

Clear the way – for the truth!

The Tsar, Rasputin and the Jews.

My experiences and memories from the period
before and during the war, before and during the
revolution

by George Thompson.

Reproduced from the manuscript written in English by

* *

*

Hamburg 1922
Deutschvölkische Verlagsanstalt Arthur Götting, Hamburg 1.

Digitised for Unglaublichkeiten.com / .info in April

2006

Notes on formatting:

- The original is in Gothic script, so some errors may well have crept in during proofreading, especially in names.
- Formatting, page numbering, etc. have been retained; only the page breaks have been rounded up or down for a clean presentation.

Translation rights reserved.

Copyright by Deutschvölkische Verlagsanstalt, Hamburg 1.
(This form is required by American law.)

My book is on its way.

With God's help, go forth into the world, you writing born of the deepest duty of conscience. You will be opposed by Jews and Jew-like people. Fear not, bring truth and light to thinking people and place yourself in the service of the redemption of an enslaved humanity.

The author.

As a foreword.

Three years have already passed since the most terrible of wars, which shook the whole world, is said to have come to an end. The present state of affairs, brought about by the so-called peace of understanding, resembles anything but a state of peace in which the peoples can recover from their heavy sacrifices and gradually return to order. Everywhere there is greed and a craving for foreign property. Above all, it is Russia, that inscrutable sphinx in the East, which, as a result of this war and the revolution sacrilegiously brought about by elements alien to the people, has fallen into a state of decay and dissolution from which, according to human judgement, there is no salvation possible in the foreseeable future.

The once rich and flourishing country is devastated, agriculture is in ruins, the fields and farmlands are no longer cultivated, the once abundant fishing industry has come to a standstill, the vast forests no longer supply wood for export, the entire industry has ground to a halt, machinery has been destroyed, and the sites of once bustling activity lie deserted. Some of the transport routes have ceased to exist, as all the railway equipment has fallen into a state that largely precludes its further use. Hunger and disease, indescribable misery, have reduced the population by many millions; the large cities, once flourishing centres of trade and transport, resemble graveyards over which death wields its scourge. In St. Petersburg and Moscow, where life once surged in high waves, all has become quiet. The golden domes of the cathedrals still look down on wild orgies celebrated by beasts in human form, but these have nothing in common with those who once formed the lifeblood of the residences, who are now scattered to the four winds, robbed of their possessions, either died a gruesome sacrificial death or wander the world as barely tolerated strangers. The chaos that has come upon Russia through Bolshevism and its advocates is so great that even superficial descriptions of it must seem like fairy tales to the uninitiated reader.

Added to this is the fact that the press, which is largely influenced by Jews, deliberately avoids reporting the full truth about the actual conditions in Soviet Russia. The "cloak of Christian charity" is spread over this field of ruins of Jewish-Bolshevik frenzy

and, above all, attempts are made to prevent the gradual spread of knowledge about the secret forces that have been at work in Russia for decades, gradually but surely bringing this deeply unhappy country to its current appalling state. Thus, the following pages, which briefly outline the path that led Russia to catastrophe, may serve as a warning to the peoples of the world to take a timely look around them in order to save themselves from the same fate that has befallen the great Russian people.

There has been constant talk throughout the world about the glaring injustice that the Tsar's governments have committed against the poor Jewish people, but no mention has ever been made of the inconspicuous yet powerful role that the Jews have played in the process of Russian disintegration through their incessant agitation and incitement!

The first subversive activities in Russia.

This agitation was carried out by the so-called nihilists, who were supported financially from abroad. Turgenev was the first to call the followers and representatives of a political movement in Russia that sought to overthrow the existing form of government "nihilists." This movement called itself "social revolutionary" and recruited its leaders mainly from Jewish and, in its masses, from immature national elements. While the Jewish members received their instructions from the Alliance Israélite Universelle in Paris and from French and English Masonic lodges, the purely Russian students and female students (auditors at various universities) were enthusiastic about the new world-embracing teachings preached by the former. Soon the nihilists found followers in the various strata of the Russian intelligentsia, and even in officer circles there were individuals who warmed to nihilist ideas. At the end of 1876, a new political movement emerged from the nihilist movement, calling itself the People's Party and striving for state reform on a socialist basis. In 1878, a group of terrorists split off from the People's Party, propagating violent revolution with all their might and declaring assassination not only permissible but a means of struggle sanctified by the end, stating in their directives: "The number of innocent victims is irrelevant." Not only were individual senior officials hated by the nihilists to be eliminated, but the assassination of the emperor was considered by them to be the actual means of achieving their goals. They carried out their plan with boundless tenacity. During interrogations, they always admitted that they were only the executors, mostly determined by lot, while the actual leaders were outside Russia, and that they received their instructions from the secret executive committee.

On 16 April 1866	undertook Dmitri Karakosov an attempted to
on 6 June 1867	assassinate the emperor. The following year, in Paris, Anton Bereszewski fired a pistol shot at Alexander II, but missed.
On 5 February 1878	An assassination attempt was made on the Captain of the Guard in St. Petersburg, General

	Trepow executed.
On 16 August 1878	General Mesinzew, head of the third department of the Emperor's secret chancellery, was assassinated. The governor of Kharkov, Prince Krapotkin, was assassinated.
On 21 February 1879	an assassination attempt was made on General Drenteln, the current head of the aforementioned Third Department. A certain Soloviev attacked the Tsar in front of the Winter Palace and fired several shots at him from close range without hitting him.
On 25 March 1879	Several shots were again fired at the Emperor from a revolver; in both cases, the assassins did not name the instigators, and in both cases they said that they had received their orders from abroad.
On 14 April 1879	An attempt was made to blow up the imperial train near Moscow. Despite all the extraordinary measures taken, a dynamite explosion occurred in the Winter Palace, destroying the palace guardroom and killing or seriously injuring several soldiers of the Finnish Regiment. Here, too, the perpetrators were not discovered because they were safe abroad.
On 1 December 1879	the baptised Jew Mlodetzki attempted to assassinate the then pro-German Minister of the Interior, Loris Melikov, who, incidentally, was a Karaite*, but the assassination attempt failed. Finally
On 17 February 1880	the assassination of Alexander II took place.

On 3 March 1880

on 13 March 1881

* In southern Russia, particularly in the Crimea and the Caucasus, but also scattered throughout Russia, live the Karaites, who profess the Mosaic faith but are regarded by the Jews as mortal enemies and are hated and despised by them. This contrast between Karaites and Jews can be explained by the fact that although both are followers of the Mosaic religion, the Karaites rejected the Talmud, the Jewish code of ethics, which has set the Jews in opposition to all other peoples, from the outset, since the Talmud has nothing to do with the Mosaic religion. It is highly significant that in Russia, the classic land of "Jewish oppression," the Karaites have full equality with the native population; thus, it is not because of their religion that the Jews have been persecuted and oppressed, but rather, in wise governmental foresight, the Russians have restricted the civil rights of the Jews solely because of their subversive Talmudic teachings.

The above list throws a harsh spotlight on the unprecedented tenacity and unscrupulousness of the leadership as it works towards its goal.

These assassinations and murders continued uninterrupted until very recently. Judicial investigations have consistently found that Jews were involved in all of the assassinations and murders that took place and that the murderers and their organisations were financially supported by foreign Freemasons. As a result, Freemasonry and even the Salvation Army were banned in Russia. Furthermore, in order to protect its officials and the population – for in most of the assassinations, many innocent bystanders were harmed – the government had no choice but to take energetic measures, including prohibiting Jews from residing in the capitals.

Only Jews who were either academically educated, merchants of the 1st guild, Nikolai soldiers* or soldiers in possession of the Cross of St. George** were allowed to live in the capitals. Furthermore, a limited number of dentists (dental technicians) were allowed to reside there, as were pupils and students, provided they were enrolled in the relevant secondary schools and universities. In order to circumvent this restriction, many Jews, with their proven adaptability, converted to the Christian faith. The Greek Catholic faith was preferred in this business as the most advantageous, but it had the unpleasant side effect that, according to Russian passport law, the new Christian passport contained the note: "of Jewish descent." Now it was necessary to get rid of this note, and this was achieved by passing through several Christian denominations.

This ingenious procedure is illustrated by the religious career of the national labour leader Steklow. His original name was Nachamkes, he ran a beauty salon with his wife, which also catered to the "gallant Petersburg", and he was a pure-blooded Jew. Then he was baptised as a Protestant and now had the entry "Protestant Lutheran, of Jewish descent" in his passport under the heading "Religion". He then converted to Catholicism and had the additional entry "converted to the Catholic faith" added to his passport. Then he "lost" his passport and obtained a new one, in which, on the basis of a certificate from the Catholic Church that he had converted from Lutheranism to Catholicism, he was listed under the heading

* The term "Nicholas soldiers" refers to soldiers who served under Nicholas I.

** The Cross of St. George was awarded to the Russian military for bravery and is roughly equivalent to the E. K.

He was registered under the heading "Catholic" in the religion section. Now the Jew had disappeared! He finally converted to the Greek Catholic Church and would have been a true Russian if his surname Nachamkes had not constantly betrayed his nationality. All efforts to change his surname to the purely Russian Steklow remained unsuccessful, despite his journey through all denominations. Only the fall of the hated monarchy brought him liberation from his innate name. Today he proudly goes by Steklow. Another method of circumventing the restrictions on the right of residence in the residences was for Jews to obtain a doctorate abroad as quickly as possible in just a few semesters. This gave them the right to reside in the residences, and the purpose was achieved. These "doctores" dealt with everything that was close to Jewish nature, except for the science that corresponded to their "scientific" degree.

How pogroms arise.

This restriction on the right of residence now triggered a terrible outcry throughout the world about the blatant injustice inflicted on the poor Jews in Russia. The most impossible stories about pogroms were spread by Jewish nihilists and their followers who had fled abroad, particularly to Switzerland, as well as by the countless swarms of Jewish bathers who flooded the German and Austrian seaside resorts year after year, since, for the above reasons, Jews were also prohibited from staying in Russian seaside resorts. At least they were allowed to visit a seaside resort on the Baltic coast: Dubbeln near Riga, and a seaside resort on the Black Sea coast: Eupatoria. Those Jews who had the right of residence in the residences were, of course, also allowed to visit all the seaside resorts. Most, however, preferred to visit foreign seaside resorts, as this was more elegant and a trip abroad also offered other advantages. They wisely concealed the fact that they were Jews while abroad; abroad they pretended to be Russians, while in Russia they referred to themselves as "Deutsche" (Germans). It is also thanks to them that the rest of the world had such fundamentally false ideas about conditions in Russia. It may be interesting to take this opportunity to shed some light on the fabulous rumours that were spread throughout the world about the pogroms against the Jews. I have had the opportunity to witness such pogroms several times in my life. With the exception of a few cases, such as the pogrom in Kishinev, the pogroms were extremely harmless in nature and even had a certain crude humour about them. The outward sign of the pogroms was

feathers flying through the streets. According to his faith, a Jew is not allowed to eat meat fried in butter. Therefore, he prefers to eat all kinds of poultry, in whose fat he then fries meat. He collects the feathers in piles. Russians do not know piles; they sleep on straw and cover themselves with an ordinary blanket. Now, in some small town or village, the Jew or Jews have thoroughly emaciated and stripped the population. Trade in Russia was also largely in Jewish hands, and there are entire areas where the farmer or landowner cannot sell anything without the Jews; he cannot get rid of his produce, or he has to sell it at rock-bottom prices. When a Jew had been excessively exploitative and the patience of the shamefully exploited population snapped in a moment of clarity, they would say: "You cursed Jew, we are supposed to work and give you everything for free, and we and our wives and children have to sleep on straw, but you do not work, you exploit us and sleep on feathers. Just wait, today we will sleep on straw, but you will sleep on bare boards!" Driven to despair, the unarmed mob now goes from house to house, windows are torn open, mattresses are cut open, and feathers flutter in the wind through the streets, covering them as if with snow. Usually, that was the end of the pogrom, except for the occasional pot smashed, curtain torn down, or mirror broken. Here and there, the police had to silently tolerate such pogroms in order to prevent more serious riots, hence the myth that the police were to blame for the pogroms. The Jews themselves, wisely recognising the Russian national character, ensured that there was generally no physical violence by defending themselves only with cries of violence. But if the Jews did defend themselves and fights broke out, then pogroms like the one in Kishinev could indeed occur. Usually, however, the Jew was far too cunning to defend himself, knowing full well that the next time he did business, the bed feathers, the pot, the curtains, and the mirror would be added to the bill. This, however, led to even greater outcry abroad and aroused the sympathy of the whole world for the poor, unhappy, oppressed Jews. When today a third of the Russian population in Russia has been killed in the most cruel manner under Jewish rule, old men and men, women and children, people shake their heads in disbelief: "No, that can't be possible! That's an exaggeration, at the very least!" But when somewhere in Europe, perhaps on Berlin's Kurfürstendamm, a Jew is rude to a woman and receives a well-deserved beating from her husband or brother, then tomorrow Jerusalem, Paris, London and New York are up in arms!

As a counterpart to the Jewish pogroms, we can cite the great German pogrom in Moscow, which took place on 28 and 29 May 1915.

