MATRIX OF DECEPTION

The Controversial Original Blueprint on the Creation Of a Socialist One World Government!

PART 2: APOCALYPSE NERVE CENTER
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What is the most powerful weapon any human being can ever posses? Large armies? Nuclear missiles? The most powerful weapon any human can posses does not come in the form of firepower. It comes in the form of knowledge. In this case, it is the correct and true knowledge of the New World Order. Understanding the right history and development of the New World Order is the most secure protection against the "half truths" and false dogmas now being propelled by those believing they are warning and revealing the truth on the one world government agenda.

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1. The WHO CONTROLS THE SYSTEM AND WHO PUSHES ITS BUTTONS

This section is intended to provide you with some basic knowledge you need to know about those who control the System and who push its buttons.

We are raised, by tradition, to trust our governments, and are convinced that they care about us. This, however, is a big mistake. Below the surface of official politics lies a complicated social and intellectual process that is taking place.

The famous Victorian statesman Benjamin Disraeli once alleged:

“The world is governed by very different personages from what is imagined by those who are not behind the scenes.”

Edward Bernays, a nephew of Sigmund Freud, claimed in his book Propaganda:

“We are governed. Our minds are molded, our tastes formed, our ideas suggested largely by men that we have never heard of. In almost every act of our daily lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by this relatively small number of persons.”

The German politician Walter Rathenau, a man who was very influential during his life, declared in the Neuen Wiener Presse of December 24, 1912:

“Approximately 300 men that know each other and that appoint their successors themselves determine the fate of this world. Their power exists in absolute confidentiality.”

R. Buckminster Fuller claimed:

“Great nations are simply the operating fronts of behind-the-scenes, vastly ambitious individuals who have become so effectively powerful because of their ability to remain invisible while operating behind the national scenery.”
During his campaign speeches (1912), Woodrow Wilson said:

“We have come to be one of the worst ruled, one of the most completely controlled and dominated governments in the world. No longer a government of free opinion, no longer a government by conviction and vote of the majority, but a government by the opinion and duress of small groups of dominant men.”

In similar wording Theodore Roosevelt declared during his 1912 election campaign:

“Behind the visible government there is an invisible government upon the throne that owes the people no loyalty and recognizes no responsibility.”

In his last address to the nation, President Eisenhower stressed the importance of the citizenry being vigilant to oppose the escalating power of an unseen and menacing force, inside the United States.

During a lecture in the Waldorf-Astoria Hotel in New York on April 27, 1961, John F. Kennedy also spoke of a secret government behind the scenes. Not only inside the United States, but behind the scenes of the entire world:

“For we are opposed, around the world, by a monolithic and ruthless conspiracy, that relies primarily on covert means for expanding it's sphere of influence, on infiltration instead of invasion, on subversion instead of elections, on intimidation, instead of free choice, on guerrillas by night, instead of armies by day, It is a system which has conscripted vast material and human resources into the building of a tightly knit, highly efficient machine that combines military, diplomatic, intelligence, economic, scientific, and political operations. Its preparations are concealed, not published. Its mistakes are buried, not headlined. Its dissenters silenced, not praised. No expenditure is questioned. No rumor is printed. No secret is revealed.”

Are the visible world leader’s mere puppets directed by an invisible power from behind the scenes? Are there invisible hands controlling the world? Is there a conspiracy? If so, who are the conspirators?

During a meeting of Nobel Prize winners in Lindau (1978) the renowned Jewish biochemist George Wald, Professor Emeritus at Harvard and co-recipient of the 1967 Nobel Prize for Medicine said the following:

“I do not believe that in the West the governments actually rule. According to me it’s the accomplices of the huge financial and industrial powers that rule. There are innumerable multinationals that, like global giants, have gathered power and immense wealth. These are not just companies, they are world powers. Do they have military power? Of course they have military power. Can they control and manage power? Of course, they manage our governments.”

President Salvador Allende of Chile (1972) stated before the United Nations:
“We witness the explicit battle between multinationals and the sovereign states; the most important political, economical and military decisions of these states are being undermined by global organizations that are not controlled nor held responsible by any government or political organization. The entire political structure of the world is being undermined.”

In an interview Russian General Leonid Ivashov stated:

“We are dealing with the rise of a new geo-political supranational power on the world scene. This geo-political power consists of the richest families on this planet. Together with the most powerful multinationals they rule and control all countries and all coalitions. The true aim of this elite group is complete control of Planet Earth.”

The World Institute for Development Economics also declares that the greatest part of all wealth on earth is in the hands of only a small number of families.

The “ruling powers” of which George Wald, Salvador Allende and Leonid Ivashov speak consist of a small elite group formed by the most influential and powerful, anonymous, very exclusive family dynasties that live dispersed over the world. They keep their power and money between them by intermarriage. Not only do they operate behind the scenes of the most important enterprises, media and financial institutions, but also behind the political scenes. Through connections, money and violence these powerful double-crossing families are preparing the way for their one ultimate goal:

**The establishment of a One World Dictatorship**

The target of the ruling powers is to force a New World Order on the whole of mankind. They have bought a significant part of the world with their economic power and have placed it under their control. With the help of their virtually limitless financial reserves they currently have the worldwide financial system at their disposal. They can control the entire world economy and political system, determining how the leading politicians of this world must act.

Over time these influential families have extended the scope of their power over the whole world. Their web reaches to the furthest corners of the earth. Their tentacles are woven with all facets of human existence. Their influence is unimaginable, and it penetrates the leading institutions and organizations in the fields of politics, education, religion, finances and mass media. Science has been infiltrated by their influence and has become financially dependent on them and thus subject to their manipulation. The intrusion of the “Big Three,” the Rockefeller-, Carnegie-, and Ford foundations into the world of foundations can only be described as massive.

Most people are prepared to renounce their rights, including free thought, if that guarantees

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3. The term New World Order is synonymous for World government.
their safety and security. For this very reason, humanity can be made soft and manipulated through conflict, hate, envy, hardship, hunger and distress. In this a way, there will be no other way than to surrender to the power of the invisible elite. Most of the previously discussed problems are created deliberately!

Colonel Mandell House, President Wilson’s right-hand man, writes in his book *Intimate Papers*:

“Create problems on an international level and then offer the solution that best fits the goal that is strived for.”

The more confusion, class struggle, discrimination, wars and political tension that exist in the world, the faster the day will come that the whole of mankind will accept a World Government that will rule with an iron fist. This will involve a World Dictatorship in which a computer-controlled social order rules and in which the individual will be controlled at all times. This government will be very authoritarian, having a kind of World Council that controls all national and regional councils.

In extreme right, revisionist and anti-Semitic circles it is said that some of the ruling families are of Jewish origin, and thus they speak of a Jewish conspiracy. This is nonsense! Among the ruling elite one can find Catholics, Protestants, Muslims, Mormons, Buddhists and many others. The conspirators are those who, independent of race, nationality or political views strive for world domination. The New World Order they are planning will be a World Dictatorship. Conservatives will call it Socialism or Communism. Liberals will call it Fascism. The label makes little difference; it will be the Gulag Archipelago on a worldwide basis.

Who actually are the leading figures behind the planned New World Order and to which families are they related? For researchers in the field of world conspiracy, it’s a precarious job to sort this out. The powerful families have done namely everything they could to cover up their tracks.

Berry Smith wrote in his book *Final Notice*:

“There are thirteen families heading up the World Government plan. These families are portrayed as the thirteen layers of blocks found on the strange seal on the reverse side of the U.S. one dollar bill.”

The Rockefellers are one of the ruling families. David Rockefeller stated in his biography *Memoirs*:

“Some even believe we are part of a secret cabal working against the best interests of the United States, characterizing my family and myself as ‘internationalists’ conspiring with others around the world to build a more integrated global political and -economic structure - one world. If that’s the charge, I stand guilty, and I am proud of it.”

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6 A book by Aleksandr Solzhenitsyn (1973) about the Soviet forced labour camp system.
According to most researchers who have been working intensively on the most powerful families on earth, the names are, among others: Warburg, Rothschild, Rockefeller, DuPont, Russell, Onassis, Collins, Morgan, Kennedy, Hapsburg, Li and Astor. The following families are closely interwoven with these leading families: Vanderbilt, Bauer, Whitney, Duke, Oppenheim, Grey, Sinclair, Schiff, Solvay, Oppenheimer, Sassoon, Wheeler, Todd, Clinton, Taft, Goldschmidt, Wallenberg, Guggenheim, Bush, Van Duyn and many others. For a long time now most of the power and money in the world has belonged to these families (See first volume Worldwide Evil and Misery - The Legacy of the 13 Satanic Bloodlines).

Important: Many members of the families that are closely interwoven are unaware of what’s really going on in the world.

Also important: Not everyone going by one of these names is related to such a powerful family.

To prove the existence of a worldwide conspiracy one needs to bring up facts that cannot be denied by opponents of such a principle. The imminence of such a worldwide conspiracy is, amongst others, confirmed by the existence of organizations that rank above the separate states. These organizations have been operating behind the scenes of official world politics for several decades. Whoever wants to understand how and why political decisions come about needs to study these organizations and their objectives. The real answers cannot be found with the government of the United States or other political powers of this world. In reality the politics of countries are not determined by democratically chosen representatives, but by all sorts of internationally operating unions and their powerful bosses. Of course a large majority of the constituents are unaware of this, and so they blindly continue to confide in a party or president and give their vote every four years. Ordinarily the constituents do not know anything about the international connections that are hiding behind a political party or politician. Neither
color nor orientation of the party or politician makes any difference.

Writers and investigators that have tried to uncover this worldwide conspiracy, stem from all ranks of society. In spite of their differences, they all agree on the existence of this conspiracy. Sooner or later every investigator that researches this matter will come across the secret Brotherhood of the Illuminati. This organization was officially founded in 1530 in Spain. Their goals are based on the famous Constantinople Letter of December 22, 1489 in which plans were made to conquer the leadership of the world.⁸

In 1773 the plans stipulated in the Constantinople Letter were restored, modernized and developed further in consultation with the founder of the Rothschild bank.⁹ During a secret gathering, to which several members of the most influential families were invited, Mayer Amschel Rothschild commented:

"If we combine our forces, we can rule the world."¹⁰

The ultimate goal was to create a world dictatorship with one world leader at the top. The letter and meeting provided a structural plan of how to control all aspects of humanity by withholding information and restricting freedom. Manipulating the media and censuring the truth would prepare for and enable the puppeteering of the world. Mankind would be a mere toy controlled by a few powerful families that dominate the economic, financial and political world stage. The ultimate goal was to reduce human interest to a point where they would agree to anything, therefore setting up the stage for a one-world leader. Nobody would really care and the few remaining opponents could easily be eliminated.

The influential families put the elaboration and implementation of the plans based on the Constantinople Letter in the hands of Adam Weishaupt, a professor in canon law. Weishaupt not only controlled the Freemason Lodges in Munich, he also was an important member of the Grand Lodge (Grand Orient) in Paris.

On May 1, 1776 Weishaupt founded the Illuminati Order in absolute secrecy at the University of Ingolstadt (Bavaria, Germany). The smartest heads in economy, politics and culture joined the Order and Weishaupt did not shun corruption and blackmail to maintain control over these people. Weishaupt built a complicated hierarchy of secret degrees. At that time thousands of leading Europeans entered the Order. Weishaupt set up a meticulous plan with the goal of drawing the power of all countries of the world to the Illuminati through a mass of insiders that operated in the background of politics, education, economy, et cetera.

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¹⁰ William Guy Carr, Pawns in the Game, Oregon 1958, 26. Carr’s declaration is based on a secret report of the highest officials within the British Secret Service. John Todd, was inaugurated in the highest circles of power within the Illuminati (Council 13), also confirms the gathering in the Rothschild residence. See also François Richter, Die Derde Wêreld Oorlog, Ladismith (South Africa) 2011, p. 86.
Thanks to the organizational skills of Baron Adolph Freiherr of Knigge and the help of several Freemasons that did not find the action they were hoping for within their lodge, Weishaupt’s Illuminati became the secret rulers of Bavaria and its surrounding states in less than five years. Later the head office was brought over to Frankfurt. Soon the German political stage was infiltrated by figureheads of the Illuminati that immediately started to reform the state government.

When Franz Georg Lang, a court advisor in Eichstätt who was active in the Illuminati under the name Tamerlan, was hit by lightning during a trip on July 10, 1785, the police found parts of secret Illuminati plans intended for the Grandmaster of the Grand Orient in Paris. These plans proved that the Illuminati favor the extermination of the Jewish-Christian philosophy, abolition of the power of all royal houses and monarchies, annihilation of all patriotism and loyalty to sovereignty, abolishing traditional family structures including marriage, a collective education for children by the state, and many more issues that can be found in our modern society.

It became clear that the conspirators strived for worldwide objectives when the ruler Charles Theodore of Bavaria ordered a police raid in the house of Weishaupt’s assistant, the prominent lawyer von Zwack, on October 11, 1785. A large number of protocols, documents and letters by Weishaupt that were based on the Constantinople Letter, were found in his house. A quote from one of Weishaupt’s letters to Von Zwack reads:

“With this plan we will be able to rule all of mankind. In this way we will be able to put everything in motion and set things on fire with most simple means. Our satellites will have to be placed and instructed in such a way that we are able to secretly influence all political negotiations.”

