trotsky accepted the position of Commissar of War, and took over the military forces of the Soviets, calling them the "Workers' and Soldiers' Soviets." The Soviets consisted primarily of unscrupulous criminals, many of whom, it appeared, had been initiated into the Ordo Templi Orientis (O.T.O.). This barbarous Red Army, as it called itself, joined remnants of the Russian army and navy. (According to historian Richard Pipes in *Russia under the Bolshevik Regime* (1993), the Red Army adopted in 1918 as its emblem the Masonic five-pointed star, or pentagram.)¹⁰³ To strengthen his forces, Trotsky conscripted the entire male population and tried to restore some sort of military discipline.¹⁰⁴

Trotsky's former Commissar told how Trotsky took over the Russian army with these ruffians:

The Soviets eventually replaced the commanding officers and their staffs, and the first thing the new militarists did was

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to break up the machinery of the Imperial army and to remove Russia from the ranks of Entente Powers which the Rothschilds had lined up against Germany.

No one was better prepared for such a task. I have seen Trotsky at the height of his career; have witnessed his activities during the time he was dictator over Russia and director of all the revolutionary forces of the world. I know that no pagan war of the dark ages, no medieval crusade or inquisition has produced a more murderous leader than this beast. His large number of Political Commissars which he had been organizing and instructing for months, together with their spy system within the army units, made every attempt to oppose him impossible. He did not hesitate to exterminate ruthlessly any individual or group which was suspected of disloyalty.

The notorious Soviet Secret Service, first known as "CHEKA" and now existing as the GPU [KGB], was started by Trotsky as part of the military machine. It has always been a terror to both the civilian population and the army.¹⁰⁵

Bloodsickness: Masonic Symbols and Ritual Slaughter

Communism was supposedly the dictatorship of the proletariat, the lowest social or economic class of society. The stamp of a Bolshevik was long, unkempt hair. Bolsheviks were those who were unskilled and unable to find work, those who did not want to work, and those who were common criminals. Bolsheviks imitated Trotsky's appearance. Their Colors were red, hence they were nicknamed the "Reds."

In opposition to the Reds were the Whites from Belorussia, or White Russia, a province in the western part of Russia bordering Poland. Beginning early in 1919, the White Russian Army fought the Red Army for four years, but succumbed for lack of funds.

The Bolsheviks were in power one year when the armistice was signed on November 11, 1918, terminating World War I. That same month the Allied Powers sent expeditionary forces into Russia to observe the Bolshevik Revolution. As Masonic powers, the Allies were not to intervene in this Masonic revolution, no matter how bloody it became. They were there only to observe and report.

Captain Montgomery Schuyler, with the American Expeditionary Forces in Siberia, describes the dearth of

ruling ability of these longhaired Bolsheviks when he made his General Report on June 9, 1919, to his Chief of Staff:

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Both the civil and military departments at Omsk, at the present time, suffer from the lack of men trained in leadership, and of executive ability. The only ministers were of the longhaired, loud-mouthed type and spent so much time in fruitless discussion that they were never able to get any action even on the most urgent matters.¹⁰⁶

The duty of the Soviets was to eliminate the middle and upper classes. De Poncins confirms this in a quote from a man by the name of Latsis (no first name available), the director of the Red Terror in the Ukraine:

"We are not making war against individuals in particular. We are exterminating the bourgeoisie [middle and upper classes] as a class. Do not look in the enquiry for documents and proofs of what the accused person has done in acts or words against the Soviet Authority. The first question which you must put to him is, to what class does he belong, what are his origin, his education, his instruction, his profession."¹⁰⁷

Consequently, those who were educated - those who knew how to run a business and a country - were slaughtered. How Russia was to survive economically and politically after killing the educated and skilled of the country was never considered by the ignorant hate-crazed communists. Like the Grand Orient Jacobins of 1793, the Grand Orient Communists destroyed old Russia economically and politically

These criminals made up Trotsky's Red Army and conducted the "Red Terror." The best, and most imaginative executioners were placed in the CHEKA, forerunner of the KGB.