The gloomy mood among the Russian population following the defeats in Galicia and on the Masurian Lakes was lifted by significant news of victory from the Austrian front, which understandably made the hearts of the Russians beat faster again: it was the news of the capture of the fortress of Przemyśl. The giant cannons captured in the fortress were displayed in the Kremlin in Moscow, and several thousand Magyar prisoners were taken from one railway station to another, taking as many detours as possible, in order to show them to the people. The undoubtedly great victory was discussed in detail in all the newspapers, and it was said that Russian troops were already marching on Krakow, that the Czechs would then dare to launch their long-prepared uprising, and that all roads to Berlin would then be open via Bohemia and Silesia. Patriotic fervour ran high once again, but the keen observer of the national psyche could not fail to notice that even then, a nascent war weariness was the father of the idea of getting to Berlin quickly in order to then have peace. This war weariness was still in the subconscious of the masses, but it cannot be denied. The courage to fight and the will to win had to be artificially whipped up, and the fall of Przemyśl provided a brilliant opportunity for this. The victory before and around Przemyśl triggered general jubilation and renewed enthusiasm for the war effort. Very soon, however, this almost unexpected, sudden and very understandable joy was followed by a bitter blow. Barely a month had passed when news arrived that the Germans had recaptured the fortress of Przemyśl. The disappointment over this defeat was enormous, there was a stormy atmosphere in the air, so something had to be done to let the people vent their anger. In Moscow, where the agitation of the masses was becoming particularly threatening, the then governor, in order to counteract the subversive activities of the nihilists among the people and prevent the outbreak of a revolution, felt compelled to unleash the fury of the people, who had been incited by them, against everything that bore a German name. The enraged people were to vent their anger in a massive pogrom against Germans. The German-sounding name was the "slogan" of the day. All shops with German-sounding names were to be smashed and robbed, regardless of whether the owners of these shops were subjects of the German Empire, Austria, or whether they were Balts and colonists, and thus Russian subjects. They were Germans, and that was enough. Printed lists of all German companies were distributed. These, as well as the calls for pogroms, were printed in the government printing office. On this occasion, it should be noted that Jews, even those with German-sounding names, were not spared.

names did not suffer in this pogrom. Czech businesses were also spared, with the exception of Count Harrasch's crystal shop, whose windows were smashed with paving stones because he was suspected of being pro-German. A shining testimony to Czech loyalty! The mob raged not only in the main streets of Moscow, Petroffka, Schmiedebrücke, Mjaffnitzkaja, Lubjanka, Lubjanski Projest, Sretienka, etc., where one German shop stood next to another, but this pogrom was carried out even in the most remote suburbs. Not only shops, offices, factories, palaces and private residences of wealthy people were smashed, destroyed and burned down, but even the German Protestant poorhouse was not spared. All the inmates of this poorhouse, well over a hundred elderly men and women, were thrown out onto the street, and their belongings were thrown out and scattered. It would be going too far to list all the shops that suffered in the process, but I would like to mention a few that I can still remember: the well-known global company Hugo Woga, Karl Borchardt's optical shop, L. Mandl's large Viennese clothing store, four specialty shops belonging to the Einem chocolate factory, the Deubner bookshop, O. Bernhard's tobacco shop, and so on. M a n d l, four retail shops belonging to the chocolate factory E i n e m, the bookshop D e u b n e r, the tobacco shop O . B e r n h a r d t, the music shop J u l . Heinrich Zimmermann, the Viennese curved furniture company Gebr. Thonet, the joint-stock company Gustav List, the advertising agency L. Metzler & Comp., the Stahlwerke Gebrüder Böhl, the company Robert Kenz, the agricultural machinery company Heinrich Lanz, the branch of the Allgemeine Elektrizitätsgesellschaft A. E. G., the joint-stock company Siemens & Halske, the Schimmelpfeng credit agency, the Strauß down business, the Zündel manufactory, the Weiß shoe shop, the Wolff branch in Buckau, the Bogen clothing factory, the Gantert office, etc., etc.

The enormity of the pogrom against the Germans can be seen from the fact that over seventy major fires were reported in Moscow during this short period of time. The fire brigade arrived on the scene but only intervened after the fire had spread and begun to threaten neighbouring apartments and houses. The police also had to stand by silently and were not allowed to intervene. The pogrom was carried out systematically. Groups of 50 to 100 men were assigned to "work" on a specific small area, with their leader carrying a precise list of those to be plundered and carrying out his "work" on the basis of this list. However, once the mob had got into a frenzy and could hardly be restrained, some Russian, French and English companies were also "accidentally" affected. But these cases were generally quite rare. Of course, lovers of cheap goods also joined these gangs. It is very significant that

identity cards belonging to Jewish students were found afterwards in various shops, including O. Bernhardt's tobacco shop, where they had been lost in the "heat of the moment".* In the wider Moscow area, German model farms were demolished and burned down, and those being persecuted fled into the forests.

No pogrom against Jews has ever been so well organised and carried out with such a whipping up of popular passion as the German pogrom just described, and yet even in this pogrom no more than three people lost their lives. At the A u g . S c h r a d e r factory, where the mob also ran riot, the director Carlson, his mother-in-law and his sister-in-law were killed because Director Carlson had offered armed resistance to the mob.

The new slogan: "Russia for the Russians".

Parallel to the Jewish-nihilist movement, a second trend was gaining ground even during the reign of Alexander II: nationalism, with the slogan "Russia for the Russians." This movement arose from the nobility's dissatisfaction with Alexander II's reform efforts. Nikolai I had already sought to regulate and improve the position of serfs through various decrees. He could not dare to abolish serfdom, as was close to his heart, in view of the revolutionary storms that raged in 1848 and 1849. It was only his son, Alexander II, who was able to realise this favourite idea of his father, which he also worshipped from the depths of his soul.** However, this antagonised the landed nobility of Russia, who felt materially disadvantaged by the loss of their serfs, indirectly by the restrictions on their land ownership associated with this reform, and by the reduction and increased cost of their labour. However, this only became apparent later and was due to the economic underdevelopment of those circles at the time. Their accusation against the Tsar that they were ruined by these measures is only partially true. The abolition of serfdom in itself would not have led to the impoverishment of the small landed gentry.

* The "harmless" persecuted poor Jews, who must have been so repulsed by the "atrocities" of a pogrom, did not shy away from actively participating in the German pogrom in Moscow! Is this not "striking" proof of the Jewish people's love for the German people? And despite everything, Germany is teeming with Eastern Jews!

** It must be emphasised here that the liberation of slaves in North America took place a full six years after the abolition of serfdom by Alexander II.

This had to be the case, as it was linked to a substantial financial compensation for the conditions at that time. However, given the uneconomical nature of the Russian landed gentry at that time, in the vast majority of cases the compensation money was not used to compensate for the intensification of the economy, but was squandered uneconomically by the first generation; the next generation was no longer able to hold its own on the ancestral estate and was forced to take refuge in the propertyless lower civil service. The great tradition of the free, albeit well-to-do landowner and the miserable existence of a poorly paid minor civil servant gave rise to a new class of discontented people, which provided the best soil for revolutionary seeds to be sown; natural monarchists became democrats who had vague ideas about democracy, simply because the lofty and truly philanthropic and liberal ideas of a wise monarch were ahead of their time! With a dexterity characteristic of the Jewish-Masonic spirit, this discontent was stirred up and spread further.

Out of this feeling of discontent, many also disagreed with Alexander II's pro-German policy and rallied around the nationalists, whose anti-German behaviour fuelled the already existing discontent. The radical characters even flirted with the nihilists, and it was not until 1875 that the government became aware of the spread of nihilism and the indifference with which some of the civil service viewed this communist and revolutionary propaganda. Thus, circles that were still monarchist in their outlook continued to work unconsciously, but nevertheless hand in hand with Jewish-nihilist elements, and were exploited by them for their own purposes. It is noteworthy that, on the occasion of a parade in the Michaelmanege in St. Petersburg, the Tsar, in a rather agitated tone, complained to the French ambassador that France had refused to extradite to Russia a nihilist who, on 1 May, had attempted to assassinate the Tsar.

12. In 1879, he had attempted to blow up the imperial train. On the other hand, it is indicative of the mood that prevailed even among the nobility and officers that when Alexander II was assassinated on 13 March 1881, those gathered at the Mikhailovsky Manege for a parade attended by Alexander II showed no particular surprise. It was as if the whole thing had not come as a surprise, at least. The murder is all the more regrettable because Alexander II was assassinated by the nihilists at the very moment when, on his way to the Manege, he was carrying in his briefcase a plan he had drawn up for a constitution with which he wanted to make his people happy.

After the assassination of Alexander II, the aforementioned pro-German Minister of the Interior, Loris-Melikov, was dismissed on 16 May 1881 at the instigation of the nationalists, and Count Ignatiev was appointed his successor

. He worked entirely in line with the nationalist-Panslavist party. As governor of Estonia, he ruthlessly implemented Russification there. Characteristic of his style of administration is that in German circles in Estonia, the name of his estate, Ignatiewo, gave rise to a pun: the name was pronounced with pauses between the individual syllables, resulting in the Russian phrase "J gnat jewo" – in English: "so chase him away!" His wife had a great deal of influence at the court of Alexander III. She was surrounded by pan-Slavic circles, who spread pan-Slavic ideas among the people, partly out of conviction, but mostly out of self-interest. This hatred of Germany was systematically cultivated by the J gnat iew party, and the destruction of Germany was the battle cry of the pan-Slavists.

At the instigation of the Pan-Slavic party, the Russian-French fraternisation took place in 1903. Alexander III, this proud autocrat, had to put up with the Marseillaise, the French national anthem, being played in his imperial palace. It took a great deal of effort for him to listen to this anthem. It is obvious that this Russian-French fraternisation was not harmless, but was directed against a third power. Nevertheless, Alexander III was a politician with sufficient self-control not to allow hostilities to break out openly.

Alice of Hesse.

Towards the end of his reign, Alexander III became increasingly aware of the panslavists' intentions, which were also detrimental to Russia, and in order to counterbalance their policies, he chose a German princess, Alice of Hesse, as the heir to the throne's wife. As a staunch supporter of dynastic politics, he hoped that this marriage would restore calm to the already troubled relations with the neighbouring monarchy. After his death, he was given the epithet "peacemaker," not without a certain irony. It was only natural that the Pan-Slavists would now direct their intrigues against the future wife of the heir to the throne, the "German," albeit with the utmost caution. These intrigues were favoured and facilitated by the fact that the heir to the throne had for years been in a close romantic relationship with the dancer Kzesinskaja, from which two sons were said to have been born. He did not want to end the relationship and decided to renounce the throne.

Alexander III regularly spent several summer months with his family in Hapsal, a small seaside resort in Estonia. He then resided in the castle of Countess Brevern de la Gardie. A member of the tsar's family

A lady friend, who enjoyed the privilege of being able to appear unannounced in the chambers of the tsar's family, saw the heir to the throne kneeling before the tsar when she unexpectedly entered the tsar's office. She wanted to leave immediately, but Alexander III held her back, saying: "What do you say to this, ? Nika wants to renounce the throne."

The heir to the throne's relationship with the dancer was exploited by the Pan-Slavists to make the future "German" tsarina unpopular with the people and even ridicule her. It was rumoured that the heir to the throne had told the Tsar in the presence of several courtiers that he did not want to and would not marry the "Hessian fly". The nihilists and leftists, for their part, exploited the news that the heir to the throne intended to renounce the throne in favour of his second brother Michael in order to confuse the people. They spread the news that the heir to the throne had asked the Tsar to exclude him from the line of succession because he felt too weak to be regent and, given his disposition, wanted to be content with the life of an irresponsible private citizen. It was spread among the people that Nicholas's abdication would be the downfall of Russia, since according to an old legend, the House of Romanov had begun with a Michael and would also end with a Michael. This "prophecy" was a pure invention of the Jewish-Masonic spirit, but it contained a hidden threat by Freemasonry to overthrow the monarchy in Russia. In fact, Freemasonry later succeeded in carrying out this threat. Even then, the subsequent revolutions were being prepared. It is also interesting to note the petty means used to agitate against the "Germans". According to traditional custom, the dowry of the Princess of Hesse was put on display. It was strange that both the nationalist and Jewish press, in an appropriate manner of course, pointed out the poverty, even the meagerness, of the dowry. In the relevant court circles, the trousseau was ridiculed to such an extent that it inevitably reached the lower classes. All this was, of course, intended to portray the future tsarina to the people as a poor, insignificant "Cinderella".

The following incident is not without interest. Before the wedding, the bride of the heir to the throne must convert to the Orthodox (Greek Catholic) faith and renounce her previous faith. The document she has to sign contains, among other things, a sentence stating that she considers her previous faith to be heretical. When Pobedonoszew, the chief procurator of the Holy Synod (the head of the highest ecclesiastical authority in Russia), presented this document to Princess Alice for signature in accordance with traditional custom, she read it, crossed out the entire document and wrote the sentence: "I gladly accept the faith of my future husband."

Alice of Hesse." Pobedonoszew stood there horrified and speechless; he had not expected so much energy from the little "Hessian fly".

All the arguments of the Chief Procurator were to no avail; the princess insisted that she would not change what she had written. The Chief Procurator had no choice but to present the paper to Emperor Alexander III as it was. The Tsar read the paper for a while, then, becoming thoughtful, returned it to Pobedonoszew and said that if his daughter-in-law so wished, it was fine with him.

The Tsarina and Rasputin.

The wife of the heir to the throne often had to endure unpleasant times, but in Russian history, her suffering usually came to an end when her husband ascended the throne. The unlimited power of the autocrat of all Russians protected her from even the most covert attacks. Thus, the Princess of Anhalt, later Tsarina Catherine the Great, had to endure indescribable hardship, but the moment the pressure from above was lifted from her, her genius was able to blossom fully. The ill fortune that hung over the very different Princess Alice of Hesse shaped her destiny differently. Her real suffering began when her husband came to power.

As already mentioned above, the nihilists, alongside the Pan-Slavists, stirred up hatred against the imperial family. The terrible tragedy at Khodynka Field during the coronation celebrations was also exploited for this purpose. According to an old Russian custom, the Tsar entertained the people on the day of his coronation. On the large Khodynka field near Moscow, everyone who came was to receive a gift. A cup, pies and sweets were wrapped in a cloth bearing the imperial coat of arms, the initials of the ruling couple, the date and so on. The large field designated for the distribution of gifts was otherwise used for military manoeuvres and was surrounded by deep ditches. These were bridged by two-and-a-half-inch boards so that in case of any danger, people could easily scatter across the boards. The public was instructed to use certain paths to approach the tents and other paths to leave. As was later reported, the boards collapsed under the rush of the crowd, and the ditches became the grave of two thousand people. The next day, a large poster hung on the monument to the national heroes Minin and Pozharsky in Moscow, which read in verse: "Tell me, Minin, who is to blame, Sergius,

the fool, or Vlasovsky, the Pole?" Sergius referred to Grand Duke Sergius Alexandrovich*, who was currently Governor-General of Moscow.