The next year more secret information was found in the houses of other Illuminati members. Confiscated items included tables with secret codes and symbols, secret calendars, geographical locations, badges, inaugural ceremonies, lists with the names of members, and about a hundred and thirty official government seals that the Illuminati used to forge government documents. These findings resulted in a direct prohibition of the order.

The Order was immediately dissolved. Officially, the Illuminati have been extinct shortly after the October 1785 police raid. However, the apparent fall of the Order was only a predetermined tactic by the conspirators. With this they tried to create the illusion that the Order of the Illuminati was a thing of the past. Weishaupt fled, but continued his work underground. This is when the real work of the Illuminati really started. After the conspiracy had been revealed, the visible leaders of the Illuminati began operating in Italy, and took on a different name: Carbonari (Carbonarismus). The Mother-Lodge was called Alta Vendetta and

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11 The lack of research and disdain for historical accuracy has lead many subsequent anti-masons to confuse Johann Jakob Lanz (1785), a non-Illuminati secular priest in Erding, and friend of Weishaupt, with Franz Georg Lang. Others renamed his name Lang as Jacob Lang.
12 François Richter, *Die Derde Wêreld Oorlog*, Ladismith (South Africa) 2011, p. 86.
13 More than one hundred years after the prohibition, the Order of the Illuminati was reconstituted in 1896. Since the renewal of the Order in 1926 they officially operated from Berlin. Since 1929 they have disappeared from the books of the Chamber of Commerce.
was led by Carl Rothschild.

In 1788 the Misraïm-Rite was founded in Venice. Followers of the Carbonari and Carl Rothschild were the most important members of the rite. The official Freemason Newspaper of Leipzig wrote on December 24, 1864:

“All the Italian upheavals since the year 1790 until the most recent glorious events have been the work of the Illuminati alliance. After all, aren’t the Carbonari its sons? Many constitutions drawn up by Freemasons only state that Freemasons should subject themselves in a peaceful manner to these laws not to raise the suspicion of the tyrants.”

On July 16th 1782 the leading Freemason Lodges of the world met in Wilhelmsbad at Rothschild’s Castle to form an alliance with the Illuminati.14

Since 1785 the Illuminati order spread over the whole of Europe and America. Even before the separate states united themselves, the constitution was written, and the Republic of the United States had been founded, fifteen lodges of the Illuminati had settled in the thirteen colonies. The Columbia-lodge was founded in 1785 in New York. A year later the lodge in Virginia was founded. Thomas Jefferson, the composer of the Declaration of Independence, was also a member of this lodge. When the devilish plans for a new government ruled by Weishaupt were revealed in Bavaria, Jefferson defended him and called him an “enthusiastic friend of humanity.”

The foundation of the United States is closely connected with the Order of the Illuminati. George Washington, the first American president, belonged to the Order and was, like many of his generals, a Freemason. The American Declaration of Independence was, under the guidance of Jefferson, drawn up and signed by almost all Freemasons. One can say without exaggeration that, without the Illuminati, there would not have been a United States of America.

Does this mean that the Founding Fathers of the United States were part of a big malicious conspiracy? No, absolutely not. The secrecy within the lodges of the Freemasons and Illuminati

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was the perfect cover-up for their revolutionary activities. Only few or perhaps none of them knew about the plans of the Illuminati. Most of them thought that they only strived for independence from a tyrannical dominator. As so many of today’s members of Freemasonry, they considered the lodge to be a brotherly organization, which is devoted to promoting social skills, and maintain friendships with the brotherhood. The majority consist of gullible Christians. The Illuminati and Freemasons had changed their methods in America to appeal to as any people as possible.

Adam Weishaupt described the adjustment of the philosophy as follows:

“I have come up with a statement that has the advantage of appealing to all Christians, freeing them from their Christian prejudices and cultivating their social values. My means are effective and irresistible. Our secret society works in a way no one can resist.”

Which siren song was sung to mislead a number of the most intelligent and most idealistic men in a predominantly Christian America? Weishaupt’s exact words were:

“Jesus of Nazareth, the Grandmaster of our Order, appeared at a time when the world was in great confusion, and he walked among people that had already been living under oppression for a long time. He taught them the lessons of reason. To be more effective, he used the support of religion - opinions that were common - and cunningly connected his secret doctrine with the religion of the people. He kept the valuable meaning and consequences of his doctrine hidden. In the end he revealed them to only a small number of followers. This small group of chosen ones kept the doctrine in secret to pass it on to the Freemasons.”

This sly tactic made it possible to mislead a significant part of the elite of the American Revolution, just as many Christian Freemasons are being misled today. Freemasonry was considered the liberator of Christianity and it promised freedom and happiness for mankind. But Professor John Robison, a Freemason-expert and contemporary of Weishaupt, was not fooled by this:

“This so-called happiness of mankind is no more than an instrument that the regents (the leaders of the Illuminati) joked about among themselves.”

It is interesting to remark that the United States was the first country in which the human rights and freedom of religion that the Illuminati strived for were recorded in the constitution! With this we can conclude that from the beginning, the United States has been directed by the Illuminati and Freemasons, its puppeteers. The constitution centralized their power and expanded their influence to all areas of the American society. At that time the opposition had already become silent and the effects have become especially disastrous for the American people today. The Illuminati use the United States as a springboard for their world leadership to subject other
countries and to eliminate the remaining independent heads of state.

Three years after Weishaupt’s death (1811) the Misraïm-Rite was also introduced in France. In 1815 the Mother-Lodge Arc en Ciel was founded in Paris. In 1817 the Rite was prohibited in France. Just like Weishaupt’s Illuminati order the Rite continued underground.\(^\text{18}\)

The Misraïm Rite grew rapidly in Belgium, Ireland and Switzerland, and in 1870 the Ancient and Primitive Rite of Misraïm was officially founded in England. One of the highest governors of the Misraïm-Rite was Isaac Adolphe Cremieux (1796-1880), a 33\(^{\text{rd}}\)-degree member of the Scottish Rite and also member of the Grand College of Rites of France and founder of the Alliance Israëlite Universelle. On December 31st 1870 a Supreme Council General of the 90\(^{\text{th}}\)-degree was founded under leadership of Cremieux. In 1881 the Italian revolutionary Giuseppe Garibaldi became Grand Master of the Misraïm-Rite.

The French Revolutions

One of the biggest successes of the Illuminati at that time was their influence and control over the different French revolutions that began in 1789. The official *Freemasonry Newspaper* in Leipzig wrote the following on December 24, 1864:

“The French Revolution of 1789 was the work of the Illuminati; all the excellent and outstanding men of that time were Illuminati or Freemasons. The Revolutions of 1830 and 1848 were also led by the Illuminati.”

In an official statement issued by the Grand Orient it was emphasized that the Illuminati together with the Freemasons indeed had prepared the Revolution of 1789 and implemented the principles of Liberty, Equality and Fraternity!

The book, *Proofs of a Conspiracy Against all the Religions and Governments of Europe* by Professor John Robison (1798) has been written to warn us about the Illuminati. Robison wrote:

“I have studied the Illuminati and I have discovered that most of the active leaders of the French Revolution belonged to this Order. The Illuminati used front organizations to achieve their goals in France just as they did elsewhere.”\(^\text{19}\)

In fact French history is a sequence of revolutions and counter revolutions, all starting with the Great Revolution. In 1789 a couple of powerful Illuminati bankers in Paris had been active to obstruct the arrival of ships with corn and food that was meant for the people of Paris. This caused a shortage of food and turmoil arose amongst the people of Paris. The catastrophe had clearly been planned beforehand. It is clear that the victims, the common people, had nothing to do with this.

\(^{18}\) The Misraïm-Rite remained active until 1925.

\(^{19}\) John Robison, *Proofs of a Conspiracy Against all the Religions and Governments of Europe*, 1798, 87.
The Great Revolution came to a climax in 1793 and ended with the enormous tyranny in 1794. Most of the aristocrats were decapitated with the help of the guillotine. When they ran out of aristocrats the people started killing each other. The revolution snatched the power away from the king, nobility and church and put it in the hands of the Illuminati. After the revolution, the chaos that erupted only calmed down after Napoleon Bonaparte seized power. Napoleon’s ambition to rule the whole of Europe was undermined and his reign was brought to an end, after which all Bonapartes were banned from France at the end of Waterloo.

A special congress was held in Vienna to create a New Order in the political relationships of Europe after the wars and the collapse of the French Empire under Napoleon (1769-1821). Here it was decided to give the French throne back to the Bourbon family. With this decision Louis XVIII ascended the French throne. He died in the summer of 1824 and was succeeded by his brother, Charles X, who hoarded all the power for himself. His rule as a dictator was as if there had never been a revolution. He tried everything to restore the Ancien Régime but was met with resistance by the Illuminati. An inevitable coup followed on July 27, 1830. Charles X refused to reduce his power and on July 31st was forced to give up the throne. He resigned in favor of his grandson Henri d’Artois, considered to be the true Bourbon-king, and fled abroad.

The Illuminati neglected the wish of everybody that wanted Charles’ grandson to be recognized as king. Instead, they replaced Charles X in 1830, with his cousin Louis-Philippe of Orléans, a descendent of Louis XIV. His popularity among the population had grown exceptionally during the restoration of the monarchy under Louis XVIII and Charles X, and was thus accepted immediately. After a while Louis Filips I decided to break from the control of the Illuminati. However, following several threats, most likely stemming from the Illuminati, Louis suddenly resigned on February 24, 1848. Afraid of what happened to Louis XVI and Marie-Antoinette he disguised himself and fled Paris.

The French Revolution of 1848 showed the involvement of the Illuminati even more than the
Revolutions of 1789 and 1830. Despite the fact that the government that came to power in 1848 mainly consisted of Freemasons, or had great influence on the parliamentary elections, the new parliament chose not to follow the directions of the Illuminati. The Freemasons then focused on the exiled Charles Louis Napoleon, whom they considered a fellow member because of his membership in the Carbonari. Louis Napoleon had asked his father for money to finance a coup in France in 1840. Although his father indignantly rejected this request, Louis did not give up. But his coup failed, and Louis was sentenced to life imprisonment, from which he managed to escape on May 25, 1846.

In 1848 the Freemasons that revolted against the Illuminati supported the coronation of Charles Louis Napoleon (Napoleon III). From day one Napoleon III showed that he indeed was a man of revolution. During his first legislative period he managed to become president.

Through his connections to the Pope and his education politics, he was able to secure for himself the support of the Catholic Church in 1849. The Freemasons did not foresee this, and the decision by the Senate to recognize the Pope’s power, resulted in outright conflict with the Freemasons.

On January 14, 1852 Napoleon III seized definite power through the implementation of an antiparliamentary constitution, and on December 2, 1852 he became the Emperor of France.

The French-German war that broke out under the leadership of the Illuminati on July 19th, 1870 costed the life of 50,000 French citizens. The French army, consisting of 160,000 men, was surrounded near Metz.

On September 1, 1870 Napoleon III suffered a crushing defeat with his men near Sedan. When the general staff announced that the Emperor had been taken as a prisoner of war, in October the Third Republic was proclaimed.

It should come as no surprise that the Illuminati caused the Fourth Revolution in France. In the same way as in 1789 they wanted to regain control over the government. France had to be handed over to the Commune. The French defeat in the war against Germany accelerated this process. The Illuminati felt forced to take action sooner than they had anticipated. From March 18 to May 29, 1871 the Commune caused a lot of damage in Paris. Statues of French heroes were selectively taken down, citizens and members of the clergy were killed. It is interesting to point out that the 145 houses of Alfons Rothschild and other belongings of prominent Illuminati were carefully spared. Who would have told the people to spare the houses of the rich Illuminati in such a situation?

On April 26, 1871, under the leadership of their respective dignitaries, 51 lodges of more than ten thousand Freemasons with flags and badges proceeded in a festive parade towards the city walls of Paris to place their banners in the city. At City Hall, Tiriforque greeted the representatives of the revolutionary violence and shouted to the insurgents:

“The Commune is the most powerful revolution the world has ever seen.”
In the night between the 3rd and the 4th of September, Jules Favre ordered the deposition of the house of Bonaparte. The representative of the imperial government, General Cousin-Mantauban, did not dare offer resistance to this call of treason, because neither the army nor the National Guard failed to clearly choose a side. In the afternoon of September 4th a crowd stormed the assembly of the legislative corporation, to dissolve the Senate and proclaiming the government of the people.

With the revolutionary fall of Napoleon III the French monarchy came to a definite end and an important step in the Illuminati world revolution was made: Catholic France became an atheist republic in which the lodges would govern until the Second World War. From documents included in the official Bulletin en Compte-rendu of the Grand Orient, it can be concluded that all anti-clerical measures that were discussed in parliament had already been decided on and were implemented by the Illuminati and the Grand Orient. Since 1902, more than three thousand religious schools were closed and it became forbidden to teach religion in schools. Many members of the clergy were arrested, some were banned, and Christians were treated as second-class citizens. This caused the Vatican to break all diplomatic contacts with France in 1904. The Illuminati were realizing in France what they wanted to realize in the rest of the world.