Stephen Knight, author of *The Brotherhood*, while researching how the KGB infiltrated Western governments without detection, discovered that Freemasonry was the channel. Knight was told by a Mason that the "records of Freemasonry in Tsarist Russia would have fallen into the hands of the CHEKA, the KGB's predecessor, in 1917. A close study of Freemasonry would certainly have been made by Soviet intelligence officers then."¹⁰⁸

A more plausible explanation of the Masonic elements of the CHEKA is that the CHEKA itself was an exclusive Masonic Lodge. The Masonic symbols left on victims slaughtered by the CHEKA suggest that the CHEKA consisted of homicidal O.T.O. Masons. For example after the White Russians recaptured Kiev, the expeditionary forces entered that city in August 1919. The expedition's Rohrbach Commission of Enquiry found the execution hall of the CHEKA in the following state:

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All the cement floor of the great garage (the execution hall of the departmental CHEKA of Kiev) was flooded with blood. This blood was no longer flowing, it formed a layer of several inches: it was a horrible mixture of blood, brains, of pieces of skull, of tufts of hair and other human remains. All the walls riddled by thousands of bullets were bespattered with blood; pieces of brains and of scalps were sticking to them.

A gutter twenty-five centimeters wide by twenty-five centimeters deep and about ten meters long ran from the centre of the garage towards a subterranean drain. This gutter along its whole length was full to the top with blood.... Usually, as soon as the massacre had taken place the bodies were conveyed out of the town in motor lorries and buried beside the grave about which we have spoken; we found in a corner of the garden another grave which was older and contained about eighty bodies. Here we discovered on the bodies traces of cruelty and mutilations the most varied and unimaginable.¹⁰⁹

The mutilations described by the Commission were definitive signs that the victims suffered from O.T.O. Masonic ritual murders. For example, some bodies were disemboweled, while others had their tongues cut out - mutilations descriptive of punishment given Masons who reveal secrets and/or who talk. (See the Masonic oaths in Appendix 4.) Some corpses had wedges driven in their hearts, others had limbs chopped off, and had literally been hacked to pieces. Others' eyes had been gouged out while yet alive, a practice typical of the Masonic ritual mutilations performed during the "Ripper" murders on the east side of London in 1888. The best evidence that the CHEKA was nothing more than an O.T.O. Masonic Lodge performing Satanic ritual murders, were the numerous Masonic symbols carved into the flesh of victims' heads, faces, necks and torsos.
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Published in the *Scotsman*, on November 7, 1923, are the following counts of the slaughtered:

"28 bishops, 1219 priests, 6000 professors and teachers, 9000 doctors, 54,000 officers, 260,000 soldiers, 70,000 policemen, 12,950 property owners, 535,250 members of the intellectual and liberal professions, 193,290 workmen, 618,000 peasants."¹¹¹

The Denikin Commission of Enquiry reported 1,700,000 victims slaughtered during 1918-1919. By the winter of 1920 another 1,500,000

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were butchered. A total of 3,200,000 innocent Russians went to their graves in this benevolent Grand Orient working man's Paradise. Their only crime was that they belonged to the middle or upper class.¹¹²

One of the most renowned leaders of the Red Terror was Batjko Machno (Dad Machno), an ex-convict in South Russia. In the city of Jekaterinoslaw, he and his ritual murderers slaughtered several thousand non-combatant citizens within a few days. In the territory of Kherson, where Trotsky's father owned a grain mill, Machno's band came upon a group of more prosperous villages, surrounded one of them - Eichenfeld - sacked it without cause or provocation, and murdered 81 men and four women. Only two men over sixteen years of age were spared out of the entire male population of this little village.

On November 29, 1919, a detachment of these marauders came upon another group of villages located not far from Trotsky's parental estate at Yanovka. This time they murdered 214 people - because they were prosperous.

In thousands of instances, fathers, husbands, brothers, and sons were compelled to watch these beasts as they raped their wives, mothers, young daughters and sisters. The men were held at bay with sabers and guns, and crippled or murdered if they dared to help their loved ones.