Vlasovsky was the chief of police in Moscow. Who put up the poster remains unknown. In reality, the incident unfolded as follows: several nihilists, including Ulyanov (Lenin) and the notorious "grandmother of the Russian Revolution," Breshko-Breshkovskaya, had obtained the gifts early on, as well as some brand-new hundred-ruble notes from the Reichsbank, and mingled with the people, who were eagerly awaiting the gifts and refreshments. Beaming with joy, the people looked at the things shown to them by the nihilists. The latter took the hundred-ruble note out of the cup and showed it to the people. They said that only one million would be distributed, which the Tsar had graciously donated. A hundred roubles was a large sum at that time, considering that a horse cost 12 roubles and a cow 8 roubles; anyone who wanted these hundred roubles had to hurry, because only 10,000 notes were available for distribution. This news spread like wildfire among the crowd of tens of thousands, who could no longer be kept in order. The entire crowd rushed forward to be among the first ten thousand. They stormed over the boards, which could not withstand the enormous pressure and broke. The surging crowd did not give those who had fallen the opportunity to get up, and so the first rows filled the trenches with their bodies. Now it was rumoured among the people that this was a bad omen for the Tsar's government. The Tsar was not informed until very late that a crush had occurred in one place, in which several people had been injured. The Tsar then gave the order to pay the bereaved families 5,000 roubles each from his private coffers. In the evening, a court ball was held, attended by foreign royalty. For their sake, the court ball was not cancelled, especially as the Tsar had not been informed of a catastrophe, but only of a minor accident. However, the nihilists told the people that the Tsar had not cancelled the court ball, even though he knew full well that around 2,000 people had been killed. The whole heinous crime had been carried out by Jewish-nihilist students at the instigation of their foreign Masonic clients in order to make the monarch unpopular with the people and to disparage him in their eyes through this "accident". Thus the people were incited. Regardless of these atrocities and those committed against his predecessors

* Grand Duke Sergius was assassinated by nihilists in the Kremlin in Moscow on 17 February 1905.

Nicholas II did not want to hide behind the walls of his palaces, but instead left the palace every day in the early days, accompanied only by an adjutant, to take a walk, popping into this shop or that to buy gloves here, cigarettes there. Opposite the Anichkov Palace in St. Petersburg was Knigge's glove shop. One day, when Nicholas II was returning home from the Anichkov Palace with his mother and entered the shop to buy gloves, the saleswoman was so confused when she saw the ruler of all Russians standing before her as a customer that she was unable to serve him. Only a few encouraging words from the distinguished customer brought the poor woman to her senses. Smiling kindly, the Tsar took the gloves he had bought and left the shop. But the "almighty" ruler of mighty Russia was not allowed to enjoy this freedom for long; very soon, he was discouraged from "mingling with the people". Otherwise, he might have become too popular!

Now another misfortune befell the Tsarina. With each birth, the discontent grew, for according to the Romanov house law, female members of the house had been excluded from the succession to the throne since Paul I, and so the whole people eagerly awaited an heir to the throne. However, fate was not kind to the Tsarina; one can imagine her situation: an heir to the throne was expected, and she had the misfortune of giving birth to four daughters in a row. Only the fifth and last child was a son. When Alice of Hesse converted to the Russian faith, the Tsar wanted to give her a teacher to introduce her to the Russian faith. The very pious old Theofanos, Archbishop of Tauria, was chosen for this task, which he carried out conscientiously. Nicholas II had intended to give the elderly priest a gift of grace. For the sake of appearances, however, he gave him the task of revising the Siberian bishoprics. After his return, the Tsar wanted to present him with the gift. On his journey through Siberia, the Bishop of Tobolsk told him that he had a man in his diocese who was very pious and had the gift from God to heal people through prayer. The archbishop had the man brought before him. It was Rasputin, a simple man who was devout and possessed a powerful natural hypnotic gift. Rasputin himself had no idea of his talent, but was sincerely convinced that he owed his successes solely to his prayers. A young man had suffered paralysis of one arm as a boy due to fright. Rasputin had healed him, a possibility known in medicine. The archbishop could not forget him. He, a sincere, orthodox Christian, saw in Rasputin a saint chosen by God, of whom Russian church history has many examples. When

After his return, when he reported to the Tsar about his journey, he also told him about Rasputin and asked for permission to introduce the man. The Tsar did not want to refuse the aged archbishop's request and had Rasputin brought before him. Rasputin moved to Tsarskoye Selo and had access to the court. When the Empress had the misfortune of giving birth to one daughter after another, she was naturally very depressed. Once again, the people were incited by pointing to the words of the Holy Testament: "A barren fig tree must be cut down." After the birth of her third daughter, the well-known Doctor Schenk was summoned from Vienna, but even he had no luck with his scientific theory. The fourth daughter was born. In her despair, she confided to Rasputin that she was very sad that God did not want to give her a son. Rasputin advised her to pray, which the Tsarina did. He also wanted to join his prayers with hers, and lo and behold, the long-awaited heir to the throne appeared! It was also the Tsarina's last child, whom she cherished like the apple of her eye.

A look back at the Japanese War.

No sooner had the poor Empress overcome this obstacle than a new misfortune loomed on the horizon: the Japanese War. It is probably not widely known, or rather, it may already have been forgotten, that the immediate cause of the Japanese War lay in a Jewish commercial enterprise: Baron Ginzburg, a well-known financial figure in St. Petersburg and an unadulterated Jew, had acquired the so-called timber concessions in Korea. These timber concessions, a usurious exploitation of the country, were the reason Japan declared war. Once again, the two parties mentioned above, which were basically opposed to each other, worked together. One party, which sought the personal overthrow of Tsar Nicholas and his "German" wife, had managed to delay the delivery of the telegram with the Japanese ultimatum to the Tsar until the deadline had expired; while the other party, which was working towards the overthrow of the entire dynasty and the collapse and fall of the monarchy, incited the people wherever and however it could. It was the guard in particular that was later reviled in the most unimaginable ways after the end of the war, following the revolutionary year of 1905. The guard, it was said, had been cowardly, staying at home when it should have been on the battlefield. If the guard had gone to war, the Japanese war would have been won, etc. At the same time,

concealed from the people that it was not the task of the Guard to intervene in this colonial war. The troops for this war were assembled from the nearest military districts, so that the western military districts, such as St. Petersburg (Guard), Vilnius, Warsaw, etc., were not called upon at all or only to a very limited extent. Regardless of this, many Guard officers volunteered for active service in this war. The Russian Guard had tasks that were significantly different from those of a purely military nature. This was the Freemason-minded revolutionary circles' way of repaying the Guard for suppressing the 1905 revolution with its loyal, monarchist sentiments. Nevertheless, the Guard's honour had been wounded, and when the Great War broke out, it asked the Emperor to send it into the field first. This was a serious mistake, because in doing so, the Guard unwittingly did the revolutionaries a great service. Most of them fell on the fields of East Prussia. If the old Guard had remained at home until the end, the revolution would not have been able to spread; at most, there would have been a palace revolution. At the time the revolution broke out, the guard regiments were made up of new recruits for whom the tradition of the old guard was an empty delusion. When we talk about the Russo-Japanese War, we must not forget that England, true to its alliance with Japan concluded in 1902, supported Japan with every means at its disposal. The Russian Baltic Fleet was harassed and delayed in every possible way by the British on its voyage to the Far East. The Russian fleet had to lie off the Suez Canal for weeks because the British had "accidentally" sunk a ship in the canal: the Russian fleet had to sail around Africa; in the Indian Ocean, no British ship supplied coal to the Russians, but the Japanese ships had Cardiff coal, etc. If Admiral Togo's fleet had been defeated, Japan would have been weakened, and Japan's old enemy, America and its trade, would have been strengthened; America would have become an overly dangerous competitor to Britain on the world market. Out of fear of America, Britain did everything in its power to help Japan, and Wilson expressed his gratitude to Britain by taking up the cudgels for "friendly" Britain! That would indeed be philanthropic, even fantastically idealistic, which one would hardly expect from a practically minded American, if there hadn't been a catch. The horrific unrestricted submarine warfare sank every merchant ship, which, after all, did not need to go to England, just as it was not allowed to go to Germany, whose working-class children and infants, who were not involved in the war, did not need to eat according to Wilson's

version, did not need to eat either! The many Quakers who happen to be in Germany can confirm whether the children in Germany also had to eat, or whether they could content themselves with idolising that future Nobel Prize winner, the most philanthropic "peacemaker" Mr. Wilson and his League of Nations. Incidentally, given his pronounced philanthropy and towering sense of justice, Mr. Wilson would have to admit, for better or worse, that the League of Nations is ultimately nothing more than the Hague Conference conceived by that "weak" and "limited" Nicholas II, albeit tailored to Jewish-Masonic specifications!

The golden calf and the hidden innocence.

Now, however, we may venture to assert that the submarine question, just like the question of Belgian neutrality, is only a pretext to conceal the real reason for the war. The satanic originator of the war is loan capital, the idol Mammon. A small group of Jewish "businessmen" needed "a little war" to get the money flowing and earn more. These are the representatives of the Paris and London stock exchanges, the representatives of the major French and English banks. While working capital needs prices to be as stable as possible, banks can only do really good business when the currency rises and falls, in short, when there is a so-called bull and bear market. Wars, however, are known to cause sharp rises and falls and thus offer the best opportunities for speculation.

And Belgian neutrality? Well, Belgium must be blameless if there is so much talk of its innocence in the world, and it is surely just a completely insignificant "coincidence" that, immediately after the outbreak of war, Belgian pilots were seen walking around in public in their uniforms in the streets of St. Petersburg, when the whole world and every child in Petersburg knew that Poincaré, during his visit to Petersburg in July 1914, had brought with him Belgian aircraft dismantled from his ships and Belgian pilots as instructors for the Russian army. No secret was made of this; on the contrary, it was presented as a bold coup. Aviation in Russia was not yet at a sufficient level, but it was significantly improved by the Belgian pilots and aircraft.

The Belgian basis of Russian aviation and a deep bow of grateful recognition to the Belgian teacher found their

This was reflected in the uniforms of Russian pilots, which were generally very similar to those of their Belgian counterparts and even included a faithful replica of the Belgian cap, designed to be as un-Russian as possible in terms of shape and colour, and all this at a time when national identity was at its peak, even in outward appearances. Yes, yes, Belgium was neutral – that is an established fact that cannot be disputed, because otherwise one would have to accuse England of hypocrisy when it cites the defence of Belgian neutrality as the reason for its intervention in the war. And Poincaré was accompanied by Foch, of all people, and there is no doubt that Foch exchanged only "courtesy visits" with Ssuchomlinow, the Russian Minister of War, and in particular with Chief of Staff Januschewitsch! How could it even have occurred to these gentlemen to think of the possibility of war! Oh, you poor, deluded peoples!

The "Hessian disease".

The Khodynka disaster, the absence of the eagerly awaited heir to the throne, the unfortunate Japanese war and the 1905 revolution with its horrific murders and atrocities, carried out in a truly bestial manner, particularly by the Estonians and Latvians, had caused the poor woman great suffering. Finally, the long-awaited heir to the throne had arrived, and she, who had become overly pious due to her difficult circumstances, believed firmly in Rasputin's miraculous powers. However, she did not let the heir to the throne out of her sight. When the boy was older, a soldier named Derevenko became his constant companion, responsible for his life. A touching friendship developed between the two. The young tsarina had every reason to fear for the boy's welfare. Despite all her care, the ill fortune that hung over the last of the Romanovs meant that the heir to the throne suffered a serious accident. During a visit to the imperial yacht, he slipped and suffered a serious leg injury. Rumours of an assassination attempt that arose in connection with this incident have not been proven credible.

Rasputin had fallen out of favour for some reason and was sent back by the Tsar to Tobolsk, his home town. The hostile party seized on this incident to make Rasputin a tool of their plans. They persuaded him to ask the Tsarina to keep him back, as he felt that his fate was linked to that of the heir to the throne and that something might happen to him if he was away from court. However, the Tsar insisted on his order and Rasputin had to leave. In St Petersburg, the

At that time, a Tibetan man who called himself a naturopath and treated his patients with Tibetan medicinal herbs became widely known and was very popular among the upper classes and even the royal court. He gave a lady-in-waiting a powder, probably consisting of ginseng, a root that has the property of causing bleeding and is widely used for this purpose in the Far East. As soon as Rasputin was gone, the lady-in-waiting sprinkled a little of this powder into the prince's food every day, and his wounds began to bleed. This was another suitable substance to incite the people against the tsarist family and to portray the little crown prince as a degenerate. In doing so, another side blow was dealt to the "Germans". The heir to the throne had inherited the so-called "Hessian disease" from his mother, from which the entire House of Hesse allegedly suffered and was gradually perishing. All medical help was in vain, because the true "illness" could not, of course, be diagnosed. In her distress, the Tsarina begged the Emperor to allow Rasputin to return, for her own peace of mind and for the sake of the child. The Emperor granted the request of his unspeakably suffering wife, and Rasputin was recalled. The moment Rasputin announced his departure, the wound stopped bleeding, because the lady-in-waiting no longer poured powder into the prince's food. Thus, the purpose of the intrigue was achieved: Rasputin was recalled, his influence growing, but an unwitting tool in the hands of the Tsarina's opponents.

The true face.