Many people have difficulties believing that the Illuminati really exist, believing rather that it is a fictitious group. Most people hardly believe that there is a worldwide conspiracy that aims to repress the whole of humanity. This is understandable because the Illuminati have done everything to erase their tracks throughout the course of history. It was extremely important to the Illuminati to erase their name from official and common vocabulary.

Weishaupt and his companion Adolph von Knigge wrote in *The Instructions of the Order*:

“It is important that the objectives are realized; the mask that is used is less important as long as there is a mask. The biggest power of our Order lies in its secrecy; don’t ever let the true name and intentions of the Order become apparent at any occasion or place, but keep operating under different names and causes.”

The Illuminati use several umbrella organizations whose leaders usually don’t know that they are being manipulated and controlled. Some of the Illuminati organizations working from behind the scenes of visible world politics are amongst others, the Association of the Council on Foreign Relations, the Royal Institute of International Affairs, the Trilateral Commission and the Bilderberg Group.

The following objectives are strived for by these groups:

- An international economic Power Block.
- Founding an international Parliament.
- Creating an international World Army through the abolition of national armed forces.
- Restriction of the sovereignty of national governments in favor of a unique and coordinated World Government.
In his speech before the Senate, on 15 December, 1987, Senator Jesse Helms warned against the New World Order:

“Private organizations such as the Council on Foreign Relations, the Royal Institute of International Affairs, the Trilateral Commission and the Bilderberger Group serves to disseminate and to coordinate the plans for the so-called New World Order in powerful business, financial, academic, and official circles.”
2. THE PROTOCOLS OF ZION

Since the Illuminati officially dissolved in 1785, copies and dictations of the global-political Illuminati plans have become available. As we will see, they were published in various versions. Either due to sloppiness or deliberate manipulation, some of these Protocols have been made public, allowing outsiders opportunity to learn about the group’s detailed plans for the world.

It is ordained that the Illuminati have to operate behind the scenes, so that neither their identity nor their relationship or involvement with revolutionary movements will ever be known. After the prohibition of the Illuminati Protocols in 1785, the text are then again found (in 1806) in the letter of Simonini, an Italian army-officer. The letter moved in reactionary circles that, at the time, opposed Napoleon’s politics.

Another letter full of instructions from the highest echelon of staff of the Piedmontese Alta Venta (of which the members were also known as Carboneri) revealed incredibly clear contextual similarities with the Illuminati Protocols. The highest man of the Italian Lodge, Alta Vendetta, using the alias Piccolo Tigre, wrote this letter in 1822. After the letter had fallen into the hands of the Catholic Church, along with some other compromising documents, the Illuminati decided to issue a new and revised document, with the goal of diverting attention away from their own front men. The specially assigned authors used the existing Illuminati Protocols, but received instructions to alter certain words and sentences in order to instill upon the readers the impression that it was all about a Jewish plan to gain world supremacy. These alleged Jewish plans were divulged so that a link to the Illuminati could no longer be made. As we shall see, the annihilation of over six million Jewish people was part of a horrendous massive plan set up by the Illuminati!

The new, revised document was cunningly placed into the hands of the right people. In line with Illuminati plans, the transcripts made it to the unauthorized:

In 1850, part of the text appeared in the book Machiavelli, Montesquieu, Rousseau by Jakob Vennedeys.

Allegedly, the new Illuminati Protocols circulated amongst several Rabbis in Russia.

In 1859, parts of the text appeared in the famous Rabinerrede (Rabbi’s Speech). The speech was sometimes published as the story of one person, sometimes as the Rabbi’s Speech.

In 1868, Hermann Goedsche, using the pseudonym John Retcliffe, published the sensational novel Biarritz. In this book, he describes a fictional meeting on Prague’s cemetery, where representatives of the Twelve Tribes of Israel discuss the progress of their plans to conquer the world. For the fictional speech Goedsche used the text from the Rabbi’s Speech (twelve speeches) of 1859.

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20 Years later this letter was amended by J. Cretineau by decree of Pope Pius IX. The text was published in Paris in 1859 as L’Église Romaine en face de la Révolution.
The Commune and the Separation of State and Church in France (1871) used parts of the Rabbi’s Speech and an adaptation of the original text of the Protocols to prepare for the fall of the House of Bonaparte.

In 1876, the Prague cemetery scene reappears in a Russian document. This time however, the story is no longer described as fiction but as an event that actually occurred.

In 1877, the Rabbi’s Speech also appeared in Germany, France and Austria. In 1881, the French right-winged Catholic newspaper Contemporain printed the story in an altered version, with the twelve separate speeches merged into one single speech.

It was the Austrian Member of Parliament Breznowski who, in 1900, read the German brochure Rabinerrede in front of the entire Parliament in Vienna, suggesting the installation of restrictive measures against the Jews.

Since the appearance of the original manuscript of the Illuminati Protocols and other publications based thereon, both the political and economic circumstances of the world have changed drastically. Around 1890, it was again decided to modernize certain parts of the existing Protocols and have them modified. The Jewish Spirit that was added to the text of 1850, however, remained unaltered.

Joseph Schorst was a well-known Freemason and member of the Misraïm-Rite, and was commissioned to release the new manuscript into the world. He is claimed to have coaxed the manuscript from a Freemasons Lodge and pass it on to Justine Glinka, the well known daughter of a Russian General who, at the time, lived in Paris.21 Both Schorst and Glinka cooperated with the Illuminati.

Glinka translated the manuscript into Russian and sent this translation, along with the French original, to General Orschewski in St. Petersburg. He, in turn, handed the texts over to his superior, General Tschewerin, who in his turn was supposed to hand them over to Csar Nicholas II. The intention was to have the Csar turn against the Jewish community. Tschewerin, however, refused to inform the Csar about the texts and hid them, instead, in his archive. On his death in 1896, he left a copy of the Protocols to the Csar. It wasn’t until years later that the Csar took the trouble of reading them. In the margins of his copy of the Protocols the Csar wrote:

“This year 1905 has gone thus, as if it was defined by the Elders of Zion.”22

Subsequently, the Csar had police Superintendent Lopuchin research the Protocols. In the text were certain quotes in which the Russian secret service was defamed. It is therefore not strange that Lopuchin declared them falsifications. Thereupon, the Csar gave the following famous answer:

“Do not pay attention to the Protocols. You cannot defend an honest case with dirty

21 Joseph Schorst fled to Egypt, where, according to the French police archives he was later killed.
22 This indicates that the Csar was first introduced to the Protocols in 1905.
methods.”

The Csar ordered the Protocols to be left alone, and did not allow them to influence his behavior in any way.

It is also important to point out the fact that Csar Nicholas II never made any effort to bring the Protocols under the attention of the Russian people. In the then leading publication against the Protocols, written by Benjamin Segel (1924, page 202):

“In the Jewish newspapers of Russia that appear in Russian, Hebrew and Yiddish, one searches in vain for innuendos regarding the Protocols and its’ writer(s)."

Neither in the Jewish Encyclopaedia that appeared in Russian shortly before the war against Japan (1904.1905), can one find any trace regarding this matter.23 In an article on the Protocols of the Learned Elders of Zion printed in the Jewish Lexicon it was stated:

“The book appeared in several editions, but neither in Russia, nor abroad did it receive a lot of attention. It wasn’t until after the Great War and the collapse of the Russian Empire that the book became the centre of attention.”

Neither in this article from the Jewish Lexicon nor in another article concerning pogroms, is there any mention of a link between the contents of the Protocols and the persecution of the Jews in Russia.24

Field Marshall Alexis Suchotin also received a copy of the Protocols from Justine Glinka.25 Suchotin did what was expected of him by the Illuminati and handed a handwritten copy of the Protocols, in Russian, over to Filip Petrovitsch Stepanow, the then consul to the Holy Synod in Moscow. With the help of Arkadi Ippolitowitsch Kelepkowski, secret advisor to the Grand Duke Sergej Alexandrowitsch, Stepanow had the Protocols printed in 1897 and instructed that neither the date, place, nor name of printer (or publisher) be mentioned. In a letter dated April 17, 1927 to the American author Louise Frey, Filip Petrovitsch Stepanow confirms that, as

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24 A pogrom (Russian: погром) is a violent riot generally against Jew.
25 On her return to Russia, Justine Glinka was exiled to her country estate in Orel.
early as 1895, a copy of the Protocols, as we know them today, was in existence.\(^{26}\)

Count Suchotins’ relative, Antonia Profyryjwena Manjakowskaja (born Suchotina), widow of Admiral Manjakowski, while in exile in Yugoslavia in the nineteen-thirties, told that as a young wife she often visited Suchotin and that she was also present when Suchotins’ sister Vera, as well as his cousin Olga Wischnjewskaja, made several copies of the secret Protocols.

The first conserved version of the Protocols is a Russian edition by the Russian author Georgij Butmi, dated 1901. The original French version had reached Butmi by way of copies via Suchotin in 1897. Butmi himself was not the translator; he had commissioned the translation to others. On the last page of Butmi’s first edition of the Protocols, the date December 9\(^{th}\) 1901 is mentioned as the official translation date from French.\(^{27}\)

In the introduction to his fourth edition in 1907 Butmi wrote:

“Because these Acts or Protocols are secret documents, they could only be obtained with huge efforts as loose sheets (extracts) and it was not until the 9\(^{th}\) of December 1901 that the Russian translation was finalized. It was practically impossible to penetrate, once again into the sacred sanctuaries where the original manuscripts were kept, and it is for that reason as well that it is not possible to supply the texts of exact details regarding date and place of origin. Any reader however with a basic knowledge of Freemasonry will not doubt the authenticity of these documents once informed about the criminal plans described in the Protocols. Certain details indicate, with great probability that these Protocols originate from the archives of a Freemason lodge of the Misraïm-Rite.”

In 1902, an excerpt from the Protocols was printed in the Moskowskaja Wjedomosti magazine. In that same year an anonymous edition also appeared in St. Peters burg. In 1903 Pawel Kruschewan published the text in the Snamja magazine.

Professor Sergej Nilus laid hands on the French version in the same year Butmi did (1897).\(^{28}\) According to Protocol-opponents, Nilus was a die-hard nationalist that was blinded by anti-Semitism. This, however, is not true! In fact Nilus was a scholar with an excellent reputation in Russia and was renowned for his objective views.

Professor Nilus stated that he had received a French copy of the Protocols in 1897. According to Nilus, he had also received a copy of Suchotin's document.\(^{29}\) Nilus translated the copies of the Protocols into Russian. In 1899 he distributed some handwritten copies amongst friends.


\(^{27}\) The second Russian edition by Georgij Butmi dates from 1905. In 1906 the third edition was published, followed by a fourth in 1907.

\(^{28}\) The name The Protocols of the Learned Elders of Zion first appeared in the French manuscript dated 1897 obtained by Butmi and Nilus.

\(^{29}\) Nilus reconfirmed receiving a copy of Suchotin’s document again in his book *The Great Thing within the Small Thing: The Coming of the Anti-Christ and the Rule of Satan on Earth* published in 1901. Later, in 1936, his son also confirmed his father’s story, telling that he was present when count Suchotin handed the document over to his father. The document was signed by representatives of Zion of the 33\(^{rd}\) degree, clearly indicating an order of Illuminati or Freemasons.
The first official edition was published in Russia in 1905. In 1911 Nilus first published the Protocols as a separate book. In his introduction, Nilus aired the presumption that Suchotin had received the document from some unidentifiable woman (most probably Justine Glinka), who, in turn had received it from one of the most influential leaders of Freemasonry during a secret meeting in France.

The books by Nilus and Butmi appear to be very different from each other; the translators have put the Protocols in different orders. Nilus classified them in twenty-four chapters, whereas Butmi follows the French edition and groups them in twenty-seven chapters. He may have changed the order, but the total number of chapters remained the same. In the 1907 edition Butmi used a different set-up than in the 1905 edition. These differences, however, are only superficial.

At a first glance it appears to have been Nilus himself who made twenty-four chapters out of the original twenty-seven for the 1905 edition. It is however by no means certain; on the contrary, it seems highly unlikely since Nilus - contrary to Butmi - did not even take the liberty of changing the order of the texts from the original manuscript! It therefore appears to be likely that the edition of the Protocols given to Nilus was, text-wise, definitely not identical to the copy Butmi used, and had already been divided into twenty-four chapters.

30 It appears that as early as 1903 an edition by Nilus existed. The third Russian edition stems from 1912 and the fourth from 1917.
3. THE ART OF CONSPIRACY

The Illuminati-owned, London-based *Times* published a review on *The Protocols of the Learned Elders of Zion* in 1921:

“What do these Protocols imply? Are they real? Which evil plot has made these plans and now cheers its triumph? Are they forged? Whence this eerie prophetic gift, partially fulfilled already, partially to be fulfilled? Have we fought all these sad years in order to blow up the secret organization for German world power and destroy it, only to discover another, yet more dangerous and more secret? Have we eschewed a Pax Germanica by straining every fiber of the communal body, only to submit to a Pax Judaïca?”

This *Times* article was of course hailed in anti-Semitic circles. That we are dealing with evil intention behind the publication of this article will be shown later, but as mentioned earlier, the Illuminati had great plans for the Jewish population in Europe.