When the Red Army had spent its ammunition on defenseless Russians, Trotsky sent instructions to continue the executions by means other than shooting. Hundreds of victims were assembled at a time, their hands and feet securely tied, their bodies weighted down with scrap iron; they were pushed off the pier at Eupatoria, a small insignificant town on the west coast of the Crimea. In a similar way thousands more were drowned in Odessa and other coastal cities.

In 1921, when the White Army was no longer able to resist the Red Army in the Crimea, it abandoned South Russia for good. Bela Kun (Cohen), who had been the architect of the "benevolent" Grand Orient slaughter in Hungary, became Trotsky's commander-in-chief in the unarmed Crimea. The people in this area were driven into the sea in masses.¹¹³

The deliberate slaughter did not kill as many as did the created famines that followed. Later called the "reorganization of agriculture," Trotsky's agents had taken for themselves every piece of farm equipment that could be converted into money. When widespread food shortages resulted, the Red Army ruthlessly confiscated every bit of grain they could find. If the Red Army suspected the farmers of hiding small quantities of grain for their own needs, or for seed, mass executions followed.

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Cattle were slaughtered and horses taken for the Red cavalry, or used for military transport work. The immediate result of Trotsky's "reorganization of agriculture" was the famine of 1921-1922. To the rescue came American Freemason and Reform Jew, Armand Hammer. Twenty-seven million people in a nation that had previously exported grain to all parts of Europe had to be fed by the American Relief Administration and auxiliary organizations headed by Hammer. Hammer made his first million dollars on this venture. In 1945, Stalin himself told Winston Churchill that during that period "twelve million peasants died in the reorganization of agriculture alone."¹¹⁴

Russian Grand Orient Freemason Nikolay Ivanovich Bukharin (1888-1938), head of the Petrograd Committee of the Russian Communist Party (and later killed by Stalin), gloated over the bloodbath of the Bolshevik Revolution - a revolution financed and sustained by Grand Orient Freemasonry. De Poncins quotes from a letter by Bukharin, reproduced by the French *La Revue universelle*, March 1, 1928:

"Here, in our country [Russia], where we [Bolsheviks] are absolute masters, we fear no one at all.

"The country worn out by wars, sickness, death and famine (it is a dangerous but splendid means), no longer dares to make the slightest protest, finding itself under the perpetual menace of the CHEKA and the army.

"Often we are ourselves surprised by its patience which has become so well-known.. there is not, one

can be certain in the whole of Russia, a single household in which we have not killed in some manner or other the father, the mother, a brother, a daughter, a son, some near relative or friend."¹¹⁵

The Bolsheviks of course enthroned man as God, and attempted to banish God from all private and public society. Shortly after the success of the revolution, in an act of grotesque irony which revealed the true nature of the Masonic-communist revolution, the Bolsheviks "proposed to erect in Moscow a statue to Judas Iscariot, who they said hanged himself in despair over the thought of what humanity must suffer under Christianity."¹¹⁶

A story published in the *Ost Express*, January 30, 1923, and in the *Berliner Tageblatt*, May 1, 1923, reveals how widespread and endemic to Bolshevism was the hatred of the revealed God of Jews and Christians. The story reports that Trotsky was presiding over a meeting in Moscow that same year, a meeting organized by the propaganda section

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of the Communist Party, to judge God. Five thousand men of the Red Army, men who claimed there was no God, were present to see God judged. "The accused was found guilty of various ignominious acts and having had the audacity to fail to appear, [God] was condemned in default."¹¹⁷

The civil war between the "Whites" and "Reds," which lasted from 1919 to 1922, caused the death of 28 million Russians - more than

16 times the men Russia lost during World War I. The famine that swept the land starved another five million. With so many absurdities

and brutal atrocities, the Bolshevik Revolution began to crumble.