The Tsar had been prescribed medicinal baths for a minor ailment, the preparation of which was supervised by a doctor. One day, when the Tsar was about to take his bath, his old valet found an opportunity on the way to the bathroom to whisper to the Tsar that he should not get into the tub: the bath had been poisoned. When the Tsarina heard of this assassination attempt, she was naturally very upset and asked Rasputin to dip the holy cross into every bathtub that a member of the imperial family was to enter. According to Russian belief, the water was consecrated by the immersion of the holy cross. Following this order by the Tsarina, many dirty fairy tales were spread among the people by the revolutionaries after the outbreak of the revolution, including one that Rasputin had bathed together with the Tsarina and the imperial daughters. Jewish publishers also distributed large quantities of brochures containing drawings of the most obscene nature depicting the the the Tsarina and the daughters , which

shame forbids me to reproduce. And all this filth was excused with the lofty name of "freedom of the press". I had the opportunity to observe all four imperial daughters at close quarters. It was in the summer of 1916, in one of the military hospitals in St Petersburg, which bore the name of one of the imperial couple's daughters. I happened to be in the hospital when the four imperial princesses visited it. They were simple young girls. I had the impression of well-behaved, healthy young people who could not possibly be believed capable of the sexual debauchery attributed to them. They chatted amiably and kindly with each of the wounded and the staff, comforted the sick and gave everyone a small cross to wear on their chest or a holy image as a souvenir. Both Empress Alexandra and her daughters visited one hospital after another tirelessly. They found a comforting word for every wounded person. But even this charitable work was to be dragged through the mud. Twenty wounded prisoners from a Hessian regiment were housed in a Moscow hospital. The Hessian and Russian wounded lay in two adjacent wards. The Tsarina was led through the ward of the Russian wounded. As always, she distributed holy images to the sick. Afterwards, she was led into the ward where the German wounded lay. Of course, she did not give the Germans a cross or a holy image, which had no meaning for them as it did for the Russians, but instead gave each of them a gold coin. Immediately, rumours spread throughout the city that the Tsarina had proven her German heritage and preferred the Germans to the Russians by giving them gold coins.

This is how the revolutionaries incited the people against the ruling family. Imagine the unfortunate princess's situation: she was a German princess and Tsarina of Russia at a time when Germany was at war with Russia. Here were her husband, her daughters, her son, her second home; there were all her relatives. Let us not forget that one of her sisters was married to Prince Henry of Prussia. A second sister was the wife of the English Duke of Connaught, a third sister was the wife of Grand Duke Sergius of Russia, who was murdered by the nihilists, the same nihilists who blamed him for the Khodynka disaster described above, and she herself was constantly afraid for the lives of her husband and son and, on top of that, constantly harassed from all sides. Can such a woman even think about love affairs? It takes Jewish deceitfulness and malice to spread such a dirty rumour, and extraordinary dull-wittedness to lend an ear to such dirty gossip at all. What did this poor sufferer in the Tsarina's robes have to bear and endure! She was more than a Russian Marie

Antoniette! She was simply the hated "German" and belonged to the nation of "Huns and barbarians". That was it!

But to implicate Rasputin in some kind of sordid relationship with the Tsar's family requires not only Jewish-Masonic audacity and shamelessness, but also the stupidity and dull-wittedness of the crude masses. Whatever Rasputin's personal life may have been like, before Milyukov's speech in the Duma, the only thing the people had heard about him was that he had helped many poor people. His name was only on everyone's lips since those "revelations" by this noble supporter of the Entente. But the emperor and the imperial family had to be denigrated and dragged through the mud, because otherwise the revolutionary business would hardly have succeeded, and that was what mattered. There was much talk after the revolution about Rasputin's alleged fondness for women, but we must not shy away from stating that Kerensky, as is well known, had more than a slight weakness for the female sex. Without morphine injections and without women, Kerensky is simply inconceivable.

Parasites.

It may be noted that, as far as possible, the Jews did not openly rebel against the government, which they hated with all their hearts, but rather worked according to the method that had proven successful in other countries, inconspicuously and quietly, so that the population, which had no political outlook, could not directly accuse them of anything and even often considered their cooperation to be highly desirable. For their secret purposes, they sent forth the uneducated masses of workers, whom they had previously organised and incited through the press, which was almost exclusively in their hands. On the other hand, they knew how to mislead the people with slogans that had a purely hypnotic influence on the large masses, who were politically immature and must be regarded as politically infantile. They showed a particular talent for dividing the masses into parties. They knew how to take a leading position in every party or to bring the leading personalities under their influence, as they did throughout the world. The appropriate means of achieving their goals was money, but they often made use of beautiful women. Then they sought to incite one party against another, so that there would be a violent clash between the individual parties and the rift between the social classes would become all the greater. Furthermore, they placed particular emphasis on setting the city and the countryside against each other. In short, it was important to them to sow discord among the people, because the more a people is fragmented into

into parties, the more favourable it is for their secret goals. This is why the dispute between the parties in the Duma did not cease, with the result that the Duma actually accomplished very little positive work, but rather wasted its energy and time in disputes. They knew full well that the moment this opposition was eliminated, a bloc of order would be established that would be impossible for them to fight. Russia would then be saved, but the Jews' game would be over once and for all! The Jews have fully embraced the lesson from the ancient story of the father and the seven sons. They themselves were and remained Jews. Whether the individuals among them stood on the right or left as members of the Russian people, among themselves, that is, as members of the Jewish people, they knew no political differences; among themselves, they were and remained Jews. To others, they preached the all-encompassing International, but among themselves, they cultivated a heightened sense of national consciousness. The following fact may serve as evidence of this: while it was forbidden to give anything to German prisoners of war in Siberia, the Jews managed to ensure that German prisoners of war, albeit of Jewish faith and nationality, were allowed to spend Passover with Jewish families. The Jews, whether they are Russian or any other subjects, are simply something different from the rest of the "masses." In this work of splitting the Russian people into as many parties as possible and whipping up the parties against each other, they naturally found the most extensive support in the press, which in Russia, just as in other countries, was largely in Jewish hands or under Jewish influence, as can be seen from the following list of the most important Russian newspapers: monarchist, was largely in Jewish hands or under Jewish influence, as can be seen from the following list of the most important Russian newspapers:

The leading Russian daily newspapers:

Novoje Vremya

Publisher: Att.-Ges. A. S. Suworin (main owner: Rabinowitsch, Jewish).

Russia's semi-official organ, heavily subsidised by England, immediately switched to the leftist camp after the outbreak of the revolution. Not to be confused with the R. Wr. currently published in Bucharest.

Wetscherneje Vremya

Publisher: Att.-Ges. Boris Suworin (main owners: Manassewitsch-Manuiloff and Goldstein, both Jews).

Progressive newspaper.

Rjetsch

Publisher: Hessen, Jew.

Das organ Miljukoff's, the stronghold of the cad^{ets},
strongly anti-government.

Sowremennoje Slowo

Publisher: Hessen, Jew.

The newspaper of the Left Cadets.

Ruskoye Slovo

Publisher: Ssyтин, Russian.

The publisher was under the strongest influence of the revolutionaries, his newspaper was anti-government.

Denj

Publisher: Kugel, Jew.

His banner bore Kerensky's slogan: "War until victorious end"; incidentally, the paper was strongly pro-Czech.

Birshevyja Vedomoski

Publisher: Propper, Jew.

Moderate, initially pro-German, later by strongly
supported by England strongly supported by England, the paper became sharply
anti-German.

Birshevaya Gazeta

Publisher: Propper, Jewish.

The Börsenblatt, a purely economic paper that was widely read in the business world.
Same tendency as the previous paper.

Kopeika

Publisher: Gorodetzki, Jude.

The paper of the common man, a widely read tabloid that cost only one kopeck but completely dominated the soul of the common man: "what is written in black and white is simply true".

Utro Rossii

Publisher: Ryabushinsky, Russian.

As a financier completely dependent on the big banks and therefore under the thumb of the Jewish community, he was, of course, strongly anti-government.

* Cadets were the supporters of the constitutional democratic party.

Rowoski

Publisher: Rotowitsch, Jew.

The mouthpiece of the little smear-monger Jew, in which primarily purely Jewish affairs were dealt with.

Petrogradski Listok

Publisher: Vladimirski, Russian.

Petrogradskaya Gazeta

Publisher: Chudjakoff, Russian.

Almost all of the employees in the editorial offices of both newspapers were Jews. Both papers were widely read among the petty bourgeoisie.

Kievljanin

Publisher: Shulgin, Russian. Conservative.

Riwa

Publisher: Marks, Jewish.

The most widely read illustrated weekly newspaper.

The small papers: Odesski Listok (Brodski, Jewish), Rowosti Dnja (Lipskeroff, Jewish), Rasch Wjek (Prof. Chodski, Jewish) and the multitude of local papers were, of course, only imitations of the leading papers in Russia, which in turn influenced public opinion in Russia.

The above list is a telling testimony to how badly the poor Jews in Russia fared during the Tsarist era! *

Country.

There was constant talk in all tones about the difficult situation of the Russian peasantry, and it was repeatedly emphasised that they must be helped, that the peasants must be given land. However, what the Russian peasantry needed more than additional land was what Stolypin had already implemented in some areas: the abolition of the field community. Russian peasant land was communal property, and the plots allocated to individuals changed after all too

* However, the above list is also a telling testimony to the "German friendliness" of the Eastern Jews.

A further problem was that the peasant did not have his plot in one piece, but distributed in many small strips, depending on the type of soil in the field, since everyone had to have an equal share of both good and bad soil. On the one hand, this meant that a lot of land in the foot-wide boundary strips remained unused, and on the other hand, a lot of time was wasted getting from one field to another; farmers often had to transport manure 1 to 2 miles! After a few years, the land was re-parceled according to the number of heads of household. Stolypin's agrarian reform had set itself the task of transitioning from communal ownership to individual farming based on the Baltic model. This reform would have solved a significant part of the social question in the agrarian state of Russia. With the transition to individual farming, agriculture was also to be promoted from a technical point of view: introduction of multi-field farming with crop rotation, procurement of cheap artificial fertiliser and agricultural machinery and equipment, development of the agricultural cooperative system in all its parts, elementary agricultural schools, itinerant teachers, etc. If this generous idea had been put into practice, it would have created a prosperous and thus conservative peasantry within a few decades, thereby removing the breeding ground for revolutionary agitation. This had to be prevented, and that is why Stolypin had to fall victim to the murderous hand of the Jew Herschkowitz, known as Bogrow, on 13 September 1911! Now Kerensky's Social Revolutionary Party had a free hand again: with Stolypin gone, the entire agrarian reform was dead, the slogan "land and freedom" was back in vogue, and the peasant, the decisive factor in the agrarian state of Russia, was once again forced into the revolutionary yoke.

Brandy.

There was constant talk about the state monopoly on spirits, which had been introduced in 1894, and the Tsar was mockingly referred to as a "liquor dealer". At the time of the revolution, there was constant talk of socialising all kinds of businesses, whereas during the Tsarist era this first attempt at socialisation was thoroughly ridiculed, even though the measure was a resounding success. The gross revenue from the spirits monopoly soon reached 800 million roubles and accounted for around a third of the state budget. It should be noted that people were by no means drinking more than they had during the free trade era. But these 800

million rubles flowed into the state's coffers and thus benefited the people and not, as before, the Jewish buyers, middlemen, innkeepers and barmen. When spirits were available on the free market, the little man was often literally stripped of his shirt by the pub owners. Disgusting scenes took place in front of the pubs. Every day, every hour, one could see such unfortunate people in front of the pubs, without caps, coats or boots, because they had already drunk away their weekly wages, staggering and swaying in front of the pubs, struggling to take off their trousers to bring them into the pub and sell them for a glass of brandy. In the village, the farmer drank away his harvest, and the welfare of his entire household depended on the mercy of the kulak – the Jewish village usurer. With the introduction of the brandy monopoly, these disgusting scenes ceased, because the salesmen in the state brandy outlets were not allowed under any circumstances to sell brandy to anyone who was intoxicated. It should also be emphasised that the state sale of brandy contributed to the suppression of the 1905 revolution, much to the annoyance of the revolutionaries and demagogues. The spirits monopoly contributed significantly to the suppression of the revolution in that, by blocking the spirits trade, the state was able to curb the main cause of the "enthusiasm" and thus suppress it. These are the reasons why the state spirits monopoly was so widely ridiculed in left-wing circles under Jewish influence.

School.

Another issue that stirred up the people was the question of schooling. It cannot be denied that Russia did not have an abundance of schools, but on the other hand, it must be admitted that schools were inexpensive and that even the simplest man could attend school without hindrance. One could say that it must almost be counted as a minus for the state that school attendance was made so easy. While in England, for example, only children of quite wealthy people can attend secondary school, in Russia it was not at all uncommon for children of very poor people to attend grammar school or secondary school. Most schools had scholarships that benefited talented and hard-working children of the poorest parents. The downside was this: some village priest, who himself received only a very small salary, perhaps 20 roubles

monthly, sent his son to school in the big city. At best, he could give him perhaps 10 roubles a month to live on, which was all he had and was of course not enough. From middle school onwards and until the end of their university studies, these poor students were forced to earn extra money by giving lessons, often having to travel long distances to reach their pupils. The relevant advertisements always included the note: *rastojaniem ne stjesnajas* (distance is not an issue). The fierce competition among private tutors, as supply usually exceeded demand, was the reason for this remark. All these people, who naturally eked out a meagre existence, were too susceptible to the whisperings of their nihilistically inclined classmates and increased the number of nihilists. Inexperienced in the ways of the world, without any knowledge of practical life, they wanted to improve the world and create a new world order, guided by their certainly honest but nevertheless unworkable dreams, and thus fell, mostly unconsciously, into the trap of their Masonic-nihilistic leaders, who often exploited them to carry out their ideas and murders. After these truly unfortunate starving students had finally made their way through their studies, or more accurately, starved their way through, after long periods of deprivation, many of them found themselves in a very unpleasant situation: they were estranged from their parents' homes, their ideas were too advanced for their parents and other relatives at home, and these, in turn, remained too simple, too "stupid" for their educated sons. He had lost his home and had not found any real connection in the city either. As an educated man, he was treated with the respect he deserved, but he could not find any social interaction because he lacked manners. Naturally, he was dissatisfied with his lot and only added to the number of dissatisfied, discontented intellectuals. Others, however, who were fortunate enough to obtain a good position, strangely lost all trace of liberalism or idealism and became the opposite. An example of this category of people was the former Minister of Public Enlightenment, Bogolyepov. As an extremely poor, very liberal student, he had been fortunate enough to receive private lessons in one of the best houses. As a result, he married the daughter of the house and, thanks to the connections of his in-laws, rose higher and higher until he finally attained the post of Minister of Public Enlightenment. However, this son of the people turned out to be an intolerant bureaucrat in his high position. After a short period of activity in the ministry, he was shot by a petitioner.