A few months later the *Times* suddenly seemed to have changed their view. In August 1921, the newspaper published a long, three-piece article written by journalist Philip Graves. The Protocols of the Learned Elders of Zion, according to Graves, was a fictitious publication written by an impudent untalented plagiarist. According to Graves, it was a copy of the *Dialogue aux Enfers entre Machiavel et Montesquieu ou la politique de Machiavel au XIX siècle, par un contemporain* (Dialogue in Hell between Machiavelli and Montesquieu, and the politics of Machiavelli in the 19th Century described by a contemporary) written by Maurice Joly.31

In the three-piece *Times* article, several paragraphs with corresponding texts from Nilus and Butmi’s books were quoted. That should prove that the *Times*’s version of the Protocols was copied from Joly’s written work. The series of articles ended with the words:

“The purpose of this newspaper in unveiling this deceit was only the desire to serve the truth since it is of major importance to invalidate the legend of the Protocols. Now that the plagiarism has been so obviously exposed we can only hope that the legend will remain filed in the lumberroom of history.”

According to Graves about two-thirds of The Protocols of the Learned Elders of Zion was taken verbatim from the dialogues of Maurice Joly. A superficial reader may think that with this evidence, indeed forgery should be proven. Even nowadays for many it is an open and shut case; the Protocols are plagiarised and a forgery. Nevertheless, when both texts are laid next to each other and thoroughly compared and studied, it becomes clear that we are, by no means, dealing with plagiarism. Anyone who wishes to be introduced to the art of conspiracy should read Maurice Joly’s 1865 *Dialogue aux Enfers entre Machiavel et Montesquieu ou la politique de Machiavel au XIX siècle, par un contemporain*. This will be discussed in more detail later on.

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31 The book first appeared in 1865, published by Mertens & Sohn in Brussels and an abbreviated version was published in that same year by Wiegand in Leipzig. In 1868 a second French edition was published with the name of the author.
The Times campaign against the Protocols by Philip Graves had several reasons and consequences. That the Protocols were dismissed by the Times as a forgery was intentional. The Illuminati were deeply concerned about the fact that throughout Europe ample copies of Maurice Joly’s Dialogues were available.\(^{32}\) As we will see in the next chapter, Joly was a leading revolutionary working for the Illuminati. His Dialogues were written against the despotic rule of Napoleon III. The Illuminati were afraid that the close relation between the Protocols and Joly’s book were to be revealed and that could lead to the discovery that the Illuminati were the actual source of the Protocols. This damage needed to be prevented by all possible means. To delude the world, a well laid-out plan was performed. To hide the fact that the actual source of the Protocols was within the Illuminati circles, people were assured that Joly’s Dialogues were only a political satire that was used as source for The Protocols of the Learned Elders of Zion. The problem was solved, forgery was proven and the interest steered away from the true source of the Protocols.

This was of no consequence for the existing plans. They knew that an unprecedented amount of people were convinced of the genuineness of the Protocols. Apart from that, a large-scale anti-Semitic campaign was in progress. The Protocols were propagated in several publications and important newspapers. All over Europe an anti-Semitic atmosphere was created. Throughout the nineteen-twenties important politicians held their mouths shut whilst being confronted with mountains of books and articles planting fear into people of a world-wide Jewish conspiracy. Obviously, there was some form of political anti-Semitism taking place.

In Graves’ third article, the Times shamelessly left a suspicion:

“Those parts of the Protocols that are not taken from Maurice Joly were possibly amended by the Ochrana [the Russian empire’s secret police]. The sources probably being the numerous Jews that spy upon their fellow believers whilst working for this organization.”

This indicated that the last part of the Protocols was not based on Joly’s Dialogues, rather was most probably the result of espionage by Jews amongst Jews. That Graves actually ended his

\(^{32}\) Officially Graves, commissioned by the Times was said to have bought a copy of Maurice Joly’s book from his informant, a Russian refugee (whose name, Michail Raslowjew was not be disclosed until much later in time) for £337.00. Raslowjew was said to have taken the explosive Protocols when he fled Russia. Later however, it turned out that many copies of the book were easily available.
elucidation with airing the suspicion that those texts were possibly provided by Jews spying on
their own brothers, was good news for the then abundant amount of anti-Semitic organizations
in Europe. The existing anti-Semitic accusations against the Jewish people, as the power
behind the Protocols, was ratified in the Times, thus supporting the Illuminati-orchestrated anti-
Semitic campaign against the Jewish people. From that moment on a persistent anti-Jewish
movement, which was based on the Protocols, was instigated. In the United States, an anti-
Jewish campaign began with the help of Freemason Henry Ford, through his magazine,
Dearborn Independent. Nobody knew that the so-called, ‘private war’ by Henry Ford against
the Jews - using the Protocols - was part of the Illuminati plan.

Several lobby groups published the rewritten and new version of The Protocols of the Learned
Elders of Zion in order to accuse the Jewish people of a worldwide conspiracy. These
Protocols, with the Jewish character worked in, suddenly stirred a lot of interest. They served
as a sophism, an excuse to persecute the Jewish people. They have been used to justify the
pogroms and mass murder of the Jews. Anyone needing a scapegoat used The Protocols.

In 1919 the Protocols were translated into German and attracted Adolf Hitler greatly. In his
book, Mein Kampf, he dedicated many pages to the Protocols. The Protocols formed the
spiritual ammunition for the Third Reich, opening the door to the Holocaust. They formed one
of the pillars of the National Socialist world philosophy (Weltanschauung). After the coup, Hitler
assured that the contents of the texts were made known to everyone all over Germany.

The statement that a Jewish worldwide conspiracy formed the roots of the French and Russian
Revolutions, and that they were now threatening the rest of the world by means of democratic
structures and liberalism, became official subject material in all German schools. When the
Germans had just occupied France, they dropped pamphlets from airplanes, quoting
statements from the Protocols. The Protocols played a central role in the Third Reich
propaganda and became one of the foremost principals of National Socialism.

Even after the fall of the Nazi regime, the distribution of the Protocols continued. Because of
their explosive contents, the Protocols became forbidden in many countries. However, their
influence remains significant to this day and they continue to be distributed and eagerly read
worldwide.

In Croatia the Protocols are openly sold in bookstores. In other parts of Eastern Europe they
are also available. In particular the Baltic States (Estonia, Latvia and, to lesser extent,
Lithuania, who are of Russian descent and speak Russian still), continue to attribute much
significance to the Protocols. In their view the political development taking place in their
countries are extremely detrimental to them. Hand in hand with a flaring orthodox
religiousness, by way of the Protocols, they try to maintain their links to their lost Motherland.
The Protocols, and all kinds of documents and pamphlets based on them, are openly lying in
the cathedrals of Riga and Tallinn and are willingly being used by the orthodox clergy as an
explanation for the changing circumstances.

In the United States right-wing extremist organizations such as the National States Rights Party together with the California Noontide Press took care of the sales and distribution of the Protocols in the nineteen-seventies. In addition to the texts being used by right-wing extremist organizations, the sectarian Nation of Islam is known to use the Protocols as well.

A special role in the distribution of the Protocols nowadays is played by the Arab-Islamic states. Between 1920 and 1970 at least nine translations of the Protocols have been published. Today, a total of sixty editions exist that are specifically targeted for educational institutions of Arab capitals. These texts come highly recommended by leading world politicians (e.g. from Egypt, Saudi Arabia, Libya, Iran and Iraq) as educational material. One of the youngest publications used by the Palestinian border police, for example, can be retraced back to a 1976 Egyptian edition that had been translated by Mohammed Khalifa al-Tunisi, and edited in 1994. The Palestinian organization, Hamas, also refers to the Protocols regularly.

During the Lent Season of Ramadan in October and November of 2003, a television series based on the Protocols was broadcasted by the Arab satellite network Al-Manar, an organization that is financially sponsored by the Lebanese Hezbollah movement. The series, which caused a lot of discussion, consisted of thirty episodes and was titled Asch-Schatat (the Diaspora). The series was taped in Syria and realized with the help of several Syrian ministries. A year before, another 41 part series based on the Protocols had been broadcasted during the Ramadan in Egypt with the name Knight without Horse.

It is important to emphasize the fact that anti-Semitic organizations still do not understand that the Illuminati constantly need new enemies with whom they can control and manipulate the masses. The Illuminati after all, need to maintain power in order to realize the worldwide slave state they pursue. As we will find out later, the rulers under the Illuminati need such ‘monsters’ as Adolf Hitler and hideous ideologies such as National Socialism, right-wing extremism and anti-Semitism to prepare the masses for the New World Order.
4. MAURICE JOLY

Let us take a closer look at the author of *The Dialogues*. In 1864 Maurice Joly had written a pamphlet against the despotic rule of Napoleon III which he, deluding the censure, published as a dialogue between the French politician Montesquieu and the Italian politician Machiavelli. The text also appeared in book form in Belgium, after Joly failed to find a printer in France. The book is divided into twenty-five satirical dialogues, in which Montesquieu, as the spirit of the 1789 conspiracy and Machiavelli, as usurpator of Napoleon III, fight a fierce fictitious battle; the latter believing that humanity can only be saved by a universal, totalitarian power, whilst Montesquieu airs the liberal vision of the author. The book is an accusation against Napoleon III, because he abolished the rights acquired during the French Revolution. Whilst Montesquieu acted as an advocate for civil rights and humanistic values, Napoleon III, by mouth of Machiavelli communicated his despotic and cynical half-truths: Politics and morality were supposed to be opposites, power and law each other's equals. In the book, Machiavelli (or Napoleon III) tells Montesquieu:

“Our mistake is that you respect the people. You have no idea how obtuse it is.”

Officially, it was said that Maurice Joly ridiculed Napoleon III. That was absolutely the case, however the book reveals more. Joly not only ridiculed the French emperor by making a fool of Napoleon III, but also smothered the monarchist sentiments of the French people.

With his 1871 book *Commune*, Joly prepared for the downfall of the House of Bonaparte and for the separation of Church and State in France. We will discover that, as commissioned by the Illuminati, Maurice Joly’s book was not only thoroughly primed, but also had an active part in the events in Paris at that time. In an original quote from Joly’s Autobiography we read:

“I am a revolutionary and a Jacobin. I consider socialism the new way of living in which the people are liberated from the old-world traditions. I accept many solutions offered by socialism. Communism, on the other hand, I reject as a social solution and as a political institution. Communism is but a school of socialism. In politics I show understanding for extreme measures to achieve one’s goals. In that sense I am definitely a Jacobin.”

Joly’s revolutionary actions were not just limited to what he wrote. In a separate book published in 1871 about French history, the following passage was found concerning the bloody Commune-riot in Paris:

“In the mean time, speakers held speeches for the people. These lively speeches were held on the streets and squares occupied by the citizens. Everyone yelled or shouted during these speeches. In the end it was agreed that a delegation, led by Maurice Joly was to proceed to the town hall located in the Hotel de Ville. The delegation was allowed in without any problems and was allowed to take a seat in the room adjacent to the

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34 During the era of the French Revolution the Illuminati presented themselves as a revolutionary group with over thirteen hundred member, better known as the Jacobins. They were the leaders of the French Revolution. The Jacobins closely cooperated with the Freemasons and both were controlled by the Illuminati.
large reception hall. There they were received by the famous statesman Jules Ferry. He asked for the purpose of their visit. Joly however, immediately accused him of being an incapable politician who handled the resources of the city of Paris irresponsibly.”35

In *Le Temps* of February 27, 1871 Jules Ferry related:

“When the riots started I wasn’t in the town hall. When I arrived there, Maurice Joly was the first person I met and he asked me several questions. The group around him chanted; ‘The Commune, we want the Commune.’”

La Commune de Paris (fourth French revolution) was a government that briefly ruled Paris from March 18 (more formally, from March 28) to May 28, 1871. The Commune-riot was instigated and executed by the Illuminati and Freemasons.

*Le Temps* of February 25th also depicted the author of the *Dialogues* as a leading revolutionary.

In the magazine *Tribuneaux*, a court case of February 23rd was being reviewed and Maurice Joly’s name can be found amongst the twenty individuals accused and charged with inciting civil war and illegal possession of goods by theft.

In *Le Temps* of February 26th we find that;

“When asked by Mr. Dupont de Bussac, witness Requet declares that Mr. Lefrançais’ demeanor had not been aggressive. Injuries had only been established from the party of Mr. Maurice Joly.”

In the book *L’Invasion - Le Siège 1870 - La Commune 1871* by Armand Dayot, amongst the pictures of the leading revolutionaries of 1871 was also a picture of Maurice Joly.36

Maurice Joly had always been a rebel and a troublemaker, but also a Freemason and a member of the Illuminati, and one held in high respect by the people.