William T. Still, author of *New World Order* writes that

Lenin had to admit that Marxism as an economic system was a failure. He instituted a radical economic reform. He eliminated the Marxist barter system and returned currency and wages to the Russian people. In less than a year, three quarters of all retail distribution was in private hands. Peasant farmers were allowed to sell most of their grain on the open market. In a matter of months, starvation began to disappear.¹¹⁸

In May 1922, Lenin had a cerebral stroke and, after a series of such attacks, died in January 1924. On his deathbed, Lenin said:

I committed a great error. My nightmare is to have the feeling that I'm lost in an ocean of blood from the innumerable victims. It is too late to return. To save our country, Russia, we would have needed men like Francis of Assisi. With ten men like him we would have saved Russia.¹⁹

Joseph Stalin, then a 33rd degree Rosicrucian Freemason, became embroiled in a power struggle with Trotsky. Stalin won, continuing the bloodbath for the Masonic hierarchy. Stalin sent to the grave over 40 million Russians - four times the number slaughtered by Hitler.¹²⁰ Stalin, however, was a Mason, and thus information or news of the magnitude of his slaughter was hidden and suppressed for years.

The letter sent by Albert Pike to Joseph Mazzini in 1871 prophesying the union of atheism and savagery found partial fulfillment in the Bolshevik Revolution. It reads in part:

We shall unleash the Nihilists and the Atheists and we shall provoke a formidable social cataclysm which, in all its horror, will show clearly to the nations the effect of absolute atheism, the origin of savagery and of the most bloody turmoil.²¹

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Rule of the Supreme Council

When Imperial Russia was swept away by the Grand Orient Bolshevik Revolution, Kerensky fled to France. In 1922 Freemasonry set up several Russian-speaking lodges in Paris under the jurisdiction of the Grand Orient of France and its Supreme Council. The purpose, according to the Masonic periodical *Builder*, June and August 1927, was to house "a temporary committee recognised [sic] by the Supreme Council of France, which will subsequently become the Supreme Council of the Scottish Rite in Russia. The task will consist: 'In restoring to Russia a normal government and in establishing ordinary conditions of economic and political life.'"¹²²

When the task was complete, the highest legislative body of the Soviet Union consisted of two chambers, one of which represented the overall population and the other the constituent republics. Named after the 33rd

degree Supreme Council in Freemasonry, it was called the *Supreme Soviet*. (*Soviet* in Russian means *Council*.) This name signified to the Masonic world that the Soviet Union was a total Masonic State. Just as the walls surrounding our local Masonic lodges protect the secrets of Masonry, so too did Stalin's "Iron Curtain" keep the truth of his Masonic state secret. But to those who understood the Masonic significance of the Supreme Soviet, it was a portent of Freemasonry's future Universal Republic.

De Poncins sagely observed the real attitude of complicity of western states toward the newly created Masonic state of the Soviet Union: "In consequence, Masonic governments pretend to blame Bolshevism by condemning its unpopular excesses, whilst in fact they are supporting it and making it last until the means are found for it to evolve into a more lasting form."¹²³

What was the status of Masonry within the Soviet Union? When Stalin took power and lowered the Iron Curtain around the world's first Masonic nation, he had no more use for local lodges. Totally sagacious, the bandit became the cat who turned on and swallowed the other cats. Stalin realized that if Masonic Lodges were permitted the freedom to operate, they could pose a serious threat of counterrevolution. To make sure the workers' paradise would never be overthrown, all Freemasonry was vilified and banned as an institution. Stephen Knight, quoting from the English Masonic monthly, *The Freemason*, 1934, tells how this was accomplished:

"As soon as the Bolshevik State was declared, Freemasonry was proscribed. This anti-masonic stand was enshrined in a

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resolution of the fourth Congress of the Communist International: 'It is absolutely necessary that the leading elements of the Party should therefore bring about a definite breach with classes and should therefore bring about a definite breach with Freemasonry. The chasm which divides the proletariat from the middle classes must be clearly brought to the consciousness of the Communist Party. A small fraction of the leading elements of the Party wished to bridge this chasm and to avail themselves of the Masonic Lodges. Freemasonry is a most dishonest and infamous swindle of the proletariat by the radically inclined section of the middle classes. We regard it as our duty to oppose it to the uttermost.'"²⁴

Although Freemasonry as an institution was outlawed, Freemasonry as an ideal along with some of its rituals was incorporated into the Soviet Union. And the Soviet Union was run by the Communist Party. Until recently, the Communist Party controlled the Supreme Soviet in the same manner as the hierarchy in Freemasonry controls the Supreme Council.