There was a certain restriction on admission to schools only for Jews. The number of Jewish pupils in each school was not allowed to exceed 5%, for the following reasons: the schools were, of course, primarily intended for Russian children. However, the Jews stormed the best schools with excellent teachers, thereby preventing Christian children from attending these schools.

Thus, the government deemed it fair to limit admission to schools maintained and subsidised by the crown, at least, in proportion to the number of Jews in relation to the rest of the population, with a rounding down in favour of the Jews. With a total population of approximately 165 million, there were approximately 6 million Jews living in the Russian Empire, meaning that the Jewish population was only $3\frac{3}{4}\%$. If the government now issued a norm of 5% for Jews, this was by no means unfair, especially since the school authorities tacitly allowed private schools, even those with state rights, to exceed the 5% limit quite frequently. In addition, there were secondary schools run by Jews themselves, and finally, Jews were not prohibited from taking their exams for the individual classes at the government-run secondary schools every year and obtaining corresponding official, fully valid certificates. The Jews took advantage of this completely fair and justified restriction, again not openly, but quietly, to spread the opinion in the world and in Russia itself that the government was hostile to widespread public education.

The 5% quota included those pupils who had passed the entrance examination with the highest marks, and the Jews themselves were well aware of which children had passed the examinations with the highest marks. In Russian schools, 5 was the highest mark and 1 the lowest.

During the war, when Count Ignatiev was minister, Jews were granted the privilege of being admitted to schools up to a quota of 10%, and after the outbreak of the revolution, all restrictions on the admission of pupils of "Jewish nationality," as it was called, were lifted. Now, it is interesting to note the following: the author of this paper had many acquaintances in the teaching world and heard the following general opinion of the teaching profession in St. Petersburg, Moscow and various cities in southern Russia: while under the 5% norm, the pupils who were admitted consistently had 5 (very good) in the lower classes and 4 to 5 (good to very good) in the upper classes, under the 10% norm, pupils achieved 4 (good) in the lower classes and 3 (sufficient) in the upper classes, with the result that in many schools the 10% quota was not reached at all and after the outbreak of the

revolution, a 4 (good) was more or less a rarity among Jewish pupils. So it was not the higher natural giftedness of the Jews that caused the 5% of Jewish pupils to be among the best in the school, but a consequence of natural selection from a large number of not the most gifted, but the most ambitious, tenacious and really well prepared.

This is proof that so-called "superior talent" is nothing more than a myth. Certainly, there are outstanding minds in the Jewish nation, as in any other, but the idea that the entire Jewish people as a whole are more talented and superior to any other cultural nation is and remains an old wives' tale. The following experience at one of the universities may also be of interest. After the outbreak of the revolution, I attended a meeting of Jewish students in the company of a well-known senior teacher. Among other things, there was talk of how the old tsarist government had not provided the population with schools and had knowingly kept the peasants in the dark. The majority of peasants could not even read. The aforementioned teacher then committed an act of audacity that was unheard of at the time, which he was only able to get away with because he was very popular with both schoolchildren and students. In his short speech, he said something along the lines of: "You talk about the government not doing enough to educate the peasants, but what have you done, you who care so much about the fate of the peasants? Year after year, you have spent your winter and summer holidays in the countryside. Why didn't you gather 20 or even 10 farmers around you and teach them to read? There are over a thousand of you at this university alone. Other universities in Russia could follow your example, and then..." A great commotion broke out and one of the students blurted out: "We didn't have time for that, we had to educate the people politically!" What kind of educational work that was, well, we have seen it and are still seeing it today. Poor, misled and incited people!

Secret connections.

The following deserves to be rescued from oblivion: In mid-April 1915, Grand Duke Nikolai Rikolayevich issued an order to expel all Jews from a 100-verst-wide zone behind the front line into the interior of the empire, because military tribunals had determined that Jews were involved in 98 out of every 100 proven cases of espionage at the front. The London Stock Exchange protested against this measure by the Grand Duke by reducing the value of the Russian rouble by 7 per cent in a short period of time.

While in April the London Stock Exchange paid a steady 114¼ to 114¾ roubles for every 10 English pounds, from 23 April onwards the Russian rouble fell gradually but steadily, until on 18 May one had to pay 122 roubles for every 10 English pounds. And this on the stock exchange of an allied power! The fact that Tsarist Russia saved the Allies in the autumn of 1914, when Paris had undoubtedly been conquered by the Germans and the war would have been lost for the Allies if Russian troops had not flooded East Prussia and Galicia, was quickly and gladly forgotten, but that the Russian commander had dared to fleece the poor Jews a little was an unheard-of misdeed that had to be reprimanded. Just imagine what a huge sum this 7% represented, considering that Russia was dependent on the Allies for its entire supply of war material. Is this not striking proof of how much the London Stock Exchange, the stronghold of international lending and big capital, cares about Judaism? If one further considers that England alone, and London in particular, has more Masonic lodges and more brothers than the rest of the world combined, then one can form a pretty good picture from the above.

Further connections.

While the Pan-Slavic parties hoped that the war would prevent a revolution within the country, which was imminent thanks to the constant agitation of Jewish-nihilist circles, they hoped that the war would end in a violent revolution that would bring about the fall of the monarchies in Russia and subsequently the fall of the monarchies in the Central Powers. The British ambassador, Sir Buchanan, a Freemason and British citizen of Jewish nationality, considered this "economic situation" in Russia to be extremely favourable for the hidden goals of "world diplomacy". He then took a momentous step: he gave the warmongering party the absolute certainty that Britain would enter the war. The unrest and strikes in July 1914, in which, conspicuously, no economic demands were made, were skilfully exploited to influence the then Minister of War, Sukhomlinov, and in particular his Chief of Staff, Yanushkevich, to carry out the mobilisation of the Russian army, against the express wishes of the Tsar. The visit of the French President in July 1911, just at the time when the burning domestic political situation in Russia had reached its

, was the spark that ignited the powder keg. The secret expectations and hopes that revolutionary circles had pinned on the war suddenly transformed these unrest and strikes into the most fervent patriotism when war broke out.



The extent to which Russia's revolutionary circles were under the spell of the Jewish spirit is evident from the fact that in both Poland and Lithuania in the autumn of 1915, Jewish bookshops secretly offered for sale the postcard shown here *, which depicts a Jewish rabbi in

* The image and explanation of the words in Hebrew on the postcard are taken from the book "Die Geheimnisse der Weisen von Zion" (The Secrets of the Wise Men of Zion), published by Gottfried zur Beek, published by "Auf Vorposten" in Charlottenburg, 4th edition, 1919.

holding the Talmud in one hand and a white rooster in the other, whose head bears the image of Tsar Nicholas II with the imperial crown. The Hebrew letters read: "sä chalipati, sä temurati, sä kaporati". The translation reads: This shall be my separation (the sacrificial animal with which I separate myself), this shall be my exchange (the substitute that takes my place), this shall be my atonement!

Right from the start of the war, the Jews in Russia have been trying to shift the sins of their people onto the Tsar's shoulders and offer him up to their god as a sacrifice!

Panslavism at work.

Since 1907, the Pan-Slavic idea had spread with particular emphasis beyond the borders of Russia. The advocates and proponents of this idea, which was intended to bring all Slavs under Russia's decisive influence, were the Czechs with their leader Dr. Kramarsch and his Russian friends, among whom, among many others, was the editor of the newspaper "Rowoje Sveno". They constantly preached, at every opportunity, the great struggle between Slavism and Germanism, which was to end with the destruction of Austria and the subsequent destruction of Germany. As early as 28 March 1914, the newspaper "Rowoje Sveno" reported that a world war would break out in a few months and that England would take part in the great war. There was constant talk in Russia about the redrawing of the map of Europe. We must not forget that the editor had been received by Poincaré and Grey, and that this news took on an official character. The German violation of Russia was pointed out in every possible way.

It is due to Czech influence that, right at the beginning of the war, the 200-year-old St. Petersburg of Peter the Great was renamed Petrograd.

The same Kramarsch and the Czechs also agitated incessantly in France and were the most zealous instigators of the idea of revenge. Wherever French and Czechs came together, revenge was discussed. The English policy of encirclement actively encouraged them. In America, they worked with the slogan of the "oppressed" nations. The many Czechs living in America brought up this catchphrase at every opportunity and in every form, thus lying to the American people and stirring up sentiment for war. This was all the easier for them because President Wilson was constantly being informed about the unfortunate Czech nation by his brother-in-law, a

Czech, about the unfortunate Czech nation. The same slogan of "oppressed" nations was also exploited to the



to the greatest extent, with only the Balkan peoples and those subject to Austria being mentioned repeatedly. There was no mention anywhere of the oppressed Irish, Egyptians, Indians, etc. This agitation found an all the more willing ear in Pan-Slavic circles, as Russia was portrayed as the liberator of the Slavic peoples, which naturally flattered Russian vanity. It is significant that right at the beginning of the war, charity stamps were issued which, as the adjacent illustration shows, bore the inscription "Second Patriotic War". The "First Patriotic War" was the War of Liberation of 1812 from Napoleon's tyranny. The "Second Patriotic War" was

German rape. This was the overly Jewish press.

Propaganda.

When Russia appeared to be victorious at the beginning of the war, even the radical left-wing press emphasised the prowess of Russian soldiers. While the right-wing press did so in an effusive manner out of understandable patriotism, the left-wing press, planning a later revolution, glorified the efficiency of the soldier, the son of the people, always emphasising the bravery of "the common man," who could later be dragged through the mud in contrast to the officer as the son of the "bourgeois class".

At the same time, the German officer corps was particularly emphasised, not to do justice to the German officer corps, mind you, but only to gradually, yet all the more surely, prepare a contrast between the soldiers and the officers. Then it was said that the German soldier had significantly better food than the Russian, although the opposite was true. Then again, in the autumn of 1914, it was said that the Russian trenches were significantly worse than the German ones, which were impeccably cemented, equipped with electric light, furniture, even pianos and carpets ; also

Germans used special powerful shovelling machines to dig their trenches, each of which completed so many kilometres of perfect trenches in an hour, while Russian soldiers had to dig their own trenches. The truth is that the Germans did not know of such trenches as the Russians had, at least at the beginning of the war. All these fairy tales were not spread at the front, of course, but all the more eagerly among the people. When a soldier returned home on leave, he was questioned about all this, and, obeying a natural human weakness, he was happy to confirm it, even adding some gruesome details, even though he himself had never been in the line of fire, but had perhaps been stationed far behind the front lines. Miraculous tales were also told of the barrage of fire that the Germans had developed from the beginning of the war. For every hundred or more shots fired by the Germans, the Russians were only able to respond with a single cannon shot, but that too was an invention. Thus, the people were gradually but systematically incited, but at least they were in East Prussia and they were victorious. All workshops feverishly worked to produce ammunition. All crates of ammunition sent to the front were labelled: "Do not spare bullets."

The entire industry was mobilised and, "to make sure that everything went smoothly," war committees were set up to take charge and manage the whole operation. Certain circles now ensured that as many workers' representatives as possible were included in these war committees. The hidden purpose of this measure was, in addition to emphasising the bravery of the soldiers in contrast to the officer corps, to highlight the efficiency of the workers in contrast to the factory owners. Only the soldiers and workers had achieved anything in the war, while all the others – officers and engineers, factory owners, civil servants, trade union leaders, etc. – had merely led a drone-like existence. They were, after all, the representatives of the hated bourgeoisie. These workers' representatives in the war committees formed the basis for the subsequent workers' and soldiers' councils, which in turn became the bearers and propagators of Bolshevik ideas in the later course of the revolution.

Thwarted peace efforts.

In 1916, the German Kaiser made a peace proposal to Nicholas II, namely that a small border adjustment in Courland should take place in favour of Germany

Poland was to become an independent kingdom, Galicia, the so-called Red Russia, was to fall to Russia, as was Armenia, if Russia remained neutral from then on. However, if Russia took action against the Entente, Poland was also to fall back to Russia. Under no circumstances was either side to pay war reparations. The then Prime Minister Stürmer, the Minister of the Interior Protopopov and Rasputin advised the Tsar to accept the peace terms, as the people were weary of war and the spectre of revolution was already knocking at Russia's door. The Tsar was reluctant to lose Poland. He sent Protopopov to Stockholm to negotiate with the German representative. The Tsar's inclination towards peace could not remain hidden from the English ambassador for long. His counteraction consisted of persuading Milyukov, who was completely under his influence, to deliver the infamous speech "Rasputin and Rasputuiza" (*in which, among other things, the Tsarina was maliciously linked to Rasputin. He also directed his attacks against Stürmer and Protopopov, whom he openly accused of treason.

As a member of the Duma, he could only be arrested on the orders of the Tsar or the President of the Duma, and not on the territory of the Duma. The Duma police were ordered to arrest Milyukov as soon as he left the palace. Then a car from the British Embassy drove up to the Duma, with British Ambassador Buchanan inside. When Milyukov descended the stairs, Buchanan came to meet him, embraced him, escorted him to the car and drove him to the British Embassy, (!) where Milyukov remained until the outbreak of the revolution. It was generally said at the time, whether rightly or wrongly, I do not know, that Milyukov had received a substantial sum of money from the British government for this speech. It is characteristic of his attitude that he was called the "Jewish mother" (*evreyskaya matka*) in Kovno. As a member of the Duma, he visited Kovno and gave a speech that was pleasing to the Jews, who treated him royally. Besides Milyukov, it was Kerensky who was in constant contact with the British ambassador. Kerensky's mother, née Adler, was widowed when little Kerensky was one year old and married a second time to a Kerensky, whose ancestors were rabbis in Kaunas during the time of Nicholas I. Kerensky himself was born Aron Kirbis, but his stepfather adopted him and had him christened Alexander.