The famous Freemason and author George Kloss describes that an uncle of Maurice Joly brought the Misraïm-Rite to France:

“Brother Joly and brother Bedarride brought the Misraïm-Rite to France in 1814.”37

In the book *L’Ordre Maçonnique de Misraïm*, Part II it is mentioned that Lassalle, great commander of the Valley of Naples, sent Joly, who has the 77th degree of the order of Misraïm, to Great Commander Marc Bedarrides with a request to grant him a promotion. Joly was promoted to the 81st and later to the 87th degree. On the 19th of May 1815, Joly was promoted to the highest body of the Misraïm-rite in France.38

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35 *Journal officiel de la Commune*, May 24, 1871.
37 George Kloss, *Geschichte der Freimaurerei in Frankreich, aus echten Urkunden dargestellt (1725 – 1830)*, Part 2, Darmstadt 1853, 32.
Maurice Joly befriended the most important Grandmaster of the Misraïm-Rite, Isaac Adolphe Cremieux. Not only was he a member of the afore mentioned Misraïm-Rite, but also of the Scottish Rite and Grand Orient. Cremieux was in the highest council of the Misraïm-Order and in the event of the death of Viennet, would succeed him as Grandmaster in the Grand Orient and the Scottish Rite. Cremieux had the financial means; the wealth of the Rothschilds.

As mentioned, Joly was also the founder of the Alliance Israélite Universelle.

On September 10, 1921 the London newspaper *The Spectator*, published a remarkable letter sent by Sir Andrew de Ternant, stating:

“Maurice Joly was a very good friend of my fathers, the late Victor de Ternant, who often told me that the Montesquieu Machiavelli-book by Jules Janin was revised by the Journal de Débats and was rewritten to a large extent and finally published at the expense of a rich German banker in Switzerland.”

The late Victor de Ternant had been secretary to Jules Janin for two years. This gentleman had always maintained that Joly’s *Dialogues* were the adaptation of a secret document from ancient times. Jules Janin took care of the revision of the book. In a copy of another letter by Ternant dated October 29, 1921 it says:

“I cannot recall the name of the German banker in Switzerland; the company operated under three different names. The bank had ties with the house of Rothschild in Frankfurt. This banker paid Joly three hundred English pounds for his work, and Jules Janin got a third of that amount for his revisions.”

With relation to this an entire series of well-documented facts can be listed, here, outlined briefly:

Cremieux is mentioned as Maurice Joly’s benefactor. According to Joly’s Autobiography (page 13), Cremieux supported Joly on the re-edition of his magazine.

Joly attacked Napoleon III at exactly the same time and for exactly the same reasons as his friend Cremieux.

When Joly had finished his two-year prison sentence, he immediately went to visit Cremieux and together they founded the magazine *Le Palais*.

There are clear indications that Joly wrote his brochure and book under the instruction of Cremieux. Most probably the necessary material came from the archives of the Misraïm-Rite, which were also passed on by Cremieux.

It is not surprising that Joly could not find a printer for his book in France. Once published, the book was banned and destroyed and Joly was sentenced with a 15-month imprisonment and a

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40 Sachverständigengutachten, (German, for expert evidence report) written under the instruction of the Richterambtes V. in Bern, Erfurt 1935, 26.
fine of two hundred francs.

In 1878 Joly allegedly committed suicide, never having known that his book would become the basis for the Illuminati Protocols. Former French minister of Foreign Affairs (September 4th 1870 to February 6th 1871), Gambetta, a friend of Joly and famous Freemason and Illuminati, gave the eulogy at Joly’s funeral service.41

The most important evidence of Joly’s involvement, and also that of his editor in chief Jules Janin, regarding the plan to blame Napoleon III, can be found in the last lines of the Dialogues. Although these lines cannot be found in the Protocols, they elucidate a lot:

MACHIAVELLI:

“**A dream! Oh, Montesquieu! You will be lamenting for a long time: Devastate your own sense of the law, pray to God that He in heaven will nullify the memory of yourself; for now approaches the awful truth which casts its shadow ahead; what I have just told you is anything but a dream!**”

MONTESQUIEU:

“What is it you want me to grasp still?”

MACHIAVELLI:

”**What I have just described, this combined action of terrible things, from which the spirit recoils, this work, that only hell itself could complete, that is all completed, that is all available, that all thrives in the face of the sun, now, at this moment in time, at a place on earth that we have abandoned.”**

MONTESQUIEU:

“What?”

MACHIAVELLI:

“No, that knowledge could make you die a second death.”

MONTESQUIEU:

“**Speak, for heaven’s sake!”**

MACHIAVELLI:

“All right then!”

MONTESQUIEU:

“Well?”

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41 On page 22 of his *Autobiography* Maurice Joly confirmed his friendship with Gambetta.
MACHIAVELLI:

“Our time is over! Can’t you see that I am being taken by a hurricane?”

MONTESQUIEU:

“Machiavelli!”

MACHIAVELLI:

“Can you see the shadows passing by? They cover their faces, but do you not recognize them? They are the riches, which have aroused the envy of the entire world. In this hour they demand back their fatherland from God.”

MONTESQUIEU:

“My God, Machiavelli, what is it you have disclosed there!”

A supporter of the forgery theory will, of course, never quote this “evil triumphant end” of Joly’s work. It would be especially embarrassing since they won’t have an explanation for such a conclusion. In everything Machiavelli says, prior to the Dialogues, he speaks in the ‘I-form’ and as such, represents Napoleon III. At the end Machiavelli does no longer speaks in the ‘I-form’. Here a multitude of the glorious is mentioned. These cannot possibly refer to Napoleon III or his followers. Which fatherland would these followers of the emperor (for whom the title glorious would be very disputable!) demand back from God? One has to think, however, in a different direction altogether. If these sentences are considered in the light of the Illuminati and the Freemasons, then the notion of fatherland completely fits what the lodges then called the aim for a world republic. In these days, and in this same context, terms like globalization, world government or New World Order are being used.

However, one thing is true: Part of The Protocols of the Learned Elders of Zion stems from the work of Joly. That is something even the defendants of the authenticity of the document have to admit. Opponents however, do not pay much heed in determining the exact share of Joly’s book in the Protocols, which also serves a special purpose.

As mentioned it is suggested that approximately two thirds of the Protocols are taken from Joly. Antagonists however, claim that when comparing Joly’s book to the Protocols, there are 176 exact quotes taken from the Dialogues.

Antagonists claim that those parts of the text where Joly mentions Napoleon III, his government and his politics, the so-called forgers have them replaced by the word Jews without hesitation. This accusation is not correct. One has to take into consideration that all words and sentences taken from Joly’s work would have had to be translated into Russian and then back to another language, such as German, French, and English. How much of the original literal contents of the Protocols could one still find after so many translations?

Also of significance are the following marginal notes:
1. The compared texts are of a completely different nature. Only in very few cases can the literal translation of sentences or parts thereof be found. A major part of the work does concern the free interpretation of thoughts. In odd cases, it is only a certain notion of Joly’s that is taken by the author of the Protocols. In the text of the Dialogues the reader will often find sentences that have nothing in common with the Protocols.

2. It is only the superficial browsing of both texts, combined with a very loose interpretation of the word plagiarism that could lead to the assertion that the Protocols are partly copied from Joly’s work. With that, one forgets that both Joly and the author(s) of the Protocols have used the original text of the Misraïm-Rite. A certain similarity can therefore be easily explained.

In comparing both texts in detail, the following conclusions can be made:

- The 1st Protocol begins halfway through Joly’s 1st Dialogue and doesn’t end until halfway into the 3rd Dialogue.
- The 15th Dialogue isn’t mentioned at all in the Protocols.
- The 16th Protocol begins in exactly the same way as the 16th Dialogue, but ends in a completely different way.
- In the 18th Protocol the only literal quotation is from Joly’s 25th and last Dialogue.
- The 19th Dialogue is completely ignored in the Protocols.
- The 21st and the 24th Protocol do begin in the same way the 21st and the 24th Dialogues do, however, they end much sooner than the texts in these Dialogues.
- The 25th Dialogue is completely missing with the exception of a sentence added to the 18th Protocol.

In Joly’s work two people, Machiavelli and Montesquieu, are speaking alternatingly whilst in the Protocols only one person speaks. The advocates of the forgery theory simply claim that the re-writing of the Dialogues was done very cursory and superficial. For this they quote Philip Graves in the London Times. Graves was first to discover the connection between Joly and the Protocols.

Göran Larson, author of the book Fact or Fraud? - The Protocols of the Learned Elders of Zion wrote:

“The forger was most probably a Russian anti-Semitic nationalist and a follower of the Csar in his battle against the revolutionary powers. Therefore he was an opponent of the values of freedom and democracy advocated by Joly. When the not so very intelligent forgers of Joly copied his book, this resulted in bizarre inconsistencies and contradictions.”

However, the very opposite is true because the revision, as every professional would have to admit, forms a literary masterpiece that could have been written in a moment. The ‘forgers’ of the Protocols must have come from a good social standing and must have had a vast knowledge of many themes, most notably economic theories. Apart from that, their writers’
talents made them able to express Joly’s ideas and almost faultlessly weave them into the texts of the Protocols.

In Joly’s Dialogues there are other treacherous parts that were willingly ignored by the opponents of the Protocols.

On page 51 (5th Dialogue), Joly has Montesquieu say:

“I hesitate to answer you Machiavelli, as your last words contain I don’t know how much devilish travesty leading me to conclude that your elucidations are not in accordance with your hidden thoughts.”

From this one can only conclude that the elucidations, seemingly made by Napoleon III were, in fact, the secret thoughts of the Illuminati.

On page 288, Joly lets Machiavelli say that in his empire, every revolution will be violently suppressed with weapons. Machiavelli concludes by saying:

“The blood running through my veins is passionately hot and my race bears all the signs of strength.”

From the mouth of Napoleon III these words sound rather strange; although he was known for his personal pride, any sense about blood or a special racial strength was never ascertained. It is only the members of the Illuminati that feel exclusive and far above other people because of their bloodlines. There are only a few people that know about the importance of bloodlines within the higher circles of the Illuminati.

To understand and expose the Illuminati, it is very important to know the significance of the Illuminati bloodlines. An understanding of these bloodlines opens up a whole new understanding of history. It is the key to understand history.43

The final verdict about the relationship between Maurice Joly and Jules Janins’ Dialogues and the pamphlet originating from these, The Protocols of the Learned Elders of Zion, can only be underlined as such: Joly’s pamphlet contains clear language with hidden objectives, but any other difference between the two doesn’t effectually exist. A thorough comparison of the Dialogues with The Protocols of the Learned Elders of Zion indicates that the latter author must have known of Joly’s book and taken some sentences from it. The Dialogues were used to formulate the thoughts and concepts found in The Protocols. In addition to the Dialogues, the author also used original text from the Misraïm-Rite.

In this same manner, it is important to point out that several textual similarities can be pointed out between the Dialogues and the Rabbi’s Speech of 1859. More important however, is the fact that the Rabbi’s Speech contains a series of expositions that can be found in neither the Dialogues nor the Protocols. From this we can conclude that the Rabbi’s Speech can only be linked with the Dialogues but by no means with The Protocols of the Learned Elders of Zion.

Finally, let us return to the Herman Goedsches novel *Biarritz*. As in Maurice Joly’s book, many have relentlessly tried everything to authenticate the famous chapter, At the Jewish Cemetary in Prague, as the source for the text of *The Protocols of the Learned Elders of Zion*. Several times, thorough evidence has been found to conclude that this hypothesis is false; see, for example, the judicial deeds of the city of Bern (Switzerland 1937). Why then have the wellknown facts mentioned above been fully ignored to constantly authenticate the book by Goedsche as the leading inspiration for the alleged forgery of the Protocols? There must be a very important reason why the existing facts are perverted. According to the rules of concise text criticism, the Rabbi’s Speech, in reference to the cemetery speech in Biarritz, should have been the example for him. If this were the case, then the speech should have existed nine years before the publication of Goedsches novel, in 1868. This automatically makes the case for advocates of the forgery theory: The *Rabbi’s Speech* should, therefore, be labeled the inspiration for *The Protocols of the Learned Elders of Zion*.

Unfortunately, only few people are aware that the *Rabbi’s Speech* of 1859, like *The Protocols of the Learned Elders of Zion*, can be traced back to the old Weishauptian Plan. The described plans are therefore all part of the old Illuminati scheme!

As we have seen, there are two secret documents that outline plans to battle against states and nations in favor of a world government led by the Illuminati:

- The oldest document was circulating amongst the Russian Jews. The contents of these are best transmitted by the *Rabbi’s Speech*, which the Czech delegate Brzesnovski re-published in 1900. Much earlier however, Maurice Joly had known of a similar, secret, document on which he based part of the contents of his *Dialogues*, which was published in 1865. In 1868, Goedsche used the same document in his novel *Biarritz*.

- The secret documents used by both Maurice Joly and Goedsche are the original Illuminati Protocols from the Misraïm Lodge.

- Both texts were written completely independent of one another. The author of the Protocols used neither the *Rabbi’s Speech* nor complete passages from Joly, he only used a few select passages from the *Dialogues*. Proof for this is the fact that the contents of the Protocols only show similarities with Joly’s work. Beyond the similarities between the *Dialogues* and the older *Rabbi’s Speech*, there is no other usage of quotes taken directly from the *Rabbi’s Speech*. 
5. THE FIRST ZIONIST CONGRESS IN BASEL

Although the origin of the Protocols is generally disputed, it is its second version that is the most common amongst the extreme right-, revisionists- and anti-Semitic organizations. According to them, the Protocols are the accounts of speeches given by several anonymous Zionist leaders at meetings held secretly in 1897 during the first Zionist congress in Basel.