Anyone initiated into the Communist Party in the 1930s underwent the same ceremony prescribed in the Blue Degrees, with a slight variation of replacing the Masonic apron with the Communist red handkerchief. The authors of *The Massonic Legacy* tell how the initiation was conducted:

Admission into the Party was as portentous, as ritualistic, as fraught with the evocative resonance as initiation into.. Free-masonry. In children, particularly, the religious impulse was often deliberately activated, then systematically channelled into Party interests.... Amid various quasi-liturgical vows and pledges, the new Pioneer was given, as a sacred talisman, a red handkerchief. This piece of cloth was declared to be his most precious possession. He was instructed to guard it, revere it, preserve it from the touch of anyone else's hand.¹²⁵

Although Stalin outlawed Freemasonry as an institution, he used the Masonic system in many ways, one of which was to infiltrate Western intelligence organizations. Stalin was aware of Freemasonry's importance to Western society. He knew that the British and American intelligence services were rife with Masons, that the chiefs of the secret services were wrapped up in Freemasonry. In 1936 Stalin set up training centers for the exploitation of Western Freemasonry.¹²⁶

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Stalin's Anti-Zionism

Lenin did not live to see Zionism restrained in Russia. This task passed to Stalin. Stalin, a Martinist Rosicrucian Freemason, was a closet anti-Zionist. He was apparently not only aware of the anti-Zionist motives of the Priory of Sion, but cognizant of his duty to contain Zionism within Russian borders. Stalin's actions betray this program, for he rewarded the Priory of Sion by purging Jews from government, and then closed Soviet borders to keep Zionists from emigrating to Palestine. James Pool tells the story in *Who*

Financed Hitler:

After the revolution the Jews were gradually pushed aside by the more brutal leaders arising from the non-Jewish masses. The change that occurred in the top Soviet leadership from 1926 to 1937 is an historical example of this process: The Jewish leaders of the revolutionary period, Trotsky, Zinoviev, Kamenev, were shoved aside by Stalin and other non-Jews.¹²⁷

Throughout his career as head of the Soviet Union, even until death, Stalin remained violently anti-Zionist. This fact was confirmed by his daughter, who, on June 4, 1990, confessed that Stalin wanted to get rid of all Zionists. She said that in 1952, one year before his death, Stalin began another purge, accusing Zionists of trying to overthrow him.¹²⁸

In contrast, Trotsky's actions suggest that he was not a participant in the anti-Zionist conspiracy. For example, as an ardent Communist, Trotsky desired to spread Communism worldwide. Dr. Quigley exposed the conflict between Stalin and Trotsky on this matter, which ultimately led to Trotsky's death:

The rivalry between Stalin and Trotsky in the mid-1920's was fought with slogans as well as with more violent weapons. Trotsky called for "World revolution," while Stalin wanted "Communism in a single country."¹²⁹

When Stalin lowered the Iron Curtain, Trotsky went into a rage, screaming, "You have betrayed the Revolution! You have betrayed the Revolution!"³⁰ What Trotsky obviously did not realize was that if Zionism was to be contained in Russia, Communism must suffer the same fate.

When Trotsky protested too loudly, Stalin had no time for this unenlightened bewhiskered pest, and he sought to kill him. Trotsky

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escaped to France where he was protected for a time by his Jewish friend, Grand Orient Freemason and French Premier, Leon Blum.¹³¹ Blum was also outspoken against Stalin's "iron curtain" policy, stating directly to the Russian dictator, "You have betrayed the spirit of world revolution."¹³²

The long arm of Stalin's secret service reached to France in search of Trotsky. Trotsky was on the run again, this time to Mexico. Mexican Grand Orient Freemasonry, which had solidified its 100-year-old revolution soon after World War ~ welcomed Comrade Trotsky with open arms, providing him housing and all manner of luxuries.