* This word is a play on words and cannot be translated literally, but has the approximate meaning of "the one who has gone astray".

Protopopov.

The new Home Secretary Protopopov had correctly recognised the danger posed by the above-mentioned Main War Committee, the gathering point for the revolutionary forces, as it was precisely this society that had seized real power in the Workers' and Soldiers' Council of the Revolution in the very first days of the revolution.

Who was Protopopov? He was appointed Minister of the Interior by the Tsar when he was Vice-President of the Duma. During the war, the Tsar had taken a step that no ruler of any state had ever taken before. He personally visited the Duma, which had played the role of the Russian House of Commons, so to speak. He called the Duma deputies the chosen ones of the Russian people, because they were directly elected by the people. From among their ranks, the deputies elected the president and two vice-presidents, who were now, of course, the chosen ones from among the chosen ones. He appointed one of them, Protopopov, to the important post of Minister of the Interior. In doing so, he wanted to show that he was willing to work hand in hand with the representatives of the people and thus indirectly accommodate the parliamentary system.

The press became increasingly brazen and incited people in an almost criminal manner, feeling its power because it knew that the government needed it to maintain the mood among the population. During this period in Russia, the impartial observer could see for himself how disastrous the influence of the Jewish-controlled press was on the people and how, step by step, with colossal tenacity, it carried out the revolutionisation of the people and whipped up the masses. It was interesting to observe how even thoroughly reasonable and law-abiding, reliable people allowed themselves to be beguiled by the press and fell completely under its spell. The associations of the provinces and cities and the war committees, in which, as already mentioned, elected representatives of the working class sat, also displayed a degree of organisation that must have seemed downright dangerous.

Rasputin's end.

Buchanan was a credit to English diplomacy. With impeccable business acumen and the necessary skill, he knew how to ensnare the three personalities who played a role in Russia, all three of whom were Duma deputies, in his web. Purishkevich, the most influential man in the

right-wing parties, Milyukov, the leader of the centrist parties formed during the war, which attacked the government at every opportunity, and finally Kerensky, the idol of the left. He constantly reinforced the belief of Purishkevich, the representative of the right-wing parties, who was sincere but blinded by his exuberant patriotism, that Germany would finally have to collapse, because with America's entry into the war, Germany must and would succumb, and that a revolution in Germany was already in the works. All that was needed was to depose the war-weary Nicholas II, grant the people a few concessions and thereby revive their enthusiasm for the war, and then the people would surely be seized by the same enthusiasm for the sacred cause as when Sukhomlinov was deposed. Sukhomlinov was the scapegoat then, now Nicholas II would be the scapegoat, and the plan would work. Nicholas II, with his German wife and his pro-German advisers Rasputin, Stürmer and Protopopov, must be removed and pilloried as the culprits responsible for the failures to date! It was the ambassador's most difficult task to win this man over to the cause of the revolution, but he succeeded because he knew how to appeal to him and his followers at their most sensitive point, their almost pathological national sentiment. This explains why the revolution went so smoothly, with almost no bloodshed, and why even officers who had pledged their allegiance to the new government took part in it. These were the successes of the war propaganda! Winning over the two other well-known leaders was easy, simply because both Milyukov and Kerensky were Freemasons and were not too far removed from his tribe, and finally, even before the war, had maintained the best relations with the British ambassador. Milyukov had also been given the brilliant slogan "democracy," which has the effect of opium on the masses, and Kerensky? This chatterbox, this theatrical poseur, who loved to hear himself talk, was flattered by the prospect of playing an extremely dazzling role in the future. The business acumen, routine, competence and knowledge of the English diplomat succeeded in persuading the leaders of Russia's three main parties, each separately, yet to act together.

Completely dependent on the Entente, indecisive about any energetic and decisive action, Kerensky liked to revel in his own rhetoric and was deeply satisfied when the crowd flattered his vanity and cheered him, whereby he was very receptive to any even the most clumsy flattery with a healthy dose of Jewish ostentation bordering on megalomania, he marked Russia's only star of hope. Characteristic of him is his statement "without me

Russia will perish." The much-maligned Tsar knew how to accept his fate with dignity, while the celebrated Kerensky knew how to bring himself and his "savings" to safety.

A large proportion of the nationalists were opposed to peace and, consequently, to Rasputin. It is said that Rasputin was murdered in Prince Yusupov's palace.

The whole affair is shrouded in mystery. Whether Rasputin was shot or forced to commit suicide has not yet been clarified. The fact is that Rasputin's body was found under the ice cover of the Neva River. And the man whose advice had persuaded the Tsar to make peace was dead. *

Outbreak of the revolution.

It was Kerensky and people from his party and his tribe who finally brought the festering boil of revolution to a head by exploiting the increasingly acute transport crisis and the associated difficulties in supplying food to the big cities as a welcome and grateful means of agitation for revolutionary propaganda.

There were still sufficient supplies of flour and bread in St Petersburg when rumours spread that famine would break out in the city in the very near future. The masses stormed the bakeries, where violent scenes ensued. The police, who tried to calm the people, were physically attacked and beaten up, and the agitated crowd rolled through the streets in huge demonstrations.

Thus, the anti-German party and the Jews worked hand in hand and brought about the most horrific revolution the world has ever known.

The last session of the Duma was devoted to bombastic speeches on the food issue. The spectre of hunger was painted on the wall, although, as mentioned above, the situation was not yet critical, for after the outbreak of the revolution, things were exactly as before, and the great famine announced by the agitators did not materialise. The government was then forced to adjourn the Duma until April. On 12 March, the Duma's Committee of Elders met to discuss the decree dated 10 March

* Rasputin was in favour of peace, Kerensky of "war until victorious end". The Siberian peasant had the interests of the Russian people closer to his heart than the dandyish Jewish lawyer.

the tsars to take note of the adjournment of the Duma: the Duma did not adjourn, and the revolution had broken out!

To the sounds of the Marseillaise, a significant sign that the revolution had not come from the people but had been artificially provoked, since the Russian people had not come up with ^{their own} revolutionary anthem of their own, one that encompassed all classes of the people, spontaneous, coming from the heart of the people, written by no one and yet sung by all, a mighty folk song that roared through the world like a robust, pithy national anthem. To the sounds of this Marseillaise, which was alien to the people, with red flags flying, the troops, some with their officers, some without, accompanied by a huge crowd, marched to the Duma to pay homage to the new state authority. They were greeted here with fiery speeches by the left-wing deputies Kerensky, Tscheidze and Skobelev. At the same time, the Workers' and Soldiers' Council was formed in the Duma building by the representatives of factory workers and soldiers gathered there.

It is noteworthy that the Workers' and Soldiers' Council consisted only to a very small extent of actual workers; the vast majority consisted of revolutionaries, disillusioned intellectuals and Jews.

The remaining phases of the Russian Revolution will not be discussed here, as they go beyond the scope of my paper. Suffice it to say that after the formation of the new government, the Presidium and the Interior Ministry were assigned to Prince Lvov, the Ministry to Milyukov, and the Ministry of Justice to Kerensky. All three were Freemasons. No sooner had the government been formed than Milyukov stepped out of the meeting room and announced to the people that Nicholas II had abdicated the throne in favour of his brother Michael, that a constituent assembly would secure the parliamentary regime, and that the war would be carried on "to a victorious conclusion".

Nicholas II had ceded his place to Grand Duke Michael. The government went to Michael in full force. Kerensky had persuaded the Grand Duke not to accept the throne immediately, so that the provisional government could use the interim period to issue some new laws whose adoption would not be possible for the new Tsar as such at the moment, but which he could recognise as already existing. On 3 March 16 March, Grand Duke Michael issued a statement to the effect that he would only accept the throne

*Only the factory workers, whose numbers were negligible, had for several years had a "Workers' Marseillaise" written by a nihilist, but even this "Marseillaise" was only an artificial product, as it had no melody of its own but was sung to the tune of Chopin's Funeral March.

if the Constituent Assembly voted in favour of it. In reality, however, Kerensky and his comrades used this time to seize power.

The Workers' and Soldiers' Council, however, which, according to the somewhat peculiar concepts of democracy prevailing in Russia, had declared itself to be the representative only of the proletariat and not of the entire population of Russia, declared to the government that it was against the continuation of the monarchy, and the government complied! On the same day, Kerensky declared his support for the republic. The goal of the Freemasons, the overthrow of the monarchy in Russia, had been achieved!

The constitutional assembly was convened, but only to be dispersed by a bunch of Jewish Bolsheviks and their followers; there can be no question of a parliamentary regime, and the "war until victorious end" was nothing more, nothing less than a boundless disgrace!

The old regime and the new men.

Nicholas II is accused of not knowing how to make himself popular with the people and of being incapable of ruling as a "spineless" weakling. Well then, let it be stated here that Nicholas II was an outstanding and highly educated ruler. Not only was he fluent in almost all European languages, he had also enjoyed an exceptionally careful upbringing and education and was one of the most educated heads of state of his time; at the same time, he had a truly noble, chivalrous character.

The dignified, sublime, unostentatious, majestic calm of his personality stands out from the boundless lies and deceit of the February days. He walked a straight path! When he became convinced that those around him were prepared to betray him, he calmly stepped down and left the government to his enemies in order to avoid unnecessary bloodshed and fratricidal war. And how did he renounce the throne? – For himself and his son!

Whatever his enemies may say about him, despite the shameful intrigues directed against him, he ruled the Russian people for 23 years, and not to the detriment of his people. He was an honest thinker and loved his people, which cannot be said of the new men. Greed and ambition, hunger for applause and megalomania characterise them.

Furthermore, Nicholas II is accused of being inconsistent, unreliable and intolerant of anyone who was smarter than him. Whether this accusation is justified is open to question. What is true is that he constantly saw himself surrounded by enemies, just as it is true that he felt as if some mysterious, sinister and yet unassailable, because untraceable, power was ensnaring him in its web. He could not have known that it was the Freemasons, but he could feel the silent work of the Freemasons, the work of hammer and trowel, and that explains why he was extremely amiable in his behaviour, often showing interest in this or that idea, only to reject it. He felt that he could trust no one, that he was surrounded by enemies. This was the truly tragic moment in his life. Just as Henry IV, one of the most popular kings in France, heard the footsteps of his future murderer throughout the years, so Nicholas II felt the eerie, inconspicuous work of the Freemasons' hammer and trowel. And it is thanks to this work that he and his family had to suffer a martyr's death.

During his reign, the following generous reforms and achievements were introduced or realised:

While still heir to the throne, he began construction of the mighty Siberian Railway, the longest in the world at approximately 12,000 kilometres, without which Russia would have lost half of Siberia, if not more, during the Japanese War.

Then there were the major railways: 1. Moscow-Arkhangelsk, 2. St. Petersburg-Kiev, 3. Moscow-Poweletzk-Koslow, 4. Ryazan-Pottowsk-Uralsk, 5. St. Petersburg-Perm, 6. Moscow-Ural, 7. Kreutzburg-Moscow, 8. Khabarovsk-Port Arthur, 9. the Baikal Railway, 10. the Amur Railway, 11. the Bugulma Railway, during the war the Petersburg-Murmansk Coast Railway and many other major railways and a vast number of smaller railways, and finally the entire large and important network of narrow-gauge railways, which were of extraordinary importance for Russia, are his work.

The Russian railway network grew many times over during the reign of Nicholas II; many areas that had previously been cut off from the world were only opened up by the new railways.

The Russian fleet had also been greatly expanded, both the navy and, in particular, the merchant fleet, which had experienced tremendous growth with the addition of new ships. This gave Russia the opportunity to engage in direct overseas import and export trade and not be solely dependent on other countries as intermediaries. The gold standard was introduced and, in addition to trade, the previously very small industry was also significantly boosted.

Furthermore, the Hague Conference, which Wilson had taken as a model for his League of Nations, was the work of Nicholas II. He also gave his people the Duma. Unfortunately, this reform failed completely. Instead of being a link between the people and the government, the Duma was the institution that, on the one hand, turned the people against the government and, on the other hand, unfortunately fragmented the people into too many parties. The Duma's entire activity consisted mainly of opposition work.

Under Nicholas II, the first attempt at socialisation was put into practice: the spirits trade was nationalised, relieving the budget of 800 million roubles annually.

Although the Jews, who had previously had the largest share in this business, had to forego their quite acceptable profits, the entire population benefited from significant tax savings as a result of this measure, since these 800 million roubles did not have to be collected through direct taxes.

Furthermore, a law on compulsory education was enacted, but for technical reasons it could not yet be implemented everywhere. A new civil code had already been drafted, and a new criminal code confirmed by the Tsar had been in existence since 1903. The ^{judicial system} in Russia was already up to date, and these two codes were now intended to meet the most modern requirements and experiences.

In 1916, a major reform of the police force was initiated: the salaries of police officers were to be significantly increased so that they could lead a truly dignified existence and did not need to look for additional income; recruitment to the police force was also to be linked to the requirement of higher education.

Finally, under Nicholas II, a whole series of minor reforms and improvements were carried out or initiated.

Finally, if the so-called Stolypin agrarian reform had been successfully implemented, the Russian peasant would have become a rich man, and finally, if Nicholas II had been able to conclude peace with Germany, Russia would have emerged with honour from a struggle with no less an opponent than Germany, and Russia's glory

* In the Russian judicial system, we see the following peculiar phenomenon: Jews could not hold the office of judge or public prosecutor, but Karaites could. In addition, judges had to be wealthy people and homeowners, which is why the judiciary was absolutely incorruptible. On the other hand, the class of lawyers consisted for the most part of Jews. It was also thanks to the influence of the latter that judicial officials in Russia formed the strongest group in the democratic party, the so-called Cadets, whose leader was Milyukov.

and power would have been strengthened and consolidated.