However, the Protocols have nothing to do with the Zionist program of 1897. Actually, nothing was secretly contrived during any of the congressional sessions. There was, however, an unofficial parallel congress that was held, known and open only to insiders. As proof hereof, we can take the personal words of Theodor Herzl written in the first part of his Diaries on March 10, 1879:

“Sunday we met within the Zionist movement about the General Zionist congress that I wanted to hold in Zurich. It was decided however, to organize the congress in Munich. After long deliberation an organizational committee was established that was to invite the congress. The congress should have an official and a secret version.”

After many objections, the congress was successfully moved to Basel on the 17th of June. Witness Max Bodenheimer, who took part in the 1897 congress, confirmed that a meeting with approximately 50 participants had taken place. It was not a secret meeting of the Zionist congress itself, but a separate meeting for a select group of people. Deputy Rabbi R. Fleischmann said:

“All Zionist congresses are double; simultaneous to every Zionist congress a secret conference takes place as well.”

The argument that the Protocols could not have originated from the first Zionist congress because the congress was public and that its minutes show no mention of the Protocols, must now be reconsidered. That the Protocols did not originate from the official Zionist congress is a

44 Thedor Herzl, Tagebücher, Berlin 1922, 595. Herzl is commonly considered the theoretical founder of Zionism, that did not aim at world supremacy of the Jews, but at bringing all Jews, living scattered all over the world to Palestine and unite them there.
non-issue because there are published minutes of its public meetings.

However, the possibility that the Protocols were discussed at the privately held meetings of the parallel congresses cannot be ignored. If this had been the case, then it only concerns the first edition of the Protocols, which were first published by Stepanow in 1897.

As mentioned before, Nilus claimed that someone stole and gave him a transcript of the Protocols from the Freemason archives in Paris. Within the extreme right-, revisionist- and anti-Semitic circles, one continues to hear that Nilus, in his later edition of the Protocols (1917), attributed them to the first Zionist congress in Basel (1897). But, that the Protocols were drafted or finished in Basel is something Nilus never claimed. In the introduction to his fourth, and last, edition of 1917 he explicitly states that according to his information, the Protocols were either introduced or read in Basel.

Many proclaim his statement, which indicates that the Protocols were not drafted, but rather introduced in Basel, a lie. One such protester was the celebrated author Hadassa Ben-Itto in her book *Anatomy of a Forgery*:

“Prior to the 1917 Revolution another version (of the Protocols) popped up. Now Nilus claims that the Protocols were of Zionist origin, written and read at the 1897 Zionist congress in Basel.”

To confuse the readers and to conceal the true origin of the Protocols, it was presumed that the Russian government spied on the widely announced official international Zionist congress in Basel. The then head of the Russian foreign police, General Iwanowitsch Raschkowski (1853 - 1910) was said to have sent a very experienced secret agent to Basel who was purported to have successfully accomplished this difficult assignment. He managed to discover that after the congress, a messenger had travelled to Frankfurt on the Main with a secret document that was to be personally handed over to the Freemasons Lodge Zur aufgehenden Morgenröte.46 The messenger, who himself had no idea about the contents to be delivered, was bribed by the Russians. He interrupted his journey and, somewhere along the way, met the Russian secret agent who had some writers with him. During the better part of the night these agents were busy copying the contents of the French texts that were written on several loose pages. Due to the lack of time these copies were very sloppy and incomplete. The transcript was then taken to St. Petersburg and handed over to the Minister of Interior Affairs. What happened to these texts afterwards is not known.

46 This lodge was the connecting link between the German lodges and the Great East lodges of France.
6. THE RUSSIAN SECRET POLICE OCHRANA

The Zurich-based weekly magazine Jüdische Pressezentrale claimed, on December 15, 1933, that the Protocols had been drafted by the Russian secret police in 1905, shortly after the Russian-Japanese war. This however, is hardly plausible as we by now know that as early as 1897 copies of the Protocols were already circulating in three languages.

Even today, many believe that the authors of the Protocols had to be amongst members of the Russian secret police, Ochrana. They are said to be an idea or product of intellectuals that thoroughly hated Jews and collaborated with the Russian secret police to stop Nicholas II’s liberal reforms and to stir up anti-Jewish sentiments.

However, it is highly unlikely that the authors of the Protocols could come from these circles. Wouldn’t an author or forger from within secret police circles, having received orders from his superiors, at least have tried anything to make these same authorities look as favorable as possible? Wouldn’t he at least try to eschew those matters that could harm his own organization in the eyes of the Csar? Here we are dealing with the exact contrary! Because the Protocols contain negative remarks against public services (the police in particular), no positive impression on the Csar could be maintained.
It was, for instance, suggested that the Jews owned several secret agents within the police. It was also remarked that many agents of the secret police were members of the Jewish led Freemason lodges. Should a text with such suggestions really be submitted to the Csar? Many imply that the Protocols were meant to frighten the Csar against the Jews. Might this not also implicate that the Csar would start distrusting his own police force? And this aspect should be overlooked by the author(s) from within Ochrana circles? One should not underestimate the Russian secret police in those days. Additionally, the Russian secret police would most definitely not have included the following message in the Protocols:

“When the time comes finally to destroy the papal court, the finger of an invisible hand will point the nations towards the Holy Chair. When, however, the nations fling themselves upon the Pope, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to the very bowels of the Vatican and be sure we shall never come out again until we have gnawed through the entire strength of this place.” (17th Protocol, Art.5)

If members of the Ochrana were really the authors of the Protocols then the statement about papacy (popedom) would be unexplainable. In the 15th Protocol as well, popedom is again mentioned in conjunction with the Csar:

“The principal guarantee of stability of rule for any government is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes - from the choice of God. Until recent times the unlimited power of the Russian Csar was founded on that principal, our only enemy in the whole world along with the papacy.” (15th Protocol, Art.5)

It is unthinkable that the secret police Ochrana would mention the Csar and his imminent loss of power in such words. The claim that the Protocols were drafted by the Ochrana to keep the Csar from liberal reformations and to set his mind against the Jews cannot be proven. On the contrary, important facts all belie it:

The Protocols are incomplete: Not only is the introduction missing, the statements announced at the end of the 16th Protocol Art.7 are not at hand. It can thus be ruled out that a Russian authority or a Russian public servant would perform such a careless job.

Several statements and declarations in the Protocols rule out any assumption that they were written by Russian civil servants. The editions published by Butmi and Nilus remained unnoticed during the entire period, then still Csarist, until 1920. The distribution of the Protocols was not stimulated in any way by the Csarist regime.

The Paris department of the Ochrana is not in any form indicated by Nilus.

Also, nowhere in these Protocols is there any mention of relations with Russia. This fact alone speaks against the claim that the Russians drafted the Protocols.
It is known that the Csarist government never undertook any attempt to make the contents of the Protocols known to the Russian people.

Benjamin Segel writes in his book *Die Protokolle der Weisen von Zion kritisch beleuchtet – Eine Erledigung*:

“In reality the Jews were first introduced to the Protocols when these were published in 1905, as an independent German translation, and no longer as an appendix to the works of Nilus.”47

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7. PANAMA

We shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other - then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honor connected with the office of president - 10th Protocol, Art. 14.

At a certain place in The Protocols of the Learned Elders of Zion the Panama scandal is discussed as if it happened in the past. In the 10th chapter of the Protocols it is recommended that candidates whose pasts were not altogether impeccable be considered for appointment as president. This past brings with it a kind of ‘Panama’ that forces them to adopt a certain extent of modesty. Advocates of the forgery theory have connected this text with election of the Panamanian president Loubet, which took place on February 18, 1898. For antagonists this is proof of dealing with a forgery. They claim that the Protocols that were published in late 1897 clearly announce events that have taken place much later in time. In actual fact however, the Protocols refer to a company, established in 1881 by Lesseps, which was going to build the Panama Canal. As early as 1888 the company got into financial difficulties and filed for bankruptcy in 1889. In this so-called ‘Panama scandal,’ 510 out of the 884 French Members of Parliament were involved. The trial was closed in 1893 with the conviction of Lesseps, and many others, to a jail sentence. Loubet, however, escaped conviction. In 1898 he was elected president of the republic and from his opponents he received the nickname, ‘Panama’s president’. Since before this first trial, so many years before the publication of the Protocols, Panama had become synonymous for possible financial scandals. Freemason-governed France stuck to the instructions in the Protocols when, in 1898, it elected a president who already had his own Panama in 1893. The first Panama scandal had already taken place in 1888. From this, it can be concluded that the new text of the Protocols was drafted in the early 1890’s.
8. THE BERN TRIAL

The Protocols had already circulated some thirty years, in many languages, before official charges were first brought against them. In Bern, in the autumn of 1934, a complaint was filed against Sylvio Schnell, who allegedly offered copies of the Protocols in public. He was charged with an offence against Bern’s morality laws (Art. 14b) because he allegedly sold indecent literature.

At the same time Georg Haller, Editor in Chief of the national-socialist newspaper Eidgenossen and its publisher Theodor Fisher were also charged. Although the Eidgenossen could not be directly linked to the Protocols, it was also included in the charges. The newspaper had published an article in which blonde Swiss girls were warned against Jewish sexual offenders.

Defense for the accused was Dr. Ruef and Dr. Ursprung, for the prosecution Prof. Matti and Dr. Brunsvig, all from Bern. Judge Walter Meyer appointed Carl Albert Loosli as impartial expert. The accused were unable to find an expert. In answer to that the judge appointed the reverend Münchmeyer from Zurich as an expert for the defense.

On August 8, 1934, reverend Münchmeyer was subpoenaed to appear in court. This subpoena however, never reached the reverend because it was incorrectly addressed and returned as undeliverable to Bern. The court thereupon did not make any effort in finding out the correct address, nor were the accused informed of this either. At the first hearing on October 15, 1934, it appeared that no advice from Dr. Münchmeyer was at hand. The judge concluded that this was detrimental to the case against the accused and decided to allow the appointment of another expert.48

On the 22nd of October, Ulrich Fleischhauer offered his assistance in the trial by letter. Fleischhauer was an anti-Semite that played a leading role in international anti-Semitic organizations and was in close contact with German Nazi leaders. Apart from that, he was also the leader of the World Service, an anti-Semitic propaganda centre. It was obvious to everyone that Fleischhauer intended to use the court in Bern to inundate the public with anti-Semitic propaganda. He was, however, definitely not an expert regarding the Protocols.

To prepare for the defense of Sylvio Schnell, his lawyers appealed to Georges de Potterere, a renowned specialist regarding the Protocols, to give his expert support. It seems a lot of pressure was needed to convince him. De Potterere was a diplomat from the old monarchy of Habsburg, former envoy of Austria in Paris and the representative of Hungary in Munich.49 De Potterere was a strong opponent of Hitler and his Nazi party and refused cooperation in the trial. For obscure reasons - most probably pressure from the Nazi’s - he finally surrendered. De Potterere’s 400-page thick lexicon on the Protocols was presented during the Bern trial.50 Nowadays few people know of the de Potterere lexicon. This report was later published under

49 Lectures Françaises of July/August 1967, 9.
Fleishhauers name with the title, Die echten Protokolle der Weisen von Zion - Sachverständigengutachten (Erfurt 1935). The work can hardly be found anymore nor can it be looked into as it has been systematically withdrawn from circulation.

De Pottere protested against such censorship and, from 1936, was searched for by the German government and finally put under house arrest in his native country.51

For prosecutor Georges Brunsvig, it was obvious that Philip Graves was to testify before the Bern court. As mentioned before, he made news in 1921 with rather spectacular revelations regarding the ‘falsification’ of the Protocols. Unfortunately Graves announced that he was not interested in coming to Bern. He did, however, issue a declaration in which he briefly confirmed that his statement on the Protocols was based on truth.

The prosecutors were also interested in summoning Catherine Radziwill, who had once been married to a certain Prince William Radziwill! On February 25, 1921 she had claimed, in an interview with reporter Isaac Landman for the American Hebrew, that the Protocols were a product of the Russian secret police, the Ochrana, aiming at justifying anti-Semitic persecutions. To further emphasize this claim, the American Hebrew published a similar interview with Henriëtte Hurlbut, a close friend to Radziwill, three weeks later (March 15, 1921). She declared to have been an eyewitness as well and confirmed once again what her friend Radziwill had already mentioned. Radziwill and Hurlbut allegedly saw the Protocols in Paris, whilst they were still ‘a work in progress’.

The Parisian magazine La Tribune Juive of April 7, 1921 wrote the following:

“By a happy coincidence one has discovered that princess Radziwill belonged to one of the few that have seen the Protocols in Paris, even before they disappeared to Russia and were distributed worldwide.”

Of course the prosecutors were interested in summoning Radziwill!

Like Graves, the princess unexpectedly declined the invitation. She sent the court in Bern a statement, made under oath, in which she confirmed all the facts mentioned in the interview with the American Hebrew on February 25, 1921. For unknown reasons the prosecutors did not consider it necessary to invite Radziwills friend Hurlbut to make a statement.