Within the protective walls of the Mexican Grand Orients, Trotsky founded the Fourth Communist International, with the intent of returning to Russia to assassinate Stalin. But Stalin found him first. In 1940 the NKVD, later to be called the KGB, assassinated Trotsky.¹³⁴

Stalin eliminated Trotsky not because Trotsky was a Jew. Nor did he systematically persecute Jews, as we have been led to believe. The Jews he killed were a threat to his Zionist assignment of containing Zionism within Russian borders. The record speaks for itself. The few Jews who did leave Russia were not permitted to emigrate to Palestine. Not until Mikhail Gorbachev came to power in 1985, were these restrictions lifted.

The Final Coup

Can anyone doubt that Freemasonry, specifically English Freemasonry, is behind the recent break-up of the Soviet Union? From the moment Kerensky's democratic government was ousted by the Bolsheviks, London backed the White Russian counterrevolution. When the atrocities of the Red Terror were exposed, London was strengthened in her resolve to topple the Soviet Union.

The seriousness of the situation in the Soviet Union was brought to light by Admiral "Blinker" Hall, head of British naval intelligence. Hall informed his colleagues at the end of World War I that the "most durable monster Western intelligence has ever faced had surfaced in Moscow.... Therefore, it was not only necessary to discover the other side's secrets but to protect our own from disciples of communism, one of whom could well be the colleague beside you."¹³⁵

In the early 1920s, the British Special Intelligence Service (SIS) made its first attempt to break up the Soviet Union. They nearly succeeded. The plot called for an uprising of the bodyguards of the communist leaders, who would seize Lenin and Trotsky. (The plot also included the assassination of Lenin if the occasion arose, which it did, but failed.)

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British agents would then establish a provisional anti-communist government. However, agents loyal to the communists penetrated the operation, and the whole plot fell apart. Phillip Knightley, author of *The Master Spy* (1989), said that the CHEKA, realizing a formidable foe in the SIS, from that moment planned "the long-term... Soviet penetration of Western intelligence..."¹³⁶

When Hitler rose to power, London made a second attempt to destroy the Soviet Union by pushing Nazi Germany east to war with Russia (see chapter 22). Having failed to topple the Soviet Union with Hitler, London continued her objective. "The Final Coup" was well thought out and took 59 years to perfect.

The most brilliant intelligence operation to topple a nation involved English Freemasonry, the KGB and a man named Kim Philby, one of England's senior intelligence officers in MI-6 (Mission Impossible, department 6). As a young man, Philby was groomed for the task by his father, Freemason St.-John Philby. The senior Philby was the British intelligence specialist in the Arabian peninsula for forty years following the Bolshevik Revolution. He assisted in setting up Masonic Lodges throughout Arabic speaking nations.¹³⁷ Although there is no record that young Philby joined Freemasonry (and he stated he had not), his father taught him free-thinking. Moreover, he was educated at Cam-bridge, a college rife with secret societies, including Freemasonry. There he learned the politics of the intellectual Left and became a communist during the Third International, *but never joined the Party*. When he graduated in June 1933, he went to Vienna under orders from the French Communist Party, which was headquartered in the Grand Orient at Paris.¹³⁸

When Philby knew all there was to know about the enemy, he was hired by British intelligence as a correspondent and in 1939 sent to Spain to observe the communist revolution in progress there. No one knows for sure when, or if, he was "recruited" by the KGB, but he did give away secrets. The secrets he gave to his controller, however, were miniscule compared to those he never revealed, such as operation "Ultra" during World War II. (Ultra was the code name given to information gathered through deciphering German signal traffic produced by the radio enciphering machine known as "Enigma.")¹³⁹

After the War, Philby was given permission by British intelligence to try the "full double." He was so instructed: "If an opportunity arises to convince the Russian intelligence service that you are willing to betray your own service and work for the other side, then you have permission to seize it."¹⁴⁰

In 1949 Philby was sent to Washington as Great Britain's SIS representative in the United States, working in liaison with the CIA and the

FBI. By the time he left Washington to return to London, no other British intelligence officer was as well equipped to perform "The Final Coup" on Soviet Russia.