The Freemason-minded revolutionaries, with their Jewish backers, understood how to undermine all these reforms and aspirations, because their aim was to destroy the prestige of the monarchy in Russia, since a Russia in splendour and power alongside a victorious Germany meant the downfall of politicising Freemasonry. And how was the country governed after Nicholas II abdicated? First of all, all class, national and religious restrictions and the law on settlement areas for Jews were abolished. National and religious restrictions existed to a limited extent for Jews. Full amnesty (*) was granted for all political offences, including terrorist acts, military revolts and agrarian unrest.

Half a million common criminals were released as alleged political criminals: murderers, burglars, thieves, crooks, including the Jew Liebermann, who called himself Chernov and was Kerensky's best friend and became Minister of Agriculture in Russia under him. On 9 February 1908, he had organised an attack on a gold transport of the Reichsbank in Fonarnij Pereulok in St. Petersburg. The obligation of enlisted men to salute officers was abolished in order to incite the enlisted men against them. They, the sons of the people so highly praised by the Jewish press at the beginning of the war, were not allowed to humiliate themselves by saluting the sons of the "bourgeoisie"! This abolition of the duty to salute, introduced by the so-called Order No. 1, irretrievably destroyed discipline in the Russian army and finally demoralised the enlisted men.

The brutalised and animalised soldiers left the front in droves and roamed the country murdering, robbing and plundering. The newspapers were full of articles about heinous murders committed by people "in soldiers' uniforms".

Tens of thousands of officers were slaughtered by their own soldiers. That was the hidden purpose of abolishing the salute, because the officers could become dangerous once the people woke up and wanted to throw off the Jewish yoke. And how cruelly these sons of the "bourgeoisie" were slaughtered, as if they had not done their duty just as much as the soldiers. However, it should not be forgotten that the "bourgeoisie" (note the French Masonic connotation of this term) did not even exist in the Russian language before the revolution, just as the term "bourgeoisie"

* However, the laws enacted against Russian subjects of German nationality remained in force.

in Russia. It was only the Social Democracy, which was absolutely Jewish, at least in Russia, that had created the concepts of bourgeoisie and proletariat, which were completely inappropriate for Russian conditions. Strangely enough, in Russia the proletariat was referred to as the democracy, with the entire working middle class, such as teachers, doctors, craftsmen, etc., being counted as part of the bourgeoisie, while illegal workers were counted as part of the democracy.

A department for Jewish affairs was established, demonstrating that Jews were considered special in Russia. They were Russian when it was advantageous to them, and Jewish when they desired.

The Jewish lawyers Winawer and Pergament were appointed senators. Never before had there been a Jew in the Senate; in short, everything was done to make amends for the "boundless injustice" done to the Jews, and finally Kerensky, true to his Jewish nature, capable of negotiating but not of acting, placed the welfare and fate of the great Russian Empire entirely in their hands. His first act was to move into the imperial palace, from where he made excursions among the people to be worshipped and adored like an idol by the incited and whipped-up masses, especially by hysterical women.

Under Kerensky's "beneficial" activity.

With the slogan "War until victorious end," he sought to win over the warmongering faction. But already on 3 April 1917, defeat at Stochod had come about solely thanks to the disintegration of the army through revolutionary propaganda. But the situation was obscured with fine-sounding words; it had to be obscured, because otherwise it would have been an admission that the Tsar was right to think of peace. "The people's army is on the verge of final victory" was constantly preached in every key; people had to be patient a little longer, the revolution would break out in Germany very soon. Kaiser Wilhelm and the Crown Prince would be sent to Elba (even then), and Russian troops would shake hands with their allies in Berlin. He sought to win over the landless peasants with the slogan "land and freedom". The peasants did not need freedom, they already had it in abundance, because class restrictions had long since ceased to exist. And land, yes, strange as it may sound, Russia had no land to distribute. Russia is indeed a vast piece of land, but it is covered with forests, swamps and lakes.

The peasants were reluctant to go to Siberia, where land was also available free of charge during the Tsarist era. And in European Russia, all arable land had already been distributed. The domains were not sufficient, and moreover, they were largely covered with forest, and the peasants needed land that was ready for cultivation. Divide up private estates? The new leaders understood that the moment they divided up private estates, Russian agriculture would collapse. Russia was not an industrialised country; Russian industry was only just emerging, so there was no working class of its own. Russia was simply an agricultural country. And the value of the Russian rouble depended entirely on the harvest. If the harvest was good, exports were high and the rouble rose; conversely, if there was a poor harvest in the country, the value of the rouble also fell. It should be noted that farmers did not supply grain for export; they supplied themselves and, at most, the cities. Grain for export was produced exclusively on the estates. The new men knew this too.

And resort to Stolypin's agrarian reform? Well, wouldn't that be another concession that the monarchs and their regime were, after all, the bearers of true reform ideas?

The landowning farmers were granted double prices for grain, with retroactive effect for six months. Given the lack of intelligence among Russian farmers, they put the money in bottles, varnished them and buried them in the ground.

The illegal workers in the factories were repeatedly granted wage increases and even promised a share of the factories' profits. But the factories could not sustain these wage increases, and one factory after another went bankrupt, despite government subsidies, until the entire Russian industry collapsed and people not only received no share of the factories' profits, but also lost their jobs, thus increasing the number of dissatisfied and unemployed.

The lower officials followed the workers' example. In a truly usurious manner, they too extorted ever higher wages, while the higher officials had to content themselves with a cost-of-living allowance of 10 to 20 per cent. These constant wage increases resulted in the rouble losing more and more of its purchasing power, and inflation grew day by day.

Individual level-headed men tried in vain to make it clear to the people that their salvation did not lie in endless wage increases, but that they had to work towards reducing prices. However, the people had no understanding for this.

They had been whipped up into such a frenzy that they were completely incapable of

could understand where they were being driven, the people only had time for cinemas, dancing, meetings with and without concerts, and all kinds of entertainment. Life had turned into a huge carnival, with death playing the violin. And the citizens? They slept and basked in the "achievements" of the revolution and only had time for pleasure and profit. Concepts such as fatherland and nation were nothing more than a faded song, and reality? For so many, it was the last dance of death! Russia was dominated by pleasure, dancing, toasts and profiteering. And how cleverly the prices were increased! In a small town, I had the opportunity to discover the tricks of the tradesmen quite by chance. I had gone to the market to buy butter. Butter, bacon and meat were available in abundance, albeit at fabulous prices by Russian standards. I bought a pound of butter for 8 roubles. A Jewish manufacturer also came to the woman's table, took 2 pounds of butter and gave her a Kerensky note for 20 roubles. When she wanted to give him 4 roubles back, he let her keep the money with a kind smile: "Oh, why should I take those few roubles from you, poor woman, everything is so expensive, I can easily pay you 10 roubles for the butter." When I returned home, I found the lady of the house where I was staying in a somewhat irritable mood. "Just imagine, yesterday I wanted to buy some fabric from the Jew Rabinowitsch. But it was too expensive for me; when I changed my mind today and wanted to buy the fabric, the merchant was already asking one and a half times the price for the same fabric." "Yes, I can't help it," he said, "you see, everything has become so expensive. I've just come from the market and had to pay 10 roubles for a pound of butter." The shop belonged to the same Jew who had shown kindness to the butter woman! But then it was mainly the railway workers and the postal and telegraph officials who caught the eye of the revolutionaries and, hand in hand with them, the profiteers of all kinds, who had them "worked on" and incited by their well-paid confidants in a professional and competent manner. The civil servants, dissatisfied with the high cost of living, were to demand ever higher wage increases; The result was that the postal service had to constantly increase letter and telegraph rates and the railways had to constantly increase freight and passenger fares – a welcome opportunity for profiteers and usurers to immediately raise prices, as they could now excuse their price gouging with a seemingly "lawful" and "moral" justification. The older and more level-headed postal and railway employees and workers soon realised where these constant wage increases were leading and who was the only ones to benefit from them. They pointed out that these wage increases offered no benefits to the working man or , and demanded, that the postal and

railway administrations should not give their employees pay rises, but should instead ensure that the "wagon shops" introduced during the Tsarist era, known as "wagon-lawki", were further expanded. These "Waggon-Lawki" were attached to the trains and carried all kinds of food and necessities, which the railway administrations purchased in large quantities and sold to railway employees at cost price with a small surcharge to cover direct expenses wherever the train stopped. This facility offered railway employees the opportunity to meet their needs at significantly reduced prices, but it was naturally a thorn in the side of profiteers and usurers, who knew how to undermine this sensible and thoroughly contemporary institution. The younger, more hot-blooded, mostly unmarried civil servants and workers preferred "more money" so that they could squander it, and these, "worked on" by the agitators, outvoted the more cautious and reasonable workers and became, albeit unwittingly, supporters of the profiteers and usurers. Thus, prices were artificially inflated by the Jews and Jewish people, on the one hand to be able to strip the people of their last possessions, but on the other hand to stir up more and more discontent among the people, and finally to artificially and skilfully devalue the Russian currency to such an extent that millions of roubles passed into Jewish hands for a few cents. In this way, greed and profit-seeking were knowingly fostered among the masses, alongside the most unrestrained licentiousness!

"Idealism".

Alongside the emergence and strengthening of the pan-Slavic idea, the Russian intelligentsia increasingly adopted the idealisation of the common man, which had been strangely exaggerated in the somewhat morbid novels of Leo Tolstoy, and the slogan "Russia for the Russians," the Russian intelligentsia had increasingly come to idealise the common man, which, in the somewhat morbid novels of Leo Tolstoy, gave rise to strangely exaggerated, even fantastical views among the intelligentsia of the economic and intellectual abilities and moral virtue of the common Russian man, the "muzhik." The intelligentsia had to pay for this fruit of thoroughly honest but at the same time impractical idealism with their blood. The revolutionaries pointed out with almost a certain relish that the people, especially at the beginning of the revolution, behaved in a civilised manner despite the abolition of the police. However, they forgot or concealed from the people that this discipline had been instilled in the Russian people over many years and could not, of course, disappear suddenly, just as a flywheel, once set in motion, cannot suddenly come to a standstill.

, , socialist , leaders , , naturally , , revolutionary

conditions in all possible keys, intoxicating themselves and the crowds with the empty ringing of revolutionary phrases.

Police and students.

The police were dismissed for corruption and replaced by a militia. As was said in Petersburg at the time, this militia was to be dressed according to the French model, with the uniforms coming from France. Isn't that telling? However, it should not be denied that the police were not averse to "certain gifts" and gladly accepted them, but it should also not be concealed that these "gifts" came exclusively from sources that profited from such "gift-giving"! Nor should it be concealed that the police received a very miserable salary and that the officers were constantly in mortal danger. If a burglar was caught in the act somewhere, the first person to enter the premises had to be – not the owner of the apartment, who would not risk his life, but the *gorodovoi*, the policeman. However good or bad the police were, they did manage to protect the lives and property of the residents and ensure peace and order. Very soon, the middle class had to experience first-hand the consequences of the removal of the police. The militia had taken their place, but they surpassed anything previously heard of in terms of arbitrariness and corruptibility and were led by people who had no idea about policing; moreover, even in St. Petersburg, there were people among the militiamen who had committed murder and theft out of habit, and in no small numbers. These were now the "protectors" of public peace and security. Those who found the police particularly inconvenient were the nihilists, the Jews and their followers. I know countless people who never had any contact with the police at all; they simply fulfilled their civic duties.

The police, like Russian civil servants in general, were certainly often corrupt because they were so poorly paid that they were simply dependent on additional income. It is significant that in many cases the policeman was forced to take on a secondary job as a domestic servant, and the duties of this service were performed by his wife while he was on duty. All too often, bribery and tipping were lumped together. Over the centuries, tipping had become a popular custom. No one saw anything wrong with the policeman or postman receiving tips in his district at New Year and Easter.

made a congratulatory tour and accepted small coins in return for his congratulations, or that a minor official accepted a few roubles as a gift for some favour he was not obliged to do and which was in no way contrary to his official duties. There was nothing disreputable or degrading about accepting these tips, because they did not involve any illegal quid pro quo. It was simply a purely Russian custom. Corruption, that is, the payment for circumventing the law as a system, is undoubtedly the merit of the Jews, and "the Vsyatotchnik" (the corrupt official) has always been a notorious figure in Tsarist Russia. These words are by no means intended to defend corrupt officials, but only to draw a line between bribery and tipping and to explain this specifically Russian folk custom, which is unknown in other countries. It was interesting to observe the schadenfreude, even the lust, with which former police officers were led away to prison by students and female students when the revolution broke out, simply for having served in the police force. The investigations came afterwards! It was the female students in particular who distinguished themselves during the revolution. Female students are attendees at various universities who could be recognised from afar. Usually with short-cropped hair, a so-called Titus head (the nihilistic male students, for their part, wore long hair again), mostly with pince-nez glasses, which they strangely put aside when reading, with a grim expression on their faces, in deliberately neglected clothing, they deliberately sought to strip themselves of everything feminine so as not to be inferior to their greasy, half-starved colleagues, but rather, at least outwardly, to outdo them as much as possible. Among the students and course participants, it was considered downright indecent to be clean and decent, even if it meant wearing poor and patched clothes. They looked with contempt and over their shoulders at the smaller number of students who kept their skirts clean and had no objection to a clean collar. It was also not uncommon for a student and two female course participants, or a female course participant and two students, who had not known each other before, to live together in one room. These were the representatives of Russian nihilism and the driving forces behind the revolution.

"Tovarishch".