Behind the scenes, both the defense and prosecution were desperately seeking other witnesses. The prosecutors could at least rejoice about the personal appearance of the French Count Armand du Chayla. On the 12th and 13th of May 1921, the Count had published a two-piece article in the Parisian newspaper Poslednije Nowosti in which the Protocols were also labeled a falsification. Du Chayla supposed to have met Professor Nilus personally in 1909. The prosecution team also presented du Chayla as a credible witness. According to them, du Chayla was a practicing Russian-Orthodox Christian and highly dependable. However, the prosecutors failed to do proper and thorough research into the count’s background. Such

51 Lectures Françaises of July/August 1967, 9.
research would have discouraged the prosecution from calling the count as a witness. One of the witnesses, the Russian Tatjana Fermor had, on June 9, 1921 in Paris, given a signed statement regarding du Chayla. She had known the count personally and more specifically during the time he was in the Optina Pustina monastery, where he was also introduced to Nilus. According to her, Du Chayla was a bolshevist provocateur and a very fanatical anti-Catholic and anti-Semite. He had officially exchanged his catholic faith for the Russian-orthodox and tried everything to induce anti-Semitic feeling into the non-violent orthodox people. Fermor quoted:

“One has to admit that he lived, completely in line with his character and behaved even more orthodox than the Patriarch himself. Thanks to his ardour, the beautiful renaissance style stone-carved angels in the chapel were smashed because du Chayla considered them too catholic. He told me that he experienced great joy when he shattered them with a hammer. When I reproached him about his vandalism, he became enraged and began spewing anti-Semitic sentiments. Often I heard him say that Russia was ready for a few firm pogroms. One can well imagine my surprise when later, in 1917; I read his articles that appeared in the Bolshevist Press, containing his false accusation against the alleged pogroms, organized by the White Army (the anti-Bolsheviks). He, who personally and privately deemed the pogroms necessary, now found it necessary to openly condemn them. When I (between 1909 and 1917) followed du Chayla's life in Russia, I was surprised by the extraordinary pace in which he had made a political and clerical career. He became close friends with the ultra-orthodox bishops and tried to propagate the hatred and aversion towards all foreigners. The more he consolidated his position in Russian society, the more he shifted his activities from the clerical to the political field. He went into politics and became a supporter of Count Bobrinski, the leader of the Pan-Slavic Party. The Count sent him on a secret mission to Austria. Shortly thereafter he was arrested for espionage. After his return to Russia he led a fierce campaign against the smaller communities in the country, most specifically against the Poles and the Finns.”

Amongst the other witnesses called to testify were the exiled historian Professor Boris Nikolajewski, Chaim Weizmann, Wladimir Burzev, Sergei Swati.kow and the lawyer from Saint Petersburg, Henri Sliosberg. As we will see none of them had any new facts or important information regarding the origins of the Protocols.

During the proceedings, police magistrate Walter Meyer accepted the prosecution's request to subpoena 21 witnesses, fifteen of whom eventually appeared in court. For the defense, however, the magistrate turned down their request to subpoena all of its 36 witnesses.

According to the signed statement from Princess Radziwill, she had seen the manuscript during its copying by the Russian secret police. She also knew who the creator of the pamphlet was, and in this context mentioned the name of General Orschewski. That paternity went back to 1884, but the document was later filed in the Russian secret police archives in Paris. Later, during the Russian-Japanese war the pamphlet was again taken out and given to
three agents of the Russian secret police - Pjotr Iwanowitsch Ratschkowski, Mannasse-witch-Manuïloff and Matwei Golovinski - for redrafting for the Csar. According to the princess, that was in 1904 and 1905.

“I lived in Paris then. Golovinski visited me, and one day showed me a manuscript on which he cooperated with Ratschkowski and Mannasse-witch-Manuïloff. He told me that in this work a Jewish conspiracy was clarified. We laughed tremendously with the entire idea, but Golovinski was extremely proud of his work. My friends and I have seen the manuscript very often. It was in French and written on yellow papers with several handwritings. I do accurately recall a purple ink stain on the first page. I later heard that this manuscript was included in Sergei Nilus’ book.”

She concluded her description of the Golovinski visits with the following words:

“I am talking here about the years 1904 and 1905.”

Here Radziwill made a huge mistake. The incident in Paris, when she allegedly saw the forged pamphlet with the purple stain, must have been significantly earlier than stated. Excerpts from the Protocols were already printed as early as 1903 in the Snajam and it was very certain that the document had been in the possession of Nilus earlier than that.

One of the other witnesses for the prosecution, the infamous Russian revolutionary Wladimir Burzev, pointed out another mistake in Radziwills’ explanation:

“Ratschkowski wasn't in Paris at all in the years 1904–1905. He had been fired from the Russian secret service before the Russian-Japanese war, and recalled from Paris. During these years Ratschkowski lived in Russia under police supervision, and thus could not have possibly met with neither Golovinski nor Manuïloff.”

Another important witness to the prosecution was the earlier mentioned French Count Armand du Chayla. During the trial he repeated what he had mentioned some years before in La Tribune Juive of May 14, 1921. In 1909 he allegedly made the acquaintance of Nilus who was said to have shown him the manuscript of the Protocols. There were already printed versions in circulation by then. Du Chayla added that this document contained the Constitution of the Kingdom of the Antichrist. Nilus allegedly admitted to having received the document from General Ratschkowski. Finally du Chayla claimed that Nilus was already in possession of the manuscript on yellow paper with purple stain as early as 1901. This was the same document that Princess Radziwill claimed to have seen manufactured in 1904!

That wasn’t all. Princess Radziwill’s story of Golovinski as well had to be deleted from account because one of the other witnesses, Professor Sergei Swatikow, confirmed what he had written in the Tribune Juive of August 26, 1921:

“Because I had to conduct an investigation abroad - as a representative of the temporary court in Saint Petersburg - I can confirm that Golovinski has lived in Paris from 1890 until 1900.”
This means that Golovinski wasn’t working in Paris between 1904 and 1905 and, therefore, could not have worked on the Protocols as claimed by Princess Radziwill.

During the trial in Bern, Russian General Alexander Spiridowitsch, head of the Ochrana between 1902 and 1905, agreed to appear as a witness. The court, as happened with the other witnesses for the defense, refused to hear him. In a long statement relating to the depositions of the witnesses for the prosecution, Spiridowitsch wrote:

“I shall prove that Golovinski has never been a spy, informative agent nor a collaborator of Ochrana, and also that he has never been a subaltern or co-worker of Ratschkowski. Furthermore, I shall prove that Manuîloff, a police employee, was never a subordinate of general Ratschkowski, nor cooperated with him in Paris. On the contrary, they were opponents of the Ochrana. I have gone through the entire Ratschkowski archive and I can declare that Golovinski has never been in his service. He was no co-worker of his.”

About the witnesses du Chayla and Wladimir Burzev heard earlier he declared:

“The self-proclaimed, left-orientated, Bolshevik revolutionary Wladimir Burzev, who for that reason was personally kept under surveillance by the Russian secret service and thereafter fled and worked as a journalist, was called a provocateur of Ratschkowski by Golovinski. If that was the case, why then did Burzev, who ever since 1905 fought the police and its agents, and who published all the names of the provocateurs that he knew, not publish the name of Golovinski who he had known since 1901-1902 as provocateur? Why is there no mention of Golovinski in any of the four volumes of Mentschikoff’s published The Ochrana and the Revolution? The answer is simple: because Golovinski wasn’t an agent of Ratschowski. This story was merely invented by du Chayla and Burzev to discredit the Russian police and Ratschowski.”

Today, no one will comment on Spiridowitsch or on his written statement. It can be easily guessed why such witnesses weren’t welcomed in Bern.

It is important to remember that Catherine Radziwill was a member of the Illuminati. She liked to surround herself with men, particularly those who she knew were wealthy and members of the Illuminati. She got her title because she had been briefly married to a prince named William Radziwill. Later she married an engineer, Karl Emil Kolb, but after a short while she divorced him as well to finally marry someone by the name of Danvin. Her past is dubious and the princess turned out to possess a very fickle nature. In complete compliance with the principles of the Illuminati, she published a newspaper called Greater Britain. Around 1900 she had a passionate affair with diamond king Cecil Rhodes, and not long thereafter she departed for South Africa and Rhodesia (present day Zimbabwe), the country named after Rhodes, an apostle of the Rothschilds. By the end of the 19th century, commissioned by the Rothschilds and with their capital, he had established De Beers, a gold and diamond emporium with a

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52 Russian general Alexander Spiridowitsch was head of the Ochrana from 1902 - 1905, head of the secret security services of the Csar from 1906 - 1916, and next became governor of Jalta. From 1918 he lived in Paris as an emigrant, was an authority of Russian revolutionary developments and wrote several books about them.
monopoly position. In 1901 princess Radziwill had forged Rhodes' signature on a cheque for 20,000 pounds, an enormous amount in those days. The fraud was discovered and the woman was sentenced to eighteen months in prison. Soon after leaving prison she was again arrested in a New York hotel for fraud. As already mentioned, her statement, taken under oath in front of the Swiss courts, was based on lies. In his closing statement, Brunsvig completely omitted the useless and even counter-productive statements of Radziwill. She and Burzev were exposed as liars during the trial.

Regarding Brunsvig, Burzev stated:

“For twelve or thirteen years I was closely befriended to General Globytschew, head of the Ochrana. We first met in 1920 in Constantinople. Later we often met in Paris, where the General tended to visit me at my home.”

During one of these meetings Burzev had mentioned The Protocols of the Learned Elders of Zion. According to Burzev, Globytschew couldn’t openly discuss details, although he apparently possessed a lot of inside information. After that Burzev had asked one of Globytschew's agents, whose name he could not mention, to inquire about the Protocols to the general. According to this agent, the general admitted that the Protocols were indeed a forgery. According to Burzev, the agent thoroughly wrote down each statement made by the general. Globytschew allegedly told the agent that a Russian secret service agent had written the Protocols in Paris between 1896 and 1900. When General Globytschew told the agent that he was writing his memoirs, the agent thought that the publication of the memoirs would be perfect promotion for the Protocols since Globytschew had dedicated a special chapter to it. However, Globytschew refrained from publishing his memoir. Regarding Brunsvig, Burzev stated that the general, unfortunately, was on his way to the United States and could therefore not appear in court. However, he promised to have the chapter from his memoirs as well as the report regarding the Protocols sent to the Russian government by foreign agents. Burzev was prepared to hand over the information received by General Globytschew to the court. He ended with the words:

“Let’s see whether the general will keep his word. We are still awaiting the material.”

Radziwill was not the only one who was creative with the truth. Burzev’s story as well was a complete lie. When General Globytschew, on a journey to the United States, found out about the report made by Burzev, he quickly made a statement through the Paris based Russian newspaper Wosroschdenje on January 22, 1935:

“In certain publications by the Russian emigrant press there are reports concerning Burzev, who, as an expert and witness for the prosecution at the Bern court, makes statements regarding the origin of The Protocols of the Learned Elders of Zion. This Burzev uses my name to make his case stronger. Without going into the question of the origins of the Protocols, I request the editors, in order to serve the truth to include the

53 Philip Jordan (Cecil Rhodes private secretary), Cecil Rhodes, his private life, London 1910, 34. See also Gordon le Sear, Cecil Rhodes, the man and his work by one of his private and confidential secretaries, London 1931, 67.
following statement in your highly respected newspaper: ‘I have never discussed the
Protocols with Wladimir Burzev and every word he puts in my mouth in front of the
court are figments of his imagination. I have never discussed the origin of the Protocols
with any agent anywhere. If Mr. Burzev claims to have notes of the discussion with an
agent of this discussion, and these notes are a verbatim account of this discussion,
then these notes are to be considered figments of the imagination of the agent in
question.”’

Burzev has a turbulent history of his own. He was a former Russian
terrorist. In 1882 he was arrested for taking part in the student riots
in St. Petersburg and in 1886 he was sent in exile to Siberia for four
years because of his relationship with the revolutionaries. In 1888
he managed to flee Siberia and subsequently lived in Geneva,
Zurich, Paris and London. He was constantly involved in drafting
and distributing terrorist propaganda against the Csar and the
Russian government. In 1897 he published the revolutionary
newspaper Narodowoletz in London. The first sentence in each
edition stated:

“We are revolutionaries, not in word only but also in action, especially in military
action, this from nightly palace revolutions to bombs and dynamite.”

Burzev was arrested in London and sentenced to eighteen months manual labor. His arrest
and sentence was mainly due to the efforts of General Ratschkowski, whom he despised ever
since. In Switzerland too, the immigrant abused the hospitality of the country by continuing his
plans for revolutionary activities. In 1903 he was arrested in Geneva and after one month in jail
he had to leave the country. He moved to Paris. In 1906, he started a newspaper called Byloje
(The Past). This was an anti-Csarist and revolutionary newspaper and as such could only be
manufactured and circulated abroad. Not in Russia!

Burzev’s newspaper, in which all the actual and important political developments were
reviewed, was handed over to the Csar every fortnight. Revolutionaries had managed to steal
two trimester volumes. An important aspect was that the names of police secret agents were
mentioned in these epistles. Burzev published the first part of these top-secret documents in
his newspaper.