When he returned to London, Philby began to develop his cover that would make the KGB believe he was a Soviet double agent. In 1952 two British SIS agents, Donald Maclean and Guy Burgess, defected to Russia. Philby was suspected of helping them. In 1955, 33rd degree Freemason J. Edgar Hoover cleared Philby of involvement.¹⁴¹ After this reprieve, Philby was sent to the Middle East as a correspondent for the *London Observer* and *The Economist*. The real reason for this transfer was to debrief his father. The senior Philby introduced his son to the entire range of his Middle East contacts. Together, Philby and Philby traveled the Middle East from 1955 until September 1960, when SL John Philby died.¹⁴² The time had come for Kim Philby's defection.

In January 1963, Philby disappeared while on his way to a diplomatic party in Beirut. In April he surfaced in Moscow. Shortly thereafter, Khrushchev fell from power. After 1963 the West heard nothing of Philby, until 1979. That year Western intelligence discovered that Philby had just been promoted to the rank of General of the KGB. Then in 1980, shocking news came from London that Kim Philby had never had a KGB controller, that Sir Anthony Blunt had all along been Philby's intelligence controller for Britain's Royal Court. Translated, this meant that Philby was a triple-agent, a British intelligence operative disguised as a Soviet double-agent.¹⁴³

In the next few years Brezhnev died and each of the next two Soviet leaders, Yuri Andropov and Konstantin Chernenko, died suddenly and under mysterious circumstances.

When Mikhail Gorbachev came to power, Kim Philby granted an unprecedented interview to Phillip Knightley, author of *The Master Spy*. Knightley's conclusion was that "the British had let him [Philby] go."¹⁴⁴ In "The Final Coup," the last chapter of his book, Knightley records Philby's statement: "In Gorbachev I have a leader who has justified my years of faith."¹⁴⁵

What did Philby mean? The policies implemented by Gorbachev dismantled the Soviet Union. Was Philby involved in this process? Was this his assignment? Did he have something to do with bringing Gorbachev to

power?

In 1984, one year before Gorbachev took office, he travelled to the two Masonic headquarters in London and Paris, to make a "report." Subsequent events suggest that while on that trip he was initiated into French Freemasonry. The next year, in 1985, Gorbachev was at the helm of the Soviet Union. A major Paris daily newspaper, *Le Figaro*,

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reported on Gorbachev's intense interest in Freemasonry. By 1989 reports were coming out of France that Gorbachev was planning to reopen Masonic lodges inside the Soviet Union and its satellite states. According to *Floshpoint* (September 1990), a monthly newsletter published by Texe Marrs exposing the most current developments in the conspiracy, "Both of the top masonic [sic] organizations in France, the Grand Orient.. and the Grand Lodge.. are now working on this high priority project."¹⁴⁶

When Freemasonry is permitted to operate within a nation, there will be revolution. The peaceful demise of the Soviet Union in December 1991 can only be attributed to the activity of these new lodges established inside Russian borders since 1989. We may never know what intrigue took place to topple communism, but on December 26, 1991, when Gorbachev voluntarily stepped down from power, he said in true Masonic terminology, "I hereby discontinue my activities at the post of president of the Union of Soviet Socialist Republics. We're now living in a New World!"¹⁴⁷

In Conclusion

The Russian Revolution occurred in cooperation with English Masonic Socialists, funded by the House of Rothschild, and in conflict with Grand Orient Communists, funded by the House of Warburg. English Masonry wanted the Zionists out of Russia in order to establish a Jewish homeland in Palestine, while French Grand Orient Masonry desired to keep the Zionists within Russia. Russian Jews, although covertly manipulated by both Gentile Freemasonries, played a significant role in the two Russian Revolutions of 1917. Even the wealthy Rothschilds and Warburgs were pawns in the hands of the Priory of Sion and the Gentile Templars. Jews were used, then abused as scapegoats. Freemasonry went unscathed.

Indeed, the Russian Revolution, the secret conflict it provoked between English and French Freemasonry, and the financial competition it generated between the Rothschilds and the Warburgs, was, and still is, only a manifestation of the thousand-year-old struggle between the Priory of Sion and the Knights Templar.

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