The following illustrates how strong the influence of nihilistic students was on the masses at the outbreak of the revolution: while

academic youth of Russia addressed each other with the term "colleague", which was also common in the rest of the academic world, the nihilistic-minded students and course participants often and with preference called each other "tovarishch". This "tovarishch" does not mean comrade at all, it is the same as "colleague", actually comrade, only in Russian translation. Before the revolution, the common man addressed others as "Semljak", regardless of whether one came from Vladivostok in Eastern Siberia, the other from St. Petersburg or the Caucasus or anywhere else. This term "semljak" was very apt for Russia; it means "fellow countryman" and owes its origin to the fact that Russia is indeed an agrarian, peasant state.

From the first day of the revolution, students addressed ordinary men and workers as "tovarishch," and in Bolshevik Russia, no one is allowed to call anyone else anything other than "tovarishch." One might say that the worker is a random phenomenon in Russia, because the workforce consisted of constantly ebbing and flowing elements, which is why there was such a shortage of skilled workers in Russia. If there was a poor harvest in any area, or if the area where the man lived was poor in itself, then the men went to the city, where they could earn some extra money, or if a fellow made himself unpopular with the other farmers in his village through drunkenness, theft or otherwise made himself unpopular, the village community had the right to decide that the person in question should leave the village. Some of these expellees went to the Volga, where they led a life of idleness, while others went to the cities as labourers. There has never been a real working class in Russia! The journeymen, foremen and master craftsmen belonged to the artisan class. The Jewish student, who was completely alien to the Russian worker and peasant and who had had no understanding of the interests of the latter until then, played the role of tribune of the people during the revolution. At all demonstrations, strikes and meetings, it was exclusively Jewish students who played a leading role. It is strange that the Russian peasant, who hates the Jew from the bottom of his soul and gives him the unflattering name "poganny" – "the mangy one" – nevertheless followed him blindly, misled by the golden mountains that were promised to him.

The bloody revolution.

Throughout the revolution, nothing positive or constructive was achieved in Russia, but there was endless talk, or rather chatter, and thus the "achievements" of the revolution

consolidated, and the revolution itself "deepened" by a Milyukov to a Kerensky, and from him to Ulyanov (Lenin), Bronstein (Trotsky), Apfelbaum (Zinoviev) and their cohorts! Three things were close to the hearts of the revolutionaries: to secure the "achievements" of the revolution, to suppress the counter-revolution, and to shout to the whole world that the Russian Revolution was a bloodless one! Well, despite my sincere efforts to discover any "achievements" of the revolution, I have so far only managed to identify one, namely that the entire government and administration of the Russian Empire and the property of the entire Russian people has passed from the hands of native, Christian Russians into the hands of Jews who are alien to the people. And the counter-revolution? No one thought of a counter-revolution. Whenever I asked anyone about an impending counter-revolution, including leftists, whom I had every reason to believe were dissatisfied with the existing order, they all said unanimously: "We don't need a counter-revolution." The clamour for a counter-revolution is a means in the hands of Jewish agitators to keep the revolutionary fervour alive among the stupid masses; we all know too well that the people will one day realise that they have been led astray, like a huge ox with a ring through its nose, which the Jewish cattle dealer pulls out of the market to sell it for the slaughterhouse. Once the people realise this, we will not need a counter-revolution; the Jews will be expelled and order will be restored in no time. Kill the Jews? No, that is not necessary; it would even be wrong, for then they would be portrayed as martyrs. But expelling them and using the property they have acquired through usury and swindling to cover the debts of the state and the people would be nothing more than just! And finally, the constant talk of a bloodless revolution – I must confess that it made a depressing impression on me, as a foreigner who was distant from the revolution and able to follow its development dispassionately! I thought long and hard about finding an explanation for this Masonic-tinged phrase, "bloodless revolution," and the opportunity presented itself. An elderly gentleman from a neutral embassy visited me, "once again," he said, "Kerensky has spoken of a bloodless revolution. You know, I am convinced that Russia is still headed for an unprecedented bloodbath. This talk of a bloodless revolution is a reminder that the revolution has been bloodless so far and that it is finally time to eliminate all those who do not cheer the famous 'achievements' of the revolution!" And so it came to pass. Ulyanov (Lenin) arrived in Russia in mid-April 1917.

Lenin & Co.

In Russia, Germany was terribly resented for having enabled Ulyanov (Lenin) to travel to Russia in a sealed carriage. Well, Russia simply knew too little about the inner workings and intentions of world diplomacy. America's armed forces had now reached full strength, and so the Entente could dispense with military support from Russia, especially as this support had cost them dearly and was not even of great value. Now Russia could proceed to achieve its ultimate goal, the complete destruction of Russia, for the following reasons: Very soon after the great enthusiasm for the revolution, disillusionment set in, and people began to realise that the revolution had thoroughly discredited itself. A spread of this disillusionment could result in the restoration of the monarchy, and then, of course, not only peace with Germany with Germany's simultaneous support, at least in terms of food and raw materials, but Russia could also suddenly emerge as a military opponent of the Entente, and then the dreams of victory and "achievements" of the Entente Freemasons and their supporters would be over forever! Ulyanov (Lenin) had to get to Russia at any cost. He would "deepen" the revolution to such an extent that Russia would have to think about the "achievements" of its revolution for decades to come. All those who dare to think in any way about the reconstruction of Russia, even if only economic, will be crushed. People are living in a mass psychosis that is simply incomprehensible. In the past, when a volcanic eruption, an earthquake or a whirlwind destroyed a few villages, the newspapers were full of detailed reports; when a disaster occurred at sea, such as the collision of the Titanic with an iceberg, people prayed in churches, collected money and took measures to prevent further similar accidents. When the Tsar's government sent a few dozen murderers to Siberia, expelled another few dozen agitators and rabble-rousers from Russia, or imposed certain restrictions on Jews living permanently in Russian residences so that these would not become Jewish Jerusalems, people railed and raved about the Tsarist regime. But when today the official organ of Russia reports: that 1,621 people were executed in Sevastopol alone today and 1,289 yesterday, and that this has been happening every day for four years, when hundreds of thousands of people have died of starvation, when millions more Russians in all European countries are forced to eke out a miserable existence and cannot return home, who are not officially but nevertheless expelled from their homeland and, in addition, are

When a government describes itself as overly democratic, the Masonic lodges and Masonic orders remain silent and do nothing to counter this madness, and yet they willingly tell anyone who will listen that Freemasonry is the teaching and practice of the art of living, that its purpose is the moral and spiritual refinement of mankind and the promotion of human happiness, that it seeks to unite people who have become estranged from one another in the free field of purely human relationships and duties in heartfelt brotherly love! Ulyanov (Lenin) had to go to Russia! However cunning the gentlemen in London and Paris may be, they have nevertheless exposed themselves to serious criticism on this very point! They spread the fairy tale that when Ulyanov (Lenin) asked England for a transit permit, England refused him and Ulyanov (Lenin) travelled via Germany, through which he travelled in a sealed carriage. Germany is to blame for the fact that Ulyanov (Lenin), this Bolshevik germ, came to Russia and caused this epidemic there. Once again, this is a truly Masonic way of speaking and twisting the facts! It is impossible to believe that England would consider Ulyanov (Lenin) so stupid that he would turn to England in order to come to Russia and overthrow the Kerensky government, which had been installed by England. No, the matter is quite different! Ulyanov (Lenin), who is also a Freemason, by the way, was commissioned by the English Grand Lodge to go to Russia and bring Bolshevism to fruition there so that, as mentioned above, disillusionment with the revolution would not spread in Russia and Russia and Germany, united, would not throw away the Freemasons' "achievements". However, in order to clear England of any suspicion in this regard, Brother Ulyanov (Lenin) was instructed to officially approach the English government to obtain a refusal and then to approach Bethmann-Hollweg, the same Bethmann-Hollweg who spoke of the "injustice to Belgium", in order to obtain permission from him to travel through Germany in a sealed carriage. The Freemason Kerensky was instructed to rail against Ulyanov (Lenin), but otherwise not to harm him, and at the appropriate time to turn his back on Russia and clear the field for Ulyanov (Lenin) and his comrades Bronstein (Trotsky), Apfelbaum (Zinoviev) and their associates. Incidentally, the Bolshevik leaders all adopted different names to conceal their Jewish ancestry. They gave themselves genuine Russian names, but which ones? Bronstein called himself Trotsky. What kind of name is that? Well, the name Trotsky was borne by the commanding general of the Vilna Military District, who was well known throughout the Russian army. Apfelbaum called himself Zinoviev. Well, the Zinovievs are a widely ramified, old Russian noble family, etc.

The Tsar and his family were sent to Siberia so that he would perish there, to ensure that there would be no danger of him ever being called back by the people. The Tsar's cousin and ally, the King of England, was unable to take him to England to at least keep him alive there. He and his family were condemned to extermination by the Grand Orient because he had dared to consider a separate peace with Germany; Kerensky sent the Tsar's family to icy Tobolsk, as he had been instructed to do, even though he had promised to take them to England, allegedly because the Tsar's stay near St. Petersburg posed a threat to the revolution. But he himself, this noble hero and brother, whose slogan was "war until victorious end", has brought himself and all his comrades to safety. Now they live in splendour and joy, sometimes in Paris, sometimes in London, where they continue their policy of agitation. Despite the so-called freedom of speech and writing, the most severe measures were repeatedly applied only against the supporters of the right-wing parties, while absolutely no measures were taken against the extreme left, the Bolsheviks, who were even protected in a sense. Why the latter? Well, Lenin was not a contradiction of the Freemason Kerensky, but merely an intensification of him! A small illustration of this point can be found in the statement by General Polowzow, the former commander of the Petersburg military district, which appeared in the *Echo de Paris*. During the first Bolshevik uprising in July 1917, the General Staff's intelligence service demanded that he persuade the government to arrest 24 of the most prominent Bolshevik leaders, including Lenin and Trotsky. Kerensky, the then Minister of War, who had returned from the front, read through the list of Bolshevik leaders carefully, went into the adjoining room where the Council of Ministers was meeting, discussed the matter there, and returned very soon with the message that the general should proceed with the arrests. A short time later, Kerensky returned to General Polovtsev and asked him in a very amiable and obliging manner not to arrest Trotsky. When General Polovtsev replied that he feared it was already too late, Kerensky left the general's office very dissatisfied. Two hours later, Colonel Nikitin, the head of the intelligence service, reported to the general that Captain Sokolov, who had been ordered to arrest Trotsky, had been unable to carry out the order because he had encountered War Minister Kerensky at Trotsky's apartment, who had immediately rescinded the order to arrest Trotsky. The Tsar had been allowed to perish, Trotsky had been saved. He had to be freed so that he could rule Russia today. And then there is all this talk about Germany's guilt, that Germany had allowed Lenin to enter Russia

Russia and even supported him financially. Well then, the slogan "War until victorious end", until the destruction of Germany, is indeed a Kerensky slogan. In self-defence, Germany was allowed to put this thorn in the side of the advancing enemy, whose aim was nothing less than the extermination of Germany. But if Kerensky is so eager to pin this guilt on Germany, why did he, as a "Russian patriot," personally protect Trotsky from arrest, and why did he, Kerensky, allow Lenin to escape? He was in his power. Why did he let him flee to Stockholm?

And Milyukov? Is he blameless for Bolshevism? Well, it may be interesting to learn that, in his capacity as Foreign Minister of the Provisional Government, he negotiated with the British government on behalf of Leiba Bronstein, who calls himself Trotsky, to free Bronstein (Trotsky), who had been arrested in Halifax, and bring him to Russia! If anyone is to blame for the rise of Bolshevism in Russia, it is solely the Entente lackeys Milyukov and Kerensky and their followers.

If the Russian people and their representatives living outside Russia finally reject the Masonic-democratic nonsense, which is completely unsuited to Russian conditions, and the party squabbles and bickering, and finally say to themselves: "It is no longer a matter of defending the party and its petty, pathetic party programme in relation to the whole, but of saving the fatherland, which is a greater cause. It is now necessary to be united and to rise up as one man and shake off this Jewish-Masonic-Bolshevik madness, then Russia would be saved in no time. But as it is, Russia remains in Jewish clutches, an object of exploitation by the Entente brothers with their Orientals and the Jews behind them! The following serves to confirm this assertion:

Freemasonry is known to have a series of symbols and passwords, i.e. words of recognition or passwords. The symbol of light, which Freemasons supposedly strive for, is the so-called flaming star, which is five-pointed for apprentices and six-pointed for the other degrees from journeyman onwards, the Star of David. This symbol of light is always located in the east of the lodge hall. Another symbol is the hammer carried by the presiding master as a sign of his power. The sickle or scythe are, as is well known, symbols of death. Of the passwords, I would like to mention only the journeyman's password, which is a Hebrew word meaning an ear of corn. This brief explanation of some of the symbols of Freemasonry and Freemasonry will suffice to understand the great symbol of Bolshevism,

since there can be absolutely no question of a coat of arms for Soviet Russia under the overly democratic regime ruling in Russia.

It goes without saying that every symbol or coat of arms has some meaning and is not chosen arbitrarily. I would just like to point out that at the Kremlin in Moscow, the heart of Russia, the Bolshevik symbol is placed above the eastern gate of the Kremlin.

The Bolshevik symbol on Bolshevik banknotes shows us the five-pointed flaming star in which the hammer and sickle (or scythe) cross. On other banknotes, the hammer and sickle are surrounded by ears of corn. The whole thing has the following meaning: the master, who is at the centre, wields the hammer as a symbol of his power and has absolute power, which can only be achieved by death (the scythe, the sickle). The ears of corn, his companions, surround him and await his commands. And the five-pointed star? The apprentice's star? Well, it testifies that Russia is only at the apprentice stage of the world revolution to be striven for. But when the world revolution is achieved, only then will the six-pointed star, the Star of David, shine throughout the world, and the world republic will be achieved! The symbol of Soviet Russia is a telling sign that Bolshevism, Freemasonry and Judaism are not too far apart.

Peoples of the earth, keep your eyes open!