Burzev had claimed in court that, in 1906, he worked at the editorial office of his newspaper,
Byloje, in St. Petersburg. Again he lied, because in 1906 he was not in St. Petersburg, but
rather in Paris. As said before, his newspaper could not be manufactured in Russia. In St.
Petersburg Burzev’s Byloje did not appear until 1917, after the first revolution as a mouthpiece
for the Illuminati.

After the revolution in Russia, Burzev returned to Russia and placed himself at the disposal of
the Chairman of the First Provisional Government, Prince Georg Lwow.
The Parisian magazine *La Francmaçonnerie Démasquée* from the 10th and 25th of December 1919 exposed Burzev as a Freemason. The magazine printed a list of Russian Freemasons, including Burzev, that were regarded as destroyers of the Russian state. That Burzev converted to Bolshevism, didn’t curtail his loyalty towards the Freemasons.

Some years later he went to Paris again, where he had since lived as an immigrant, publishing the newspaper Gemeinsache. The prosecutors in Bern had known who they were dealing with when inviting Burzev.

Many statements made by the witnesses, subpoenaed by Loosli, were invalidated (although this does not mean that all witnesses lied). Against ten of them, charges were filed for perjury. These charges, however, were immediately revoked since the witnesses allegedly only stated subjective views in front of the court.

In his verdict of May 1935 the judge announced the Protocols to be plagiarism and desecration, sentencing Sylvio Schnell to a penalty of twenty francs. This was a blatant disproportionate penalty compared to the imposed trial fees in the amount of seven thousand francs!

Dr. Ruef however, appealed to the highest Swiss court. On October 27, 1937 the hearing of the first injunction took place. After some introductory comments and reviews, Dr. Ruef was asked to speak. He requested the court to annul the initial verdict. Amongst other arguments, he made the following:

“First of all no legal transcripts have been made of the arguments. Furthermore the documents used by the opposition, some documents sent by the Russian government, have not been fully legalized.”

Dr. Ruef concluded:

“The evidence of the princess Radziwill and that of her friend Mrs. Hurlbutt are not only full of contradictions, but definitely false. The photocopy from a Russian document, introduced by specialist Loosli, allegedly from the Lenin library, was a forgery. It concerns a manifest that in reality does not exist. Apart from that, it has been established that the judge initially dismissed all witnesses for the defense, violating the fundamental principle of all jurisdictions the ‘auditor et altera pars’ (the opposition shall be heard also).”

Dr. Ruef brought up several other mistakes, including the reports of specialists Loosli and Prof. Baumgarten, who both based their reports on false testimonies. Dr. Ruef finally requested the court to annul the verdict and refer the case back to court, find the defendant innocent, granting him compensation and sentence the prosecutors to pay all expenses.

The verdict was annulled on November 1, 1937 on formal judicial grounds by a higher court. The accused, Schnell was found innocent. According to the judge, Judge Meyer had not used enough carefullness in reaching his verdict. Moreover, Loosli couldn’t be considered an
unbiased and objective expert.

The Bern newspaper *Der Bund* of November 2, 1937 wrote:

“The so-called unbiased expert had not been selected carefully. He was prejudiced and biased. As early as 1927, Loosli had agitated against the Protocols in *Die Schlimmen Juden*.”

The *Neue Züricher Zeitung* of November 2, 1937 also reviewed the revised verdict:

“Loosli has already written a book about the Protocols, in which he proclaims them a forgery using a very unscientific and polemic way.”

The newspaper expressed the hope that such so-called experts would not be taken seriously anymore in future court cases. Since the revision of the verdict no further attempts have been made to proceed against the Protocols.
9. ANATOMY OF A FORGERY

A study, such as the topic of this report, which aims at proving that the predictions in the Protocols have come true, should actually not have to go into the purely documentary matter regarding the authenticity of the work. The strongest arguments are still with those who consider it possible or even probable that the Protocols are an authentic work, coming from the sources of the Illuminati. In the year 2000, Mrs. Hadassa Ben-Itto, head of the International Association of Jewish Lawyers and Jurists wrote a book called, Anatomy of a Forgery: The Lie That Wouldn't Die - The Protocols of the Elders of Zion.

Worldwide, the book was recommended as the ultimate invalidation of the Protocols. According to the book, it is clear that the Protocols are a forgery coming from the Russian secret police; therefore further investigations were not necessary. The title, Anatomy of a Forgery, did not leave any room for imagination, giving the impression that the most factual research and data had been incorporated in this report. Therefore, it is very sensible to look at this publication critically. To ignore the claims made by Ben-Itto would only help the Illuminati and their accomplices, because then they would have an easy excuse to proclaim the actual work as unscientific.

In her book, Ben-Itto reduces the scientific methodology and makes use of the literary usage. Taking on the form of a historical report she tells of the one-hundred year old history of The Protocols of the Learned Elders of Zion, about the damage the work had caused the Jews and about people such as journalists, historians and judges who did everything within their power to fight against this forgery. Because the author continually looked back and utilized biographical expansion, it is difficult to follow the general theme of the storyline.

Since Ben-Itto did not work with detailed quotes and acknowledgements, it is not possible to work out which data or accounts are new facts, which ones are authentic and which ones are just literary fantasies. Hardly anything can be made tangible from the book. The only help Ben-Itto offers is an extensive overview of possible references and resources. Out of all these possible sources a confusing story is constructed. A significant disadvantage to her objective is attributed to lacking evidence or proof for several important quotes. In addition, some of the statements in the book were untrue. For instance, she knew so little about Georgij Butmi that she totally failed to mention the first two editions of the Protocols of 1901 and 1905.

Not only were the references used very biased, the bibliography at the end of the book mentioned only works that contest the authenticity of the Protocols. The author proudly mentioned that, apart from numerous books regarding the subject, she had also struggled through the 8800-page thick accounts of the Bern trial from the prosecution team. However, the account of the defense, which was compiled of over four hundred pages of concise and well-documented pages written by de Potiere, failed to be mentioned by Ben-Itto.

Moreover, instead of concentrating on the most important question; that of the documented genuineness of the Protocols, all those who ever regarded the Protocols as genuine and even dared to defend its authenticity, are depicted as mentally handicapped. Apparently, this was
easier than just providing a clear and objective analysis of historical facts.

Furthermore, it should be held against Ben-Itto that she systematically and structurally ignored the arguments of very well known authors, leaving them undiscussed. Also, many facts were distorted and inaccurately quoted. Ben-Itto’s apparent disregard of actual facts and data was probably based on her presumption that most of her readers do not know the facts and would not get the chance to gain access to them. Many arguments can be made to label the book as unscientific. Often, when dealing with a fictitious novel, objective facts can still be integrated. In this book, however, such facts are provided with a subjective undertone because the author calculatedly added her own sentiments to apparently objective facts, thus seeking to manipulate the reader.

Ben-Itto intuitively placed herself in the acting characters so as to air her own views. Only the extremely critical readers will discover that the author couldn’t possibly know what a certain historical figure thought or felt at any particular moment. Less experienced readers could easily be misled by the author’s use of systematical manipulations. Here is an example of how the author can apparently place herself in the thoughts of Judge Walter Meyer on the morning of October 29, 1934 (Page 318):

“But his feeling told the judge that this time it could well be different. He couldn’t remember that any such serious incidents had ever taken place within or outside the walls of his courthouse. Nevertheless, he wasn’t surprised when the head of police entered his office that morning and informed him that every measure had been taken to prevent anything that could disturb the hearing. He intended to adhere strictly to the procedures and to pretend as if nothing special was happening.”

In no less than twelve places Ben-Itto repeatedly mentions Hermann Goedsche and his novel Biarritz along with the therewith-associated Rabbi’s Speech as the possible text source for the Protocols. As we have seen previously, according to the rules of scientific text criticism neither Goedsche’s novel nor the Rabbi’s Speech can be considered as such. Intellectual righteousness, if at all present, should have prevented Ben-Itto from mentioning either document in context with the Protocols. The author claims that the Protocols were a satire aimed at Napoleon III, and that they were drafted by the Russian secret police, using Joly’s Dialogues as a foundation. One of the most important hypotheses of the author was that the Protocols were a forgery commissioned by the Csarist secret police, the Ochrana. In spite of all evidence, the author claimed that Ratschkowski and his assistant Matwei Golovinski are suspected of having drafted the Protocols in order to incite anti-Semitic sentiments in Csar Nicholas II. Ben-Itto shamelessly made use of lies and false statements that were exposed as such during the Bern trials and compiled them into her book. For a larger part of her book, false testimonies from the trial were repeated in such a way that they were used and impressed upon the reader as trustworthy facts. According to Ben-Itto, the Bern court was exemplary and all the subpoenaed witnesses such as Count du Chayla, Sergej Swatikow and Władimir Burzev were extremely trustworthy. The reader is almost led to believe that Ben-Itto was personally present at the trial. Against all evidence to the contrary, she confirmed the
story relayed by Radziwill as being true. The author failed to inform her readers about the subpoened witnesses for the prosecution that thoroughly disproved the statements initially made by Radziwill in 1921. In her book however, Ben-Itto described Radziwill as an extremely trustworthy witness.

According to Ben-Itto, princess Radziwill had become friends with Golovinski. Radziwill knew that Golovinski’s mother had been a rich landowner and therefore the princess received him when he visited Paris as a representative of his mother. Radziwill, however, was not aware that Golovinski worked for the Russian secret police. From this visit grew a close friendship. One day she and her friend Henriëtte Hurlbutt were having tea with a small company at Golovinski’s place in Paris. After making his guests promise complete secrecy he solemnly opened a drawer and took out a normal looking notebook. With a theatrical gesture and a gloating face, Golovinski boasted that the notebook contained a manuscript that was being revised by him and his mate, as commissioned by Ratschkowski. It was supposed to involve the Jews in an international conspiracy that would one day change the face of the earth. The completed manuscript was to be called The Protocols of the Learned Elders of Zion. He exclaimed that the manuscript was the first measure to fight the conspiracy, with the goal of driving all the Jews out of Russia.54

In Ben-Itto’s book, Golovinski’s name is mentioned more than twelve times. Although Ben-Itto pays Golovinski a significant amount of attention, she forgets that one can read about the alleged Ochrana agent Golovinski in the Swiss judicial acts as well as in the very important reference work regarding this particular subject matter, by Professor Stephan Vasz. This renowned jurist was personally present in Bern during the trial. The erudite analyst wrote an exhaustive work that cannot be overlooked titled Das Berner Fehlurteil über die Protokolle der Weisen von Zion – Eine kritische Betrachtung über das Prozeßverfahren (Erfurt 1935). In this book Vasz adds to the information in Georges de Pottere’s judicial report and also corrects him.

Ben-Itto was well aware of the psychology of manipulation and therefore, consequently, worded her so-called factual material carefully. She consciously deludes the reader with claims such as:

“On the eve of the 1917 revolution a new version of the Protocols emerged. Nilus claimed these Protocols had a Zionist origin, written and read on the Zionist congress in Basel in 1897.” 55

As mentioned before, Nilus never claimed that the Protocols were first read, drafted or edited in Basel. In the introduction to his fourth and final edition of the Protocols in 1917, he specifically mentioned that as far as he knew, the texts had only been submitted, or rather read. There is a world of difference between drafting, writing and reading, but Ben-Itto

54 Hadassa Ben-Itto, Anatomie van een vervalsing - De Protocollen van de Wijzen van Sion, Soesterberg 2000, 111 – 112.
55 One of the reasons the Rothschilds did finance the Russian Revolution in 1917 and had Czar Alexander II and his family killed, was because the Czar had refused to let them set up a Central Bank in Russia, as well as his support in 1863 of President Abraham Lincoln during the Civil War (see Worldwide Evil and Misery, Vol. 1).
completely ignores this difference.

Ben-Itto dedicated many pages (page 408–431) of a hearing held in Moscow in 1993, against the anti-Jewish organization, Pamjat. The legitimacy of forgery of the Protocols was at stake. Ben-Itto felt that, apart from all kinds of unimportant pieces of information, she had to mention the following:

“The most moving deposition was that of Sonja Krachmalnikova, a loyal follower of the Russian-orthodox church. The grey, austerely dressed woman said with deep conviction, ‘My conviction has led me in front of this court. The Protocols are a forged document, and they did form the basis of Hitler’s fascist theories.’”

It seems highly unlikely that this most moving deposition in the eyes of Ben-Itto has convinced many of her readers that the Protocols are a forgery.

To draw even more points of view into the discussion, the author also paid attention to a hearing in Johannesburg, an investigation by the United States senate, and an article of Freemason Professor Bernhard Lewis in Foreign Affairs, the Illuminati-influenced magazine of the Council of Foreign Affairs.

Finally, Ben-Itto refused to place the contents of the Protocols in the light of the development of world history over the last century. We can conclude that it is because the events on the political world stage have gone at an amazing speed, all according to the guidelines written within the Protocols. This is something that neither Ben-Itto nor any opponent of the Protocols will ever be willing to admit to.

56 Hadassa Ben-Itto, Anatomie van een vervalsing - De Protocollen van de Wijzen van Sion, Soesterberg 2000, 419.
57 Ibidem, 408 - 421.